INDIAN NEWSPAPER REPORTS, c1868-1942,

from the British Library, London

Part 7: Bombay, 1901-1921

Adam Matthew Publications

ADAM MATTHEW PUBLICATIONS LTD
Pelham House
London Road
Marlborough
Wiltshire
SN8 2AA

Indian Newspaper Reports, c1868-1942
from the British Library, London

Part 7: Bombay, 1901-1921

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PUBLISHER'S NOTE

Indian Newspaper Reports, c1868-1942
Part 7: Bombay, 1901-1921

Introduction

Bombay, known as Mumbai since 1995, is the capital of the state of Maharashtra. It is the world's most populated city, with an estimated population of 13 million and is the commercial and entertainment capital of India, housing the headquarters of the large Indian banks and Bollywood, India's Hindi film and television industry. The early decades of the twentieth century were very significant in shaping the future of this modern metropolis.

The town of Bombay was the East India Company's first port in 1668 and in 1687 became the Company's headquarters. During the American Civil War (1861-1865) the city became the world's chief cotton trading market and the opening of the Suez canal in 1869 transformed it into one of the largest seaports on the Arabian Sea.

By 1906 it had a population of one million, making it the second largest city after Calcutta. It was the capital of the Bombay Presidency and was a major base for the Indian independence movement – especially boycotts of non-Indian goods, the political activities of prominent moderates and their demands for Dominion status, the All India Home Rule League and the protests from the large migrant labour force such as the general strike of Bombay mill workers in January 1919. Later on, it was in Bombay that the Quit India movement was launched in August 1942. After India's independence in 1947 it became the capital of Bombay state.

Criticism of British rule, British agents and the administration of justice throughout the Bombay Presidency increased in the period after 1880. Lord Ripon's repeal of Lytton's Vernacular Press Act in 1881 saw the abolition of the Press Commissionership. The relaxation in the attempted exercise of political control by the British over the press in India opened the way for vigorous debate on the future of India. The writings of the Indian intelligentsia found their way into an increasing number of new newspapers, Anglo-Indian and Vernacular. The increasingly active independence movement later formed into two separate camps in 1907. There was the *Garam Dal* (the extremists or "hot faction") of Bal Gangadhar Tilak, who founded the Marathi daily *Kesari* (The Lion), and the *Naram Dal* of Gopal Krishna Gokhale (the moderates or "soft faction"). Gokhale was a champion of public education and a mentor to men such as Mahatma Gandhi and Mohammed Ali Jinnah, the future founder of Pakistan. Tilak was arrested and tried for sedition in 1908 after he had defended the Bengali youths who had killed a District Judge. *"In spite of the verdict of the Jury, I maintain that I am innocent. There are higher powers that rule the destiny of men and nations and it may be the will of providence that the cause which I represent may prosper more by my suffering than my remaining free"*. These were his last words at his trial and they are now imprinted in the wall of Room No 46 at the Bombay High Court. The Press Act of 1914 only served to exacerbate problems with its imposition of even stricter censorship on the press. Any editor who disregarded the rules on what could be published was liable to find himself in prison.

These reports of the Bombay newspapers, 1901-1921 cover landmarks in India's history - the repercussions of Lord Curzon's arrival as Viceroy in 1899, the partition of Bengal in 1905, the founding of the *Bombay Chronicle* in 1910, the Press Act of 1914, Gandhi's arrival in Bombay in 1915, the new Government of India Act and Rowlatt Act of 1919, the Amritsar Massacre of the same year and the growth in the demand for Home Rule.

Sir Pherozeshah Mehta, founder of the *Bombay Chronicle* in 1910, and a member of the Bombay Legislative Council from 1893, is recognised as a significant figure in Indian history. He is known as 'the Father of Municipal Government in Bombay'. He had been municipal commissioner in 1873 and was chairman of the Municipal Council in 1884-5 and again in 1905. He had been responsible for drafting the Bombay Municipal Act of 1872 setting out the duties of the municipal corporation in key areas such as sanitation and health, the water supply, the creation and maintenance of roads, the management of hospitals, refuse collection and disposal, sewerage, cemeteries, crematoria, parks, public spaces, beaches and building works. When Gandhi arrived in India from South Africa, Mehta presided over the public meeting held to welcome him. He was twice President of the reception committee when the Congress sessions met in Bombay in 1899 and 1904. Mehta had also presided over the Congress meeting in Calcutta in 1890. In his dual role of political activist and newspaper owner Mehta made his English language weekly into an important nationalist voice of its time documenting the political upheavals of a volatile pre-independent India.

The Indian National Congress, formed in 1885, was comprised chiefly of members of the western-educated professional elite. The very first meeting of Congress was in Bombay. Public opinion had started to turn against the British government of India and it sought to represent the views of the populace from both urban and rural areas. There was an undercurrent of feeling that British rule was unfair and this is reflected in the newspaper reports contained in this collection. Agitation and disturbances in the streets were common and the media played a huge role in re-enforcing feelings of real and imagined grievances. Congress during the first two decades of the twentieth century continued to be a moderating influence with the professional elites keeping the upper hand.

During the First World War the newspaper reports provide a good indication of the mixed reactions to Indian involvement in the conflict. The Indian National Congress decided that the cause of Indian Independence would be best served by helping the British Empire as much as possible – but many people in India disagreed. Despite this, 800,000 troops fought in the various different theatres of conflict. Some 1.5 million volunteered to fight. Tilak was released from prison in Burma in 1914. He re-united with his fellow nationalists and rejoined the Indian National Congress in 1916.

With lots of Indian soldiers fighting on behalf of the British Empire there were growing demands for Dominion status for India. The All India Home Rule League was founded in 1916 by Annie Besant, Muhammed Ali Jinnah and Tilak to demand self government for India. Jinnah headed up the League's Bombay branch. Although Tilak was a critic of Gandhi's strategy of non-violence, in his later years he mellowed considerably and favoured political dialogue and discussion as an effective way to obtain political freedom for India. Gandhi paid his respects at Tilak's cremation in Bombay in 1920 along with 200,000 people.

The Government of India Act of 1919 was passed by the British to enable more Indians to participate in the government of India. The Act provided for a dual form of government whereby in each province some areas of government were answerable to a Provincial Council and other areas of government remained under the control of the Viceroy. The Indian National Congress was unhappy at these reforms and condemned them, believing they did not go far enough in political reform.

Mahatma Gandhi returned to India from South Africa in 1915. His struggle from this point to 1921, when he was invested with executive authority on behalf of the Indian National Congress, can be followed in these newspaper reports. He believed that Indian independence could be obtained not by violence but by non-cooperation and peaceful resistance and under his leadership the National Congress was reorganised with the goal of "Swaraj" (self rule). As part of his strategy he adopted the "swadeshi" policy, the aim of which was to boycott foreign made goods, especially British goods. He also encouraged Indians to wear homespun cloth (khadi) and to actually spin the material themselves in support of the independence movement. He took a major role as peacemaker after the Amritsar massacre on April 1919 when innocent civilians were massacred in the Jallianwala Bagh near the Golden Temple in the Punjab by British troops. After the disturbances at Chauri Chaura in Uttar Pradesh in February 1922 when Gandhi felt that his movement was becoming violent he called off the campaign of civil disobedience. He was arrested in March 1922 for sedition and was sentenced to six year's imprisonment of which he only served two owing to ill health. He spent most of the 1920s out of the limelight but returned to prominence in 1928 when he resumed his campaign for Indian independence and for Home Rule.

The Rowlatt Act of 1919 was passed by the British to extend "emergency measures" after the end of the First World War and was aimed at controlling public unrest. It singled out the Bombay Presidency and the Punjab as "centres of dangerous conspiracy". It had powers to imprison without trial any person suspected of terrorism in India. It caused great upheaval and Gandhi among other leaders was extremely critical of the Act. It was to lead to the massacre at Amritsar when two leaders of the Congress were arrested and a demonstration took place.

As well as much on political life in India, there is also lots of information to be found on advances in communications and living standards in the country which had begun in the late nineteenth century, with the construction of major roads linking the main cities and regions and the development of the railway system. An enormous amount of detail about the impact of the railways can be found in the newspaper reports together with information on the expansion of education, the increase in industrialisation, the growth of agriculture and the development of the first suburbs.

Indian Newspaper Reports

The Indian Newspaper Reports from the Asia, Pacific and Africa Department at the British Library, constitute an important series to be found in the Record Department Papers of the Oriental and India Office Collections. The reports consist of abstracts taken from Anglo-Indian and Vernacular newspapers for the various different regions of India.

The reports were completed weekly and consist of typewritten abstracts of the contents of Indian newspapers with some extracts, translated by an official translator whose name is given at the end of the week's report. An extremely wide variety of newspapers was looked at weekly, ensuring that a wide spectrum of ideas, views and politics was addressed. The reports list the languages of the newspapers, where the papers were published, with a note on the number of issues published, how often and the name, age and religion of the editor.

Part 7: Bombay, 1901-1921

The newspaper reports for Bombay included in Part 7 cover the years 1901-1921 and complete those for Bombay started in Part 6. The abstracts and extracts contained in the reports will provide scholars with an invaluable insight into Indian social and political events, urban and rural conditions, criticisms of the British government, popular protest and the development of nationalist feelings.

The lists of Native Papers (from 1913 called Indian Papers) contain around 165 newspapers each week (over twice as many as those of the average list in Part 6), divided into the following languages: English; Anglo-Gujarati; Anglo-Kanarese; Anglo-Marathi; Anglo-Portuguese; Anglo-Sindi; Anglo-Urdu; English, Marathi and Gujarati; English, Marathi and Kanarese; Gujarati; Hindi; Kanarese; Marathi; Sindi; Urdu; Marathi and Kanarese; Marathi and Urdu; Portuguese and Konkani. The largest amount of papers consulted are in Marathi and Gujarati. In the early years of this part the report for each week has a list of the papers consulted but by the latter part the list is only given at the beginning of each year.

Extracts from the lists for the weeks ending 2 April 1910 and 29 March 1913 will give an idea of the names of papers listed, the editors and the circulation figures:

English

Indu of Bombay	Bombay	Daily	John Wallace, C of E, English, Age 50	1,000
East and West	Bombay	Monthly	Behramji Merwanji Malobari Parsi, Age 55	1,000

Anglo-Gujarati

Gujarati	Bombay	Weekly	Manilal Ichchharam Desai Hindu, Age 32	8,000

Anglo-Sindi

Sindhi	Sukkur	Weekly	Mulchand Bhagchand Hindu, Age 34	1,000

Sindi

Zemindar Gazette	Mirpur Khas	Weekly	Gurudinomal Tahilsing Sadarangani Hindu, Age 31	600

Marathi

Pudhari	Baroda	Weekly	Vasudev Purshottam Sathe Hindu, Age 32	1,000

Urdu

Mufide Rozgar	Bombay	Weekly	Haji Mahomed Hussain Muhamedan, Age 43	600

Gujarati

Satsang	Surat	Weekly	Chunilal Bapuji Modi Hindu, Age 61	1,500

Hindi

Bharat	Bombay	Weekly	Gaurishankar Jugal Kishore Brahmin, Age 30	400
Hindi Jain	Bombay	Weekly	Kasturchand Jbavarchand Jain Hindu, Age 25	600

By 1921 circulation figures of Bengal newspaper reports had grown tremendously as the Indian population became more literate as the figures given below illustrate. It should also be noted that some papers were discontinued over the years and new papers were added.

English

Servant of India	Poona	Weekly	V S Shriniwas Shastn Hindu, Age 48	2,000

Anglo-Gujaratii

Gujarati	Bombay	Weekly	V S Shrinowas Shastn Hindu, Age 48	19,003

Gujarati

Navijan	Ahmedabad	Weekly	Mohandas Karamchand Ghandi Hindu, Age 53	23,000

Marathi

Sandesh	Bombay	Daily	Achyut Balvant Kolhatkar Hindu, Age 41	7,000

The contents of the abstracts for each week are divided into the following sections:

Politics and the Public Administration
Legislation
Education
Railways
Municipalities
Native States
Intelligence extracted from the Press

The early reports such as those for 1901 and 1905 contain mostly detail concerning social and economic conditions and give only an intimation of the problems to come. Topics include:

- Agrarian problems and news from the Forestry Department
- Bombay Legislative Council
- Indian National Congress
- Famine and orphanages
- Indian budget
- Indian census
- Spirit of Independence in European countries
- News on colleges and schools and related conferences
- Extravagance of native chiefs
- Land Revenue Bill
- Lord Curzon speeches
- Visit of Lord Northcote to Kathiawar
- Dacoities in Dharwar
- Visit of Prince of Wales
- Protest meetings against Lord Curzon's Convocation Address
- Railway grievances
- Housing problems
- Proposed demolition of Hindu temples by the Bombay City Improvement Trust
- Oppression of Muhammedans by the Hindu authorities of Mundi
- Riots by mill-hands in Bombay
- Complaints about British rule in India, the possibility of India's political regeneration and "Swadeshi" meetings
- Hospitals
- Sind politics – usually a large section dealing with all kind of matters relating to the area

- Partition of Bengal

By 1910 the topics to be found in the papers start to reflect wider feelings of unrest and the growth of discontentment against British rule in India with articles on topics such as:

- How can India be regenerated?
- Warnings to white colonials to beware of the future
- Workings of the new Press Act of1914
- Training of Anglo-Indian officials
- Treatment of political prisoners
- Oppression in the state of Idar
- Hostile attitude of Parsi newspapers to Moslems
- Disturbances at sittings of the All India Moslem League

By 1921, with the influence of Gandhi and the introduction of the Rowlatt Act, the amount of space devoted to political agitation, nationalism, Home Rule and Gandhi had expanded enormously and large sections under Politics on Non-Cooperation, British Rule, the Governor, Indian Reforms and the Press Act were featured. Subjects included are:

- Appeal to the public to agitate for the repeal of the Rowlatt Act
- Comments on letters from Gandhi to the press regarding agitation
- Comments by Tilak on non-Brahmin representation on the council
- Calls for the Press Act to be repealed
- Bombay's government's attitude to non-cooperation and their warnings of revolution in India
- Extracts from Gandhi's letters on a wide range of topics including non-cooperation, civil disobedience, the Afghan war, the moderates
- Reports on interviews between the Viceroy and Gandhi

The following extracts provide an idea of the richness of the material:

The report for the week ending 20 April 1913 includes the following comments from the *Dnyan Prakash* concerning the formation of a United India League:

"At the last session of the Moslem League held at Lucknow the Honourable Mr Shafi made a suggestion for the formation of an United India League wherein all creeds and castes would join hands. Now that the Honourable gentleman has addressed a letter to the press urging the same idea, we should like to point out that there is no necessity for organising a new body, for we have already amongst us the India National Congress which has been carrying on its propaganda on strictly constitutional and unsectarian lines. The Muhammedans would do well to join it in the interests of all concerned...."

The same paper in the newspaper report ending 27 May 1916 comments on home rule agitation which had grown during the First World War:

"…. Because small demands of the Congress and of other institutions were systematically ignored, the Home Rule agitation has received such an impetus now. So long it was said that political agitation was carried on by a handful of educated men but those who read the proceedings of the Congress and of the Legislative Councils will see the wide public character of our movement. Merchants want Home Rule for commercial purposes. Other professionals want Home Rule as it would encourage their professions…. The demand for Home Rule is becoming universal in this manner in India and the present war has made it quite an insistent question…."

The report for the week ending 14 March 1920 includes the following from the *Gujarati* concerning amendments to the Press Act of 1914:

"Commenting upon the assurance given in the Imperial Legislative Council by Sir William Vincent that the Press Act will be amended, the Gujarati remarks:The most objectionable portion of the Press Act is that section of it which enumerates the offences under the Act. As long as that section stands intact the Press will have to dance to the tune of the bureaucrats or the judges, in spite of any amendments that might be carried out as suggested by Sir Shivaswami Iyar…."

The report for the week ending 13 August 1921 includes the following from *Young India* giving Gandhi's views on the non-Cooperation movement and the use of violence:

"I have never believed and I do not now believe that the end justifies the means. On the contrary it is my firm conviction that there is an intimate connection between the end and the means so much so that you cannot achieve a good end by bad means…. I am fully aware that I am trying a most dangerous experiment – that of inducing thousands of Mussalmans and for that matter, Hindus too, to become and remain strictly non-violent…"

Liz Sargut
April 2008

TECHNICAL NOTE

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The most responsible care has been exercised in the filming of this unique collection and every effort has been made to ensure that this microform publication meets the standards established by the Association for Information and Image Management (AIIM), the American National Standards Institute (ANSI) and prevailing European standards.

INDIAN NEWSPAPER REPORTS, c1868-1942
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CONTENTS OF REELS

REEL 1		
IOR/L/R/5/156	Bombay Newspaper Reports	1901
REEL 2		
IOR/L/R/5/157	Bombay Newspaper Reports	1902
REEL 3		
IOR/L/R/5/158	Bombay Newspaper Reports	1903
REEL 4		
IOR/L/R/5/159	Bombay Newspaper Reports	1904
REEL 5		
IOR/L/R/5/160	Bombay Newspaper Reports	1905
REEL 6		
IOR/L/R/5/160	Bombay Newspaper Reports	1905
REEL 7		
IOR/L/R/5/161	Bombay Newspaper Reports	1906
REEL 8		
IOR/L/R/5/162	Bombay Newspaper Reports	1907

REEL 9		
IOR/L/R/5/163	Bombay Newspaper Reports	1908
REEL 10		
IOR/L/R/5/164	Bombay Newspaper Reports	1909
REEL 11		
IOR/L/R/5/165	Bombay Newspaper Reports	1910
REEL 12		
IOR/L/R/5/166	Bombay Newspaper Reports	1911
REEL 13		
IOR/L/R/5/167	Bombay Newspaper Reports	1912
REEL 14		
IOR/L/R/5/168	Bombay Newspaper Reports	1913
REEL 15		
IOR/L/R/5/169	Bombay Newspaper Reports	1914
REEL 16		
IOR/L/R/5/170	Bombay Newspaper Reports	1915
REEL 17		
IOR/L/R/5/171	Bombay Newspaper Reports	January 1916-June 1916
REEL 18		
IOR/L/R/5/172	Bombay Newspaper Reports	July 1916-December 1916
REEL 19		
IOR/L/R/5/173	Bombay Newspaper Reports	1917

REEL 20

IOR/L/R/5/174	Bombay Newspaper Reports	1918

REEL 21

IOR/L/R/5/175	Bombay Newspaper Reports	January 1919-June 1919

REEL 22

IOR/L/R/5/176	Bombay Newspaper Reports	July 1919-December 1919

REEL 23

IOR/L/R/5/177	Bombay Newspaper Reports	January 1920-June 1920

REEL 24

IOR/L/R/5/178	Bombay Newspaper Reports	July 1920-December 1920

REEL 25

IOR/L/R/5/179	Bombay Newspaper Reports	1921

IOR: L/R/5/161

2,900

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[No. 1 OF 1906.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 6th January 1906.

CONTENTS.

Politics and the Public Administration—

PARAGRAPHS.

Agrarian matters:
  Mr. G. K. Parekh's allegations against the Collector of Broach *re* the manner of revenue collections in Broach district 22
  Necessity of granting suspensions and remissions of land revenue in Ahmedabad district 23
British Rule in India:
  Alleged effeteness of the people of India and their unfitness for acquiring political privileges from their rulers 5
  Aspiration of the people of India to "Home Rule" for their country ... 4
Comments on the Rev. Mr. Sunderland's paper on the "Causes of famine in India" 6
Indian National Congress:
  Alleged opposition by Messrs. Tilak and Lajpatrai in the Subjects Committee of the Congress to the resolution *re* sending a message of welcome to the Prince and Princess of Wales ... ... 19 & 20
  Anglo-Indian critics of the — 12
  Change in the methods of the Congress desired 18
  The Honourable Mr. Gokhale's presidential address at the Congress ... 13—17
Irrigation *vs.* Railways in India 7
Necessity of starting cotton mills and hand-loom factories for stopping the drain of India's wealth to other countries 10
New Year's Honours: New Year's Honours Gazette ... ... 2 & 3
Prospects of Mr. Dadabhai Naoroji's candidature for a seat in Parliament ... 21
Public service:
  A suggestion to Revenue officers in appointing officiating Kulkarnis in *inam* villages 24
  Fraudulent practices of village officers in respect of Inamdars' dues and the necessity of taking security from them 25
Royal Tour in India: Ceremony of laying the foundation stone of the V toria Memorial Hall by the Prince of Wales at Calcutta 1
Sind: Revision of the — Gazetteer 27
Standard Time: Protest against the introduction of — in the City o ombay. 26
Swadeshi movement:
  Government of India and the — as carried on in Bengal ... 11
  The — as discussed at the various national gatherings at ares ... 8 & 9

CONTENTS.

PARAGRAPHS.

Education—

Comments on the enhanced punishment meted out to certain students of the Dhárwár Mission School 28

Municipalities—

Broach: Suggestions for filling the vacancy of the Presidentship of the — Municipality... 29

Native States—

Káthiáwár:

Muli: Affairs of — State 31
Porbandar: Prevalence of distress in — State and the alleged lavish expenditure of money by the Rana Saheb on objects of personal pleasure 30

Intelligence extracted from the Press—

Foundation of a Hindu University at Benares 32

List of Newspapers and Periodicals.

(As it stood on the 1st January 1906.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	F. J. de Abrao; East Indian; 42	300
2	Cosmopolitan Review	Do.	Monthly	Sayyad Ibrahim Sayyad Ahmed; Muhammadan (Konkani); 23.	480
3	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis; Englishman; 49; formerly employed in the Byculla Press, Bombay.	550
4	East and West	Bombay	Monthly	Behrámji Merwánji Malabári; Pársi; 52; J. P.	1,000
5	Indian Social Reformer	Do.	Weekly	K. Natarajan; Madrasi Bráhman; 37	500
6	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári; Pársi; 52; J. P.	1,000
7	Indian Textile Journal	Do.	Monthly	John Wallace; age 45; Civil Engineer	800
8	Karáchi Chronicle	Karáchi	Weekly	Assanmal Rijhumal; Hindu (Lohána); 51	400
9	Káthiáwár Times	Rájkot	Daily	Pratáprái Udeshankar, B.A.; Hindu (Nágar); 38.	200
10	Mahrátta	Poona	Weekly	Narsinh Chintáman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 31.	1,000
11	Men and Women of India.	Bombay	Monthly	Sorábji Mancherji Ratnágar; Pársi; 40; and R. D. Hughes.	500
12	Oriental Review	Do.	Weekly	R. S. Rustomji; Pársi; 35	400
13	Pársi	Do.	Monthly	Jehángir Sorábji Talayárkhán; Pársi; 30	1,000
14	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu; Muhammadan (Khoja); 52	350
15	Poona Observer and Civil and Military Gazette.	Poona	Daily	Cawasji Temulji; Pársi; 49	100
16	Railway Times	Bombay	Weekly	John Alexander Balfour; Christian; 43	1,000
17	Sind Gazette	Karáchi	Bi-weekly	Mrs. J. E. Tate; European; 41	500
18	Sind Journal (formerly named Hyderabad Journal).	Hyderabad	Weekly	Kundanmal Manghirsing, B.A.; Hindu (Amil); 39.	864
19	Sind Times	Karáchi	Bi-weekly	Khanchand Rahumal; Hindu (Amil); 38	200
	ANGLO-GUJARA'TI.				
20	Arya Prakásh	Bombay	Weekly	Dr. Kaliándás Jaikisondás Desái, B.A., L. M. & S.; Hindu (Lád Bania); 30.	1,000
21	Coronation Advertiser	Ahmedabad	Do.	Narotámdás Pránjiwandás Shethna; Hindu (Bania); 30.	725
22	Evening Jáme	Bombay	Daily	Jehángir Behrámji Marzbán; Pársi; 54	1,000
23	Gujaráti	Do.	Weekly	Ichhárám Surajrám Desái; Hindu (Surti Bania); 51.	4,500
24	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji; Pársi; 45	700
25	Gujaráti Punch	Ahmedabad	Do.	Somalál Mangaldas Sháh; Hindu (Bania); 29.	850
26	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar; Pársi; 45	800
27	Jám-e-Jamshed	Do.	Daily	Jehángir Behrámji Marzbán; Pársi; 54	3,000
28	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta; Pársi; 54	2,900
29	Karáchi Samáchár	Karáchi	Do.	Bálkrishna Káshináth Málvankar; Hindu (Marátha); 31.	100
30	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji; Pársi; 42	400
31	Káthiáwár Times	Do.	Bi-weekly	Manishankar Jayashankar; Hindu (Nágar Bráhman); 39.	600
32	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám; Hindu (Mewáda Bráhman); 39.	1,100
33	Rást Goftár	Bombay	Do.	Pállonji Barjorji Desái; Pársi; 52	1,550
24	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Dás Shrimáli Bania); 39.	550

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO GUJARA'TI.—*continued.*				
35	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 26.	4,200
36	Suryă Prakásh	Surat	Do.	Umedrám Nagindas Dáyábhái; Hindu (Bania); 25.	200
	ANGLO-MARA'THI.				
37	Christian Citizen	Poona	Monthly	Bháskar Nánáji Kotak; Native Christian; 32.	300
38	Deen Mitră	Bombay	Weekly	Sadashiv Vishvanáth Mayádev; Hindu (Chitpáwan Bráhman); 28.	500
39	Dnyán Chakshu	Poona	Do.	Waman Govind Sápkar; Hindu (Deshasth Bráhman); 47.	500
40	Dnyánodaya	Bombay	Do.	Rev. Mr. T. E. Abbott	625
41	Dnyán Prakásh	Poona	Daily	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 38.	250
42	Dnyán Prakásh	Do.	Weekly	Do. Do.	1,100
43	Indu Prakásh	Bombay	Daily	Indu Prakash Joint Stock Company, Limited, Manager being Dámodar Sávláram Yande; Hindu (Marátha); 39.	600
44	Marátha Deen Bandhu	Kolhápur	Weekly	Jagannath Raghunath Ajgáonkar; Hindu (Sáraswat Bráhman): 24.	850
45	Sardesái Vijaya	Sávantvádi	Do.	Vishnu Váman Thákur; Hindu (Karháda Bráhman); 55.	300
46	Native Opinion	Bombay	Do.	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 33.	500
47	Samarth	Kolhápur	Do.	Vináyak Narayan Joshirao; Hindu (Chitpáwan Bráhman); 36.	750
48	Shri Sayáji Vijaya	Bombay	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 39.	4,000
49	Subodh Patrika	Do.	Do.	Dwárkanáth Govind Vaidya; Hindu (Sonár); 30.	600
50	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Brahman); 38.	1,700
51	Udyamotkarsha	Bombay	Monthly	Ganesh Náráyan Joshi; Hindu (Deshasth Bráhman); 30.	600
	ANGLO-PORTUGUESE.				
52	O Anglo-Lusitáno	Bombay	Weekly	Leandro Mascarenhas; Goanese; 46	900
53	O Bombaense	Do.	Do.	A. Gomes; Goanese; 44	1,000
	ANGLO-SINDI.				
54	Al-Haq	Hyderabad (Sind).	Weekly	(1) English—Ghulám Hussain Hidiatalláh, B.A., LL.B. (2) Sindhi—Abdul Vahábkhan Ghulám Rasul; Muhammadan; 36.	1,600
55	Prabhát	Do.	Bi-weekly	Lekhráj Tilokchand; Hindu (Amil); 42	450
56	Sindhi	Sukkur (Sind)	Weekly	Virumal Begráj; Hindu (Kurseja); 32	1,000
	ANGLO-URDU.				
57	Muslim Herald	Bombay	Daily	Mahomed Yusuf bin Munshi Mahomed Amir; Muhammadan; 31.	1,100
	ENGLISH, MARA'THI AND GUJARA'TI.				
58	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 71	1,100
59	Hind Vijaya	Do.	Do.	Dáhyábhái Karsandás Sháh; Hindu (Shráwak Bania); 38.	600
	ENGLISH, MARÁTHI AND KÁNARESE.				
60	Karnátak Patră	Dharwár	Weekly	Malláppa Guráppa Shirhatti; Hindu (Lingáyat); 35.	300
61	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorábur; Hindu (Deshasth Vaishnav Brahman); 43.	300
	ENGLISH, PORTUGUESE AND CONCANIM.				
62	A Lua	Bombay	Weekly	Lawrence Dantes DeSouza; Christian (Goanese); 32.	1,000

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO GUJARA'TI.—*continued.*				
35	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 26.	4,200
36	Suryă Prakásh	Surat	Do.	Umedrám Nagindas Dáyábhái; Hindu (Bania); 25.	200
	ANGLO-MARA'THI.				
37	Christian Citizen	Poona	Monthly	Bháskar Nánáji Kotak; Native Christian; 32.	300
38	Deen Mitră	Bombay	Weekly	Sadashiv Vishvanáth Mayádev; Hindu (Chitpáwan Bráhman); 28.	500
39	Dnyán Chakshu	Poona	Do.	Waman Govind Sápkar; Hindu (Deshasth Bráhman); 47.	500
40	Dnyánodaya	Bombay	Do.	Rev. Mr. T. E. Abbott	625
41	Dnyán Prakásh	Poona	Daily	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 38.	250
42	Dnyán Prakásh	Do.	Weekly	Do. Do.	1,100
43	Indu Prakásh	Bombay	Daily	Indu Prakash Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 39.	600
44	Marátha Deen Bandhu	Kolhápur	Weekly	Jagannath Raghunath Ajgáonkar; Hindu (Sáraswat Bráhman): 24.	850
45	Sardesái Vijaya	Sávantvádi	Do.	Vishnu Váman Thákur; Hindu (Karháda Bráhman); 55.	300
46	Native Opinion	Bombay	Do.	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 33.	500
47	Samarth	Kolhápur	Do.	Vináyak Nárayan Joshirao; Hindu (Chitpáwan Bráhman); 36.	750
48	Shri Sayáji Vijaya	Bombay	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 39.	4,000
49	Subodh Patrika	Do.	Do.	Dwárkanáth Govind Vaidya; Hindu (Sonár); 30.	600
50	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Brahman); 38.	1,700
51	Udyamotkarsha	Bombay	Monthly	Ganesh Náráyan Joshi; Hindu (Deshasth Bráhman); 30.	600
	ANGLO-PORTUGUESE.				
52	O Anglo-Lusitáno	Bombay	Weekly	Leandro Mascarenhas; Goanese; 46	900
53	O Bombaense	Do.	Do.	A. Gomes; Goanese; 44	1,000
	ANGLO-SINDI.				
54	Al-Haq	Hyderabad (Sind).	Weekly	(1) English—Ghulám Hussain Hidiatalláh, B.A., LL.B. (2) Sindhi—Abdul Vahábkhan Ghulám Rasul; Muhammadan; 36.	1,600
55	Prabhát	Do.	Bi-weekly	Lekhráj Tilokchand; Hindu (Amil); 42	450
56	Sindhi	Sukkur (Sind)	Weekly	Virumal Begráj; Hindu (Kurseja); 32	1,000
	ANGLO-URDU.				
57	Muslim Herald	Bombay	Daily	Mahomed Yusuf bin Munshi Mahomed Amir; Muhammadan; 31.	1,100
	ENGLISH, MARA'THI AND GUJARA'TI.				
58	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 71	1,100
59	Hind Vijaya	Do.	Do.	Dáhyábhái Karsandás Sháh; Hindu (Shráwak Bania); 38.	600
	ENGLISH, MARÁTHI AND KÁNARESE.				
60	Karnátak Patră	Dhárwár	Weekly	Malláppa Guráppa Shirhatti; Hindu (Lingáyat); 35.	300
61	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorábur; Hindu (Deshasth Vaishnav Bráhman); 43.	300
	ENGLISH, PORTUGUESE AND CONCANIM.				
62	A Lua	Bombay	Weekly	Lawrence Dantos DeSouza; Christian (Goanese); 32.	1,000

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	GUJARA'TI.				
63	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Mahomed; Muhammadan; 39.	2,500
64	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 48	3,000
65	Aryavir	Dohad	Weekly	Krishnaráo Mangeshráo Fadnis; Hindu (Shenvi Bráhman); 30.	260
66	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 35.	4,200
67	Broach Mitră	Broach	Weekly	Trikamlal Harinath Thakor; Hindu (Brahma Kshatriya); 23.	300
68	Broach Samáchár	Do.	Do.	Ardeshir Dinsha Gándhi; Pársi; 50	500
69	Cutch Kathiáwár Vartamán.	Rájkot	Do.	Kalidas Motiram	150
70	Deshi Mitra	Surat	Do.	Maganlál Kikábhai; Hindu (Shráwak); 35	1,400
71	Din Mani	Broach	Do.	Nathálál Rangildas; Hindu (Mathur Káyastha Bania); 26.	250
72	Dnyanottejak	Ahmedabad	Fortnightly	Chhotalal Desaibhai; Hindu (Bania); 42	800
73	Friend of India	Do.	Weekly	Yadavrao Parasharam; Hindu (Chitpáwan Bráhman); 50.	400
74	Gujarat	Nadiád	Fortnightly	Chandulal Nandlal; Hindu (Dashaporvad Bania; 25.	300
75	Hitechchhu	Ahmedabad	Weekly	Kálidás Ghelábhai; Hindu (Jain); 46	300
76	Islám Gazette	Amreli	Do.	Ibrahim Daud; 36; and Abdulla Ismail; 27 (both Mahomedan Memons).	1,000
77	Jám-e-Jahanooma	Bombay	Do.	Ratansbaw Frámji Acharia; Pársi; 29	1,000
78	Jivadaya	Surat	Monthly	Dhirajrám Dalpatrám Vaid; Hindu (Audich Bráhman); 36.	300
79	Kaira Times	Nadiád	Weekly	Anopsi Máнecklál Desai; Hindu (Visa Srimáli Bania); 36.	350
80	Kaira Vartamán	Kaira	Do.	Kahandas Fulchand; Hindu (Desha Porvad Shrávak Bania); 55.	100
81	Káthiáwár Mitra	Ahmedabad	Do.	Jadurám Shámji Dave; Hindu (Audich Bráhman)	300
82	Káthiáwár Samáchár	Do.	Do.	Rewashankar Jagjiwan Dave; Hindu (Bráhman); 44.	500
83	Khedut	Bhávnagar	Fortnightly	Dulabhrám Rámji; Hindu (Jain)	255
84	Loka Mitra	Bombay	Bi-weekly	Kaikhosru Mánekji Minocheher-Homji, B.A; Pársi; 35.	1,000
85	Mahi Kántha Gazette	Sádra	Weekly	Motilal Chhotalal Vyas; Hindu (Audich Tolakia Bráhman); 45.	800
86	Navsari Patrika	Navsári	Do.	Harivallabhdas Pranvallabhdas Parekh; Hindu (Bania) 32.	500
87	Navsári Prakásh	Do.	Do.	Rustamji Jámaspji Dastur; Pársi; 56	800
88	Praja Mitră	Karáchi	Bi-weekly	Narbhayshankar Jagjivan; Hindu (Bráhman); 31.	275
89	Praja Pokár	Surat	Weekly	Hormasji Jamshedji; Pársi; 45	500
90	Prakásh and Gadgadát	Bombay	Do.	Nagindas Mancharam; Hindu (Dása Bania); 38.	500
91	Punch Dand	Do.	Do.	Jamnádas Bhagvándás; Hindu (Surti Bania); 43.	550
92	Samsher-Bahádur	Ahmedabad	Do.	Saváibhái Ráichand; Hindu (Jain); 62	150
93	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Rustamji Byrámji Vátcha-Gandi; Pársi 38. (2) Ardeshir Pestonji Contractor; Pársi; 36.	3,600
94	Sind Vartamán	Karáchi	Weekly	Devkan Devji Sachdar; Hindu (Lohána); 39	250
95	Surat Akhbár	Surat	Do.	Phirozsháh Edalji Patel; Pársi; 49	300
96	Svadesh Bandhu	Mahudha	Do.	Anopram Máneklál Visashrimáli; Hindu (Shrávak); 36.	175
	HINDI.				
97	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 43; and Tarabai, wife of the above; 32.	150
98	Sharman Samáchár	Bombay	Do.	Shambhunáth Sharma; Hindu; 45	1,500
99	Shri Venkateshvar Samáchár.	Do.	Do.	Pandit Lajya Ramji Sharma; Hindu (Nágar Bráhman); 39.	6,200
100	Shri Dnyánságar Samáchár.	Do.	Monthly	Janakprasad Lalooram; Hindu (Kánkubja Bráhman); 30.	2,000

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KÁNARESE.				
101	A'rya Dharma Patrika	Hubli	Weekly	Mádhavánand Saraswati; Hindu (Deshasth Bráhman); 47.	104
102	Digvijaya	Gadag	Do.	Shankrapa Gadiappa Basrimarad; Hindu (Devang, Lingáyat); 37.	150
103	Karnátak Vritta	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Karháda Bráhman); 34. (2) Annácharya Bálácharya Hoskeri; Hindu (Deshasth Bráhman); 34.	825
104	Loka Bandhu	Do.	Do.	Gururao Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 41.	300
105	Loka Mitra	Haveri (Dhárwár).	Do.	Gundo Nelgire Nádgir; Hindu (Deshasth Bráhman); 28.	150
106	Rájahansa	Dhárwár	Do.	Kamalashankar Dinkar Jathár; Hindu (Karháda Bráhman); 41.	100
107	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 41.	200
	MARÁTHI.				
108	Arunodaya	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 23.	615
109	A'ryávart	Dhulia	Do.	Ramchandra Krishna Thombre; Hindu (Deshasth Yajurvedi Bráhman); 34.	300
110	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 27	500
111	Bhála	Poona	Tri-monthly	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 30.	900
112	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 41.	300—400
113	Bhu't	Bombay	Do.	Anandrao Rámchandra Dharadhar; Hindu (Pathare Prabhu); 42.	1,500
114	Brahmodaya	Mahád	Fortnightly	Náráyan Balwant Hardikar; Hindu (Karháda Bráhman).	...
115	Chandrakánt	Chikodi	Weekly	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 40.	100
116	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 40.	275
117	Chikitsak	Belgaum	Do.	Abáji Rámchandra Sávant; Hindu (Marátha); 42.	1,000
118	Dakshin Vritta	Kolhápur	Do.	Sadáshiv Vithal Párasnavis; Hindu (Chándraseniya Káyastha Prabhu); 67.	100
119	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Joshi; Hindu (Deshasth Bráhman); 32.	200
120	Dharma	Wái	Do.	Kashinath Vaman Lele; Hindu (Chitpáwan Bráhman); 48.	1,000
121	Dhárwár Vritta	Dhárwár	Do.	Sadáshiv Hari Shaháne; Hindu (Bráhman)	600
122	Dinbandhu	Bombay	Do.	Vásudeo Lingoji Birje; Hindu (Marátha); 40.	1,000
123	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 41.	350
124	Granthamála	Do.	Monthly	Vishnu Govind Bijápurkar, M.A.; Hindu (Deshastha Bráhman); 41.	700
125	Hindu Punch	Thána	Weekly	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 38.	1,500
126	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 52.	280
127	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 75.	2,000
128	Jagatsamáchár	Thána	Do.	Trimbak A'báji Ráje; Hindu (Káyastha Prabhu); 41.	500
129	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 39.	6,400
130	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 46.	420
131	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 38.	4,100
132	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 49.	2,000
133	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 48.	17,500
134	Khándesh Chitragupta	Dhulia	Do.	Bháu Ráoji Sindekar; Hindu (Deshasth Bráhman); 26.	300
135	Khándesh Vaibhav	Do.	Do.	Yádav Bálkrishna Bahalkar; Hindu (Deshasth Bráhman); 39.	600
136	Kumtha Vritta	Kumtha	Do.	Laxman Baburao Hegde; Hindu (Gowdsaraswat); 50.	125
137	Loka Bandhu	Tásgaon	Do.	Bhikáji Gopál Bhide; Hindu (Chitpáwan Bráhman); age 35.	200
138	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 27.	80

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	MARÁTHI—*continued.*				
139	Lokaseva	Násik	Weekly	Gangádhar Váman Barve; Hindu (Chitpáwan Bráhman); 27.	500
140	Madhukar	Belgaum	Do.	Ramling Subrao Mudliyar; Hindu (Mudliyar); 30.	150
141	Maháráshtra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha); 38.	150
142	Moda Vritta	Wái	Do.	Káshináth Váman Lele; Hindu (Chitpáwan Bráhman); 48.	650
143	Mumbai Punch	Káchara (Ratnágiri).	Monthly	Anandráo Bálkrishna Rángnekar; Hindu (Gaud Sáraswat Bráhman); 30.	100
144	Mumbai Vaibhav	Bombay	Daily	Ganesh Keshav Karandikar; Hindu (Chitpáwan Bráhman); 43.	1,650
145	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,250
146	Nagar Samáchár	Ahmednagar	Do.	Vishwanath Gangárám; Hindu (Fulmáli); 24.	200
147	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 28.	450
148	Nyáy Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 31.	400
149	Pandhari Mitră	Pandharpur	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 42.	100
150	Parikshak	Belgaum	Do.	Váman Rámchandra Kanvinde; Hindu (Sáraswat Bráhman).	300
151	Poona Vaibhav	Poona	Do.	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 36.	250
152	Prabodh Chandrika	Jalgaon	Do.	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 39.	200
153	Prakásh	Sátára	Do.	Ganesh Ballál Phansalkar; Hindu (Karháda Bráhman); 32.	500
154	Pratod	Islámpur	Do.	Ganesh Rámchandra; Hindu (Karháda Bráhman); 23.	300—360
155	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 42.	100
156	Satya Mitră	Málegaon	Do.	Bálchand Hiráchand; Hindu (Gujaráti Jain); 26.	200
157	Satya Sadan	Alibág	Do.	Ráoji Hari Athavle; Hindu (Chitpáwan Bráhman); 53.	150
158	Satyă Shodhak	Ratnágiri	Do.	Hari Náráyan Limaye; Hindu (Chitpáwan Bráhman); 60.	950
159	Shet, Shetaki and Shetakari.	Poona	Fortnightly	Nominal Editor:—Ganesh Lakshman Sahasrabuddhi; Hindu (Chitpáwan Bráhman). Real Editor:—Rámchandra Vinayak Tikekar; Hindu (Karháda Bráhman); 45.	350
160	Sholápur Samáchár	Sholápur	Weekly	Narsappa Abanna; Hindu (Kámáti); 46	400
161	Shrigonda Vritta	Shrigonda	Do.	Bálabhai Jánubhai; Muhammadan (Shaikh); 44.	150
162	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshasth Bráhman); 22.	100
163	Shubh Suchak	Do.	Do.	Rámchandra Appáji Chitale; Hindu (Chitpáwan Bráhman); 61.	150
164	Sumant	Karád	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 33.	80
165	Vidya Vilás	Kolhápur	Bi-weekly	Ganesh Shankar Gokhale; Hindu (Chitpáwan Bráhman); 21.	500
166	Vihári	Bombay	Weekly	Bálkrishna Náráyan Phátak; Hindu (Chitpáwan Bráhman); 35.	500
167	Vividh Dnyán Vistár	Do.	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
168	Vrittasár	Wái	Weekly	Lakshman Mahádev Vaidya; Hindu (Chitpáwan Bráhman); 51.	250
169	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkar; Hindu (Deshasth Bráhman); 38.	100
170	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 39.	500
171	Vyápár Samáchár	Ahmednagar	Do.	Rutunchand Punamchand Mutha Hindu (Márwadi); 30.	1,200
172	Wárkari	Pandharpur	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	175

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	Sindi.				
173	Aftab-i-Sind	Sukkur	Weekly	Shámsuldin walad Mahomed; Muhammadan; 38.	500
174	Khairkháh	Lárkhána ...	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 32.	About 1,000
175	Musáfir	Hyderabad (Sind).	Do.	Taráchand Tahilsing; Hindu (Amil); 20 ...	1,000
176	Sind Sudhár	Karachi ...	Do.	Khánchand Rahumal; Hindu (Amil); 38 ...	500
177	Sookree	Do.	Do.	Asaumal Reghumal; Hindu (Loháña); 42 ...	200
178	Sind Kesary	Shikárpur ...	Do.	Chelárám Mánghirmal; Hindu (Loháua); 40.	100
	Urdu.				
179	Ajaibat-i-Bambai ...	Bombay... ...	Monthly ...	Mahamad Ali Anvar Ali; Muhammadan (Sunni); 32.	2,000
180	Bombay Punch Bahádur ...	Do.	Weekly	Hakim Mahomed Abdul Hamid Farrakh; Muhammadan; 50.	5,000
181	Jám-i-Jahánnuma ...	Jalgaon	Do.	Munshi Abdul Karim *walad* Habibulla; Muhammadan.	50
182	Sultán-ul-Akhbár ..	Bombay	Daily	Hakim Mahomed Abdul Hamid Farrakh; Muhammadan; 50.	1,000
183	Tohfa-i-Deccan	Poona	Weekly	Shaik Abdulla *walad* Shaik Mahomed; Muhammadan (Shaik); 31.	250
	Gujara'ti and Hindi.				
184	Jain	Ahmedabad ...	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Jain); 32.	1,400
	Mara'thi and Ka'narese.				
185	Chandrika	Bágalkot	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman, Smárta); 32.	150
	Portuguese-Konkani.				
186	A Luz	Bombay... ...	Weekly... ...	Antone Fernandes; Goanese; 23	1,000

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Politics and the Public Administration.

Ceremony of laying the foundation stone of the Victoria Memorial Hall by the Prince of Wales at Calcutta.

Indian Spectator (6), 6th Jan.

1. "Of all the ceremonies in which His Royal Highness the Prince of Wales will have taken part before leaving these shores, that which he will look back upon with the keenest personal satisfaction must naturally be the laying of the foundation stone of the Victoria Memorial Hall at Calcutta. The 'stately, spacious monumental and grand' edifice, which will one day be counted among the architectural wonders of India, even as is the Taj erected by the Moghul, owes its origin to the imagination of the most Asiatic of living British statemen, Lord Curzon. The Great Queen's Proclamation, which is now read in printer's ink, will, we believe, be carved in stone, even as were the edicts of Asoka, and placed in a conspicuous position in the Memorial Hall. Lord Curzon seldom kept secrets, and the world already knows what the building is to contain, who designed it, and even the places from which the marble will be obtained for it. The Trustees have published a list of the various objects of interest and value presented to the Hall, the most interesting of them being the writing table and chair used by Queen Victoria for her daily correspondence at Windsor, presented by His Majesty the King-Emperor. The National Monument will be, as His Royal Highness the Prince of Wales so felicitously expressed it, 'a symbol of the unity and concord which came from her all-embracing love for her people, and an enduring token of the affection which all—Europeans and Indians, Princes and peasants— felt for Queen Victoria."

New Year's Honours Gazette.

Jám-e-Jamshed (27), 3rd Jan., Eng. cols.; *Akhbár-i-Islám* (63), 3rd Jan.; *Indian Spectator* (6), 6th Jan.

2. "It is a big Honours List that has been published this time, but, in one sense, it is an extremely poor one. Its most prominent feature is the overwhelming predominance of official names. If there were two separate Honours Lists, issued every time, one for the Services and the other for the non-officials, the public should find itself in a better position than it now does. It has to be admitted, however, that among the names that appear in the present list are to be found some that the public really wanted to see honoured. The foremost of these is that of Mr. W. C. Hughes, Chairman of the Bombay Port Trust. There was a keen disappointment felt on all hands when Mr. Hughes' name was not found among those of the few fortunate individuals honoured on the occasion of the Royal visit. None has deserved a Knighthood better, and we earnestly join in the prayer that Sir Walter Hughes may long be spared to enjoy the honour that has been just conferred on him. Dastur Hoshung Jamasp, of Poona, has friends and admirers in every community, and the C. I. E. conferred on him is a further proof of the great respect that he enjoys as much among the official as the non-official community. In honouring the venerable Dastur the Government have honoured a man of great learning and of exemplary piety and benevolence......... The C. S. I. conferred on Mr. Muir-Mackenzie may well be looked upon more as an earnest of future honours than as a recognition and appreciation of past services, and it may be said without the fear of contradiction that there is perhaps no name in this year's Honours List which the inhabitants of this Presidency have rejoiced so greatly to see there as his. The Hon'ble Rai Sri Ram Bahadur gets a C. I. E. In the Viceregal Legislative Council the popular side has no more thorough-going or reliable champion than the gentleman now honoured, and this official recognition of his services may help to convince the native critics of the Government that, after all, it is a very tolerant and generous Government that they have to deal with." [The *Akhbár-i-Islám* regrets the absence from the Honours list of the name of a single leading Muhammadan inhabitant of Bombay, and remarks that as many of them had worked hard in connection with the preparations for the Royal visit to the city it would have been graceful if their exertions had been rewarded by the bestowal of suitable titles upon some representative gentlemen of their community. The *Indian Spectator* writes:—"The Honours list this year is unusually long......... We are glad to find so many ladies adorning it and should like to see this feature made more and more prominent. Happy the land where women are honoured. Amongst mere men we are glad to see Sir E.

Elles as G. C. I. E; also the Nawab of Janjira. Let us hope this tight little island State has lost none of its rights. The other good names under this Order are Rai Sri Ram Bahadur, Member of the Viceroy's Council in charge of Questions, Dastur Hoshang Jamasp and so on—excellent selection every way so far as it goes. The more notable K. C. S. I.'s are Sir Joseph Fuller, Partitionwala, Sir H. S. Deane of the Frontier Province, Sir E. J. Law, whilst among Companions of the Order we find Mr. Muir-Mackenzie of Bombay."]

Rást Goftár (33), 7th Jan., Eng. cols.; *Phœnix* (14), 6th Jan.

*3. "The Honours list published on New Year's day supplies fresh reason for a reiteration of the usual grievance that in conferring titles and honours Government reserve the loaves and fishes for officialdom, whereas the claims of distinguished public men, Indians and Anglo-Indians, are not so liberally entertained. We have a regular army of quiet and useful workers in our Municipalities, Universities, Legislative Councils, and other public institutions, who have devoted the best of their time and energy for the promotion of public welfare. These men have a better claim to Government honours than State servants, who are paid handsomely for what services they render to their masters......... When scores of instances can be quoted, it would be invidious to specify names which ought to have been honoured years ago. We, however, cannot help suggesting two particular cases where the omission seems to be most glaring. The venerable Mr. K. R. Cama, than whom the Parsi community does not own a more studious and learned scholar, deserves some substantial recognition. Mr. Damodhardas Gordhandas Sukhadvala, whose charity has supplied Bombay with several free libraries and schools, whose liberal donation at the time of the South African War was acknowledged in eulogistic terms by Lord Roberts, is another gentleman whose name has not yet appeared in the Honours List.......... It is these men whose services need to be appreciated by the State no less than those of its own paid employés, who receive more than their reward in recurring promotions and handsome salaries. The one prominent feature of this year's Honours Gazette is the large number of recipients out of the fair sex that have been selected for the Kaiser-i-Hind medals. This puts us in mind of a glaring omission, to which we should like to invite attention. The ladies who have taken a prominent share in organising a reception on behalf of their Indian sisters to Her Royal Highness the Princess of Wales have not been given any place in the Honours Gazette....... For the Bombay Presidency the Honours List furnishes only three names for titles of some consequence......... The first and foremost amongst them is the Honourable Mr. W. C. Hughes, C.I.E., who has been elevated to the exalted distinction of Knighthood. Sir Walter Hughes is known and respected in Bombay for the unique services he has rendered to the city in the capacity of Chairman to the Bombay Port Trust, which he has served for the last thirteen years with fidelity and devotion. The Honourable Mr. Muir-Mackenzie has been given a C. S. I. for his services of some thirty years in various Government Departments. As Commissioner of Sind, Mr. Muir-Mackenzie gave sufficient indication of his zeal and industry. Much sympathy was aroused when Mr. Muir-Mackenzie was lately reported to have met with a serious accident in Poona and we congratulate him upon his recovery as much as upon the honour, bestowed upon him. The elevation of Sirdar Dastur Hoshung Jamasp to the title of C. I. E. has been viewed with intense satisfaction in the native communities and especially by the Parsis. Sirdar Hoshung's is the only name in this year's Honours List outside the official circle that has been admitted to a title of some distinction." [The *Phœnix* writes:—"All sections of the Karáchi population will be gratified to learn that the Honourable Mr. Webb has had the title of C. I. E. conferred on him by Government.......... As the President of the local Chamber of Commerce, and one of the two Sind Members on the Bombay Legislative Council, he is the recognised leader of non-official society in the city, and we congratulate Government on selecting him for the honour."]

Aspiration of the people of India to "Home Rule" for their country.

Bhála (111), 1st Jan.

4. It is now a century that the destinies of India and England have been linked together in accordance with a Divine dispensation, and our country has been greatly benefited in many ways owing to the introduction of railways, telegraphs, &c. Along with these blessings of Western civilization we received the boon of education,

and as our people became enlightened, they dropped their old beliefs. Their old conception about a ruler was that he was the incarnation of God, but this oriental conception has been superseded by the occidental notion that the King is but an exalted servant of the people. It is now impossible to reverse this belief in India or in any other part of the world. It is to the fatherland that the people primarily owe allegiance, while the ruler is only her vicegerent or vizier. It is the birth-right of the people of the country to share political rights with this vice-gerent. If the people assert this birth-right, they are in no way guilty of treason against their ruler, who, as stated above, is but a vizier of the mother-land but are merely demanding from him what belongs to them. This is the spirit that has pervaded the utterances of British statesmen ever since the introduction of British rule in India. The people of India have always received assurances, either explicit or implicit, from their British rulers that they would gradually receive political rights as they proved their fitness for the same. The people believed in these assurances and began to entertain political aspirations. It is not the part of statesmanship to stifle these aspirations. On the contrary, true nobility consists in diligently fostering them. But the wave of Imperialism that has recently swept over England threatens to submerge our political aspirations, and it is the duty of Indians to take steps betimes to avert this danger. Indians aspire to receive the blessing of Home Rule. It is this alone which will satisfy their political cravings. The Queen's Proclamation of 1858 makes them sanguine of success, and as long as that document is not repealed, they will never cease to cherish the aspiration for Home Rule. This aspiration is day by day becoming a part of our very nature, and incessant enforcement of Section 124 (A) will never drive it out of our minds. No amount of intimidation will reduce its intensity in the least. Despair cannot quell it. It has such inherent vitality that it will ultimately triumph and spread everywhere. It behoves Government to foster this aspiration and to lead it to fruition. The British Colonies have got Home Rule, and so there is no sign of grumbling discontent among the Colonists. Of all British possessions, India and Ireland do not enjoy the boon of Home Rule. The latter has been struggling hard to acquire it, and Indians, too, firmly believe that this boon of Home Rule alone is the sovereign cure for all their political ailments. If an Indian demands Home Rule for his country like the Colonies, he is in no way guilty of treason. By the grant of Home Rule to Ireland and India the power of the British Empire will immeasurably increase. A Home Rule Society for India already has been formed in England, and branches of it should be established in every town and village in this country. Indians should become members of such societies and strive earnestly to secure the boon of Home Rule for their country. To acquire Home Rule, they must learn two arts (1) the art of shouting and (2) the art of suffering. They should fearlessly speak out their minds to their rulers without mincing words and patiently await the issue. Our countrymen have already learnt the art of suffering in the times of Muhammadan rulers. It is by the practice of these two arts that they can hope to secure Home Rule for their country.

Alleged effeteness of the people of India and their unfitness for acquiring political privileges from their rulers.

Pratod (154), 29th Dec.

5. The other day Queen Alexandra contributed a sum of Rs. 2,000 to a fund for relieving the wives of the unemployed in England. Englishmen have such stuff in them that they can always get what they want from their rulers. They are not a flock of sheep like the Indians, who brook any sort of treatment that is meted out to them. Had Englishmen been in our position, they would never have meekly resigned themselves to their humble lot, but compelled the Prince of Wales to grant them some privileges or concessions before he went from one town to another. The English or the Japanese, if they had been in our place, would similarly have given quite a different aspect to the *swadeshi* movement. But we Indians are haters of our country. Why should not then our rulers trample us under their heels? What better treatment should be expected at the hands of our kind-hearted English rulers since we have of our own free will degraded ourselves to the position of beggars and allowed foreigners to enter our house? How kindly do the English treat us despite the fact that we are effete and depen-

dent? We shall hardly find such kind-hearted masters on the face of the earth. What deep obligation have they laid us under by allowing us to live in a condition of semi-starvation? What can we do if they take it into their heads to starve us outright? So long as we do not strive to stand upon our own legs, everybody will kick us and trample us under foot. Up till now we have had to do with many people, but we never had met with any so selfish as the English. They possess the unique knack of deceiving others and promoting their own interest. If we want to get these people to redress our grievances, we must show ourselves to be as dogged and tenacious as they are. In the matter of acquiring political rights, Russia's example holds good in a great measure in the case of India. Perhaps, India is in this respect in a far worse plight than Russia. The population of India exceeds by far that of Russia, while the proportion of the uneducated is much larger still. The people of Russia are harassed by the oppression of the Tsar, so are the people of India harassed by the oppression of the English, and the endeavours, which are now being made by the Russians to emancipate from the oppression practised on them, will have to be made by the Indians also after some days. Just as educated Russians wish for a popular form of Government, educated Indians, too, aspire to self-government—under British suzerainty. But they desire that they should get it without the shedding of a single drop of blood, and as we are ruled by a liberal people like the English, there is even a chance that their desire would be gratified. But they must begin to work with unanimity to acquire this self-government, and for this it is necessary that the number of the educated people in the country should be increased. As the agriculturists are likely to prove of very great help in this work, our educated countrymen should very strenuously endeavour to educate the cultivating class. Schools should be established for them in various places and steps taken to make their education cheap or free. A number of volunteers should also come forward to impress a picture of our present condition upon their mind and to stimulate them to serve their country in a proper manner. When we shall thus have acquired the capacity for enjoying political independence, we shall be able to enjoy such independence, either through the favour of the English or in any other manner that the occasion might require, but if we make a struggle for acquiring self-government without first acquiring the requisite capacity to enjoy it, our efforts will, instead of conducing to our benefit, probably result in doing us harm.

Comments on the Rev. Mr. Sunderland's paper on the "Causes of famine in India."

Indu Prakásh (43), 3rd Jan., Eng. cols.

6. Referring to a paper on the 'Causes of famine in India' recently read by the Rev. Mr. Sutherland at Toronto (Canada), the *Indu Prakásh* observes:—"It is, we believe, not necessary for our readers to be told that the Rev. Mr. Sunderland is no disloyal Congresswala, but is an impartial Missionary. Yet, strange to say, he sees eye to eye with the non-official party in India, attributes the same causes to the Indian famines and suggests the same remedies for the removal thereof as the Congress does. There is not a shadow of doubt in his mind that the ever-recurring famines are not due solely to failure of the annual rains or to over-population, but to the agrarian policy of Government, to the increasing demands of the State, to the wasteful military expenditure, the extreme poverty of the people, the ever-recurring annual drain to England, heavy taxation and exploitation by foreigners, to the slow but certain strangulation of indigenous industries and above all to the extreme illiteracy of the masses. It is remarkable how all this squares with what Mr. R. C. Dutt so clearly emphasised in his speech as President of the Industrial Conference at Benares. The Rev. Mr. Sunderland seems to think that all these causes are found to operate where one nation tries to govern another by a system of administration in which the subject people have no voice and their wishes are not at all taken into consideration. It was Abraham Lincoln who once said that 'no man was good enough to look after another man and no nation was good enough to rule another nation,' and especially so when the ruling nation lived thousands of miles away and ruled by a system in which the children of the soil had no place. Mr. Sunderland pays us a compliment by saying that if we

had the benefits of self-government, we would have continued in our lead of Asiatic Nations, which would not have gone to Japan as it has done. After enumerating some of the main causes of famines in India, he proceeds to summarise the chief remedies to prevent them or at least to mitigate their horrors when they come. He wants to 'cut off military expenditures outside of India, pay all the expenses of the foreign wars out of the Imperial Treasury; inaugurate a policy of trust in place of the present policy of distrust; reduce army expenditure by at least one-half; check the extravagance of railway building; push forward irrigation; fill fewer offices with high-paid European officials, and more with sons of the soil who will cost less and know the real needs of the country far better than foreigners can; reduce taxation and extend throughout India, 'permanent settlements' of land revenue; establish agricultural banks; take measures to build up again the ruined manufacturing industries of the country; spend five times as much as is now done on education in its practical and industrial forms'......... In a word let it be the ambition of Great Britain not to keep India under her heel, but to lift her up to England's side as she has lifted Canada and Australia. Then and not before will prosperity begin to take the place of impoverishment and famine, and a new era will dawn upon the Indian people. It is a remarkable coincidence that when Anglo-Indians are always very chary of admitting the truth of what the Congress has been dinning into their ears for the last twenty years, such testimony should come, of all others, from a Missionary and that almost in the very words of the Congress resolutions. Will the Government take heed of such advice before it is too late? Let us hope it will."

Irrigation *vs.* Railways in India.
Kaiser-i-Hind (28), 31st Dec., Eng. cols.

7. "The Rev. J. T. Sunderland, who is personally acquainted with India, recently read a fairly exhaustive paper on the 'Causes of famines in India' before the Canadian Institute. These causes are well-known to us, and we purposely refrain from re-iterating them on the present occasion. There are, however, some very pertinent observations of his on such problems as irrigation, railways, &c., which would bear reproduction, seeing that these topics even to-day are hardly fully understood by our countrymen as they ought to be. So much of cant is talked on irrigation and railways—the cant of the selfish Anglo-Indian, official and non-official—that it is needful to bear firmly in mind their real importance to the country. Here is what the Rev. Mr. Sunderland has to say to his countrymen on irrigation......... 'From time immemorial there has been much irrigation. Since India came under the control of the British, the Government has interested itself considerably in promoting irrigation works. But unfortunately it has also been guilty of much neglect. Not only have important new opportunities for supplying extensive areas with water for irrigation purposes been allowed to go unimproved, but irrigation canals and storage reservoirs, which were constructed in earlier times, have been permitted, in not a few cases, to fall into decay. Within recent years there has been a change for the better....... But very large areas capable of irrigation still remain neglected. One wonders all the more at the slowness with which the Government moves, when one bears in mind that most of the money which it has spent on its irrigation works pays an interest of fully 7 per cent. besides accomplishing untold good in saving human life. It is difficult to avoid asking why should so many other things be allowed to take precedence of irrigation?' The query is pertinent even after the Scott-Moncrieff Commission has made its report, and the government of Lord Curzon issued a magniloquent and most elaborate resolution on it. It is all *yet* on paper, and Heaven only knows when the 44 crores will be spent! Evidently Government can always afford to spend from borrowed moneys not 4 but 10 crores on railways, the necessity of many of which is an economic puzzle, but they cannot have the heart *even now* to carry out the recommendations of the Irrigation Commission and finish the works enumerated by them in 20 years! It is a hollow plea which urges that these works cannot be completed in a short period, and that the dearth of competent engineers in the Public Works Department is the greatest drawback in immediately taking the project in hand. Not only can the works be completed

in 10 instead of 20 years, but they can be completed with greater efficiency and economy than the hide-bound Government of India, with its circumlocution, red tape and bureaucratic methods, can ever hope to complete. Lord Cromer has been able to complete the great Atbava works; and look at the more colossal work, costing 10 millions sterling, which is on the tapis and is proposed to be finished in five or six years. What is the key to the magnificent success of Lord Cromer's irrigation works? This only. That he entrusts such colossal works to competent hands—to capitalist contractors who are able to command expert water engineers of vast practical experience and other skilled and unskilled labour absolutely essential for a quick completion. Lord Cromer never waits for a snail-paced, obstructive and extravagant Public Works Department, with its road makers and tank builders, and cutchery constructers, to build his irrigation works. No. He goes straight to the class of capitalist experts just referred to. Is it a wonder if he is so successful and able to convert vast waterless tracts, stretching for miles in the desert, into smiling, rich crops yielding lands in a few short years? .... Next, let us refer to Rev. Mr. Sunderland's observations on railway construction. 'We are referred to the railways of India as a striking illustration of what England is doing for her dependency. Yes, whatever lack of money there may be for education, or for sanitary improvements, or for irrigation or for other things which the people of India so earnestly desire and pray for, the Indian Government always seems to have plenty of it for railways. Why? Primarily because the railways benefit the English. It is true that the Indian people use them, and derive certain advantages from them, but they also suffer from them certain serious disadvantages. The railways have been a powerful factor in breaking up old industries, and thus have brought hardship and suffering to millions of people. But they enrich the ruling nation, and give England a firmer military grip upon her valuable dependency, and hence more money could be found for them whatever else suffers.'......... Of course, there will be critics who would say that education is not so important to the country as 'Imperial Defence' and that railways are auxiliaries now-a-days for the self-same purpose. But the criticism can open only larger questions and raise grave controversies leading to the entire questioning of the existing policy of administration altogether. Leaving policy alone, Mr. Sunderland might have added one further piece of criticism in reference to the railway expenditure, namely, that the past history of railway finance, extending over half a century, proves, as was proved before the Welby Commission, that as much as 40 crores have been lost to the general tax-payer by the operation of the different systems of railways and that that colossal sum alone, had it not gone to swell the pockets of British investors in Indian railways, might have built all the irrigation works now recommended by the Irrigation Commission but which for all practical purposes are still hanging in air."

Swadeshi movement as discussed at the various national gatherings at Benares.
Kesari (133), 2nd Jan.

8. The last week was a week of great bustle and excitement in the holy city of Benares. A number of Congresses and Conferences, social, political, religious and industrial, held their sittings there during that period. One would think that the Congress has by this time got an unwieldy appendage of these minor Conferences round it. There is a disadvantage in crowding too many Conferences in a single week. The subjects dealt with do not receive the close attention they deserve, and those who assemble to discuss them feel greatly distracted by the multiplicity of matters brought forward for discussion. However varied the activity manifested at the different Conferences, we can discern one common feature which pervaded them all. This feature was the spirit of *swadeshism*. It was descernible in the presidential addresses as also in the deliberations of the various gatherings The *swadeshi* movement was discussed at Benares in three different aspects. In its political aspect it loomed large in the deliberations of the Congress. The President alluded to it in his cogent and vigorous address, and it was recognised by the delegates that the attitude taken up by the Bengalis, after they had found all their protests against the partition of their province to be of no avail, was the only proper attitude that could be taken against

a high-handed administration. It is not manly to resign oneself to one's degraded position or to sit weeping in the house like women, but it is our duty to strive strenuously to remove the causes of our misfortunes. The boycott agitation is thus a move in the right direction, and the Bengalis have acted wisely in resorting to it. The President approved of the agitation in his address, and a resolution passed by the Congress also declared boycott to be a legitimate weapon in our political armoury. The President, of course, pointed out that boycott was an extreme remedy, and that there were obvious risks in its failure, but we beg to observe that in spite of these risks, we should not hesitate to resort to it. Though it may not have the support of the whole country, and though for want of such unanimous support, it may not completely realise its aim, it does not follow that it should not be resorted to at all under these circumstances. The boycott agitation, though not universally supported, is bound to produce some effect, and so far it must be declared to be successful. Let us now turn to the industrial aspect of the *swadeshi* movement. There are those among us who are sceptical about the success of our political agitation, but who strongly recommend that every endeavour should be made to resuscitate the dying industries of the country. They advocate protection to the infant industries of the country, but the Government is not prepared to give up its policy of Free Trade. Mr. Dutt pointed out the advantages of a Protectionist policy for India and cited the examples of France, Germany and the United States in favour of his contention. He exhorted the people to form a fixed resolution to patronise indigenous industries in spite of some slight loss or inconvenience. The third aspect of the *swadeshi* movement relates to the practical action that our countrymen should take to promote the growth of new industries in the country. Mills and handloom factories should be started everywhere, and from the proceedings of the Industrial Conference it seems that the attention of our leaders has been attracted in a considerable measure towards this third aspect of the *swadeshi* movement.

Kál (129), 5th Jan.

9. The *Kál* refers to the signs of national awakening, which are now visible in various countries such as Russia, China, Ireland and South Africa, and remarks:—After looking at the efforts of the people of the various countries named above to throw off foreign yoke and to achieve their political emancipation, it is likely that the minds of some Indians may be filled with despair when they turn to the present condition of their own country. But there is now no cause for absolute despondency. We have found a remedy to improve our political and material condition, and it is the *swadeshi* agitation and the boycott movement. This double-remedy has proved considerably effective during the last four months. Our people have begun to think of the causes of their degraded plight. The *swadeshi* agitation and the boycott movement have secured the approval of our national assemblies, which met at Benares. Mr. Gokhale quoted some figures about the outturn of cotton piece-goods in the country and remarked that if new mills and handloom factories are started in India, we shall soon be able to produce sufficient cloth to meet our requirements. In that case we shall have stopped an annual drain of 40 crores of rupees to foreign countries. Government have made the principles of Free Trade applicable to India with a view to benefit the cotton manufacturers of Manchester and Lancashire. They have also ruined our indigenous industries and imposed heavy countervailing excise duties on cotton goods of Indian manufacture. In spite of these obstructions placed by Government in the path of the cotton industry in India, some of these concerns are found to flourish in the country. We need not, therefore, give ourselves up to despair, but persevere steadily in promoting the growth of industries in our midst. Mr. Dutt says in his inaugural address at the Industrial Conference that we ought to resort to boycott not merely as an extreme remedy, but avail ourselves of it to the fullest possible extent. It is only in this way, he observes, that the *swadeshi* movement will prosper and our material condition improve.

Necessity of starting cotton mills and hand-loom factories for stopping the drain of India's wealth to other countries.

Bhála (111), 1st Jan.

10. The utility and necessity of the *swadeshi* movement are now so well impressed on the public mind that it is no longer necessary to write anything on the subject. It is the opinion of all political thinkers that the *swadeshi* agitation will lead to our national welfare and, if steadily sustained, will ultimately confer on us the boon of Home Rule. We shall on some other occasion trace the various stages by which this happy consummation will be reached, but in the meantime it is the duty of every true-born son of India to strengthen the movement by starting indigenous industries everywhere. It would indeed be a happy day when we shall be able to produce in our country everything that we require, but if this is not possible now, we should at least try to manufacture those goods within the country, the cost of which constitutes the main item of the drain of the country's wealth. Cotton piece-goods are the principal item of our country's imports, and cloth worth 45 crores is annually imported from England into India. If this item of the drain of our country's wealth can be stopped, the country would regain her lost vigour. There are many other ways in which our country is bled by means of cupping instruments, but we should first try to prevent the bleeding at that point where the loss of blood is the greatest. Unless this is done promptly, the body of our country will be devoid of all blood and will resemble a bag of bones. The way in which the bleeding is to be stopped is to open cotton mills and hand-loom factories at various places. Those good men who will assist in the starting of such concerns will earn the blessings of their mother-land. Service of the country is the only true end of life, and to neglect such service when our mother-land has become old and decrepit is to forfeit all claims to being called men.

Government of India and the *swadeshi* movement as carried on in Bengal.

East and West (4) for Jan.

11. "Cautious as our new Viceroy is, his very caution has served to identify his name tentatively with a policy. When statesmen measure their words with extreme care and scruple, the inferences drawn from them proportionately multiply: only careful critics will not openly state them, but will shake their heads. The defence of a country against foreign aggression is a primary duty of any Government, but when that duty is emphasised in answer to an advocacy of internal reforms, some uneasy feeling naturally creeps over those who suspect the military party of ambitious designs. However, a Liberal Ministry at home is expected to counterbalance any forward tendencies that may be needlessly developed in this country. Criticism from *swadeshists* has been disarmed by Lord Minto's tactical remarks, in his reply to a Native Chamber of Commerce, in favour of the *swadeshi* movement conducted on sound lines. What is *swadeshism* on sound principles? From the point of view of Government, it will have to be dissociated from lawlessness and intimidation. Lord Minto's Government has expressed itself in sympathy with Mr. Fuller in the endeavours made by him to suppress the abuses attendant upon the 'so-called *swadeshi* movement,' as it was carried on in Bengal. The Government has also strongly disapproved of the employment of school-boys in political agitation, both on educational and on public grounds. The decided attitude taken up by the Government of India must have considerably strengthened Sir J. Fuller's hands. We have ceased to hear of the discharge of foreign cargo being interrupted, and the purchasers of foreign goods being molested. The new year begins with a restoration of peace and quiet in the new province, and it is just possible, as Lord George Hamilton said, that ten years hence people will wonder why the partition was not ordered earlier. The exact boundary between the two divisions is, from the national point of view, a matter of detail. The Bengalis will continue for some time more to insist that they must all be included in one province. We have not been able to understand why this could not or should not be done. The official objection is said to be that if the partition were effected on that principle, 'the best districts' would all go to the province in which the Bengalis are not! If the Bengali officials also covet the 'best districts,' they may prefer the

accomplished to the proposed division. If the present agitation has resulted in an official predilection for Muhammadans, the Hindus in the Presidency and Burdwan divisions may ere long realise that by going farther they may fare worse, and that they had better remain with the 'best districts.' The political Bengalis, however, are likely to keep up the agitation as long as they can."

Anglo-Indian critics of the Congress.
Kaiser-i-Hind (28), 7th Jan., Eng. cols.

*12. "The Congress has come and gone, and, as usual, we have a variety of opinions on the Presidential address which, of course, is looked upon as the most important pronouncement of the day.......... The critics of the Congress may be divided into two broad classes, Anglo-Indian and Indian. As a rule the former, with an honourable exception here and there, are anything but friendly in their comments. Indeed during the earlier evolution of the Congress they were not only bitterly hostile but gratuitously offensive.......... The immense vitality of the Congress and the resolute determination of its prominent leaders to march straight to their destined goal have more than demonstrated to those critics that the national organization is not to be put down either by abuse or ridicule or invective. So they are now milder in their criticism than before. All the same, whether mild or strong, the underlying fact of all criticism hurled at the Congress consists in misrepresenting its aims and objects, and otherwise obstructing by all possible devices the path of our progress and political advancement. In India, it is notorious that the Anglo-Indian organs of public opinion are almost wholly selfish. They are the organs of the white Brahmins of Government, *i.e.*, the bureaucracy, and of those other white men, the 'interlopers,' as they were called in days of yore, whose aim is nothing short of the exploitation of India by hook or by crook......... 'With pride in their port and defiance in their eye,' these white lords from the West look down upon Indians—'these natives'—as they in their arrogance of race and dominion call them—and repress by every executive and legislative means in their power the growing aspirations of the people for political emancipation.......... The bureaucracy are in possession of power and place, and it is, we admit, not in human nature to willingly give these up. Monopolists as they are, they seem determined more than ever to keep place and power in their own hands, while the growing feeling on the part of the Indians is to gradually wrest these from that class so as to be able to share the burden and the responsibility of government. The secret policy all through has been to keep the Indians down, to misrepresent their capacity for government, aye, to denounce them as 'unfit' for years to come to take any part in the administration! On the other hand, the mercantile and trading classes have joined hands with the bureaucracy. .... More. It is notorious that there is a silent clique of conspirators in England, cleverly inspired by an organization which it is superfluous to mention, who go about disseminating all sorts of misrepresentations about the Indians generally, specially as to their unfitness to take a larger share of the responsibility of government. These misrepresentations are deftly made in Conservative clubs, and in many venal organs of British public opinion......... The combined aim and object of all these efforts in various directions, here and at home, is to stifle Indian public opinion, which, despite many failings, is daily growing in power and influence, and to bring down the solid fabric of the Indian National Congress, which is the *bete noire* of Anglo-Indians, official and non-official alike."

The Hon'ble Mr. Gokhale's presidential address at the Congress.
Mahrátta (10), 31st Dec.

13. "As regards Mr. Gokhale's criticism of Lord Curzon's administration, we really think that it is perhaps the most vigorous and yet the most condensed pronouncement on that subject which was ever seen in print since Lord Curzon threw away the borrowed feathers of a political philanthropist and betrayed his true character. Mr. Gokhale's comparison of Lord Curzon with the Emperor Aurangzeb has elicited angry remarks from certain quarters. But every enlightened Indian, who knows something of the history of India under the Moghuls and under the present British Government, will be simply delighted with the appropriateness of the similitude. Who can deny the truth of Mr. Gokhale's remark that Lord Curzon has certainly not strengthened the foundations of British rule in India?

It is easy to blame a man for the severity of his remarks, but we cannot conceive how Mr. Gokhale, or any one in his place, could have helped being severe, believing, as he does, that to Lord Curzon India was a country where the Englishman was to monopolise for all time all power and talk all the while of duty, and that the Indian's only business was to be governed and to be innocent of the sacrilege of aspiration. Efficiency of administration was Lord Curzon's highest ideal of statesmanship, and naturally enough His Lordship was engaged in a Herculean attempt to strengthen the Englishman's monopoly of power in India and stem the tide of popular agitation and discontent by rousing the members of the bureaucracy to a sense of duty similar to his own and raising the standard of administrative efficiency all round. He also exposed the patent device which this typical British 'tyrant' resorted to when he affected to set up his feigned solicitude for the masses as an excuse for his openly contemptuous attitude towards the educated classes and rightly pointed out that the few measures of real political reform for which His Lordship took credit to himself were not only originally suggested, but persistently agitated over, by the Congress which is made up of these very educated classes. The Bengal partition was, of course, the acme of His Lordship's unrighteous rule, and being very closely acquainted not only with the literature on the subject but with the inner sentiments of the Bengal people, Mr. Gokhale criticised that politico-administrative measure as it rightly deserved. In pithy words the President offered a correct diagnosis of the situation when he remarked that at the bottom of the whole partition affair there was a determination on the part of Government to dismember Bengal at all costs, an anxiety to promote the interests of Assam at the expense of Bengal, a desire to suit everything to the interests and convenience of the Civil Service and to knock down Calcutta as the main source of public opinion in Bengal. The partition question, of course, leads to the *swadeshi* and boycott movements. Speaking generally of the political effect of this double movement, Mr. Gokhale rightly described it as giving an accession of strength to the public life of this country, and he spoke the simple truth when he assured the Bengal delegates that the sufferings of their province had not been endured in vain when they had helped to draw closer all parts of the country in sympathy and aspiration. He explained the object of the boycott movement, and without fighting shy of the embarrassing topic he boldly declared that the boycotters had, in the circumstances of their position, every justification for the use of boycott as a political weapon for a definite political purpose. Of course, he also stated the limitations of a boycott movement, and every thoughtful Indian will agree with him that though a boycott is a perfectly legitimate demonstration as an aid to political agitation, still it must be reserved only for an extreme occasion when all classes act with one impulse and all leaders sink their personal differences in the presence of a common danger, as otherwise there are obvious risks involved in its failure, and it cannot be used with sufficient effectiveness unless there is an extraordinary upheaval of popular feeling behind it."

Oriental Review (12), 3rd Jan.

14. "Mr. Gokhale's Presidential address is an achievment worthy of a great statesman—a great patriot. It is an able statement of the Congress position and it will, we think, be read with no little admiration even by those who deny its assumptions and dissent from its arguments, save and except by the blind opponents of the Congress of the type of the *Times of India* and the *Pioneer*. Mr. Gokhale has touched upon only the most salient points of the situation and to the outlines of the constructive programme upon which the Congress should concentrate all its energies and activities. One great subject of the highest and most vital importance to India, we are exceedingly sorry to see, has been entirely left out. We refer to the establishment of military despotism in India. The manner in which the Anglo-Indian Press, with the exception of the sober *Statesman* of Calcutta, has discussed and criticised Mr. Gokhale's address is really amusing. Not a single cogent argument has been adduced to combat and controvert the statements made and points raised in the speech. The *Times of India* asserts that Mr. Gokhale is a changed—changed for the worse—man. He is not the sober and dispassionate critic of the acts and policy of Government as he used to be in days gone by. Our Hornby

Road contemporary avers that he has appealed to the racial passions of his countrymen, justifying before them so suicidal a measure as the Bengal boycott, excusing the wild effervescence of the Bengal mobs, and, by inimical reference to what he calls the bureaucracy, encouraging the belief that the agents of the administration are hostile to the best interests of the country. The *Times* goes on to say: 'To treat the damaging unwisdom of the Bengal agitators as a landmark in the history of national progress is to lend encouragement to a mischievous excitement.' May we respectfully ask our contemporary: 'Is there no justification for the change that has come over Indian politicians of the type of the Honourable Mr. Gokhale? And what has wrought the change?' Are we not justified in attributing it to the reactionary, despotic and oppressive policy of the late Viceroy of India, to his flouting of Indian public opinion, to his heaping insults upon the devoted heads of India's respected leaders, and to the abuse of their most sacred literature? Are not sober Indians, like Mr. Gokhale, smarting under insults and exasperated at the treatment meted out to them by Lord Curzon?' Mr. Gokhale might have been a little moderate in his language; but he thinks India's condition is desperate, and that desperate remedies are required. We see that the *Pioneer* has made a great discovery. Our Allahabad contemporary has just discovered that 'Mr. Gokhale's strong point is not statistics.' 'He stated that a million persons only were engaged in the hand-loom industry, whereas it is pointed out that there are at least as many again.' What a grave statistical blunder Mr. Gokhale has committed, to be sure!......... Our contemporary goes on to say: 'He (Mr. Gokhale) also quoted figures to show that the death-rate of the country had risen from 24 per 1,000, the average for 1882-84, to 34 per thousand at present, and this is said to be 'a terrible and conclusive proof of the continuous impoverishment' of the mass of our people. 'No falser deduction,' says the *Pioneer*, 'was ever drawn, and no one knows better than Mr. Gokhale that the rise in the mortality is almost entirely due to plague.' True, the immediate cause of the higher average of mortality is due to plague, but the *Pioneer* forgets that plague works havoc among the poorest masses who have not the physical stamina to resist its ravages. If the poor Indian had sufficient means of proper sustenance, he would no doubt be in a fit condition to fight with the demon of plague. The *Madras Mail* has followed a curious line of reasoning with reference to Mr. Gokhale's speech. The Madras paper argues that as Government treated Mr. Gokhale leniently when he was caught in their clutches, as Government have showered upon him favours, as he has been decorated with a C. I. E., Mr. Gokhale should, out of gratitude, withhold his tongue and pen from criticising its actions. This means that these favours and titles are given to leading Indians in order that they may not take up the cudgels on behalf of their countrymen, may not voice their feelings and fight for their rights and privileges. The titles are, in short, gags. We are afraid Government will be disappointed if they entertain any such ideas. Titles or no titles, favours or frowns, Indian leaders will go on fighting for their country and her people in season and out of season and will go on working for the amelioration of the masses and classes through good report and evil report."

Gujaráti (23), 31st Dec. 1905.

15. The Presidential address of the Honourable Mr. Gokhale has given offence to some Anglo-Indian critics, but in our opinion it was conceived in admirable taste and can in no sense be characterised as violent. Had the late Messrs. Telang or Ranade been living to-day, they, too, would have made use of the same vigorous language as Mr. Gokhale. The address was weighty and thoughtful and is sure to attract public attention both in England and India. It may be compared to a manifesto issued by the people, who have every right to voice their grievances in an authoritative manner, just as rulers notify their intentions to their subjects by means of proclamations. Since the golden days of Lord Ripon's viceroyalty, the character of British administration in India has changed for the worse and become more and more repressive and reactionary, so that it is no longer possible for the leaders of the people to ventilate public grievances in moderate language. Mr. Gokhale's address contains no exaggeration at all, but is a faithful reflex of the excited state of public feeling in India since the date of the partition of Bengal.

Kesari (133), 2nd Jan.

16. The *Times of India* has found fault with the Honourable Mr. Gokhale for the violent tone of his Presidential address. The *Times* is of opinion that Mr. Gokhale who presided over the Bengal Congress is not the same individual who was known at one time for the moderation of his views. It is not for the *Times* to sit in judgment over the tone of the writings or utterances of our leaders. Our countrymen have now passed the stage when they could be taken in by plausible speeches. The trick of deceiving people by means of honeyed speeches has been fully exposed in the *regime* of Lord Curzon, and our leaders have learnt to expose public grievances in a fearless manner. The *Times* is specially offended because Mr. Gokhale compared Lord Curzon with Aurungzeb and expressed his sympathy with the Bengal boycott movement. But what is there so odious in the comparison of the late Viceroy with the Moghul Emperor? The latter was an able and spirited ruler, but he set aside the liberal policy inaugurated by Akbar. Similarly, Lord Curzon set back the hands of the clock of popular progress by reversing the policy of liberal Viceroys like Lord Ripon. As regards the agitation now carried on by the Bengalis, it has to be admitted that it has created intense enthusiasm among the people of all parts of the country and given an extraordinary impetus to the growth of indigenous industries. Mr. Gokhale, on taking these facts into consideration, was led to remark that the agitation in Bengal was a land-mark in the history of the country. The *Times* asks Mr. Gokhale to quote his authority for demanding autonomy like the British Colonies for India. Now, we take our stand on the Proclamation of 1858, which is our charter of liberties, and on the strength of this charter, we hope to acquire gradually all those rights and privileges which are now enjoyed by the inhabitants of the Colonies. Our capacity for enjoying those rights has been proved by the firm determination of the Bengalis to persevere in the patriotic agitation now set on foot by them. Mr. Surendranath Bannerjee declared that the Bengal leaders set great store by the present agitation and are resolved to face imprisonment for perseverance in the same. That agitation has already produced some effect in England. The Manchester Chamber of Commerce had even suggested to Mr. Brodrick the desirability of abandoning the partition scheme, and Mr. Brodrick had communicated it to Lord Curzon. But the latter pooh-poohed it by assuring Mr. Brodrick that the agitation in Bengal would rapidly die out. The secret of the extreme solicitude of Mr. Fuller to suppress the *swadeshi* movement will be clear from the above.

Indian Social Reformer (5), 7th Jan.

*17. "We must say at once that we read Mr. Gokhale's opening attack on Lord Curzon with the utmost pain. We had always thought that Indian politics during the last few years has been too largely a matter of abuse of the late Viceroy and his motives and never expected that Mr. Gokhale would initiate a departure in this respect. But the President of the Congress seems to have resolved that his denunciation should be the shrillest that has been hurled against Lord Curzon. We are sorry for it because, apart from the justice or injustice of it, such an exhibition of what is perilously near bitterness is a sure sign of weakness. There is not the least doubt that the President felt all that he said, but just because he did so, he ought to have remembered that there was the risk of being carried away. To keep one's feelings in the constant custody of one's sense of what is due to one's self and to one's opponents' constitutes the discipline of the soul. Mr. Gokhale, more than almost any one else, should appreciate it as it was the noblest trait of his great *guru*, Ranade. The rest of the address is very sound and, considering that the whole was put together in great hurry, in ill-health and amidst a multiplicity of engagements, it is entirely worthy of the occasion and the author."

Change in the methods of the Congress desired.

Indian Spectator (6), 6th Jan.

18. "Whom are we to believe?—the eloquent President of the Congress or the veteran Editor of the *Amrita Bazar Patrika*? The former told his audience last week that Lord Curzon's Government did nothing of their own accord even for the *people* of India, that what they did was done at the instance of the Congress. This may be news to most of the Congress critics themselves who have always given credit to the Administration for sympathy with the people, as apart from the

English-educated classes. The *Patrika*, on the other hand, whose political instinct is as a rule unerring, feels certain that the Congress has done next to nothing all these years, and that it should give up its policy of humbly petitioning Government on every subject, and do public business in a manly self-reliant spirit....... For our part, we must say that it would be far easier to educate the people than the ruling class. The latter do not think it to be to their interest to improve; they are a short-sighted class. What have we been able to do with them after twenty years of lecturing? With half this outlay of time and money we could have made a large body of the population independent of Government favour. Public criticism of the policy and methods of Government is, of course, indispensable. But that is not the only, nor the best way of serving the country. We are glad to see something like this conviction gaining ground and manifesting itself with greater vigour every year in the operations of the Industrial Exhibition and of the numerous religious, social and economic Conferences to which the Congress has given birth. May the parent movement do equal good with these robust offspring!"

Alleged opposition by Messrs. Tilak and Lajpatrai in the Subjects Committee of the Congress to the resolution *re* sending a message of welcome to the Prince and Princess of Wales.

Akhbár-i-Soudágar (64), 6th Jan., Eng. cols.

19. "The correspondent of the *Times of India*, who has afforded a glimpse into the inner working of the Congress at its last session in Benares, has, in his way, done a service to that body. The dissension which arose at the meeting of the Subjects Committee over the proposal to send a message of hearty greetings to the Prince and Princess of Wales now touring in India has only served to throw into bold relief the general good sense and loyal sentiment of the Congress for which their thanks are due to the two irreconcilables, Messrs. Bal Gangadhar Tilak of Poona and Lala Lajpatrai of the Punjáb. Their churlish opposition to what was, after all, a harmless proposal, if it had met with anything like considerable support, would have done great harm to the Congress cause. It would have disgraced and discredited that body and furnished its hostile critics with a ready weapon of attack. The firm attitude taken by the chairman of the Committee against the two dissentients had a salutary effect. They were annihilated; the opposition was nipped in the bud, and the proposition was carried with acclamation."

Indu Prakásh (43), 6th Jan., Eng. cols.

20. "It is by no means a matter of pleasure that we feel it our duty to correct the gross misrepresentations of fact which so experienced and self-sufficient a journal as the *Times of India* glibly gave currency to by publishing in its issue of Wednesday last an unnamed correspondent's impressions about the Benares Congress.......... But the *Times of India* hates the Congress, is angry with Mr. Gokhale for his strong and robust speech, and particularly incensed, we suppose, with the parallel drawn between Lord Curzon and Aurangzeb, and so anything against the Congress must necessarily be welcome in its columns. We have the testimony of gentlemen, who, as delegates, were present at the Benares meeting from beginning to end and took active part in the discussion, that most of the statements of facts made by the *Times of India's* correspondent are absolutely false and inherently improbable. No doubt there was opposition to including in the programme a resolution welcoming the Prince and Princess of Wales. But the grounds on which the opposition was based were mainly that the Prince had already been in India and was receiving welcomes everywhere and that the Congress would be going out of its way in giving him a belated welcome. When it became known that the Reception Committee had invited the Prince to grace the Congress with a visit and that His Royal Highness had replied expressing his inability to do so owing to the invitation having come too late, almost all opposition vanished.......... Mr. Tilak actually proposed that the Congress should express regret at the inability of the Prince to accept the Reception Committee's invitation, thereby approving of the step the Committee had taken. The debate came to an end soon enough, and by an overwhelming majority the Subjects Committee decided to include in the programme the resolution of sending a message of welcome to the Prince. There was no scene, no fracas, no harsh words whatsoever. It is absolutely false that Munshi Madholal

declared that 'he would order the dissentients out of the hall.'......... Moreover, nothing could be more absurd than the story of Munshi Madholal's taking the Commanding Officer to the Subjects Committee meeting. The gentlemen on whose testimony we rely are sure that there was no European present at the Subjects Committee meetings unless indeed he was disguised as a native and smuggled himself in as a delegate and heeded not the President's emphatic request that all not elected to the Subjects Committee should retire. .... In regard to the boycott there was absolute unanimity in the Subjects Committee that it should be defended as a perfectly legitimate method of constitutional agitation. The difference was as regards the manner in which approval of the resort to boycott by Bengal in the hour of her trial and despair should be expressed. It was at the suggestion of the Bengalis themselves and their most ardent supporters that the resolution was arrived at to leave the subject of the *swadeshi* movement to be taken up by the Industrial Conference. No one proposed that boycott and *swadeshism* should be identified."

Prospects of Mr. Dadabhai Naoroji's candidature for a seat in Parliament.

Indu Prakásh (43), 4th Jan., Eng. cols.

21. "All India will rejoice to learn that there are now strong prospects of our G. O. M. being returned for North Lambeth in the coming general elections. Till recently there were three candidates in the field, *viz.*, Mr. Dadabhai Naoroji, Mr. Wightman and Mr. Horner. Mr. Dadabhai had thus to wage a triangular contest. He had to fight not only his Conservative rival, but also a Liberal opponent. A few days ago Mr. Wightman, for whom the chivalrous Indian patriot entertained the highest respect, died. There were thus only two candidates left in the field.......... It now appears that Mr. Dadabhai has a good chance of being adopted as the official Liberal candidate. The London correspondent of the *Times of India* says that as soon as Sir H. Campbell-Bannerman was called upon to form a Government, a number of Mr. Dadabhai Naoroji's public and private friends, including Mr. Herbert Birdwood (an old school-fellow of the Premier's) and Mr. Hart-Davies, another *ex*-member of the Bombay Civil Service, took steps for preventing the official nomination of any other Liberal candidate at the ensuing election than Mr. Dadabhai. The correspondent understands that as a result of the representations made Mr. Dadabhai Naoroji will probably be at once recognised at head-quarters as the official candidate. We are glad to learn further that Mr. Naoroji's influential friends are determined to carry the matter through, and if necessary, the Premier himself, will be approached on the subject. Here we want to make an appeal to our countrymen. The different political associations of India should appeal to Sir Henry Campbell-Bannerman asking him to extend the official Liberal support to Mr. Dadabhai's candidature.......... A timely appeal by telegraph to the Premier will greatly strengthen the hands of those good men like Messrs. Herbert Birdwood and Hart-Davies, who are working for Mr. Dadabhai's success. We earnestly hope our countrymen will not fail to do their duty. The time at their disposal is so short that any delay is likely to render the appeal futile."

Mr. G. K. Parekh's allegations against the Collector of Broach *re* the manner of revenue collections in Broach District.

Praja Bandhu (32), 31st Dec., Eng. cols.

22. "We understand that the Honourable Mr. Gokaldas Kahandas Parekh has addressed a letter to the *Times of India* *re* the manner in which revenue collections are made in Broach District by the authorities there. He makes certain allegations against the Collector of Broach, which, if true, furnish one more remarkable instance of the beneficent intentions of Government being set at naught by those entrusted with the work of collecting Government revenue. These allegations, stated in brief, are as follows :—(1) In Broach District relief to the agriculturists was announced by the Collector after every field in every village had been surveyed by the Circle Inspector and his report after verification by his superior officer submitted to the Collector and considered by him. (2) There was no uniform standard adopted for determining the conditions for granting total or partial suspension or remission of revenue in all the talukas of the district. (3) The Collector arbitrarily interfered with the statements of crops prepared by the Circle Inspectors and verified by the Mamlatdars and the District Deputy Collector, and even without

visiting the localities laid down higher yields for determining the extent of suspensions to be given. (4) The Collector after announcing certain suspensions and remissions ordered that an endeavour should be made to recover arrears of previous year's revenue and the arrears of the *takavi* instalments from persons who were granted suspension or remission of revenue. (5) The Collector ordered the agriculturists not to sell any portion of the produce without paying off the full revenue for the current year, the suspended revenue of the last year, the arrears of previous years and all the past dues of *takavi*. (6) The Collector has threatened not to renew the permits to carry arms of those agriculturists who do not pay up their revenue. The Honourable Mr. Parekh gives certain specific instances illustrating how the policy adopted by the Collector of Broach has resulted in hardship to the agriculturists. Judging from the list given by him it would appear that the Revenue authorities of the district have gone beyond the instructions issued by Government in the matter of the collection of revenue. The allegations are serious in all conscience, and are directed mainly against the Collector of the district. Coming as they do from a gentleman of position like the Honourable Mr. Parekh, who fully understands his responsibility, they certainly furnish sufficient grounds for instituting an independent inquiry into the matter, which we trust Government will be pleased to order instead of fighting shy of it."

Necessity of granting suspensions and remissions of land revenue in Ahmedabad District.

Gujaráti Punch (25), 31st Dec.; *Arya Vir* (65), 3rd Jan.

23. The *Gujaráti Punch*, while noticing with approval the suspensions and remissions of land revenue granted to the agriculturists in Surat District upon the recommendation of the Collector, Mr. Westropp, suggests that the Collector of Ahmedabad should also make a searching inquiry into the agricultural outlook of the various talukas of the district and recommend suspensions and remissions of land revenue to needy cultivators. It also incidentally deprecates the policy of Government with regard to the collection of land revenue, and praises the Honourable Mr. G. K. Parekh's endeavours for bringing it to the notice of the public. [The *Arya Vir* also similarly approves of the suspensions and remissions granted in several talukas of the Surat District and recommends similar concessions in the Panch Mahâls, as it says the crops have partially failed there owing to want of rain. It remarks that the miseries of the agriculturists are solely due to the stringent methods of collecting revenue adopted by the authorities under the belief that the larger the revenue collected, the greater the appreciation of their services by Government.]

A suggestion to Revenue officers in appointing officiating Kulkarnis in *inam* villages.

Shri Shâhu (162), 3rd Jan., Eng. cols.

24. "There is one point in connection with the appointment of officiating Kulkarnis in *inam* villages, which merits serious consideration by Revenue officers.......... It is a well-known fact that in the majority of villages in the Sátára district the members of the Watandar Kulkarni family also hold the *watan* of 'Gram Joshi,' the priest of the village. By virtue of this *watan* the members of the Watandar Joshi family enjoy the right of officiating as priests at the time of the performance of every religious ceremony on the days of the various Hindu festivals and also on the occasions of weddings, births and deaths among the people of the village. For their services on these occasions the officiating priests receive payments in cash or kind according to the social and financial status of the person for whom the ceremony is performed.......... These payments to the 'Joshi' are made either at the time of the ceremony or are deferred to some future date, generally to the harvest season. As the members of the 'Joshi' family are also members of the Watandar Kulkarni family, it sometimes comes to pass that the officiating 'Joshi' or his deputy for a village happens to be the officiating Kulkarni of that village. In such cases, the officiating Kulkarni possesses the most powerful means of recovering all sums due to him as the officiating 'Joshi' of that village. He effects this recovery by deducting his own fees, in the first instance, from the amount of land revenue instalment paid by an agriculturist in satisfaction of the Government demand. The poor cultivator is naturally obliged to

acquiesce in this arrangement as he has really to pay the fees to the 'Joshi.' This state of things attracts no public attention in *khalsa* villages, because the village officers and the agriculturists are all fully aware of the irresistible power of the Taluka authorities in the matter of the timely recovery of Government demands, and the agriculturists, therefore, are obliged to make some other arrangement for the full satisfaction of Government dues. But in the case of *inam* villages quite a different state of things has sprung into existence since the passing of the Bombay Land Revenue Code of 1879. By that enactment the officiating Kulkarni and his colleague, the Patil, are made the virtual and irresponsible masters of the Inamdars' revenues, while the real masters (the Inamdars) are generally looked upon as mere drones or interlopers and are studiously thwarted and put down in every possible manner. The village officers and the tenants have not the least fear of the Inamdars, who have been deprived by law of every vestige of *real* authority in their *inam* villages. The result of such a state of things is faithfully reflected in the large amounts of arrears, remaining unrealized every year in the majority of *inam* villages. The officiating Kulkarni, if he is also the officiating 'Joshi' of the village for that year, fearlessly realizes all his dues as 'Joshi' of the village by deducting the amount of the same from the amount of the Inamdars' land revenue instalments tendered by the tenants and credits only the balance as received on account of the Inamdars' dues....... These particulars will, we hope, show to Revenue officers the imperative necessity of giving due consideration to this point in making appointments of officiating Kulkarnis for *inam* villages.......... The proposed officiator should be invariably called upon to agree in writing before the Assistant Collector that, during the whole term of his appointment as officiating Kulkarni for the *inam* village, he shall not serve in person as 'Gram Joshi' of that village. If the proposed officiator declines to agree to give such a binding, he may be treated as disqualified for the appointment as is done in the case of a Kulkarni, who carries on the business of a money-lender in the village of his appointment."

Fraudulent practices of village officers in respect of Inamdars' dues and the necessity of taking security from them.

Shri Sháhu (162), 3rd Jan.

25. A correspondent writes to the *Shri Sháhu*:—It is usual to take a security from Government servants, who are entrusted with the charge of public money. Of late even low-paid toll-karkuns are required by Municipalities to furnish securities for the small sums of money collected by them in the shape of tolls. This being the case, we wonder why village officers, who are entrusted with the duty of collecting land revenue, should be exempted from giving security. In by-gone times Inamdars used to recover their dues direct from their tenants, but now they receive them through the village officers. Under the present system the Inamdars not only do not receive their dues in time, but have occasionally to sustain loss owing to the dishonesty of the village officers. Some years ago the Patil of an *inam* village, belonging to Nagojirao *alias* Babasaheb Patankar of Pátan Taluka in the Sátára District, misappropriated a portion of the village revenue. Thereupon the Inamdar represented the matter the Collector, who ordered an inquiry into it. In his statement the Patil admitted his guilt, but the Collector refused to sanction his prosecution. Another instance of a similar nature occurred only recently in the Sátára Taluka. The Patil of Jehe in the said taluka having died, his duties devolved upon the Kulkarni of the village, who misappropriated the revenue received on behalf of the Inamdar and also the *judi* payable to Government. An inquiry is being made into his delinquency, and it is possible that he may be prosecuted and even convicted. Government may recover the amount of their *judi* by the issue of a compulsory process, but how is the Inamdar to recover his dues? In my opinion Government are responsible for the loss sustained by the Inamdar and are, therefore, bound to make it good, for have they not by passing the Land Revenue Code deprived the Inamdar of his right to realise his dues direct from the tenants? If the village officers are required to furnish securities, such delinquencies, as have been referred to above, will be of rare occurrence.

Protest against the introduction of Standard Time in the city of Bombay.

Jám-e-Jamshed (27), 5th and 6th Jan.

26. When the question of introducing Standard Time in Bombay was being discussed, we thought that those who opposed the adoption of the new time had no substantial grounds for complaint. We have all along supported the introduction of Standard Time in the hope of avoiding many an inconvenience arising from a difference in railway and local time. But we must confess that the experience of the last 3 or 4 days has compelled us to change our previous opinion on the subject. At any rate we find that Standard Time will under no circumstances work satisfactorily in Bombay. The mill and factory operatives, who are illiterate, have already raised a storm of protest against the innovation, which compels them, according to their calculations, to work for nearly three-fourths of an hour more than they used to do before. No explanations could bring them round, and consequently their threatening attitude compelled several mill-owners to set the clocks of their mills to Bombay Time. Besides this the new time is found to disturb many social and religious functions of Parsis and Hindus. In the case of both these communities the time of their prayers is so exactly fixed that any deviation from their time-honoured practice is grossly disquieting to the orthodox sections thereof. Under these circumstances the whole of the Hindu community and, with a few honourable exceptions of Parsi reformers, the Parsi community have expressed their disapproval of the adoption of the new time in Bombay. Besides the native population, a very large number of the European population also have found their arrangements dislocated by the introduction of Standard Time. As the new time is thus hardly acceptable to a large majority of the city population, we hope that the authorities, profiting by the experience gained in the eighties when it was proposed to introduce Madras Time into Bombay, would deem it fit to revert to local time. If, however, in spite of public protests, they refuse to do so, the people would do well to set their clocks according to local time and transact their business according to it. The Bombay Corporation has wisely ignored Standard Time, and if the public would follow suit, the minority who are for the change would, *nolens volens*, be compelled to side with the majority and revert to local time. [Several correspondents of the *Jám-e-Jamshed* write in the same strain and condemn the action of the local Government in introducing Standard Time in Government offices.]

Revision of the *Sind Gazetteer.*

Sind Journal (18), 3rd Jan.

27. "Mr. Aitken has been relieved of his duty as Collector of Customs and Salt Revenue and placed in sole charge of the revision of the *Sind Gazetteer*. This is what we had suggested a month back, and we are glad Mr. Aitken has been set free from all other work, so that he can now devote his sole attention to the revision of the *Gazetteer*. He is pre-eminently fitted for the work."

Education.

Comments on the enhanced punishment meted out to certain students of the Dhárwár Mission School.

Karnátak Vritta (103), 2nd Jan.

28. The affairs of the local Mission High School are assuming a graver aspect day by day. We have already stated how Mr. Sahasrabuddhe has unjustly punished the students. Mr. Giles asked the students to go to Mr. Sahasrabuddhe over again if they wanted to make any more representations, and so they went to him, with the result that three of them have been rusticated for one year. Whatever the students might have done to merit the punishment meted out to them on the first occasion, we wonder what induced Mr. Sahasrabuddhe to enhance the punishment on the present occasion. It looks as if a bare representation of facts is looked upon as an offence......... We are, however, very glad to learn that Mr. Mukherji, the Head Master, and the author of the whole mischief, has been asked to vacate his appointment by the Managers of the Mission School. We have no doubt that this result has been brought about by the report made to the Director of Public Instruction by Mr. Sahasrabuddhe. It will thus be seen that the popular party has indirectly won a victory. But it is only a partial victory. We wish Mr. Sahasrabuddhe had been equally impartial in dealing with the students.

Municipalities.

Suggestions for filling the vacancy of the Presidentship of the Broach Municipality.
Broach Samáchár (68), 4th Jan.

29. The sad death of Rao Bahadur Chunilal Venilal has removed from our city a man who worked in his life-time to elevate the status of the local Municipality. In him that body found a most able and useful President for a series of years. But his death raises the question as to who should be his successor. We appeal to the more enthusiastic and energetic of our Municipal Councillors not to make once more an unsavoury exhibition of their mutual jealousies and ill-will, which had led them once in the past to ask for an official President. It would not be meet to rake up old sores and to discuss once more the question whether the President of the Municipality should be an official or a non-official member. Suffice it to say that after the death of Rao Bahadur Chunilal, who has so honourably filled the office, old differences should be buried and all citizens who have the best interests of the city at heart should combine together with a view to retain the proud privilege of having a non-official gentleman to preside over their civic affairs. In this connection the name of Mr. Motilal Chunilal, who is a retired Deputy Collector and a son of the late President, and has been connected with the Municipality for a long time, comes uppermost to our minds. If, however, it be deemed desirable to have a non-Hindu President, we would suggest the name of Khan Bahadur Aderji Mancherji Dalal. As there is no suitable Muhammadan candidate for the office, the choice would practically lie between the two gentlemen named above, and we hope that the inhabitants of Broach will not allow their mutual bickerings to prevail so far as to lose the privilege of having a non-official President to guide the Municipal administration.

Native States.

Prevalence of distress in Porbandar State and the alleged lavish expenditure of money by the Rana Saheb on objects of personal pleasure.
Káthiáwár Samáchár (82), 3rd Jan.

30. A correspondent writes to the *Káthiáwár Samáchár* :—It is to be regretted that the Rana Saheb of Porbandar indulges in lavish expenditure in spite of the impoverished condition of the State treasury and the miserable plight of the subjects of the State. Recently the Rana Saheb had occasion to celebrate his birthday, and he did so in a right royal fashion despite the prevalence of famine in the State and the pitiable condition of the rayats. Money was freely spent on fire-works and illuminations, banquets and nautch-parties without any thought of the pressing requirements of the people. Many a cultivator has already migrated to the neighbouring State of Junágadh in search of a living. If the money that was extravagantly spent on the birthday festivities had been devoted to the relief of distress in the State, the Rana Saheb would have earned the blessings of his people. He is at times conscious of the miserable condition of his subjects, but the tribe of servile flatterers that surround him selfishly prevent him from giving a free scope to his generous instincts lest the money now spent on frivolities is diverted to charitable objects.

Affairs of Muli State (Káthiáwár).
Káthiáwár Samáchár (82), 3rd Jan.

31. Referring to the sudden death of the Thakor of Muli at the early age of twenty-five, and to the various rumours afloat in that town on the subject (*vide* paragraph 46 of Weekly Report No. 51), the *Káthiáwár Samáchár* writes :—As soon as the news of the Thakor Saheb's death reached the Political Agent, Jháláwád, he directed the Deputy Assistant Political Agent, Mr. Motilalbhai, to proceed to Muli immediately and seal the State treasury. Mr. Motilalbhai before starting for Muli sent a telegram to postpone the cremation of the dead body of the Thakor until his arrival. This instruction was, however, ignored, and the cremation had taken place when the Deputy Assistant Political Agent reached Muli. Moreover, both Mr. Motilalbhai and the Political Agent, who followed the former to Muli, were detained outside the palace by the dowager Rani, Bai Gangabai, although she was informed that they had come in order to take charge

of the State treasury. If this be true, the question arises whether some intrigue was not at work during the time that these officers were detained outside the palace. The Political Agent and the Deputy Political Agent found only a balance of twelve rupees on taking charge of the State treasury and no jewelry at all. It is strange that the ornaments of the newly wedded Rani from Jália, who was married to the Thakor Saheb only a day before his death, should not be forthcoming. It is good that a committee has been appointed to trace the whereabouts of these ornaments. We further congratulate the Political Agent, Jháláwád Prant, upon his deputing Mr. Mohanlal Sankalchand, the Police Inspector of Gohilwád Prant, in order to institute further inquiries into the suspicious circumstances attending the death of the Thakor Saheb. We, however, suggest that the limit of eight days which is at present set for the completion of the said inquiry is too short and needs to be extended. We would also suggest that an officer of local experience be associated with Mr. Mohanlal in the inquiry. We are further of opinion that the dowager Rani, Bai Gangabai, should not be allowed to stay in Muli, but removed to some neighbouring village, until the inquiry is over. If these suggestions are attended to, we are confident that truth will come to light.

Intelligence extracted from the Press.

Foundation of a Hindu University at Benares.
Kesari (133), 2nd Jan.

32. We have received a telegram from Benares, giving the news of the foundation of a Hindu University in that city. The scheme of founding the University was unfolded before a meeting of representatives from the various provinces by Pandit Madan Mohan Malaviya and elicited considerable discussion. Mr. Surendranath Bannerji expressed himself in hearty agreement with the scheme, and suggested that the National University proposed to be started at Calcutta be amalgamated with the Hindu University of Benares. Mr. Tilak remarked that it was necessary first of all to secure workers, who would devote their energies to promote the cause of the new University and that funds would then be forthcoming as a matter of course. Pandit Madan Mohan declared that he would give up his practice of law at Allahabad and devote himself wholly to the service of the new University. Mr. Surendranath made a similar offer. Mr. Tilak undertook to devote three years of his life to the service of the University. Mr. Karandikar of Sátára promised to defray the expenses of one Professor, employed by the University, for a period of three years. Munshi Madhulal promised a donation of three lakhs of rupees; other promises of pecuniary support were also made and the total sum of money promised till now amounts to 9 lakhs. It was resolved to amalgamate the fund raised at Calcutta with that of Benares. A committee of leading men from different provinces has been appointed to work out the details of the scheme. A second meeting was held to discuss the same subject, and the foundation of the University was publicly announced by Mr. Surendranath Bannerji. Though the University will be controlled solely by Hindus, it will be open to Parsis, Musalmans, Christians, &c.

M. A. BAIG,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 11th January 1906.

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* Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

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[illegible] promised the [illegible] fund raised at [illegible] different [illegible] the University [illegible] University [illegible] Brahmans. [illegible]

[illegible]

[illegible] Translator to Government.

CONFIDENTIAL.] **[No. 2 of 1906.**

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 13th January 1906.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

Abkári: A case of alleged stringent enforcement of the — Act at Siganpur (Surat) ... 30
Agrarian matters:
    Agricultural outlook in Hansot Taluka (Broach) ... 29
    Agricultural outlook in the Bombay Presidency ... 28
British Rule in India:
    Alleged remedy for the chronic destitution from which India is said to be suffering ... 7
    Are the Indians alive or dead? ... 10
    Causes of the present discontent in India ... 9
    Effects of — ... 5
    Exhortation to the people of India to win fame by dying for their country ... 8
    Should the Indians join the Liberal party? ... 11
    Struggle for political independence and the chances of the people of India to obtain it ... 6
Hajis in Bombay:
    Comments on the arrangements in connection with the — ... 33
    Hardships endured by the Hajis in the Pirpao Camp ... 34
Indian National Congress:
    Alleged opposition by Messrs. Tilak and Lajpatrai in the Subjects Committee of the Congress to the resolution *re* sending a message of welcome to the Prince and Princess of Wales ... 17—19
    Exposition of the aims and objects of the — ... 15
    Mr. Gokhale's Presidential address at the Benares Congress ... 16
Industrial Conference:
    First — at Benares ... 20
    Mr. R. C. Dutt's inaugural address at the first — ... 21 & 22
Memorial of Lord Curzon: Is it necessary to raise a memorial in honour of Lord Curzon? ... 13
New Year's Honours: The — Gazette ... 4
Partition of Bengal: Partition troubles in Eastern Bengal ... 24
Police:
    Orders of the Government of India on the subject of — pensions ... 14
    Share-brokers' grievance in the City of Bombay ... 31

PARAGRAPHS.

Politics and the Public Administration—continued.

Royal Tour to India:
  A petition to His Royal Highness the Prince of Wales for abolishing the Customs duties at Viramgaum 2
  Reception of His Royal Highness the Prince of Wales at Calcutta and alleged extravagant professions of loyalty by some native leaders ... 1
  Suggestion for the abolition of all tolls at the Lansdowne Bridge, Sukkur, in commemoration of the visit of the Prince of Wales to Sind 3
Sind:
  Complaint about certain remark made from the Bench by Mr. Page, District Judge, Hyderabad (—)... 38
  Complaint about Mr. Crouch, Public Prosecutor, Karáchi, being permitted to defend cases against the Crown 37
  Protest against the amalgamation of the two districts of the Jámráo Canal 35
  Protest against the establishment of a Civil Court at Mirpur Khas ... 36
Standard Time: Comments on the introduction of — in the City of Bombay. 32
Swadeshi movement: The — ... ... 26 & 27
Temperance Conference: The All-India — at Benares and the excise policy of Government 23
Tibet: British diplomacy in winning over the Tashi Lama 12
Viceroy of India: Alleged action of the Viceroy in putting a stop to the doings of Sir Joseph Fuller in Eastern Bengal 25

Legislation—

Indian Factories Act 39

Municipalities—

Bombay:
  Alleged autocratic attitude of Sir Pherozeshah Mehta in dealing with Dr. Sukhia's notice of motion at the — Corporation regarding the ceremonial reception of Their Royal Highnesses at the Apollo Bandar. 41
  Comments on Dr. Sukhia's intended motion at the next meeting of the Bombay Municipal Corporation *re* statements contained in the — letter published in a Calcutta paper 40

Native States—

Káthiáwár Agency: Judgment of the Privy Council in the Káthiáwár appeals 42
Chuda: Complaints against Mr. Umiashankar, Karbhari of — State ... 43
Limbdi: Lessons to be learnt from the great fire at — 44

Intelligence extracted from the Press—

Murder of the Aval Karkun of Hansot by a Muhammadan agriculturist ... 45
Swadeshi meeting in Belgaum 46

List of Newspapers and Periodicals.

(As it stood on the 1st January 1906.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	F. J. de Abrao ; East Indian ; 42	300
2	Cosmopolitan Review	Do.	Monthly	Sayyad Ibrahim Sayyad Ahmed ; Muhammadan (Konkani) ; 23.	480
3	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 49 ; formerly employed in the Byculla Press, Bombay.	550
4	East and West	Bombay	Monthly	Behrámji Merwánji Malabári ; Pársi ; 52 ; J. P.	1,000
5	Indian Social Reformer	Do.	Weekly	K. Natarajan ; Madrasi Bráhman ; 37	500
6	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári ; Pársi ; 52 ; J. P.	1,000
7	Indian Textile Journal	Do.	Monthly	John Wallace ; age 45 ; Civil Engineer	800
8	Karáchi Chronicle	Karáchi	Weekly	Assanmal Rijhumal ; Hindu (Lohána) ; 51	400
9	Káthiáwár Times	Rájkot	Daily	Pratáprái Udeshankar, B.A. ; Hindu (Nágar) ; 38.	200
10	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 31.	1,000
11	Men and Women of India.	Bombay	Monthly	Sorábji Mancherji Ratnagar ; Parsi ; 40 ; and R. D. Hughes.	500
12	Oriental Review	Do.	Weekly	R. S. Rustomji ; Pársi ; 35	400
13	Pársi	Do.	Monthly	Jehangir Sorabji Talayárkhán ; Pársi ; 30	1,000
14	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 52	350
15	Poona Observer and Civil and Military Gazette.	Poona	Daily	Cawasji Temulji ; Pársi ; 49	100
16	Railway Times	Bombay	Weekly	John Alexander Balfour ; Christian ; 43	1,000
17	Sind Gazette	Karáchi	Bi-weekly	Mrs. J. E. Tate ; European ; 41	500
18	Sind Journal (formerly named Hyderabad Journal).	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 39.	864
19	Sind Times	Karáchi	Bi-weekly	Khanchand Rahumal ; Hindu (Amil) ; 38	200
	ANGLO-GUJARA'TI.				
20	Arya Prakásh	Bombay	Weekly	Dr. Kaliándás Jaikisondás Desái, B.A., L. M. & S. ; Hindu (Lád Bania) ; 30.	1,000
21	Coronation Advertiser	Ahmedabad	Do.	Narotámdás Pránjiwandás Shethna ; Hindu (Bania) ; 30.	725
22	Evening Jáme	Bombay	Daily	Jehangir Behramji Marzbán ; Parsi ; 54	1,000
23	Gujaráti	Do.	Weekly	Ichhárám Surajram Desai ; Hindu (Surti Bania) ; 51.	4,500
24	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 45	700
25	Gujaráti Punch	Ahmedabad	Do.	Somalál Mangaldas Sháh ; Hindu (Bania) ; 29.	850
26	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar ; Pársi ; 45	800
27	Jám-e-Jamshed	Do.	Daily	Jehángir Behrámji Marzbán ; Pársi ; 54	3,000
28	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 54	2,900
29	Karáchi Samáchár	Karáchi	Do.	Bálkrishna Káshináth Málvankar ; Hindu (Marátha) ; 31.	100
30	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 42	400
31	Káthiáwár Times	Do.	Bi-weekly	Manishankar Jayashankar ; Hindu (Nagar Bráhman) ; 39.	600
32	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám ; Hindu (Mewáda Bráhman) ; 39.	1,100
33	Rást Goftár	Bombay	Do.	Pállonji Barjorji Desái ; Pársi ; 52	1,550
34	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás ; Hindu (Dás Shrimáli Bania) ; 39.	550

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*continued.*				
35	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 26.	4,200
36	Suryă Prakásh	Surat	Do.	Umedrám Nagindas Dáyábhái; Hindu (Bania); 25.	200
	ANGLO-MARA'THI.				
37	Christian Citizen	Poona	Monthly	Bháskar Nánáji Kotak; Native Christian; 32.	300
38	Deen Mitră	Bombay	Weekly	Sadashiv Vishvanáth Mayádev; Hindu (Chitpáwan Bráhman); 28.	500
39	Dnyán Chakshu	Poona	Do.	Waman Govind Sápkar; Hindu (Deshasth Bráhman); 47.	500
40	Dnyánodaya	Bombay	Do.	Rev. Mr. T. E. Abbott	625
41	Dnyán Prakásh	Poona	Daily	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 38.	250
42	Dnyán Prakásh	Do.	Weekly	Do. Do.	1,100
43	Indu Prakásh	Bombay	Daily	Indu Prakash Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 39.	600
44	Marátha Deen Bandhu	Kolhápur	Weekly	Jagannath Raghunath Ajgáonkar; Hindu (Sáraswat Bráhman); 24.	850
45	Sardesái Vijaya	Sávantvádi	Do.	Vishnu Váman Thákur; Hindu (Karháda Bráhman); 55.	300
46	Native Opinion	Bombay	Do.	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 33.	500
47	Samarth	Kolhápur	Do.	Vináyak Naráyan Joshirao; Hindu (Chitpáwan Bráhman); 36.	750
48	Shri Sayáji Vijaya	Bombay	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 39.	4,000
49	Subodh Patrika	Do.	Do.	Dwárkanáth Govind Vaidya; Hindu (Sonár); 30.	600
50	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 38.	1,700
51	Udyamotkarsha	Bombay	Monthly	Ganesh Náráyan Joshi; Hindu (Deshasth Bráhman); 30.	600
	ANGLO-PORTUGUESE.				
52	O Anglo-Lusitáno	Bombay	Weekly	Leandro Mascarenhas; Goanese; 46	900
53	O Bombaense	Do.	Do.	A. Gomes; Goanese; 44	1,000
	ANGLO-SINDI.				
54	Al-Haq	Hyderabad (Sind).	Weekly	(1) English—Ghulám Hussain Hidiatalláh, B.A., LL.B. (2) Sindhi—Abdul Vahábkhan Ghulám Rasul; Muhammadan; 36.	1,600
55	Prabhát	Do.	Bi-weekly	Lekhráj Tilokchand; Hindu (Amil); 42	450
56	Sindhi	Sukkur (Sind)	Weekly	Virumal Begráj; Hindu (Kurseja); 32	1,000
	ANGLO-URDU.				
57	Muslim Herald	Bombay	Daily	Mahomed Yusuf bin Munshi Mahomed Amir; Muhammadan; 31.	1,100
	ENGLISH, MARA'THI AND GUJARA'TI.				
58	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 71	1,100
59	Hind Vijaya	Do.	Do.	Dáhyábhái Karsandás Sháh; Hindu (Shráwak Bania); 38.	600
	ENGLISH, MARÁTHI AND KÁNARESE.				
60	Karnátak Patră	Dhárwár	Weekly	Malláppa Guráppa Shirhatti; Hindu (Lingáyat); 35.	300
61	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorábur; Hindu (Deshasth Vaishnav Brahman); 43.	800
	ENGLISH, PORTUGUESE AND CONCANIM.				
62	A Lus	Bombay	Weekly	Lawrence Dantes DeSouza; Christian (Goanese); 32.	1,000

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI.				
63	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Mahomed; Muhammadan; 39.	2,500
64	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 48	3,000
65	Aryavir	Dohad	Weekly	Krishnaráo Mangeshráo Fadnis; Hindu (Shenvi Bráhman); 30.	260
66	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 35.	4,200
67	Broach Mitră	Broach	Weekly	Trikamlal Harinath Thakor; Hindu (Brahma Kshatriya); 23.	300
68	Broach Samáchár	Do.	Do.	Ardeshir Dinsha Gándhi; Pársi; 50	500
69	Cutch Káthiáwár Vartamán.	Rájkot	Do.	Kalidas Motiram	150
70	Deshi Mitra	Surat	Do.	Maganlál Kikábhai; Hindu (Shráwak); 35	1,400
71	Din Mani	Broach	Do.	Nathálál Rangildás; Hindu (Mathur Káyastha Bania); 26.	250
72	Dnyánottejak	Ahmedabad	Fortnightly	Chhotalal Desaibhai; Hindu (Bania); 42	800
73	Friend of India	Do.	Weekly	Yadavrao Parasharam; Hindu (Chitpáwan Bráhman); 50.	400
74	Gujarat	Nadiád	Fortnightly	Chandulal Nandlal; Hindu (Dashaporvad Bania; 25.	300
75	Hitechchhu	Ahmedabad	Weekly	Kálidás Ghelábhai; Hindu (Jain); 46	300
76	Islám Gazette	Amreli	Do.	Ibrahim Daud; 36; and Abdulla Ismail; 27 (both Mahomedan Memons).	1,000
77	Jám-e-Jahánooma	Bombay	Do.	Ratanshaw Frámji Achária; Pársi; 29	1,000
78	Jivadaya	Surat	Monthly	Dhirajrám Dalpatrám Vaid; Hindu (Audich Bráhman); 36.	300
79	Kaira Times	Nadiád	Weekly	Anopsi Mánecklál Desái; Hindu (Visa Srimáli Bania); 36.	350
80	Kaira Vartamán	Kaira	Do.	Kahandás Fulchand; Hindu (Desha Porvad Shrávak Bania); 55.	100
81	Káthiáwár Mitra	Ahmedabad	Do.	Jadurám Shámji Dave; Hindu (Audich Bráhman).	300
82	Káthiáwár Samáchár	Do.	Do.	Rewashankar Jagjiwan Dave; Hindu (Bráhman); 44.	500
83	Khedut	Bhávnagar	Fortnightly	Dulabhrám Rámji; Hindu (Jain)	255
84	Loka Mitra	Bombay	Bi-weekly	Kaikhosru Mánekji Minocheher-Homji, B.A; Pársi; 35.	1,000
85	Mahi Kántha Gazette	Sádra	Weekly	Motilal Chhotalal Vyas; Hindu (Audich Tolakia Bráhman); 45.	800
86	Navsari Patrika	Navsári	Do.	Harivallabhdas Pranvallabhdas Parekh; Hindu (Bania) 32.	500
87	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur; Pársi; 56	800
88	Praja Mitră	Karáchi	Bi-weekly	Narbhayshankar Jagjivan; Hindu (Bráhman); 31.	275
89	Praja Pokár	Surat	Weekly	Hormasji Jamshedji; Pársi; 45	500
90	Prakásh and Gadgadát	Bombay	Do.	Nagindas Mancharam; Hindu (Dása Bania); 38.	500
91	Punch Dand	Do.	Do.	Jamnádás Bhagvándás; Hindu (Surti Bania); 43.	550
92	Samsher Bahádur	Ahmedabad	Do.	Saváibhái Ráichand; Hindu (Jain); 62	150
93	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Rustamji Byrámji Vátcha-Gandi; Pársi 38. (2) Ardeshir Pestonji Contractor; Pársi; 36.	3,600
94	Sind Vartamán	Karáchi	Weekly	Devkan Devji Sachdar; Hindu (Lohána); 39	250
95	Surat Akhbár	Surat	Do.	Phirozsháh Edalji Patel; Pársi; 49	300
96	Svadesh Bandhu	Mahudha	Do.	Anopram Máneklál Visashrimáli; Hindu (Shrávak); 36.	175
	HINDI.				
97	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 43; and Tarabai, wife of the above; 32.	150
98	Sharman Samáchár	Bombay	Do.	Shambhunáth Sharma; Hindu; 45	1,500
99	Shri Venkateshvar Samáchár.	Do.	Do.	Pandit Lajya Rámji Sharma; Hindu (Nágar Bráhman); 39.	6,200
100	Shri Dnyánságar Samáchár.	Do.	Monthly	Janakprasád Lalooram; Hindu (Kánkubja Bráhman); 30.	2,000

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	KÁNARESE.				
101	A'rya Dharma Patrika	Hubli	Weekly	Mádhavánand Saraswati; Hindu (Deshasth Bráhman); 47.	104
102	Digvijaya	Gadag	Do.	Shankrapa Gadiappa Basrimarad; Hindu (Devang, Lingáyat); 37.	150
103	Karnátak Vritta	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Karháda Bráhman); 34. (2) Annácharya Bálácharya Hoskeri; Hindu (Deshasth Bráhman); 34.	825
104	Lokă Bandhu	Do.	Do.	Gururao Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 41.	300
105	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Nelgire Nádgir; Hindu (Deshasth Bráhman); 28.	150
106	Rájahansa	Dhárwár	Do.	Kamalashankar Dinkar Jathár; Hindu (Karháda Bráhman); 41.	100
107	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 41.	200
	MARÁTHI.				
108	Arunodaya	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 23.	615
109	A'ryávart	Dhulia	Do.	Ramchandra Krishna Thombre; Hindu (Deshasth Yajurvedi Bráhman); 34.	300
110	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 27	500
111	Bhála	Poona	Tri-monthly	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 30.	900
112	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 41.	300—400
113	Bhu't	Bombay	Do.	Anandrao Rámchandra Dharadhar; Hindu (Pathare Prabhu); 42.	1,500
114	Brahmodaya	Mahád	Fortnightly	Náráyan Balwant Hardikar; Hindu (Karháda Bráhman).	...
115	Chandrakánt	Chikodi	Weekly	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 40.	100
116	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 40.	275
117	Chikitsak	Belgaum	Do.	Abáji Rámchandra Sávant; Hindu (Marátha); 42.	1,000
118	Dakshin Vritta	Kolhápur	Do.	Sadáshiv Vithal Párasnavis; Hindu (Chándraseniya Káyastha Prabhu); 67.	100
119	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Joshi; Hindu (Deshasth Bráhman); 32.	200
120	Dharma	Wái	Do.	Kashinath Vaman Lele; Hindu (Chitpáwan Bráhman); 48.	1,000
121	Dhárwár Vritta	Dhárwár	Do.	Sadáshiv Hari Shaháne; Hindu (Bráhman)	600
122	Dinbandhu	Bombay	Do.	Vásudeo Lingoji Birje; Hindu (Marátha); 40.	1,000
123	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 41.	350
124	Granthamála	Do.	Monthly	Vishnu Govind Bijápurkar, M.A.; Hindu (Deshastha Bráhman); 41.	700
125	Hindu Punch	Thána	Weekly	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 38.	1,500
126	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 52.	280
127	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 75.	2,000
128	Jagatsamáchár	Thána	Do.	Trimbak A'báji Ráje; Hindu (Káyastha Prabhu); 41.	500
129	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 39.	6,400
130	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 46.	420
131	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 38.	4,100
132	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 49.	2,000
133	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 48.	17,500
134	Khándesh Chitragupta	Dhulia	Do.	Bháu Ráoji Sindekar; Hindu (Deshasth Bráhman); 26.	300
135	Khándesh Vaibhav	Do.	Do.	Yádav Bálkrishna Bahalkar; Hindu (Deshasth Bráhman); 39.	600
136	Kumtha Vritta	Kumtha	Do.	Laxman Baburao Hegde; Hindu (Gowdsaraswat); 50.	125
137	Loka Bandhu	Tásgaon	Do.	Bhikáji Gopál Bhide; Hindu (Chitpáwan Bráhman); age 35.	200
138	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 27.	80

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	MARÁTHI—*continued.*				
139	Lokaseva	Násik	Weekly	Gangadhar Váman Barve; Hindu (Chitpawan Brahman); 27.	500
140	Madhukar	Belgaum	Do.	Ramling Subrao Mudliyar; Hindu (Mudliyar); 30.	150
141	Maháráshtra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha); 38.	150
142	Moda Vritta	Wái	Do.	Káshinath Váman Lele; Hindu (Chitpáwan Bráhman); 48.	650
143	Mumbai Punch	Káchara (Ratnágiri).	Monthly	Anandráo Bálkrishna Rángnekar; Hindu (Gaud Saraswat Bráhman); 30.	100
144	Mumbai Vaibhav	Bombay	Daily	Ganesh Keshav Karandikar; Hindu (Chitpáwan Bráhman); 43.	1,650
145	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,250
146	Nagar Samáchár	Ahmednagar	Do.	Vishwanath Gangáram; Hindu (Fulmáli); 24.	200
147	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 28.	450
148	Nyáy Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 31.	400
149	Pandhari Mitra	Pandharpur	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 42.	100
150	Parikshak	Belgaum	Do.	Váman Ramchandra Kanvinde; Hindu (Sáraswat Bráhman).	300
151	Poona Vaibhav	Poona	Do.	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 36.	250
152	Prabodh Chandrika	Jalgaon	Do.	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 39.	200
153	Prakásh	Sátára	Do.	Ganesh Ballál Phansalkar; Hindu (Karháda Bráhman); 32.	500
154	Pratod	Islámpur	Do.	Ganesh Rámchandra; Hindu (Karháda Bráhman); 23.	300—360
155	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 42	100
156	Satya Mitră	Málegaon	Do.	Bálchand Hiráchand; Hindu (Gujaráti Jain); 26.	200
157	Satya Sadan	Alibág	Do.	Ráoji Hari Athavle; Hindu (Chitpáwan Bráhman); 53.	150
158	Satyă Shoghak	Ratnágiri	Do.	Hari Náráyan Limaye; Hindu (Chitpáwan Bráhman); 60.	950
159	Shet, Shetaki and Shetakari.	Poona	Fortnightly	Nominal Editor:—Ganesh Lakshman Sahasrabuddhi; Hindu (Chitpáwan Bráhman). Real Editor:—Rámchandra Vinayak Tikekar; Hindu (Karháda Brahman); 45.	350
160	Sholápur Samáchár	Sholápur	Weekly	Narsappa Abanna; Hindu (Kámáti); 46	400
161	Shrigonda Vritta	Shrigonda	Do.	Bálabhai Jánubhai; Muhammadan (Shaikh); 44.	150
162	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshasth Bráhman); 22.	100
163	Shubh Śuchak	Do.	Do.	Rámchandra Appáji Chitale; Hindu (Chitpáwan Bráhman); 61.	150
164	Sumant	Karád	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Brahman); 33.	80
165	Vidya Vilas	Kolhápur	Bi-weekly	Ganesh Shankar Gokhale; Hindu (Chitpáwan Brahman); 21.	500
166	Vihári	Bombay	Weekly	Bálkrishna Naráyan Phátak; Hindu (Chitpáwan Bráhman); 35.	500
167	Vividh Dnyán Vistár	Do.	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
168	Vrittasar	Wai	Weekly	Lakshman Mahadev Vaidya; Hindu (Chitpáwan Brahman); 51.	250
169	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkar; Hindu (Deshasth Brahman); 38.	100
170	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 39.	500
171	Vyápár Samáchár	Ahmednagar	Do.	Rutunchand Punamchand Mutha Hindu (Márwadi); 30.	1,200
172	Wárkari	Pandharpur	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	175

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	SINDI.				
173	Aftab-i-Sind	Sukkur	Weekly	Shámsuldin walad Mahomed; Muhammadan; 38.	500
174	Khairkháh	Lárkhána	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 32.	About 1,000
175	Musáfir	Hyderabad (Sind).	Do.	Táráchand Tahilsing; Hindu (Amil); 20	1,000
176	Sind Sudhár	Karáchi	Do.	Khánchand Rahumal; Hindu (Amil); 38	500
177	Sookree	Do.	Do.	Asanmal Reghumal; Hindu (Lohána); 42	200
178	Sind Kesary	Shikárpur	Do.	Chelárám Mánghirmal; Hindu (Lohána); 40.	100
	URDU.				
179	Ajaibat-i-Bambai	Bombay	Monthly	Mahamad Ali Anvar Ali; Muhammadan (Sunni); 32.	2,000
180	Bombay Punch Bahádur	Do.	Weekly	Hakim Mahomed Abdul Hamid Farrakh; Muhammadan; 50.	5,000
181	Jám-i-Jahánnuma	Jalgaon	Do.	Munshi Abdul Karim *walad* Habibulla; Muhammadan.	50
182	Sultán-ul-Akhbár	Bombay	Daily	Hakim Mahomed Abdul Hamid Farrakh; Muhammadan; 50.	1,000
183	Tohfa-i-Deccan	Poona	Weekly	Shaik Abdulla *walad* Shaik Mahomed; Muhammadan (Shaik); 31.	250
	GUJARA'TI AND HINDI.				
184	Jain	Ahmedabad	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Jain); 32.	1,400
	MARA'THI AND KA'NARESE.				
185	Chandrika	Bágalkot	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman, Smárta); 32.	150
	PORTUGUESE-KONKANI.				
186	A Luz	Bombay	Weekly	Antone Fernandes; Goanese; 23	1,000

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Politics and the Public Administration.

Reception of His Royal Highness the Prince of Wales at Calcutta and alleged extravagant professions of loyalty by some native leaders.
Kesari (133), 9th Jan.

1. From Gwálior the Prince of Wales went to Lucknow and Calcutta. At the last named city there were a number of festivities and imposing functions held in his honour, and these included a *levée*, a State procession, a ball, illuminations, &c. For the *purdah* party held by the Princess of Wales 50 ladies had received invitations, but it is not known how many actually attended. It is said, however, that most of those who were present have thrown away the *purdah* long ago and were thus not *purdah nashin* ladies at all. One of the ladies rendered homage to the Princess in the orthodox style, while the latter distributed silver medals to all the ladies that attended. While the Princess was thus worshipped by the ladies, the Prince received a similar tribute from the leading gentlemen of Calcutta on the *maidan*. The work of holding golden umbrellas and waving golden chowries over the Prince was entrusted to Nawabs and Maharajas, and after the *puja* ceremony was over, a number of devil dances were gone through by Tibetans and Bhutanese. Some of the Bengal leaders who solemnly pledged themselves to pass the year of the partition of their province in mourning took an active part in the dramatic display of loyalty on the *maidan*. [Elsewhere the paper writes:—If any one wishes to see how the image of the goddess of loyalty is disfigured by some pseudo-loyalists, let him read a few typical sentences contained in the addresses of welcome presented to the Prince of Wales by the Municipal Corporations of Calcutta and Bombay. In the Bombay address we find it stated that the policy of British rule in India was based on equality, and that British administrators made no distinctions of race or creed, but extended equal facilities of advancement to all. The loyalists of Calcutta tell us that prosperity follows the British flag, and that a thousand symbols of this prosperity are visible in the city of Calcutta. If there had really been an inseparable association between prosperity and the British flag, why should India have been liable to frequently recurring famines? Why should crores of people be required to pass their days in a condition of semi-starvation? Why should the entire subject population be despondent, feeble and discontented? Our Bombay friends assure us that our British rulers do not make any distinctions in governing us. If this had been true, the Congress would never have come into existence at all. Our late Queen-Empress has no doubt given us a solemn pledge that we would be governed on the principle of equality, but it is the duty of her sons and heirs to enforce its fulfilment in practice. Let alone equality, the Indians are not even treated with ordinary courtesy, but are humbled, mortified and insulted at every step. Why, at Calcutta itself the *élite* of the native community were asked to be in their seats at Princep's *ghat* to receive the Prince and were scorched in the sun as there was absolutely no shelter overhead.

A petition to the Prince of Wales for abolishing the Customs duties at Viramgaum.
Káthiáwár Times (31), 8th Jan.

2. "A very good example of the feelings of respect and trust with which the natives of India look up to the Heir-apparent to the British Empire, and of the hopes they entertain about the redress of their grievances at his hands, is furnished by a petition submitted to his Royal Highness the Prince of Wales by prominent inhabitants of Káthiáwár and Cutch regarding the newly imposed heavy Customs duty of 5 per cent. levied on all exports from Káthiáwár and Cutch to British Indian territory.......... The petition is not the first of its kind. Ever since Lord Curzon took it into his imperial head to inaugurate this harassing scheme, petition after petition has been submitted to the Government of India as well as to the Bombay Government by the merchants and artisans of Káthiáwár and Cutch, but as yet nothing has been done to mitigate the sufferings of the people. The present petition very truly remarks that as the poor artisans of Káthiáwár and Cutch earn their living by selling most of their articles beyond Viramgaum, they have been reduced to a state of starvation by the levy of the new Customs duty, and that many of them are obliged to leave the provinces of their birth.......... Let us take the industry of Cutch

silverware, and let us see how far it has suffered. Cutch silverware is now produced at many places in British India, but the best workmanship can yet never be had outside Cutch. This being the case, when the new duty was imposed the local firms strongly protested, but in vain. They import silver from British India, and after having manufactured it send it back to British territory, but their trade which formerly went on briskly has now suffered a decline. Is this the way in which the *ex*-Viceroy took pride in having helped Native States?......... We earnestly hope that the present appeal to His Royal Highness will not go in vain, and that it will also receive favourable consideration from Lord Minto's government, as by the abolition of the present system Government will in no way suffer a loss, while, on the other hand, a serious hindrance to the commerce and industries of the Native States on this side will have been removed."

Suggestion for the abolition of all tolls at the Lansdowne Bridge, Sukkur, in commemoration of the visit of the Prince of Wales to Sind.

Sind Gazette (17), 5th Jan; *Phœnix* (14), 10th Jan.

3. "We are informed that petitions have been submitted by the residents of Sukkur to the Manager of the North-Western Railway and to the President of the Railway Board, Calcutta, praying for the abolition of the tolls now levied on men and animals for the passage of the Lansdowne Bridge over the Indus at Sukkur in commemoration of the visit of the Prince of Wales to Sind from the date on which His Royal Highness passes over the Bridge. We sympathise very heartily with the prayer contained in the petition, and believe that if the request is acceded to, a great boon would be conferred on the people, for which they will be sincerely grateful. The Lansdowne Bridge has now been in existence over fifteen years, having been opened by Lord Reay in March 1889, and it seems to us that the time has come when all tolls thereon might well be abolished. Even to the well-to-do a toll is a source of worry and irritation out of all proportion to the actual money tribute involved, and to the poor it must often be the cause of great vexation and inconvenience. The decision that the new Curzon Bridge, to be opened at Allahabad, is to be free of all tolls forms a precedent for the granting of a similar concession on the Lansdowne Bridge, and no more fitting occasion could be found than that of the visit of Their Royal Highnesses to this Province. We earnestly commend the proposal to the favourable consideration of the authorities." [The *Phœnix* writes in a similar strain.]

The New Year's Honours Gazette.

Gujaráti (23), 7th Jan.; *Mahi Kántha Gazette* (85), 7th Jan.

4. The Honours Gazette which has just been published is more unsatisfactory than any of its predecessors when viewed from the standpoint of the native public. Of course, honours have been plentifully showered upon Government officials and non-official title-hunters who servilely applaud the actions of Government whether good or bad. But the services of those patriots who spend themselves in the service of their country and whom the people delight to honour have not met with any recognition. There is, however, no use lamenting over what has become a traditional policy with Government in the matter of distributing titles. Unless a change is effected in this policy, the Honours List will continue to be held in low estimation by the public. There is one name in the List, however, that has richly deserved the distinction conferred upon it. We refer to Bai Jankibai, who has received a Kaiser-i-Hind gold medal. She has long been doing the work of a true Sister of Mercy and her services to her poor coreligionists, and especially to the Hajis, have been simply invaluable. [The *Mahi Kántha Gazette* makes similar comments.]

Effects of British rule in India.

Kesari (133), 9th Jan.

5. There is an ancient proverb which says "As the king is, so will the condition of the people be". In former times the king was supposed to control the rainfall, and natural visitations like famine and plague were attributed to his neglect in governing the people well. The kingly power was held to be a trust in his hands, and if he failed to discharge it properly, he was held guilty of a grave crime. In modern times, too, the calamities of a people can be attributed to the policy of their rulers.

It is true that, according to modern conceptions, a ruler cannot be held to have any control over the rainfall, but then it is not India alone that is subject to the calamity of a drought. France, Germany, England and America are also occasionally liable to a deficient rainfall, but they do not know what famine is. In India, too, it is not the whole country that is subject to a deficiency of rainfall in any year, and the produce of the country's crops is never found wanting to feed the entire population. Why should India then be liable to famine? There are facilities for the transit of grain from one province to another, and why should the people have no resources to tide over a year of scarcity or famine? It is the present system of administration that must be held to be at fault. Similarly, the rise in the country's death-rate and the frightful ravages of plague are due to the present system of administration. Plague was imported into India from Honkong and was carried later on to Africa and even to Europe. But in neither the place of its origin nor in any of the countries of Europe or Africa has it levied such a frightful toll of victims as in India. Looking to the history of plague during the past seven years, it appears that the ravages of the disease in any country have a close connection with the poverty of the people. The Honourable Mr. Gokhale quoted statistics showing the steady rise in the death-rate of India as affording conclusive evidence of the existence of palpable defects in the administration. The enormous drain of India's wealth amounting to crores of rupees must be prevented, and the public expenditure so regulated as to stimulate the prosperity of the people under the suzerain control of the British. In this way alone can the problem of India's poverty be fairly tackled. Unless the people have a voice in the control of national expenditure, the miseries of the people will never cease. The last Congress has passed a resolution to this effect and the remedy proposed by that body should be promptly adopted as the matter cannot brook any delay. There can be no difference of opinion as to what our grievances are and what pledges have been given to us in the past in the Parliamentary Statute of 1833 and the Proclamation of 1858. Our national misfortunes like plague and famine are increasing in severity, and it will not do for Government to postpone taking action with a view to combat them. It remains to be seen, however, whether the new Liberal Ministry will grant the prayers of the Congress, which are extremely modest. We are also singularly fortunate in getting such strong Liberals as Messrs. Morley and Ellis to control our destinies. But at this very juncture, our ill-wishers like the *Times* and the *Pioneer* are launching their fulminations against the demands of the Congress. They apprehend that if the English were to relax their hold upon India, the stability of British rule would be impaired, and that India would fall a prey to the vultures ready to pounce upon her. These selfish Anglo-Indian journals advocate only a few palliatives by way of reforming the administration. Lord Curzon, who treated the Proclamation as a piece of waste paper, will assuredly re-echo in England the sentiments expressed by the *Times of India* and the *Pioneer*. Under these circumstances, it is the duty of the people of India to conduct themselves in such a way as to attract the attention of Liberal statesmen and of the British public to the affairs of this country. The Congress, by adopting a resolution expressing sympathy with the boycott movement, has shown to the world the only way of attracting the attention of the British public to India's grievances, and we hope that our people will resort to that remedy and compel the Liberal Ministry to introduce suitable reforms in the country's administration.

Struggle for political independence and the chances of the people of India obtaining it.

Kál (129), 12th Jan.

6. The countries on the face of the earth may roughly be divided into two classes, (1) those that are free and (2) those that are under alien domination. Most of the free countries are those of Europe and America and are inhabited by white people, while the subject nations are made up of the black and yellow races of Africa and Asia. The white nations wish to strengthen their domination over the black and yellow races while the subject nations are desirous of throwing off the yoke of servitude. Let us pass in review the devices by which the dominant nations endeavour to perpetuate their sway over the subject races. Let us also glance at the efforts

of the subject races to become independent of their white masters. The first thing that strikes one in considering this matter is as to how a small number of white people are able to hold sway over many countries of vast dimensions. Asia and Africa are much larger in size than Europe, and the population of the two continents also far exceeds that of Europe. In natural intelligence and courage, too, the Asiatics and Africans are not inferior to the Europeans. Why should they then consent to be the slaves of the latter? The main cause of the political supremacy of Europeans over the black and yellow races of Asia and Africa is the wonderful progress they have made in physical science during the last two or three centuries. The mechanical arts flourished in Europe during this period while they dwindled in Asia. There was a complete revolution made in the mode of warfare in consequence of the application of scientific discoveries to the art of war. Thus the superior knowledge of the Europeans and their more effective weapons of warfare gave them supremacy over the ignorant Asiatics and Africans. The craftiness of the Europeans was, however, particularly useful to them in acquiring domination over the black and yellow races. In short it is not for want of manliness or intellectual inferiority that Asiatics and Africans are being crushed under the sway of the white people, but on account of their ignorance and lack of political sagacity, which is born of education. The subject races are brave and intelligent, but owing to their ignorance they are compelled to become the bond-slaves of their European conquerors. The latter try to keep the subject races in a state of ignorance with a view to perpetuate their domination over them. They employ many artificial devices to deceive the subject peoples into the belief that their rulers are their benefactors. One important device of this kind is that of issuing illusive proclamations, containing many sweet and flattering pledges. The rulers assure their subjects that they would do their utmost to promote their well-being, to foster their industries, to govern them impartially and to train them gradually in the art of Government and to entrust them ultimately with the management of their own affairs. It is never to the interest of alien rulers to keep all their subjects in ignorance. So they educate a few of them. The education that is imparted to the subject race is, however, imperfect, and great care is taken to crush all spirit of manliness and enterprise out of them and to make them feeble and despondent. Those who receive this kind of education are given unimportant posts carrying a good salary, but involving little responsibility. They are also flattered with empty titles and are ultimately employed as tools in the hands of their alien rulers to produce a conviction in the public mind about the beneficent intentions of the ruling class. This facilitates the exercise of oppression upon the subject community. Another advantage of educating a few members of the subject community is that all tedious and irksome work of administration can be got done easily and at little cost. When the people are thus convinced of the good intentions of their rulers and the sway of the latter is firmly established, the progress of education is gradually curtailed and measures are taken to prevent the growth of patriotic sentiments and hatred of alien sway among the members of the conquered race. Another device of perpetuating alien domination is to raise regiments of the conquered people and to employ these in overawing the rest of the population. These devices are successful for a time, but the day comes at last when the subject communities are able to see through them. They begin to ponder over their dependent condition and ask themselves whether their rulers hold any copperplate grant to govern them. The rulers are, of course, shrewd and adepts in the art of keeping other people under their sway. And so when this stage is reached, they adopt stringent measures to suppress all patriotic sentiments in the minds of their subjects. But this method is not of much avail; the desire for independence becomes irresistible, and as the subject people are at this stage generally found to be suffering from abject poverty, they become desperate and do not even care for their lives. This extreme stage is reached only gradually. First, the subject people resort to mild remedies. They establish public associations and hold Congresses and Conferences with a view to secure political privileges from their rulers. The rulers meet the demands of such associations by saying that they are not the demands of the entire population. If the people are not satisfied with such a reply, stronger measures, such as the dispersion of political meetings, are resorted to. The people then resort to the device of strikes, which are the last stage of passive resistance. The rulers are, however, obdurate and kill thousands of innocent persons taking part in the strikes. Then begins the stage of armed resistance by the people. They are not successful in the beginning, because their own fellow-countrymen, who are in the military service of Government, fight against them. But even these mercenaries ultimately join the popular side and when they do so, the popular desire for independence is gratified. Of course, a terrible price has to be paid before victory is achieved and hundreds of thousands of lives have to be sacrificed, but the people do not mind the price. There has recently been a national awakening in Asia and Africa, but the people are at present employing only mild and constitutional weapons in their struggle for political rights. The Indians have begun to ask the rulers to fulfil the pledges in the Proclamation of 1858, but they are told that it is not possible to accede to their demand. Lord Curzon plainly told the Indians not to rely on the pledges in the Proclamation. Though the Viceroy thus disappointed the people, the latter have been encouraged by the advent of the Prince of Wales in their midst and the accession of the Liberal party to power. But the slight concessions, demanded by the Congress, will not satisfy the Indians. Their true demand is "complete self-government." But Government are not willing to grant even the very modest prayers of the Congress. Sir Francis Younghusband says that it is not possible to fulfil the pledges contained in the Proclamation, and that the belief prevailing among the Indians that Englishmen would one day leave India for good is erroneous. Sir Charles Crossthwaite says that the major portion of the Indian population are contented with British rule, and that the demands of the Congress for a reform of the administration can safely be ignored. Though the Prince of Wales has come to our country, we have obtained no right, nor is any tax remitted. The Liberal Secretary of State has not also promised to introduce any change in the Indian administration. These considerations are likely to produce despair in the minds of our people about their political regeneration. But there is no reason for such despair. Political rights are not to be had for the asking. A terrible price has to be paid for them. But the *swadeshi* agitation, coupled with the *boycott* movement, will, if steadily sustained, awaken our rulers, who are very shrewd and justice-loving. When we prove to them that we shall not remain quiet until we obtain our natural rights, we shall get them without much effort. We shall not be required to resort to the violent remedies employed by the people of other countries.

Alleged remedy for chronic destitution from which India is said to be suffering.
Bhála (111), 11th Jan.

7. Struggle for existence is an all-pervading law of nature and is as old as creation itself. During the last two or three centuries it has become so fierce and keen that one is grieved to reflect upon its consequences. Had it not been for the inveterate tendency of men to prey upon their neighbour's possessions and territories instead of being content with what God has given them, some of the most wicked acts that darken the pages of history and are also being perpetrated at the present day would never have been committed. The Americans would not have cruelly and ungratefully exterminated the Red Indians, the Russians would not have struggled hard to tighten their hold on Manchuria and a highly civilised nation like Germany would never have thought of slaughtering the Hottentots like so many goats. Each nation tries to enrich itself at the expense of its neighbours, and this wicked tendency has become so marked among the nations of Europe that the inhabitants of other continents are threatened with extinction. Had it not been for the influence of this self-aggrandising impulse, would France and Germany have plotted to tear off slices from China? Why would England, which proclaims its hatred of slavery and takes credit to herself for the abolition of slave trade, have enslaved the Boers? It is said by some people, however, that though the conduct of Western nations towards the other nations of the earth may be impelled by selfish greed, Englishmen's presence in India is due to purely disinterested motives, and that their object in remaining in this country is to extend the boons of education and civilization to the benighted Indians. Nay, it is even said that Englishmen, after accomplishing this task, will hand over the reins of administration to the Indians and return to their native and.

Should not this statement fill the Indians with transports of joy? We are not going to examine here how far the above statement is true, but there can be no doubt that ever since the date of the foundation of British supremacy in India, India has been steadily declining in prosperity, while the stars of England have been in the ascendant. During the last decade or two, India has been reduced to such destitution that she resembles a vast caravansera of beggars, and the painful cry of hunger is heard from one end of the country to the other. Famine has almost become a permanent feature of the country, and the land is suffering, as it were, from a chronic and wasting disease. Many are the remedies suggested by different people for the cure of this malady. Some English writers attribute the occurrence of famines in India solely to the growth of population and the failure of the periodic rains and assert that the Government is in no way responsible for these conditions. Messrs. Dadabhai, Dutt and Digby have tried in their works to explode the fallacy of this contention of Anglo-Indian officials and non-officials, but strangely enough the true causes of famine are not yet obvious to those whose vision is blinded by selfishness and obstinacy. It is perhaps possible to alter their belief by appealing to the testimony of a disinterested witness. Such a witness is the Rev. Mr. Sunderland, who recently read a paper in Canada on the causes of famine in India. Being a white man, he cannot be accused of uttering a falsehood. We, therefore, hope that Government will believe what he says on the subject and try to remove the causes pointed out by him. There is a wonderful coincidence between Mr. Sunderland's diagnosis of the situation and that of the Congress party, and we thank him for fearlessly giving utterance to his views. Extreme poverty of the people, increasing military expenditure, the annual drain of the country's wealth in the shape of Home Charges and the decay of indigenous industries are among the causes assigned by Mr. Sunderland to the recurrence of famines in India, and he suggests a number of remedies, such as the extension of irrigation, the establishment of agricultural banks, and the inauguration throughout the country of a system of permanent settlement as in Bengal. These are palliatives no doubt, but we do not think that they will restore the country to its former prosperity. They will operate like bandages to stop the flow of the country's blood from its various wounds, but they cannot cure the disease from which it is suffering. Self-government is the only sovereign remedy that can do that, and it is this remedy that Mr. Dadabhai pointed out in his letter to Mr. Gokhale, the President of the Benares Congress. Says he: "Without, self-government Indians can never get rid of their present drain. .... Self-government is the only remedy to Indian's woes and wrongs." It will be a golden day in the annals of this country when we shall get the long-expected boon. We pray to God that that blessed day may dawn soon.

Exhortation to the people of India to win fame by dying for their country.
Samarth (47), 10th Jan.

8. In the course of a contributed article, 'a student' writes in the columns of the *Samarth*:—The names of those who devoted themselves to the well-being of others are immortalized, while those of men who lead idle lives are soon forgotten. Bajirao II, lived long, but as he did no good to his country, his name has become a bye-word for worthlessness. But Madhavrao I, though he lived only 28 years, is remembered to this day for his goodness. The memory of Shivaji and Ramdas is similarly cherished by their countrymen because they conferred great benefits on the land of their birth. The mere mention of Shivaji's name causes a thrilling sensation in us. Though Shivaji and Ramdas are dead, they still continue to exert a powerful influence over us. As Ramdas says, there is nothing so noble as the love of one's country and that those who have turned traitors to their country should be objects of universal execration, however high-born they may be. Why should we be afraid of death? Of what use is our existence if we do not devote ourselves to the good of our country? Who can describe the greatness of those who died for their country? How blessed are the very stones of the fort of Ráigad which formed Shivaji's place of residence! How blessed are the forts of Vishálgad and Jingi, which witnessed the heroic and patriotic struggle of the Mahratta against the plunderers of the land of Aryans! How happy were those days! Alas, they are gone! What wretch nipped our liberty in the bud? What

evil-wisher extinguished that blazing fire of liberty? What ungrateful wretch filled with earth the charming lake which was the sporting place of the goddess of liberty? O God, if it be Thy will that our country should no longer see happy times, Thou shouldst take away our lives. How long are we to undergo trouble? But we must not blame the Almighty for our degraded plight. What else do we want but men ready to die for their country? Every one has a right to fight for his rights; it is his duty to resist any one who tramples down those rights. Burke says that every one has a right to determine what sort of education his children should receive, and that no stranger should interfere with this right of his. As Ramdas says: "In dying we should leave a glorious name behind us." This can be done only by sacrificing our lives for our country. It is the duty of our young men to rouse the nation from sleep by means of exhortations. O my young fellow-countrymen, whose bodies are scorched by the burning tears flowing down from the eyes of the land of Bharat, whose hearts are set on fire for want of the food of liberty, who have identified your own good with that of your country, and who have resolved to sacrifice your lives for your country, get up, look about you and help your country. O Gods! O heavenly beings!! O Shivaji!!! The youthful progeny of the land of Bharat will never fail to make her happy. Come then. Never mind if we die, but we should win renown.

Causes of the present discontent in India.
Indu Prakásh (43), 12th Jan., Eng. cols.

9. "'The present state of India' is the title of a pamphlet recently published by Mr. K. R. Ghamat, Bar.-at-Law. The booklet after describing the causes which have led to the present state of discontent in India appeals to the Anglo-Indian community to focus their attention on a few of the salient grievances of the people of the country. The writer comes from the Parsee community whose loyalty is above all suspicion, 'begotten as it is of the instinct of self-preservation and self-advancement.'......... Mr. Ghamat gives a list of ten causes which have mainly combined to produce the present discontent in India. First in order stands the disregard of native sentiment and opinion as expressed through the medium of the Native Press. After alluding to the most recent incident of the Bengal partition and the shabby manner in which Government ignored the opposition of the whole Native Press, Mr. Ghamat asks Government to utilize the services of native journalism which has so far unerringly voiced the opinion of the public, raised the mist of popular prejudice and revealed to the Government the wishes and aspirations of the people. Next he mentions the contempt and rudeness shown by Anglo-Indians as a class towards Indians. He cites in proof of this incidents which are familiar on the railways and elsewhere. .... Then comes the almost sinful distinction made between Europeans and Natives in Courts of law—an evil which the Ilbert Bill might have eradicated, and which Lord Curzon vainly tried to palliate. Mr. Ghamat deprecates all legislative efforts to retrench the powers of High Courts and cites as an instance the latest prosecution against Mr. Tilak in which the latter was acquitted. This is a very important grievance, for nothing can destroy the faith of the people in the Government as miscarriage of justice. The next four items have been repeatedly emphasised by the Congress from year to year. The exclusion of Indians from high offices, non-recognition of their political aspirations, officialisation of education, and agrarian poverty due to heavy land assessment, all these certainly make up a very powerful combination to create discontent......... Then comes the apathy of Parliament, which results in a ruthless sacrifice of the best interests of India at the dictation of Lancashire. .... Last comes the administration of Lord Curzon of which the less said, the better. We might as well say here in fairness to Government that there is one more cause that Mr. Ghamat does not mention, and for which Government can hardly be held responsible. The progress of the world during the last twenty years has not been without its meaning, even to the Indian. He is awakened to the possibilities in him, and it is only human that he tries to realise those possibilities. In such an awakening of the people's genius Government have played a very unconscious and indirect part. A hundred years of British rule could not but bring the people naturally to a sense of self-respect and therefore of self-help. National self-respect will assert itself,

and a good Government can always see that it does so without friction. It is the conscious or unconscious opposition which Government has recently offered to the natural evolution of this awakened self-respect which is responsible above everything else for the present discontent.......... For the good of India and for the fair name of Great Britain, it is desirable that the rulers should rise to the situation, and if England will not satisfy the present requirements of India, it will have thwarted the purposes of a kind Providence, which has placed this country in her hands."

Are the Indians alive or dead?
Arya Vir (65), 10th Jan.

10. In an article purporting to be incomplete the *Arya Vir* writes:— "Are we alive or dead?" is a question which may sound paradoxical, if not silly, to some of our readers; still we recommend all Indians to ponder over it deeply. It is a matter of common experience that political movements in this country, however beneficial or necessary they might be, are not supported by the people as vigorously as they should be and consequently end in inevitable failure. The cause of this deplorable state of things is that we are wanting in the virility which constitutes the main-stay of national movements. We for one can see no difference between our present enfeebled condition and death. Whatever the causes that may have led to this national enfeeblement, it is necessary that we should make a resolve to cure ourselves of it. When a person is alive, all his senses perform their natural functions which cease with the extinction of life. But although we Indians outwardly possess life, our senses are unable to do their work, and consequently in the eyes of wise people we are to all intents and purposes dead. Had life not become extinct in us, we should be in the perfect enjoyment of all our faculties, and both our mind and body would have responded to actions or circumstances calculated to give us pleasure or pain. Can we conscientiously say that this is now the case with us? Have we ever felt for the sufferings of our countrymen? Have we taken steps to remedy their deplorable condition? If not, what further proof is needed to show that we are virtually dead? Far better would it be for us to die than remain in this pitiable plight. A nation whose senses have ceased to perform their proper functions can never hope to acquire manliness and is doomed to perpetual effeminacy. Up till now our ignorance prevented us from realising all this, but now that we have become conscious of our miserable state we should, out of very shame, set about emancipating ourselves from it.

Should the Indians join the Liberal party?
Bhála (111), 11th Jan.

11. Some of our leaders have great faith in the Liberal party. They believe that with the advent of this party to power, India's good fortune will begin. Past experience tells us, however, that though the Liberal party profess liberalism in political matters, they have not shown it in an equal measure towards India. Unless we find them doing so, we should not expect too much from them; otherwise there is a strong likelihood of our being disappointed. In our opinion, there is no likelihood at all of our being benefited politically, whether we throw in our lot with the Liberal party or the Conservative party. If we should form friendship with any party, it should be with the Irish party. Those who suffer common miseries are naturally attracted to one another and become friends. Therefore, we may try and see if we can be benefited in any way by making friends with the Irish party. But the true remedy is "Help thyself."

British diplomacy in winning over the Tashi Lama.
Kesari (133), 9th Jan.

12. Our readers are already aware of the heroic achievement of the Peace Mission to Tibet in shedding Tibetan blood on the soil of that country. The object of sending that Mission was to counteract the effect of the intrigues of the Dalai Lama with the Court of St. Petersburg. The Government of India accordingly marched a body of Indian troops into Tibet and harried the people of that country. Englishmen found fault with the dealings of the Russians with the Court of Tibet, but they are now themselves doing something more reprehensible and calling it a triumph of British diplomacy! Without consulting China, the suzerain of Tibet, they took an armed contingent into Tibetan territory, massacred the Tibetans in the interests of

peace and invested a Tibetan Resident with ruling powers after the flight of the Dalai Lama. Colonel Younghusband concluded a treaty with this Resident and returned to India with it. The question of China's suzerainty was subsequently raised and a Chinese envoy was called to Calcutta, but the latter refused to sign the treaty, as the terms of it were in his opinion derogatory to Chinese suzerainty, and went away. Being thus foiled here, the English have hit upon a new device to achieve their object. Seeing that their policy of force was of no avail in Tibet, they are trying a policy of creating a split among the Tibetans. They are extending their protection and friendship to the Tashi Lama. They have induced him to visit India for being presented to the Prince of Wales, despite the prohibition imposed upon him by the Chinese Government. By making a display of Britain's might and splendour before him and by treating him with high honour, they have made him submit willingly to the British yoke and to make concessions to the British Government in his country. With his help the British will now defy the Dalai Lama and the Chinese Government and assert their supremacy in Western Tibet. The Dalai Lama and the Chinese Government, on their part, will each try to assert their own supremacy, and there will thus be a triangular duel in China.

Is it necessary to raise a memorial in honour of Lord Curzon?
Gujaráti (23), 7th Jan.

13. Shivshambhu Sharma addresses the following letter to the *Gujaráti* :— Lord Curzon has no sooner departed from this country than his coterie of admirers are trying to get up a memorial in his honour. If these memorial-mongers are bent upon squandering public money, I would advise them to do so after they have satisfactorily answered two questions. First, what is the necessity of raising the memorial and secondly what earthly good will it do to Lord Curzon? As to the first question, I fail to see any pressing need for perpetuating the *ex*-Viceroy's memory in marble or bronze, for it is certain that his reactionary measures will keep his memory perenially green in the minds of the Indians. Let me enumerate a few of these :—Destruction of the independence of the Calcutta Municipality; officialisation of the University Senates; the Official Secrets Act; abolition of competitive examinations for appointment to public offices; deliberate misinterpretation of the Queen's Proclamation; distinctions between the blacks and the whites in the matter of appointments in the public service; unprovoked and costly incursion into Tibet; annexation of the Berars; bankruptcy brought upon the country by means of the Delhi Durbar; abuses showered upon the Indians and their forbears in the Calcutta Convocation speech; and disruption of Bengal's unity by means of the partition scheme. These are fourteen gems of statesmanship, the unrivalled lustre whereof is famous not only throughout India, but all over the wide world. Where is then the need of putting up a statue of the *ex*-Viceroy in a remote corner of India? Besides it is a grotesque conception to erect a speechless statue as the memorial of a man who has been doing nothing else but talking volubly every moment of his life. Surely the money proposed to be thus frittered away can be profitably employed in promoting that right kind of education which Lord Curzon did his best to stifle. But I fear I am treading on forbidden ground. If I go on exposing the shady side of Lord Curzon's administration, the *Times of India* will growl at me. I, therefore, give in completely and admit that Lord Curzon was an ideal Viceroy and that it is a very happy idea to raise a memorial in his honour.

Orders of the Government of India on the subject of Police pensions.
Indu Prakásh (43), 13th Jan., Eng. cols.

14. "The appointment of the Police Commission and the severe strictures that it passed upon the objectionable features of the working of that department led people to expect a thorough overhauling of the rules and regulations of that department. The Government Resolution on the Commission's report, although it somewhat improved the prospects of the low-paid native employés, could hardly be said to have gone the full length of the Commission's findings and recommendations. We have already commented upon the objectionable aspects of that Resolution. But Government had therein left out the question of Police pensions and hazily promised to deal with it separately later on. This has now been done and about two weeks ago the

final pronouncement of Government on the subject was made public. In this as in the older resolution, the reforms that were expected to follow from the emphatic declarations of the Commission do not seem to have been considered properly. With reference to the question of service for pension the Commission specially recommended a reduced period of service 'owing to the desirability of making the service reasonably attractive and the necessity for having active men and getting rid of men who may not be fit for efficient service.' The attention of Government does not seem to have been directed to this particular recommendation. Even with reference to the senior and higher paid Police officers, there is no concession with regard to pension, although much has been vaguely promised by way of increase in pay. One would think that Government should have equalised the prospects of the policeman with those of the employés in other and more favoured departments.......... In the interests of the efficiency of the department, Government would do well to reconsider their decision."

Exposition of the aims and objects of the Indian National Congress.
Gujarati (23), 7th Jan.

15. The Benares Congress having been held at a time when the whole country was in a state of great excitement over the mischievous policy of Lord Curzon, there was reason to apprehend that the even tenour of its proceedings would be disturbed by some grave complication. For twenty long years the Congress has represented the grievances of the people to the powers that be, but the latter have been systematically ignoring its demands. The result of this apathy has proved to be just what might have been expected. Within the Congress fold there has lately arisen a small section of extremists who openly demand that the Congress agitation should now assume a fiercer shape. They are convinced that nothing is to be gained by meeting annually, passing resolutions and submitting humble petitions to Government, and that it is necessary to adopt stronger measures to bring Government to their senses. The patience of these Congressmen has been exhausted owing to the stolid indifference of Government, and if the authorities perversely continue to evade the Congress demands, there is no question that in course of time this patriotic wing of the Congress party will grow in power and influence. A review of the history of other empires shows that undue delay on the part of the ruling class in redressing the grievances of the ruled inevitably brings about the rise of a band of fanatics, who are ready to employ popular strength for the overthrow of established authority. To us it is most regrettable that under British rule, which is based on the principles of morality and righteousness, the policy of keeping the Indians in a state of servitude should be allowed to prevail, and that too despite the persistent warnings and remonstrances of the Congress. The British Government have undertaken the responsibility of governing India with the sole aim of promoting the weal of her people. In the earlier years of the British *regime* the authorities zealously endeavoured to fulfil this responsibility, but of late their policy has been such as to cast a stain upon British administration. Now, the loyalty of the Indians to the British Government depends upon how far India is governed in her own interests, and Government need not be told that Indian loyalty is endangered in proportion as the principles long since accepted by the British for the government of this country are departed from. The object of the Congress is nothing else but to avert this danger to British rule and to set Government on the right track as to the best method of administering the country. The interests alike of England and India thus lie in the success of the Congress agitation, and it, therefore, behoves all sensible Englishmen to support the Congress and endeavour so to change the policy of Government as to draw India and England together in bonds of closer union. The leaders of the Indian people have already warned the Government that the Indians will no longer tolerate the state of servitude in which they have been rotting nor suffer an autocratic system of administration to prevail any more in the country. It is, therefore, imperative that the British nation, which is distinguished for its love of liberty, should now concede, without delay, the demands of the Congress. The history of the Congress movement shows that the people of India are bent upon obtaining more political rights and are not

likely to turn back until their efforts have been crowned with success. The desire of the Indians to obtain self-government is becoming stronger day by day, and there is no doubt that the National Congress will not relax its agitation until the Indians have obtained Home Rule.

Mr. Gokhale's Presidential address at the Benares Congress.

Gujarát Mitra (24), 7th Jan., Eng. cols.

16. "If as is sometimes said that it is given to the President of the Indian National Congress every year to command a larger audience both in India and outside it than any other man, even the Viceroy of India included, it is all the more incumbent upon the occupant of the Congress chair to approach the task with considerable self-restraint, dignity and moderation. This year the Indian National Congress held its twenty-first sessions in the holy city of Benares under the presidency of one of India's foremost sons, the Honourable Mr. G. K. Gokhale, C.I.E, in whom the country is happy to discern its rising hope. The Congress has met and dispersed. And the question is asked how has Mr. Gokhale acquitted himself? An otherwise well-thought-out, lucid and effective speech. is, we are sorry to find, marred by unduly harsh and vituperative expressions, which the President indulged in in reviewing the career of our *ex*-Viceroy, Lord Curzon. The strong and unmeasured language with which he clothed his utterances in regard to Lord Curzon gives Mr. Gokhale's speech the character of a partisan instead of an independent critic. This part of Mr. Gokhale's speech has surely detracted a good deal from its usefulness, and it is not difficult to say that the attack he has made on Lord Curzon was as unjust as it was unmerited and uncalled-for. His criticisms against Lord Curzon were pointedly personal, and when it is seen that Mr. Gokhale's indictment amounted virtually to an accusation against the *ex*-Viceroy of a dereliction of duty emanating from a wilful and deliberate disregard of the welfare of the people, it would be conceded by all thoughtful men that Mr. Gokhale has exceeded all bounds of moderation. It was hoped that an usually sweet-tempered and mild man like Mr. Gokhale would prove himself a candid, sober and temperate critic of the Government of India and of the head of that Government, who during a long course of seven years proved a vigorous and hardworking Viceroy of noble aims and conceptions."

Alleged opposition by Messrs. Tilak and Lajpatrai in the Subjects Committee of the Congress to the resolution *re* sending a message of welcome to the Prince and Princess of Wales.

Mahrátta (10), 7th Jan.

17. "We are treated by a correspondent of the Bombay *Times* in its issue of Wednesday last to some delicious news about the alleged opposition by Messrs. Tilak and Lajapatrai to the proposition of sending a message of welcome to the Royal visitors to India at a meeting of the Subjects Committee of the Congress. The news is likely to be regarded by some as all the more delicious because it is supposed to be confidential. We have, however, no hesitation in saying that the news is *primâ facie* false. The Subjects Committee's deliberations are confidential, and as a rule no stranger, much less a Reporter of the press, is allowed to be present at its proceedings. On the other hand, if this correspondent of the *Times* was himself a member of the Subjects Committee, then surely the gross breach of etiquette committted by him in divulging what he saw or heard there must convince the reader-world of his malice towards Messrs. Tilak and Lajapatrai and incline them to accept what he says with caution. There is one piece of evidence which betrays the utterly unreliable character of whatever this correspondent has said. For, he says in his letter that Munshi Madhav Lal, a *Pleader* (?) of Benares, had taken the Officer Commanding in that part of the country, who had expressed a desire to see the Congress, to a meeting of the Subjects Committee and there felt outraged by the unmannerly observations of the opponents of the proposition referred to above. Now, Mr. Madhav Lal is not a pleader, the Subjects Committee is not the Congress and no one made any unmannerly observations on anything. How can we suppose that the Chairman of the Reception Committee would make such a fool of himself as to actually bring a high European Military Officer to a meeting of the Subjects Committee? But even supposing that to be possible, the rest of the

Subjects Committee at any rate could not conceivably be so stupid or idiotic as to allow the presence of a stranger and a European amongst them, especially when a contested proposition about welcoming the Royal visitors was before the meeting! In short the whole account is an apparent tissue of falsehoods, and nothing but the malice of the *Times* could have induced it to insert in its columns a report like this. We have already shown how improbable it is that a correspondent of the *Times* or a high Military Officer should be present at a Subjects Committee meeting. And if we may suppose that they acted as *spies*, then there is an end of the matter; for spies may tell anything and spies are never believed but hanged."

Arunodaya (108), 7th Jan.; *Hindu Punch* (125), 10th Jan.

18. The cause of India's subjection and increasing degeneracy is to be sought in the vice of treachery prevailing among our own countrymen. Englishmen found out this defect in our character as soon as they set foot on Indian soil and profited by it. They are not at all to blame for this, because it is but human nature to seek self-interest. The British are no doubt our rulers, but our own countrymen also possess some share of power, and if they were to exert themselves with unanimity to promote the country's welfare, they would no doubt be able to do so. But they have no desire whatever to benefit their country. On the contrary, they try to enrich themselves by proving traitors to the land of their birth. They even act as spies and detectives and by giving all sorts of news to Government try to obtain commendation for themselves or to wreak revenge upon their private enemies. The above reflections occurred to us on reading the letter *re* Congress matters which appeared in the *Times of India* of Wednesday last. As the correspondent writes about what took place at a meeting of the Subjects Committee and as no outsider is admitted to these meetings, it is evident that the letter must have been written by some tell-tale among us. We do not think that what the correspondent says about the opposition of Messrs. Tilak and Lajpatrai to the resolution about sending a message of welcome to the Prince of Wales is true, but even assuming it to be true, we cannot bring ourselves to believe that they were at all actuated by disloyalty in opposing the resolution. What they must have meant was that we should not offer a welcome to the Prince in a blind way, but bring to his notice our grievances such as the oppression prevailing in Bengal. There is no disloyalty in such an attitude, and no harm will be done to Messrs. Tilak and Lajpatrai by the malicious outpourings of the correspondent of the *Times of India*. [The *Hindu Punch* writes in a somewhat similar strain.]

Oriental Review (12), 10th Jan.

19. "We see that our good friend the *Mahrátta* has lost its temper at the publication of a contribution from a correspondent of the *Times of India* giving some details of the discussion at a meeting of the Subjects Committee of the Indian National Congress on the proposition of sending a message of welcome to their Royal Highnesses the Prince and Princess of Wales to India. We do not know why our Poona contemporary characterizes the news contained in the *Times* as *prima fácie* false, for it is now notorious that though Mr. Tilak and his Deccani friends did not take part in the discussion of the said proposition, he and they had worked hard to get up an opposition to it, and, as is his wont, Mr. Tilak kept himself in the background at the Subjects Committee meeting, putting forward Lala Lajapatrai as his spokesman to lead the opposition. But let that pass! .... Mr. Tilak and his friends have over and over again published in their journals matters brought before, and discussed at the meetings of, the Subjects Committee. We have always considered Mr. Tilak to be a brave man—having the courage of his convictions and proclaiming them, in season and out of season, from the house-tops. We do not understand why he should now smart under the publication of the news of his opposition—an opposition deeply regretted and much deplored by all right-thinking Indian men and Indian women. If he thought that the first resolution of the Congress was uncalled for, if he worked hard to have it overthrown at the Subjects Committee, we do not know why he should be ashamed of his convictions and resent their publication!"

First Industrial Conference at Benares.
Indian Spectator (6), 13th Jan.

20. "Like the National Congress and the Social Conference we shall hereafter have an annual Industrial Conference. Without invidiousness it may be stated that the latest addition to the December gatherings cannot be less useful than the parent of them all. The Conference lasted only a few hours, and most of the papers, kindly sent by eminent friends, were taken as read, there being no discussion. Mr. R. C. Dutt, as a historian, related the story of the rise and fall of the Indian manufacturing industries, and, as a Minister to His Highness the Gaekwar of Baroda, gave some interesting particulars relating to industrial progress and activity in that State...... The Honourable Mr. Vithaldas D. Thackersey comprehensively surveyed the 'past, present and future prospects' of the Indian cotton industry...... The most notable papers contributed by native gentlemen may, from a practical point of view, be said to have been those of the Honourable Mr. D. A. Khare and Mr. Patel of Baroda. Mr. Khare suggested the establishment of a Bureau of Commercial Intelligence, similar to that originally proposed by Lord Curzon's Government. There was much truth in his remark that mere Conferences and Exhibitions 'will do nothing.' The Bureau, according to his scheme, must ascertain what fields are open in different parts of the country for manufacture and commerce; in consultation with manufacturers and persons desirous of undertaking manufactures, it must recommend scholars to be sent to foreign countries for learning particular manufactures; it should obtain information from foreign markets and foreign countries about manufactures and spread it among likely men of enterprise; it should ascertain the condition of the hereditary industrial classes of India and find out the means of assisting in their progress. This is rather a 'large order.' The Commercial Bureau, as originally proposed by Lord Curzon's Government, had to be given up mainly, it appears, because the kind of information which is required by manufacturers and merchants is not generally available for the asking. Mr. Khare's proposal, however, is somewhat different. The Bureau suggested by him would not only have to obtain, if possible, information not generally available, but also to spread among the less advanced sections of the industrial community information which can be easily enough obtained by the educated inquirer. A Bureau, which the European merchant would find useless and superfluous, might yet answer the purposes of the Native industrialist. We suppose that the Secretaries appointed by the Conference will, during the next twelve months, discharge functions analogous to those which Mr. Khare would assign to a Bureau. Mr. Patel, Director of Agriculture and Industries in Baroda, contributed a very able paper on handloom weaving.......... About the most modest paper read, or taken as read, before the Industrial Conference at Benares, was that on the Needs of Agriculture by Mr. Harold H. Mann. He had no soaring scheme to suggest, no impossible ambition to dangle before the eager listener. He only asked that what had been tried successfully in some places might be tried all over India. One great agricultural need of the country is knowledge of improved methods of agriculture. In Assam a certain gentleman changed the method of yoking the oxen to the plough and thereby increased the work done by the animals; he changed the method of planting rice, thereby enabling the same labour to plant more rice. At first the neighbouring cultivators laughed at the innovations; then they followed them. They were simple improvements, which required no capital; yet they did considerable good, and it is not unlikely that they created a desire for more innovations. When capital is needed, Mr. Mann recommends the introduction of grain banks, like Dharma-golas founded by Rai Parvati Shankar Chowdri in his zamindari. The Honourable Mr. D. M. Hamilton has also highly commended such banks............ The manufacturing industries received a preponderating amount of attention in the literature called into existence by the Conference. Sir Henry Cotton testified to the necessity of improving the common spinning wheel, the shuttle and the handloom. He does not see why we should go to England for mechanical inventions, for he is sure there must be skill enough in India to rise equal to the occasion.......... Inventive genius *has* risen to the occasion in India though the genius has been exhibited by an American working in India—Mr. Churchill of Ahmednagar—and not

by an Indian. *Swadeshism* is based on geography, rather than upon ethnology, and Mr. R. C. Dutt, in his opening address, paid a graceful and grateful compliment to European enterprise in India."

Mr. R. C. Dutt's inaugural address at the First Industrial Conference.

Gujarâti (23), 7th Jan., Eng. cols.

21. "The inaugural address delivered by Mr. Dutt, as president of the First Industrial Conference, is a model of brevity and practical good sense and marked by that moderation and sobriety which ever distinguish his writings and public utterances.......... We entirely agree with Mr. Dutt in his view that the present Industrial condition of India is, indeed, lamentable, but not hopeless. There are two great difficulties in our way. Firstly, other competitors have got the start of us and secondly, we are unfairly handicapped in the race on account of our political situation. Mr. Dutt briefly dwelt upon the unjust measures that England took at the beginning of the nineteenth century to kill the textile industry of India in order to encourage and foster her own. That chapter in the fiscal history of England and India is not very creditable to England. Mr. Dutt rightly holds that the growth in the imports of cotton fabrics is not a mark of India's prosperity, but of the decline of the most extensive of Indian industries and of the loss in the wealth of the nation. This country has lost ground in the past and how to recover it is the question of questions. The people of India cannot and ought not to consent to see the country converted into a dumping ground for the manufactures of other nations.......... Mr. Dutt, whilst painfully conscious of fiscal, legislative and other difficulties in the path of India's industrial regeneration, is, on the whole, disposed to take a hopeful view of the situation. The quiet patience of the people, their frugal habits and cheap labour are favourable elements in the situation, and Mr. Dutt is of opinion that we are destined to fight and to conquer.......... The production of cotton and woollen goods has increased nearly a hundred per cent. and fifty per cent. respectively in recent years, and all races, including Englishmen and Jews, have helped in this onward march. These are all signs of hopeful progress. Mr. Dutt's observations on the *swadeshi* movement are thoughtful and sober. There is not a word in his speech which can lend countenance to the 'Boycott' movement, though one or two advocates of boycott have already twisted his meaning and misrepresented his views with their usual effrontery..... His advice is that 'there should be Associations formed in every district to extend and perpetuate the *swadeshi* movement and to stimulate the use of country-made cloth and country-made articles not only in towns but even in villages.' While concurring with him entirely in his views regarding the beneficent effects of the *swadeshi* movement, we do not think the question is primarily one of demand, but of supply. Villagers have been, as a rule, *swadeshists*. They require no meetings and Associations to preach to them the gospel of *swadeshism*. It is the richer and more well-to-do classes that are greater offenders in this respect. But even in their case what is wanted is the supply of the requisite goods."

Oriental Review (12), 10th Jan.

22. The first Industrial Conference at Benares has been pronounced on all sides to have been a marked success. The presidential address of Mr. Romesh Chunder Dutt was as interesting, instructive, and full of hope as it was concise and to the point. Mr. Dutt is one of the few Indians who can speak with authority on the economic and industrial problems of the country....... Those who may have hastily read his books on Indian economical subjects may be led to think that Mr. Dutt is a pessimist of the most pronounced German type, but his presidential address sounds a note of robust optimism. His survey of the economic and industrial position of India is hopeful and not despondent. He said that the truth about the latter lies midway between two opposite views. 'One is a despondent view, a cry of despair—that Indian industries have no future against European competition and that India is sinking lower and lower as a purely agricultural country. The other is a roseate view—that the trade of India is increasing by leaps and bounds under the British rule, and that the increasing figures of Indian imports and exports are an index to the growth of Indian manufactures and of the prosperity of the people.' Indians are beset with

grave difficulties, but they have no reason to despair......... Mr. Dutt has ample justification for the hopeful tone he has adopted and the bright picture he has portrayed. Some of the industries of India have made rapid development, and if things go on in this way and the present pace of progress is maintained, there is every reason to believe that the industrial condition of India will vastly improve as years roll on."

The All-India Temperance Conference at Benares and the excise policy of Government.
Rást Goftár (33), 14th Jan., Eng. cols.

*23. "The Indian National Congress, as a gathering of the representatives of the different nationalities and interests of the country, holds out a unique opportunity for the discussion of Indian problems from public platforms to the various units which work for the common weal whether on a social, religious, political or industrial plane......... The promoters of the temperance movement in India have not been slow to take advantage of this opportunity. Last year the first All India Temperance Conference was held in Bombay under the presidentship of Mr. Samuel Smith, M. P. At this year's Conference, the chair was occupied by Sir Bhalchandra, who is known for his active sympathies with the temperance movement......... In the course of his address Sir Bhalchandra made repeated references to statements made by Government to explain their excise policy. In a despatch of 14th March 1899, the then Secretary of State made a spirited confession that the taxation on the sale of intoxicating liquors is imposed primarily in order to restrain the consumption of such liquors, and not for the purpose of making money out of such sale. Similarly, in a memorandum addressed to the local Government last year, the Government of India made a statement of their policy in no less emphatic terms. 'The subject,' they declared, 'was one which the Government of India regarded as of vital importance to the welfare of the community, and it cannot be strongly impressed on the administrating officers that the Government policy is to discourage drinking and to do all that is possible, without undue interference with the liberty of the subject, to suppress the degrading and demoralizing habit of intoxication.' Let us then examine how far Government's actions with regard to the check of intemperance are in consonance with their declared policy. Some ten years ago, a movement was set on foot in the Thána and Kolába Districts to suppress the evils of drinking when the Abkári Commissioner, being afraid that the movement was gaining in strength and volume, actually wrote to the Government of Bombay to inquire if they intended to sit quiet and allow the movement to continue, forfeiting thereby a large amount of revenue, or contemplated taking measures 'to bring the people to their senses.' While answering a question regarding the agitation against the opening of a country liquor-shop in Mátherán, Sir Evan James made a bare-faced declaration that Government supported intemperance and made money out of a measure that, to use its own words, was 'degrading and demoralizing.' This flagrant conflict between Government policy and executive action seems to have aroused the honest indignation of their own officers, who have now and again deprecated the idea that Government should feed upon the immorality and vices of the people. No less an officer than Sir Frederick Lely, a quondam Revenue Commissioner in the Bombay Presidency, made a frank avowal that while the Supreme Government propounded a policy to promote abstinence, subordinate Revenue officers were attached to the policy of promoting revenue. But the fault is not always with the subordinate officers, as Sir Frederick euphemistically put it, as witness, the statement of Sir E. James alluded to above, and the encouragement which Government gives to the spread of intemperance by legislative enactments under one shape or another. Government cannot lay claim in its administrative measures to have done its duty as the custodians of the best interests of the people. Raising of revenues and fat surpluses is all that they have an eye to: the moral improvement of the rayat is a factor that does not count."

Partition troubles in Eastern Bengal.
Indu Prakásh (43), 9th Jan., Eng. cols.

24. In the course of a contributed article the *Indu Prakásh* writes:—"All India has been taken aback by the era of high-handed repression instituted in the ill-starred province of Eastern Bengal. People were certainly not prepared for such proceedings under British rule in India. The effect of these methods, aptly called Russian, on all India has been very prejudicial to the fair name Britain

possesses for constitutionalism and just and fair dealing. It is surprising that even now when the Liberals have come into power and Mr. John Morley is our Secretary of State, there is no truce to oppressive measures in that unhappy province. The authorities there appear to have lost all balance. That is the most charitable construction that can be put on the situation. The Gurkha affair in Barisal is already well-known to your readers. The tyranny of letting loose a number of these sepoys on citizens for no other fault than the manifestation of resolution and enthusiasm in using only country-made things is quite without a parallel in India under British rule. No Indian had ever before imagined that our British rulers could be guilty of it. It was a sort of martial law that was introduced at Barisal when the Gurkhas were stationed there. Numerous were the men who were violently handled in the streets apparently because they belonged to a community who had vowed to carry out Lord Curzon's sage advice to promote their industries and develop the resources of the country. Though the Gurkhas have since been withdrawn from Barisal, they are now stationed in Dacca and the Daccaites are likely to receive similar treatment if the students of the town utter in the streets the patriotic cry of 'Bande Mataram,' if shop-keepers are encouraged to sell only *swadeshi* articles, if meetings are held to promote the cause of *swadeshism*, and if Hindus try to induce their Muhammadan fellow-subjects to accept *swadeshism*......... Dacca is the only town where Gurkhas are now stationed; the treatment that Barisa lreceived at their hands looms large before the inhabitants of every town where the *swadeshi* movement is pushed on with vigour.......... Similar to the Gurkha affair at Barisal is the imposition of a large number of Assamese policemen on the town of Serajgunj." [The writer proceeds to give details of several alleged acts of high-handedness of the officials in Eastern Bengal.]

Alleged action of the Viceroy in putting a stop to the doings of Sir Joseph Fuller in Eastern Bengal.
Sind Journal (18), 10th Jan.

25. "As we anticipated, Lord Minto has quietly put a stop to Sir Joseph Fuller's extraordinary doings in the dismembered Province of Eastern Bengal and Dacca. It is natural that those in authority should not lay violent hands on their subordinates. Lord Minto saw at once that the partition was a blunder and the Lieutenant Governor's measures an outrage, but as a responsible statesman, he could not express these views openly or directly. He has done it as gently as he could. He was necessarily guarded during the interview he granted to Babu Surendranath Bannerji and Mr. Chaudhari, but it was clear that he would not have carried the partition in the teeth of the tremendous opposition offered to it. Of course, the coming of the Liberals to power has also much to do with the change of attitude."

The *swadeshi* movement.
Sind Journal (18), 10th Jan.

26. "We hope it is not true, but faint reports keep coming from Bengal, that the *swadeshi* movement is on the decline, and that the Marwaris, shrewd observers of the signs of the times that they are, have given some orders for Manchester goods. Bengal's exuberant patriotism, attested by universal self-sacrifice, has largely contributed to keep alive the enthusiasm, that prevails all over India, for the use of indigenous goods. It will indeed be a national catastrophe, if it unhappily turned out that the light is already flickering over there. Hence we are longing to hear that the reports are all false. There is some reason to expect that any decline, in the Bengal movement may not after all affect the other provinces very much. Bengal, impelled by the peculiar situation created by the partition, has taken to *swadeshism*, unqualified and undiluted. Elsewhere the adhesion to the cause has been moderate and qualified. There is not, therefore, much danger of reaction in the latter case. Let enlightened men in Sind continue to set a good example so that the sacred cause of the mother-land may not suffer in the least."

Bhála (111), 11th Jan.

27. We recommend our hostile critics, who often charge us with want of self-sacrifice, self-help and patriotism, to read the history of the *swadeshi* movement during the last four months. The movement has fairly asserted itself, and if Government be pleased to desist from resorting to drastic measures to nip it in the bud, India will, in the course of five years, be able to produce every article required by her people. The country will pass from a period of want to one of plenty. The movement, in addition to this happy result, will bring in its train the noble virtues of self-

help, patriotism, &c. The spirit of *swadeshism* invigorates the person who is animated by it and raises him to the level of an angel. But attempts are being made from every direction to stifle the movement. The most effective of these, according to some officials, is to prosecute *swadeshists* as vagrants. The accused finding no one willing to stand surety for them will necessarily have to go to jail. This mode of arresting the growth and spread of *swadeshism* will, we are sure, soon lose its edge, for incarceration for offences like the above, instead of producing any deterrent effect, is sure to defeat its own purpose, as the offenders will cheerfully consent to go to jail in order to serve their country's cause.

Agricultural outlook in the Bombay Presidency.
Gujaráti (23), 14th Jan., Eng. cols.

28. "In this Presidency the condition of the agricultural classes is anything but happy or prosperous. The weekly official reports are more remarkable for their silence than for the information they give. In fact, we have not seldom found them not only unduly optimistic, but even misleading in important respects. For some weeks past, hard pressed agriculturists have been migrating from their districts in quest of work. In not a few places the scarcity of water is being already felt, and with the lapse of a few more weeks the condition of the people is likely to become more serious.......... The suspensions and remissions already granted by Government will afford some relief. But they do not go far enough. If the official reports regarding the state of crops could be subjected to an impartial and independent scrutiny, it would be found that they do not correctly represent the situation, and that the people are really in a worse plight than the official reports lead one to believe......... We have no desire to take a more gloomy view of the situation than is warranted by actual facts. But at the same time we think it would be a grave mistake for Government to shut their eyes to stern realities."

Agricultural outlook in Hansot Taluka (Broach).
Bombay Samáchár (66), 10th Jan.

29. The Hansot correspondent of the *Bombay Samáchár* writes:—The outturn of crops in several villages in this taluka is likely to fall very short of the normal, and in some the outturn will be barely 4 annas in the rupee. Notwithstanding this, the Collector seems disposed to act harshly in collecting the land revenue and has made an all-round estimate of 50 per cent. for the crop outturn. The agriculturists of Ambheta village near Hansot submitted a petition to the Commissioner, N. D., stating that the outturn of their crops is not likely to exceed 4 annas in the rupee and praying that orders might be issued for taking over in payment of their dues the entire balance remaining from the sale of their crops *less* the expenses of harvesting, and that no further assessment be levied from them during the year. The Commissioner in reply stated that the petition should be submitted to the Collector. The agriculturists had anticipated this result and had already sent a copy of the petition to the Collector, but no reply thereto has yet been received. The officials are said to have taken an optimistic view of the condition of the crops in Ambheta and the surrounding villages. It is, therefore, imperative that Government should appoint an expert committee to determine the approximate crop outturn.

A case of alleged stringent enforcement of the Abkári Act at Sigaupur (Surat).
Jáme-e-Jamshed (27), 8th Jan.

30. The Abkári Act is so unpopular in India, because its provisions are frequently enforced with unnecessary and unjustifiable stringency. Illiterate people feel themselves hopelessly at sea in regard to the subtle technicalities and intricate provisions of the Act. If they happen to be unconsciously caught in its toils, the Abkári authorities are always ready to set the machinery of the law in motion against the unsuspecting victims. What makes the situation worse is that Magistrates in trying Abkári cases stick to the letter of the law and pay no regard to surrounding circumstances which go to extenuate the offence, such as the illiteracy or the intention of the accused. As a result the sequel of such trials justly arouses public indignation. A case of this kind has lately occurred at Surat. For some years past Koli women from Sigaupur have been accustomed to sell toddy in the market at Surat every morning until

their stock for the day gets exhausted. Last week two of these women were placed on trial before the City Magistrate by the Abkári Inspector on charges of selling toddy until 11 A.M. instead of 9-30 A.M. as required by the terms of their license and of failing to keep with them the Government measure for selling toddy as well as the license issued to them. The first accused was fined Rs. 15 for all the offences and the second accused Rs. 10 on the last two counts only. According to our Broach correspondent the Abkári authorities went so far as to attach the earthen ports, basket and money of the accused to their great chagrin. We think that the fines inflicted upon the poor women would weigh very hard upon them. If the Magistrate had discharged the accused with a warning in view of the fact that they were ignorant women and had no intention of committing the offences in question, the ends of justice would have been sufficiently vindicated.

Share-Brokers' grievance in the City of Bombay.

Jám-e-Jamshed (27), 10th, 12th and 13th Jan., Eng. cols.; *Bombay Samáchár* (66), 11th Jan.; *Sánj Vartamán* (93), 11th Jan.

31. "Shall we say that we strongly disapprove of the arrest and conviction of the Stock-Brokers who were hauled up before the Chief Presidency Magistrate on Tuesday for 'causing obstruction on a public thoroughfare'? We should, no doubt, like to see the Stock-Brokers doing their work in some enclosure of their own, and more quietly than they seem accustomed to do. Till they have learnt to do this the Police can very well afford to bear with them. The small lane adjoining the Share-Brokers' Hall in which they have been transacting business for so many years is practically the Share-Bazaar of Bombay; and though sympathising with the Police in their desire to preserve order in the streets and public thoroughfares of the city, we are reluctantly forced to confess that we cannot approve of the frequent molestation of the Brokers in this particular lane and about it.......... If an offence was committed, it was at best a technical one, and might have been treated as such. We are glad that Mr. Souter has come to a satisfactory arrangement with the Brokers, and we trust he will succeed in impressing a saner view of their obligations on his too zealous officers and men doing duty in that locality." [The *Gujaráti* dailies condemn with one voice the conduct of the Police officers concerned in hauling up the brokers before the Police Court. They also disapprove of the action of the Chief Presidency Magistrate in sticking to the letter of the law and inflicting deterrent punishments upon the accused. The papers, however, warmly applaud the tactful and conciliatory manner in which Mr. Souter brought about a satisfactory termination of the whole affair.]

Comments on the introduction of Standard Time in the City of Bombay.

Oriental Review (12), 10th Jan.; *Gujaráti* (23), 14th Jan., Eng. cols.; *Indu Prakásh* (43), 10th Jan., Eng. cols.

32. "Indian Standard Time, which is five and a half hours in advance of Greenwich time and nine minutes in advance of Madras time, was introduced into Bombay on the morning of New Year's Day and has been adopted in all Government offices and by Anglo-Indian firms and traders generally. An attempt was also made to introduce the same time in mills and other Indian centres of labour, but from the beginning the general Indian publichas stoutly and consistently opposed any endeavour on the part of the authorities to introduce Standard time in the City of Bombay and thus interfere with their long-standing ways, habits and customs. Knowing the feeling and attitude of the large masses of the Indian public of Bombay, the local Chamber of Commerce passed a resolution against the introduction of Standard time. In the same way other great and influential bodies—both European and Indian—were opposed to it. Lord Curzon, however, had set his heart upon its introduction all over the country, and, realizing the solidarity of the opposition in Bombay, quietly pulled the wires from behind, influenced the Bombay Chamber of Commerce to rescind the resolution they had passed, and worked upon other bodies of men to declare themselves in favour of Standard time, and thus, having worked up an opinion in its favour under the shadow of a false unanimity, sent forth a mandate to the Government of Bombay to adopt the new-fangled time in this Presidency, and it was accordingly adopted from the first day of this year. Looking to the merits of the question alone, in spite of the unanimous opposition of the public, we were led to support the Government

and to declare ourselves in favour of Standard time. But since its introduction in the City we are compelled to change our opinion. At first there was intense confusion: the official clocks showed Standard time, the City's clocks and those of the general public stood firm, so to speak, on their course of progress. Both the masses and classes were confused and confounded, and as days go by the confusion becomes worse confounded, and the general public have to suffer a deal of inconvenience and hardship. The mill-owners who adopted Standard time have had to set back the hands of their clocks, their men simply refusing to work; the dock labourers are grumbling and a rumour is afloat that they are thinking of a general strike......... The people of Bombay think that the introduction of Standard time thus arbitrarily introduced is one of the despotic measures thrust upon the Government of Bombay by the late Viceroy of India. They thus resent and protest against this uncalled-for and unconstitutional interference in a minor affair of this Presidency. Fortunately we have a sympathetic Governor, and, knowing as he must, the opposition of the people of Bombay, he will be pleased to issue an order cancelling the introduction of Standard time in the City. To mend a mistake when it is pointed out is true statesmanship, to persist in it is to show weakness. We appeal to His Excellency to intervene and remove the cause of the great resentment and confusion that prevails at present in the City of Bombay." [The *Gujaráti* writes :—"Standard time was introduced in Bombay on the morning of New Year's day. The change was altogether uncalled-for. Except a very small minority none wanted any alteration in the system that had prevailed all along in this city........ The Corporators, more conversant with the views and feelings of the people, have not allowed the Municipal clock to be set to standard time. Mill-owners have already found themselves in an awkward predicament. Even in Government and Railway offices there is a good deal of grumbling amongst clerks and other subordinate officers who have to attend 9 minutes earlier. In temples and other religious institutions the old arrangement has been maintained. The dock labourers are not pleased with standard time, and the majority of Hindus object to the change altogether." The *Indu Prakásh* writes in a similar strain.]

Comments on the arrangements in connection with the Hajis in Bombay.

Muslim Herald (57), 8th Jan., Eng. cols.; *Bombay Panch Bahádur* (180), 8th Jan.

33. "Now that the last pilgrim steamer is about to leave Bombay for Arabia and the pilgrim season has closed, it is time for us to take a short survey of the situation and of the manner in which the pilgrim traffic is controlled in Bombay. The general arrangements in connection with the pilgrims, from the time they arrive in Bombay till they reach the disinfecting shed, are under the general supervision of the Commissioner of Police and his subordinate officer, the Protector of Pilgrims. Fortunately for the welfare of the pilgrims, the present incumbent of the Police Commissionership, Mr. Souter, is a very sympathetic officer. We note with pleasure that as soon as he heard of the sufferings and miseries of the pilgrims, he personally repaired to the rendezvous of the pilgrims.......... After their entrance into the disinfecting shed the supervision of the pilgrims, to all appearance, is transferred to the Port Health Officer who looks to their general convenience at the disinfecting shed as well as at the Quarantine Camp at Pir Pao. To our knowledge, the present Port Health Officer has been performing his duties with diligence and care. But we cannot but record our strong conviction that this dual control of the pilgrim traffic has been the cause of much misunderstanding and inconvenience to the pilgrims. The whole arrangements from the moment the pilgrims set their foot in Bombay to the time of their embarkation should absolutely rest with the Commissioner of Police, who should appropriately divide the functions of the Port Health Officer as well as those of the Protector of Pilgrims. Disinfection of the pilgrims' clothes, their medical inspection and the sanitary arrangements of the camp at Pir Pao would naturally come under the province of the Port Health Officer. While fixing the rates of tickets after legitimate competition among the owners of the Shipping Companies should be left to the discretion of the Commissioner of Police and the other general arrangements should devolve upon the Protector of Pilgrims. By such a limitation or distribution of the

respective duties and functions of the several officers, the pilgrim traffic would be facilitated and there would be few occasions for the complaints that are now and then heard in this respect. But the main points to which the attention of the Muhammadan community should be urgently directed are the detention of the pilgrims in the quarantine camp at Pir Pao, and the question whether Bombay should cease to be a port of embarkation for the Hajis on account of the rainy season coinciding with the pilgrim season. To these questions we shall recur on a future occasion." [The *Bombay Panch Bahádur* remarks that the hardships of the Hajis would be considerably aggravated if Government were to give up Bombay as a port of embarkation.]

Hardships endured by the Hajis in the Pirpao Camp.
Bombay Samáchár (66), 8th Jan.

34. The *Bombay Samáchár* publishes a letter addressed to the editor by five Hajis from the Pirpao Camp. It runs as follows:—You will please give publicity to the following brief account of the hardships to which the Hajis are subjected:—On the morning of the 3rd instant we were released from quarantine and sent to Pirpao in a country boat. We arrived here at 4 P.M. on the same day, while our baggage followed at 6 P.M. Thefts were committed from the belongings of several persons, and in spite of our entreaties our baggage was not delivered to us that night. We had to pass the night on an empty stomach, while our sufferings from the bitter cold were simply indescribable.

Protest against the amalgamation of the two districts of the Jámráo Canal.
Sind Journal (18), 10th Jan.

35. A correspondent writes to the *Sind Journal*:—"It is well known that the local authorities have decided upon the amalgamation of the two districts of the Jámráo Canal and to place this large canal with a total mileage of about 180 and its distributaries under the sole charge of a single European Executive Engineer whose headquarters will be at Mirpur Khas. This Engineer will have two additional European Assistants, and all three will, it is said, be invested with Magisterial powers in connection with offences under the Irrigation Act and the rules framed thereunder from time to time. The amalgamation of the Districts at this stage will not prove to be economical, nor will it be productive of any good at least so far as the development of the Agricultural Colonies on this Canal is concerned......... The investment of the abovementioned officers with Magisterial powers is unwarranted, unnecessary and unjust. The Executive Engineer, his assistants and subordinates will practically be themselves the prosecutors. They will be judges in cases filed by themselves or their immediate subordinates. This is against justice and commonsense." [In its editorial columns the paper writes:—"We beg to invite the serious attention of the Commissioner in Sind and the Bombay Government to the letter published in our correspondence columns on the subject of the amalgation of the two districts of Jámráo and the conferring of Magisterial powers on the Executive Engineer and his two Assistants.......... As for investing the officers with Magisterial powers, that is as dangerous a measure as it is retrograde. The whole country has been crying for the separation of Judicial and Executive functions in the Revenue Department and statesmen have recognised the soundness of the contention. And yet here we have an extension of the pernicious principle which has wrought so much harm elsewhere."]

Protest against the establishment of a Civil Court for Mirpur Khas.
Al-Haq (54), 23rd Dec., Eng. cols.

36. "We hear that it is proposed to have a Civil Court established at Mirpur Khas for the benefit, it is said, of the Thar and Párkar District. Our readers are perhaps aware that at present the Civil suits in that district are tried by revenue officers, who are invested with Civil powers, and the Deputy Commissioner discharges the duties of District Judge. The question of establishing a Civil Court for the Thar and Párkar District is not a new one; it had cropped up some years ago, we believe, when Mr. Lucas was in charge of the district and was thoroughly discussed and threshed. It was eventually decided that a Civil Court was not necessary for that backward district, and the matter was allowed to drop. We wonder what the reasons may be which have induced the

present administrators to re-open a question which was discussed threadbare at the time. No doubt since Mr. Lucas' time the district has made a rapid advance chiefly owing to the advent of the Jámráo Canal which has brought a large tract of the country under tillage. We shall not be far wrong in stating, however, that the progress is confined to that tract alone, and that the rest of the country remains in the same backward condition as ever............ What are then the reasons, may we ask, which make the establishment of a Civil Court at Mirpur Khas necessary?......... Will the authorities be pleased to make known to the public these reasons and invite the opinions of those whose interests are at stake before deciding on a measure which, we make bold to assert, will be most mischievous in its effects and bring ruin to the poor agriculturists as it has done in other parts of the country?......... In the Jacobabad District we believe a similar arrangement existed before the one now in vogue at Thar and Párkar, and it was during the time of Mr. Macpherson that the Court at Mirpur Bathoro in the Karáchi District was transferred to it. The question, therefore, naturally arises if that Court has been an unmixed blessing. In the interests of the money-lenders and the Government it might possibly have been so, for by the aid of its machinery the Bania probably secures all he wants from his debtor and the machinery is used in his interest with relentless precision and accuracy, and the Government might possibly have derived a large revenue from that Court year by year. But are those the only two circumstances to be thought of while considering the utility of the Court?...... Let the Muhammadan Associations be up and doing before it is too late and protest against the establishment of the Court."

Complaint about Mr. Crouch, Public Prosecutor, Karáchi, being permitted to defend cases against the Crown.

Karáchi Chronicle (8), 7th Jan.; *Prabhát* (55), 22nd Dec., Eng. cols.

37. "It is a twice told tale that of Mr. Crouch being engaged to defend cases against the Crown where his services could best be utilized by Government in whose pay he is. Mr. Crouch is often found pitted against Court prosecutors, who are much junior to him. The ability and experience that he might bring to bear upon the conduct of cases on behalf of Government are thus employed—are we not right in saying?—to the disadvantage of Government. The recent prosecution launched against Bhai Sahijram will bear out our statement. As a rule we should think Government ought to withhold permission to Mr. Crouch to defend cases against the Crown and allow him to do so only in very rare cases. In the case, under reference, the permission given to Mr. Crouch to appear for the defence considerably weakened the prosecution side. We are afraid all the facts are not duly noted when permission is granted to Mr. Crouch. We, however, trust that in future Government will bear in mind its own interests first and act on the adage 'Charity begins at home.' [The *Prabhát* writes:—"The engagement of Mr. Crouch, Public Prosecutor at Karáchi on behalf of Bhai Sahijram, charged with culpable homicide, has drawn public attention to the undue frequency with which permission is given to Mr. Crouch to defend accused persons against the Crown. We cannot help characterising the free grant of such permission as an abuse of the discretion vested in the Judicial Commissioner—a discretion which is naturally meant to be exercised only in exceptional cases......... We wonder how Mr. Crouch can bring himself to apply every now and then for permission to represent an accused person in a Crown case. A fat fee is hardly a legitimate ground for such an application being made or granted."]

Complaint about certain remarks made from the Bench by Mr. Page, District Judge, Hyderabad (Sind).

Sind Journal (18), 10th Jan.

38. "We regret Mr. Page, the District and Sessions Judge of Hyderabad, does not maintain a very judicial temper on the Bench. He seems to be irascible by temperament, but he might, at least, so far control his natural weakness as not to be betrayed into undignified expressions of sectional views. The other day in fining a Borah Assessor, who pleaded against being fined for alleged contempt of Court, Mr. Page addressed him to the following effect:—'You are complaining like this, but be thankful that it is the British *raj*, and you get off easily; you do not know what your fate would be if it were the Amil *raj*?' Is not such language very unbecoming in a Judge?

And what of the insight it gives us into the workings of Mr. Page's mind? It may be mentioned that Mr. Page was at the time surrounded by Amil subordinates and Amil pleaders, and so his remark was also a direct insult to them all. We are very sorry to have to write in this way. But there is no help. Let us hope it will not be necessary to write in this strain again."

Legislation.

Indian Factories' Act.

Sind Gazette (17), 9th Jan.

39. "We notice that the draft Bill to amend the Indian Factories' Act contains a clause by which the owner when absent from his factory must leave in his place a representative, who is to be *approved by the District Magistrate.* We are strongly of opinion that these words should be left out of the amending Bill. In the first place such a power in the hands of a District Magistrate might easily lead to undue interference with the right of the owner to decide as to whom he shall leave in charge; and, secondly, it would in many cases be impossible for the District Magistrate to say whether a person is competent to manage a factory or not. An owner in his own interests is hardly likely to leave in charge a man who is not competent, and any provision for Government supervision would be objectionable and unnecessary."

Municipalities.

Comments on Dr. Sukhia's intended motion at the next meeting of the Bombay Municipal Corporation *re* statements contained in the Bombay letter published in a Calcutta paper.

Jám-e-Jamshed (27), 10th Jan., Eng. cols.; *Akhbár-i-Soudágar* (64), 11th Jan., Eng. cols.

40. "Among the notices of motions for the current month's meeting of the Bombay Municipal Corporation there is one inviting the attention of the President to the italicised portions of the 'Bombay Letter' published in the columns of a Calcutta newspaper, giving a version of the *khatpat* that arose between the Corporation and the local Government, on the eve of the Royal landing in Bombay, in regard to the President's right to be present among those who received the Prince and Princess of Wales on the Bandar steps. There will, no doubt, be many who will sympathise with Dr. Sukhia's efforts to obtain an authoritative explanation from the President as to what really occurred on the occasion, and to thus help the public to view the conduct of the Government in a true light. But we are not inclined to share the view that any further explanation is called forth in the public interest. The statements made by the President at the informal meetings of the Corporation in November should suffice for reasonable people, and it would scarcely be a service to the Government or conducive to good understanding between the official and the non-official community to revive the controversy in any shape. Both as a matter of duty and decency the Corporators ought to be satisfied with what explanation the President has already given on the subject. The probing of the matter further would only tend to open old sores.......... The tone in which the whole letter has been written, the abuse heaped on the Government and the official concerned, at the interval of almost every fourth or fifth line, bear witness more to a desire to pose as a champion of civic rights and privileges than to a desire to give to the public at large a correct and unvarnished account of what actually happened. Perhaps Dr. Sukhia himself will recognise the wisdom of the course we suggest, and desist from bringing the matter formally before the Corporation." [The *Akhbár-i-Soudágar* writes:—"It is inconceivable what public purpose can be served by inviting the special attention of the President of the Corporation to an article appearing in a paper published at the other end of India on an incident, which has closed long since, and which it is obviously against every consideration of policy, common sense and good manners to revive.......... The motion is objectionable on principle from every point of view. The Corporation can employ their time much better than in exploring the files of newspapers in search of articles to be brought up for judgment before it.......... The Corporation will decline to assume the novel character of censor of the press.......... We are willing to believe that Dr. Sukhia is actuated in this matter by honourable, though misguided, zeal.......... We wish, however, for his own sake, that he may be induced to withdraw the motion."]

Alleged autocratic attitude of Sir Pherozeshah Mehta in dealing with Dr. Sukhia's notice of motion at the Bombay Corporation regarding the ceremonial reception of Their Royal Highnesses at the Apollo Bandar.

Sánj Vartamán (93), 8th Jan.

41. Dr. Nadirshaw H. Sukhia writes the following letter to the *Sánj Vartamán* with reference to his notice of motion at the Bombay Municipal Corporation drawing the attention of the Corporation to the comments of the Bombay correspondent of the *Bengalee* on the action of the Bombay Government in excluding the President of the Corporation and the Municipal Commissioner from the ceremonial reception of Their Royal Highnesses the Prince and Princess of Wales at the Apollo Bandar and asking the President to declare if the various statements made in the letter are accurate:—It is well known that a hot discussion had taken place in the Corporation regarding the exclusion of the President from the list of high officials invited to receive Their Royal Highnesses at the Bandar. Subsequently the President stated at a meeting of the Municipality that he had been invited by Government to take part in the ceremonial reception out of deference to the wishes of the Corporation. Up to this date, however, no notification on the subject has been issued announcing the change alleged to have been made in the original arrangements. This has greatly perplexed the public who are curious to know why no authoritative statement is made by any one as to the arrangements that were finally carried out. Some people go even so far as to say that Sir Pherozeshah obtained only a pyrrhic victory, that he was *samjaoed* by Government, and that he gave up his opposition completely. If this allegation be true, it certainly shows that Sir Pherozeshah did not act in a dignified manner; if it is false, why does he not publicly contradict it? As he has not done so, I thought it my duty to move in the matter. Sir Pherozeshah, however, acted quite arbitrarily in dealing with my notice of motion. He issued a *hookum* to the Municipal Secretary not to publish my proposition *in extenso* in the Agenda paper. Thereupon I got copies of my motion together with the Bombay correspondent's letter in the *Bengalee* printed at my own expense and requested the Municipal Secretary to distribute them among the Corporators along with other papers relating to the business on the Agenda paper. Sir Pherozeshah disallowed this too, and the Municipal Secretary returned the copies to me last Saturday stating that the papers would be laid on the table on the day of the meeting. Sir Pherozeshah's autocratic attitude in this matter deserves the strongest condemnation, and I shall take the needful action in regard to later on. I need not add that there was no impropriety in the course I had proposed, and that it is usual for the Municipal Secretary to distribute among the members copies of letters received from the Corporators or the outside public even on matters wholly unconnected with Municipal business.

Native States.

Judgment of the Privy Council in the Káthiáwár appeals.

Indian Spectator (6), 13th Jan.; *Káthiáwár News* (30), 3rd Jan., Eng. cols.

42. "The judgment of the Privy Council in the Káthiáwár appeals fills three columns of the *London Times*, and may be said to be one of the most exhaustive and important judgments delivered by that tribunal in recent years. The facts, out of which the appeals arose, need not be given here. It need only be stated that one was a suit for the enforcement of a mortgage, and the other for the redemption of a mortgage. The former was against the chief or talukdar of Jetpur Chital, a State of the 6th class, and the latter against the State of Gondal, a State of the 1st class......... In both cases the question was whether an appeal lay to the Privy Council. The argument for the appellants was that Káthiáwár forms part of the dominions of the Crown and is not foreign territory; and secondly, that even if it should be regarded as foreign territory, the Court of the Political Agent being one of the King's Courts, an appeal lies to His Majesty in Privy Council. Tracing the history of the relations between the Káthiáwár States and the British Government since about the beginning of last century, when

by treaties the rights of the Peishwa over some of the States and of the Gaekwar over others were ceded to the East India Company, the judgment points out that the States have uniformly been treated as independent, and not as part of the British dominions. Document after document is quoted, in which the Court of Directors and the Secretary of State have made this admission, and their Lordships ponit out that it has never been claimed that British Indian law, as such, is operative in Káthiáwár, nor have the Káthiáwár States been included among the Scheduled Districts. The British Indian Legislature has never purported to legislate for Káthiáwár or its inhabitants. The Chiefs, at least in the larger States, have exercised the power of making laws for their own subjects. The Police administration has been in their hands, and the general revenues have been received and applied by the Chiefs. As regards Judicial administration under the arrangement sanctioned by the Court of Directors in 1834—an arrangement to which the Chiefs were voluntary parties—authority was given to the Political Commissioner, as he was then called, to try persons guilty of capital crimes committed in States where the Chiefs were too weak to punish them. The orders passed in connection with the exercise of this power have always been by the Executive Government. In these circumstances, one would have thought that there could possibly be no two opinions on the question raised before the Privy Council. The uncertainty evidently arose out of the distinction drawn by certain rules framed by the British Government between political cases and 'civil' cases in the Court of the Political Agent. That distinction encouraged the notion that the relations between the Káthiáwár States and the British Government were not purely political, and that the Political Agent's Court had a 'civil' jurisdiction in Káthiáwár analogous to the jurisdiction of the Courts of law in British territory. Their Lordships of the Privy Council, however, point out that there is no real distinction between political and civil cases, and that they are all political. [The *Káthiáwár News* writes:—"The decision of the Judicial Committee of the Privy Council is not likely to commend itself to the public at large. The issues involved are of great importance and deserve proper treatment at the hands of the Secretary of State for India, though they may involve a re-casting of the arrangement by which the Bombay Government exercises its control over the province of Káthiáwár."]

Complaints against Mr. Umiashankar, Karbhari of Chuda State.
Káthiáwár Samáchár (82), 10th Jan.

43. We have been crying loud and long against the misdeeds of Mr. Umiashankarbhai in Chuda State. We can assure the Agency authorities that every word of what we say against this man is true. There should be no doubt in their minds on this score after the redress given by them to Mr. Himatlal Dayalji, who had been deported from Chuda by Mr. Umiashankar. In all his actions the Karbhari is actuated by the motive of supporting his *protéges* and relations who have swamped the State service. The Police administration under his *regime* is utterly unsatisfactory. Two murders have been committed in the State, and one *badmash* had the audacity to shoot at the Police Superintendent, who narrowly escaped death. Yet the culprits have not yet been traced. He has transferred Mr. Motiram whose services in the Miana affair have been recognised even by Government and has pitchforked a common Jamadar into the responsible post of Police Superintendent. The Agent to the Governor has allowed Mr. Himatlal to stay in Chuda, but Mr. Umiashankar has not ceased persecuting this man. He has now passed a written order to the effect that Mr. Himatlal should not enter Durbargadh and should furnish security for good conduct. It remains to be seen if this step is approved by the Agency. At the time of the marriage of the Chief's daughter Gagiba, Mr. Umiashankar paraded his integrity by telling the Political Agent, Colonel Davies, that he had received a present worth Rs. 1,500 from the Labhanva State, but it is rumoured that the Chief of Labhanva spent Rs. 27,000 in Chuda when he came there to marry Gagiba, and it becomes a question where all this money could have gone especially in view of the fact that the *hazurias* have not received any valuable presents. Under

these circumstances it is for the serious consideration of the authorities whether Mr. Umiashankar should be allowed to retain the title of Rao Saheb which he has obtained by deceiving Government. He does not deserve any credit for the satisfactory ending of the Miana affray, as he was not even present on the spot at the time of the scuffle and had concealed himself in an hospital to secure his personal safety.

Lessons to be learnt from the great fire at Limbdi.

Indian Spectator (6), 13th Jan.

44. "The Thakor Sahib of Limbdi is known as one of the worthiest of his class in Káthiáwár, and there are not many of this class whose lives could honestly be described as worthy. Every Indian will, therefore, sympathise with him in the heavy loss sustained by His Highness in men and money. Among the more obvious lessons taught by this conflagration are, firstly, the need of insuring a valuable property, and secondly, having a copious supply of water made available in every part of the States. Former rulers thought this to be one of their primary duties and one of the favourite modes of dispensing charity. If Native Princes of to-day thought more of their people than of themselves, they would hardly ever neglect this duty. And if Political Officers were worth their salt, they might repair many of the old tanks and reservoirs of water and build new ones in Káthiáwár and Rájputána."

Intelligence extracted from the Press.

Murder of the Aval Karkun of Hansot by a Muhammadan agriculturist.

Bombay Samáchár (66), 9th and 10th Jan.; *Jám-e-Jamshed* (27), 9th Jan.; *Deshi Mitra* (70), 11th Jan.

45. The Broach correspondent of the *Bombay Samáchár* writes:—On the 6th instant Mr. Hiralal Gokalbhai, Aval Karkun of the Mahalkari of Hansot (Broach), fell a victim to a murderous assault committed upon him by a Muhammadan. It is said that on the day on which this tragic occurrence took place Mr. Hiralal was just going out of his house when the assailant came up and inflicted four or five wounds upon him with a scythe. The deceased's wife, who was looking out from the window, jumped down to the ground for rescuing her husband and was severely wounded. The true motive of the assailant is not known, but it is reported that the Muhammadan was driven to do the vile deed owing to an urgent demand for *takavi* made by Mr. Hiralal. The District Superintendent of Police is making inquiries on the spot. [The Broach correspondent of the *Jám-e-Jamshed* states that the murder was due to the Aval Karkun having attached property for the recovery of revenue arrears. The Hansot correspondent of the *Bombay Samáchár* in his letter dated the 8th instant writes:—The Aval Karkun was murdered in broad day-light between 5 and 6 o'clock in the afternoon of Saturday, the 6th instant. After disposing of his day's work at the *kacheri* he was returning home when several badmashes, who lay in ambush for him along his usual route, approached him from behind and inflicted wounds upon him with a sword or a scythe. The Aval Karkun having fallen unconscious on the ground, the culprits immediately took to their heels. The victim was afterwards taken to the local dispensary, where he died from the effects of the injuries he had sustained. The Mahalkari of Hansot, who had gone to a neighbouring village, having been apprised of this incident hastened to the scene of the murder where he arrived the same night at 10 o'clock. After the usual *panchnama* was signed, the body of the deceased was allowed to be cremated. The murderers have not been traced. The cause of the murder is not precisely known, but it is rumoured that the assailants wanted to wreak vengeance upon the Aval Karkun for his vigorous crusade against the vice of gambling which has of late grown into a craze with the people of Hansot. The *Deshi Mitra* commenting on the incident deplores that Revenue officers should deal harshly with the rayats in contravention of the wishes of Government. It remarks that the result of such unsympathetic conduct is to drive the agriculturists to take desparate action like that referred to above.]

Swadeshi meeting at Belgaum.

Chikitsak (117), 10th Jan.

46. A *swadeshi* meeting, attended by about one thousand residents of Belgaum, was held on the 10th instant under the presidency of Mr. Shripatrao Chattre with a view to take practical steps in connection with the *swadeshi* movement. In the course of his speech the President impressed upon the audience that what they had done in the past to further the movement was nothing compared to what they had still to do, and that unless and until an adequate fund was raised and a number of volunteers came forward to take up the work of educating the masses and of supplying them with necessary information about the movement, no amount of talk would be of any avail. This appeal was most willingly responded to, and a committee of 50 workers from among the different communities was appointed to do the needful. To make the movement more successful, the President urged the audience to endeavour also to promote the temperance cause.

M. A. BAIG,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 17th January 1906.

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* Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.]

[No. 3 of 1906.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 20th January 1906.

CONTENTS.

Paragraphs.

Politics and the Public Administration—

Agrarian matters:

- Agricultural outlook in Dhárwár District 39
- Do. do. Sátára District and a request to the Collector in the matter. 38
- Alleged favourable effect of the Honourable Mr. Parekh's letter in the *Times of India* regarding the agricultural outlook in Broach District 36
- Alleged harsh measures for the collection of land revenue in Gujarát ... 34
- Alleged outrageous treatment by Revenue officers of the female relations of defaulting agriculturists 35
- Complaints against certain measures of land revenue collection in Khándesh 37

British Rule in India:

- Alleged selfish character of the British policy in governing India ... 12—14
- Approaching dawn of national rise in India 18
- Are Englishmen sincere in their acknowledgments of the loyalty of natives to British rule? 11
- Relations between Indians and Anglo-Indians 20
- Departmentalism in the Indian Administration and the alleged neglect of public opinion in deciding important matters 19
- Exhortation to the people of India to adore the national goddess with a view to regain their lost independence and glory ... 16
- Reflections suggested by the present disturbed condition of Russia and the efforts of the Russians to overthrow the tyranny of the Tsar ... 17
- The national advancement of the Indians rests with themselves ... 15

Imperial Customs Service: Resolution of the Government of India on the —. 27

Obituary: The late Rao Bahadur Chunilal Venilal and his public activities ... 44

Parliamentary Elections in England:

- Friends of India in the new Parliament ... ... 9 & 10
- Progress of the — and India's disappointment ... ... 7 & 8

Plague: Resolution of the Government of India on the results of the experience acquired in the — administration during the past five years ... 28 & 29

Police:

- Crime in Nadiád and suggestions to the local — 41
- Escape of certain notorious offenders from the Cambay Jail and the state of alarm prevailing in consequence at Dholka (Ahmedabad) ... 40
- Lotteries in Bombay and an appeal to Government to put them down ... 42

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—continued.

Royal Tour in India :

Alleged uselessness of the Royal visit to India ... ... 4 & 5
Desirability of some boon being conferred upon the people of India in commemoration of the Royal visit 3
Will His Royal Highness the Prince of Wales be able to obtain an insight into the true condition of India? ... ... 1 & 2

Sind :

Approval of the investment of the Engineer in charge of the Jámráo Canal and his two Assistants with Magisterial powers... ... 46
Editor's Table at Karáchi 45
Standard Time : Reply of the Bombay Government to the memorial of the native community protesting against the introduction of — in Bombay City 43

Swadeshi and boycott movements :

Boycott movement and the advertisements of articles of foreign manufacture in Indian newspapers 33
Comments on Sir Roper Lethbridge's suggestion for extending the scope of the *swadeshi* movement 31
Exhortation to Hindus to abstain from the use of foreign sugar ... 32
The — 30

Viceroy of India :

Lord Minto's reply to the address of the Bengal National Chamber of Commerce 26
Lord Minto's reply to the address of the British Indian Association ... 21—25
Desirability of having a member of the Royal family as — 6

Education—

Admissions to the Poona College of Science 48
Comments on the action of Mr. Prior, Educational Inspector, C. D., in expelling certain students of the Male Training College, Poona ... 50
Comments on the first two Kanarese Readers of the revised vernacular series. 51
Progress of education in the Bombay Presidency 47
Suggestion for the addition of a weaving class to the School of Industry, Ratnágiri 49

Railways—

Grievances of third-class railway passengers 52

Municipalities—

Bombay :

Alleged repudiation by the — City Improvement Trust of its responsibilities in the matter of housing the poor 55
Contribution of the — Municipality to the — City Improvement Trust ... 54
The — Municipal Budget 56
The — Municipal Corporation and the City Improvement Trust ... 53

Native States—

Baroda : Proposed introduction of a Press Act in the — State 57
Dhrol : Affairs in — State 59
Junágadh : Affairs in — State 58

Intelligence extracted from the Press—

Proposed establishment of a Native Chamber of Commerce in Bombay City . 60
Swadeshi meeting at Sátára 61

List of Newspapers and Periodicals.

(As it stood on the 1st January 1906.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	F. J. de Abrao ; East Indian ; 42	300
2	Cosmopolitan Review	Do.	Monthly	Sayyad Ibrahim Sayyad Ahmed ; Muhammadan (Konkani) ; 23.	480
3	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 49 ; formerly employed in the Byculla Press, Bombay.	550
4	East and West	Bombay	Monthly	Behrámji Merwánji Malabári ; Pársi ; 52 ; J. P.	1,000
5	Indian Social Reformer	Do.	Weekly	K. Natarajan ; Madrasi Bráhman ; 37	500
6	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári ; Pársi ; 52 ; J. P.	1,000
7	Indian Textile Journal	Do.	Monthly	John Wallace ; age 45 ; Civil Engineer	800
8	Karáchi Chronicle	Karáchi	Weekly	Assanmal Rijhumal ; Hindu (Lohána) ; 51	400
9	Káthiáwár Times	Rájkot	Daily	Pratáprái Udeshankar, B.A. ; Hindu (Nágar) ; 38.	200
10	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 31.	1,000
11	Men and Women of India.	Bombay	Monthly	Sorábji Mancherji Ratnagar ; Parsi ; 40 ; and R. D. Hughes.	500
12	Oriental Review	Do.	Weekly	R. S. Rustomji ; Pársi ; 35	400
13	Pársi	Do.	Monthly	Jehangir Sorabji Talayárkhán ; Pársi ; 30	1,000
14	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 52	350
15	Poona Observer and Civil and Military Gazette.	Poona	Daily	Cawasji Temulji ; Pársi ; 49	100
16	Railway Times	Bombay	Weekly	John Alexander Balfour ; Christian ; 43	1,000
17	Sind Gazette	Karáchi	Bi-weekly	Mrs. J. E. Tate ; European ; 41	500
18	Sind Journal (formerly named Hyderabad Journal).	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 39.	864
19	Sind Times	Karáchi	Bi-weekly	Khanchand Rahumal ; Hindu (Amil) ; 38	200
	ANGLO-GUJARA'TI.				
20	Àrya Prakásh	Bombay	Weekly	Dr. Kaliándás Jaikisondás Desái, B.A., L. M. & S. ; Hindu (Lád Bania) ; 30.	1,000
21	Coronation Advertiser	Ahmedabad	Do.	Narotámdás Pránjiwandás Shethna ; Hindu (Bania) ; 30.	725
22	Evening Jáme	Bombay	Daily	Jehangir Behramji Marzbán ; Parsi ; 54	1,000
23	Gujaráti	Do.	Weekly	Ichhárám Surajram Desai ; Hindu (Surti Bania) ; 51.	4,500
24	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 45	700
25	Gujaráti Punch	Ahmedabad	Do.	Somalál Mangaldas Sháh ; Hindu (Bania) ; 29.	850
26	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar ; Pársi ; 45	800
27	Jám-e-Jamshed	Do.	Daily	Jehángir Behrámji Marzbán ; Pársi ; 54	3,000
28	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 54	2,900
29	Karáchi Samáchár	Karáchi	Do.	Bálkrishna Káshináth Málvankar ; Hindu (Marátha) ; 31.	100
30	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 42	400
31	Káthiáwár Times	Do.	Bi-weekly	Manishankar Jayashankar ; Hindu (Nagar Bráhman) ; 39.	600
32	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám ; Hindu (Mewáda Bráhman) ; 39.	1,100
33	Rást Goftár	Bombay	Do.	Pállonji Barjorji Desái ; Pársi ; 52	1,550
24	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás ; Hindu (Dás Shrimáli Bania) ; 39.	550

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*continued.*				
35	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 26.	4,200
36	Suryă Prakásh	Surat	Do.	Umedrám Nagindas Dáyábhái; Hindu (Bania); 25.	200
	ANGLO-MARA'THI.				
37	Christian Citizen	Poona	Monthly	Bháskar Nánáji Kotak; Native Christian; 32.	300
38	Deen Mitră	Bombay	Weekly	Sadashiv Vishvanáth Mayádev; Hindu (Chitpáwan Bráhman); 28.	500
39	Dnyán Chakshu	Poona	Do.	Waman Govind Sápkar; Hindu (Deshasth Bráhman); 47.	500
40	Dnyánodaya	Bombay	Do.	Rev. Mr. T. E. Abbott	625
41	Dnyán Prakásh	Poona	Daily	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 38.	250
42	Dnyán Prakásh	Do.	Weekly	Do. Do.	1,100
43	Indu Prakásh	Bombay	Daily	Indu Prakash Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 39.	600
44	Marátha Deen Bandhu	Kolhápur	Weekly	Jagannath Raghunath Ajgáonkar; Hindu (Sáraswat Bráhman): 24.	850
45	Sardesái Vijaya	Sávantvádi	Do.	Vishnu Váman Thákur; Hindu (Karháda Bráhman); 55.	300
46	Native Opinion	Bombay	Do.	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 33.	500
47	Samarth	Kolhápur	Do.	Vináyak Náráyan Joshirao; Hindu (Chitpáwan Bráhman); 36.	750
48	Shri Sayáji Vijaya	Bombay	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 39.	4,000
49	Subodh Patrika	Do.	Do.	Dwárkanáth Govind Vaidya; Hindu (Sonár); 30.	600
50	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 38.	1,700
51	Udyamotkarsha	Bombay	Monthly	Ganesh Náráyan Joshi; Hindu (Deshasth Bráhman); 30.	600
	ANGLO-PORTUGUESE.				
52	O Anglo-Lusitáno	Bombay	Weekly	Leandro Mascarenhas; Goanese; 46	900
53	O Bombaense	Do.	Do.	A. Gomes; Goanese; 44	1,000
	ANGLO-SINDI.				
54	Al-Haq	Hyderabad (Sind).	Weekly	(1) English—Ghulám Hussain Hidiatalláh, B.A., LL.B. (2) Sindhi—Abdul Vahábkhan Ghulám Rasul; Muhammadan; 36.	1,600
55	Prabhát	Do.	Bi-weekly	Lekhráj Tilokchand; Hindu (Amil); 42	450
56	Sindhi	Sukkur (Sind)	Weekly	Virumal Begráj; Hindu (Kurseja); 32	1,000
	ANGLO-URDU.				
57	Muslim Herald	Bombay	Daily	Mahomed Yusuf bin Munshi Mahomed Amir; Muhammadan; 31.	1,100
	ENGLISH, MARA'THI AND GUJARA'TI.				
58	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 71	1,100
59	Hind Vijaya	Do.	Do.	Dáhyábhái Karsandás Sháh; Hindu (Shráwak Bania); 38.	600
	ENGLISH, MARÁTHI AND KÁNARESE.				
60	Karnátak Patră	Dhárwár	Weekly	Malláppa Guráppa Shirhatti; Hindu (Lingáyat); 35.	300
61	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorábur; Hindu (Deshasth Vaishnav Bráhman); 43.	300
	ENGLISH, PORTUGUESE AND CONCANIM.				
62	A Lua	Bombay	Weekly	Lawrence Dantes DeSouza; Christian (Goanese); 32.	1,000

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	GUJARA'TI.				
63	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Mahomed; Muhammadan; 39.	2,500
64	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 48	3,000
65	Aryavir	Dohad	Weekly	Krishnaráo Mangeshráo Fadnis; Hindu (Shenvi Bráhman); 30.	260
66	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 35.	4,200
67	Broach Mitră	Broach	Weekly	Trikamlal Harinath Thakor; Hindu (Brahma Kshatriya); 23.	300
68	Broach Samáchár	Do.	Do.	Ardeshir Dinsha Gándhi; Pársi; 50	500
69	Cutch Kàthiáwár Vartamán.	Rájkot	Do.	Kalidas Motiram	150
70	Deshi Mitra	Surat	Do.	Maganlál Kikábhai; Hindu (Shráwak); 35	1,400
71	Din Mani	Broach	Do.	Nathálál Rangildàs; Hindu (Mathur Káyastha Bania); 26.	250
72	Dnyànottejak	Ahmedabad	Fortnightly	Chhotalal Desaibhai; Hindu (Bania); 42	800
73	Friend of India	Do.	Weekly	Yadavrao Parasharam; Hindu (Chitpáwan Bráhman); 50.	400
74	Gujarat	Nadiád	Fortnightly	Chandulal Nandlal; Hindu (Dashaporvad Bania; 25.	300
75	Hitechchhu	Ahmedabad	Weekly	Kálidás Ghelàbhai; Hindu (Jain); 46	300
76	Islám Gazette	Amreli	Do.	Ibrahim Daud; 36; and Abdulla Ismail; 27 (both Mahomedan Memons).	1,000
77	Jám-e-Jahànooma	Bombay	Do.	Ratansbaw Frámji Achària; Pársi; 29	1,000
78	Jivadaya	Surat	Monthly	Dhirajrám Dalpatrám Vaid; Hindu (Audich Bráhman); 36.	300
79	Kaira Times	Nadiád	Weekly	Anopsi Mánecklál Desài; Hindu (Visa Srimáli Bania); 36.	350
80	Kaira Vartamán	Kaira	Do.	Kahandàs Fulchand; Hindu (Desha Porvad Shrávak Bania); 55.	100
81	Káthiáwár Mitra	Ahmedabad	Do.	Jadurám Shámji Dave; Hindu (Audich Bráhman).	300
82	Káthiáwár Samáchár	Do.	Do.	Rewashankar Jagjiwan Dave; Hindu (Bráhman); 44.	500
83	Khedut	Bhávnagar	Fortnightly	Dulabhrám Rámji; Hindu (Jain)	255
84	Loka Mitra	Bombay	Bi-weekly	Kaikhosru Mánekji Minocheher-Homji, B.A; Pársi; 35.	1,000
85	Mahi Kántha Gazette	Sádra	Weekly	Motilal Chhotalal Vyas; Hindu (Audich Tolakia Bràhman); 45.	800
86	Navsari Patrika	Navsári	Do.	Harivallabhdas Pranvallabhdas Parekh; Hindu (Bania) 32.	500
87	Navsári Prakásh	Do.	Do.	Rustamji Jámàspji Dastur; Pársi; 56	800
88	Praja Mitră	Karáchi	Bi-weekly	Narbhayshankar Jagjivan; Hindu (Bráhman); 31.	275
89	Praja Pokár	Surat	Weekly	Hormasji Jamshedji; Pársi; 45	500
90	Prakásh and Gadgadát	Bombay	Do.	Nagindas Mancharam; Hindu (Dása Bania); 38.	500
91	Punch Dand	Do.	Do.	Jamnádàs Bhagvándás; Hindu (Surti Bania); 43.	550
92	Samsher Bahádur	Ahmedabad	Do.	Saváibhai Ráichand; Hindu (Jain); 62	150
93	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Rustamji Byrámji Vátcha-Gandi; Pársi 38. (2) Ardeshir Pestonji Contractor; Pársi; 36.	3,600
94	Sind Vartamán	Karáchi	Weekly	Devkan Devji Sachdar; Hindu (Lohána); 39	250
95	Surat Akhbár	Surat	Do.	Phirozsháh Edalji Patel; Pársi; 49	300
96	Svadesh Bandhu	Mahudha	Do.	Anopram Máneklál Visashrimáli; Hindu (Shrávak); 36.	175
	HINDI.				
97	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 43; and Tarabai, wife of the above; 32.	150
98	Sharman Samáchár	Bombay	Do.	Shambhunáth Sharma; Hindu; 45	1,500
99	Shri Venkateshvar Samáchár.	Do.	Do.	Pandit Lajya Ràmji Sharma; Hindu (Nágar Bráhman); 39.	6,200
100	Shri Dnyánságar Samáchár.	Do.	Monthly	Janakprasàd Lalooram; Hindu (Kánkubja Bráhman); 30.	2,000

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	Kánarese.				
101	A'rya Dharma Patrika ...	Hubli	Weekly	Mádhavánand Saraswati; Hindu (Deshasth Bráhman); 47.	104
102	Digvijaya	Gadag	Do.	Shankrapa Gadiappa Basrimarad; Hindu (Devang, Lingáyat); 37.	150
103	Karnátak Vritta	Dhárwár ...	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Karháda Bráhman); 34. (2) Annácharya Bálácharya Hoskeri; Hindu (Deshasth Bráhman); 34.	825
104	Loka Bandhu	Do.	Do.	Gururao Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 41.	300
105	Loka Mitra	Haveri (Dhárwár).	Do.	Gundo Nelgire Nádgir; Hindu (Deshasth Bráhman); 28.	150
106	Rájahansa...	Dhárwár ...	Do.	Kamalashankar Dinkar Jathár; Hindu (Karháda Bráhman); 41.	100
107	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 41.	200
	Maráthi.				
108	Arunodaya	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 23.	615
109	A'ryávart	Dhulia	Do.	Ramchandra Krishna Thombre; Hindu (Deshasth Yajurvedi Bráhman); 34.	300
110	Bakul	Ratnágiri ...	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 27 ...	500
111	Bhála	Poona	Tri-monthly ...	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 30.	900
112	Belgaum Samáchár ...	Belgaum... ...	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 41.	300—400
113	Bhu't	Bombay ..	Do.	Anandrao Rámchandra Dharadhar; Hindu (Pathare Prabhu); 42.	1,500
114	Brahmodaya	Mahád	Fortnightly ...	Náráyan Balwant Hardikar; Hindu (Karháda Bráhman).	...
115	Chandrakánt	Chikodi	Weekly	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 40.	100
116	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 40.	275
117	Chikitsak	Belgaum ...	Do.	Abáji Rámchandra Sávant; Hindu (Marátha); 42.	1,000
118	Dakshin Vritta	Kolhápur ...	Do.	Sadáshiv Vithal Párasnavis; Hindu (Chándraseniya Káyastha Prabhu); 67.	100
119	Deshakálavartamán ...	Erandol	Do.	Mahádev Pándurang Joshi; Hindu (Deshasth Bráhman); 32.	200
120	Dharma	Wái	Do.	Kashinath Vaman Lele; Hindu (Chitpáwan Bráhman); 48.	1,000
121	Dhárwár Vritta	Dhárwár ...	Do.	Sadáshiv Hari Shaháne; Hindu (Bráhman) ...	600
122	Dinbandhu	Bombay	Do.	Vásudeo Lingoji Birje; Hindu (Marátha); 40.	1,000
123	Dnyán Ságar	Kolhápur ...	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 41.	350
124	Granthamála	Do. ...	Monthly ...	Vishnu Govind Bijápurkar, M.A.; Hindu (Deshastha Bráhman); 41.	700
125	Hindu Punch	Thána	Weekly	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 38.	1,500
126	Jagadádarsh	Ahmednagar ...	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 52.	280
127	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 75.	2,000
128	Jagatsamáchár	Thána	Do.	Trimbak A'báji Ráje; Hindu (Káyastha Prabhu); 41.	500
129	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 39.	6,400
130	Kalpataru	Sholápur ...	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 46.	420
131	Karmanuk	Poona... ...	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 38.	4,100
132	Keral Kokil	Bombay... ...	Monthly ...	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 49.	2,000
133	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 48.	17,500
134	Khándesh Chitragupta ...	Dhulia	Do.	Bháu Ráoji Sindekar; Hindu (Deshasth Bráhman); 26.	300
135	Khándesh Vaibhav ...	Do.	Do.	Yádav Bálkrishna Bahalkar; Hindu (Deshasth Bráhman); 39.	600
136	Kumtha Vritta	Kumtha... ..	Do.	Laxman Baburao Hegde; Hindu (Gowdsaraswat); 50.	125
137	Loka Bandhu	Tásgaon... ...	Do.	Bhikáji Gopál Bhide; Hindu (Chitpáwan Bráhman); age 35.	200
138	Lokamata	Vengurla ...	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 27.	80

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	MARÁTHI—*continued.*				
139	Lokaseva	Násik	Weekly	Gangadhar Váman Barve; Hindu (Chitpawan Brahman); 27.	500
140	Madhukar	Belgaum	Do.	Ramling Subrao Mudliyar; Hindu (Mudliyar); 30.	150
141	Maháráshtra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha); 38.	150
142	Moda Vritta	Wái	Do.	Káshinath Váman Lele; Hindu (Chitpáwan Bráhman); 48.	650
143	Mumbai Punch	Káchara (Ratnágiri).	Monthly	Anandráo Bálkrishna Rángnekar; Hindu (Gaud Saraswat Bráhman); 30.	100
144	Mumbai Vaibhav	Bombay	Daily	Ganesh Keshav Karandikar; Hindu (Chitpáwan Bráhman); 43.	1,650
145	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,250
146	Nagar Samáchár	Ahmednagar	Do.	Vishwanath Gangárám; Hindu (Fulmáli); 24.	200
147	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 28.	450
148	Nyáy Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 31.	400
149	Pandhari Mitră	Pandharpur	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 42.	100
150	Parikshak	Belgaum	Do.	Váman Ramchandra Kanvinde; Hindu (Sáraswat Bráhman).	300
151	Poona Vaibhav	Poona	Do.	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 36.	250
152	Prabodh Chandrika	Jalgaon	Do.	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 39.	200
153	Prakásh	Sátára	Do.	Ganesh Ballál Phansalkar; Hindu (Karháda Bráhman); 32.	500
154	Pratod	Islámpur	Do.	Ganesh Rámchandra; Hindu (Karháda Bráhman); 23.	300—360
155	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 42	100
156	Satya Mitră	Málegaon	Do.	Bálchand Hiráchand; Hindu (Gujaráti Jain); 26.	200
157	Satya Sadan	Alibág	Do.	Ráoji Hari Athavle; Hindu (Chitpáwan Bráhman); 53.	150
158	Satyă Shodhak	Ratnágiri	Do.	Hari Náráyan Limaye; Hindu (Chitpáwan Bráhman); 60.	950
159	Shet, Shetaki and Shetakari.	Poona	Fortnightly	Nominal Editor:—Ganesh Lakshman Sahasrabuddhi; Hindu (Chitpáwan Bráhman). Real Editor:—Rámchandra Vinayak Tikekar; Hindu (Karháda Brahman); 45.	350
160	Sholápur Samáchár	Sholápur	Weekly	Narsappa Abanna; Hindu (Kámáti); 46	400
161	Shrigonda Vritta	Shrigonda	Do.	Bálabhai Jánubhai; Muhammadan (Shaikh); 44.	150
162	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshasth Bráhman); 22.	100
163	Shubh Suchak	Do.	Do.	Rámchandra Appáji Chitale; Hindu (Chitpáwan Bráhman); 61.	150
164	Sumant	Karád	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Brahman); 33.	80
165	Vidya Vilas	Kolhápur	Bi-weekly	Ganesh Shankar Gokhale; Hindu (Chitpáwan Brahman); 21.	500
166	Vihári	Bombay	Weekly	Bálkrishna Naráyan Phátak; Hindu (Chitpáwan Bráhman); 35.	500
167	Vividh Dnyán Vistár	Do.	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
168	Vrittasar	Wai	Weekly	Lakshman Mahadev Vaidya; Hindu (Chitpáwan Brahman); 51.	250
169	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkar; Hindu (Deshasth Brahman); 38.	100
170	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 39.	500
171	Vyápár Samáchár	Ahmednagar	Do.	Rutunchand Punamchand Mutha Hindu (Márwadi); 30.	1,200
172	Wárkari	Pandharpur	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	175

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	SINDI.				
173	Aftab-i-Sind	Sukkur	Weekly	Shámsuldin walad Mahomed; Muhammadan; 38.	500
174	Khairkháh	Lárkhána	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 32.	About 1,000
175	Musáfir	Hyderabad (Sind).	Do.	Táráchand Tahilsing; Hindu (Amil); 20	1,000
176	Sind Sudhár	Karachi	Do.	Khánchand Rahumal; Hindu (Amil); 38	500
177	Sookree	Do.	Do.	Asaumal Reghumal; Hindu (Lohána); 42	200
178	Sind Kesary	Shikárpur	Do.	Chelárám Mánghirmal; Hindu (Lohána); 40.	100
	URDU.				
179	Ajaibat-i-Bambai	Bombay	Monthly	Mahamad Ali Anvar Ali; Muhammadan (Sunni); 32.	2,000
180	Bombay Punch Bahádur	Do.	Weekly	Hakim Mahomed Abdul Hamid Farrakh; Muhammadan; 50.	5,000
181	Jám-i-Jahánnuma	Jalgaon	Do.	Munshi Abdul Karim *walad* Habibulla; Muhammadan.	50
182	Sultán-ul-Akhbár	Bombay	Daily	Hakim Mahomed Abdul Hamid Farrakh; Muhammadan; 50.	1,000
183	Tohfa-i-Deccan	Poona	Weekly	Shaik Abdulla *walad* Shaik Mahomed; Muhammadan (Shaik); 31.	250
	GUJARA'TI AND HINDI.				
184	Jain	Ahmedabad	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Jain); 32.	1,400
	MARA'THI AND KA'NARESE.				
185	Chandrika	Bágalkot	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman, Smárta); 32.	150
	PORTUGUESE-KONKANI.				
186	A Luz	Bombay	Weekly	Antone Fernandes; Goanese; 23	1,000

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Politics and the Public Administration.

Will His Royal Highness the Prince of Wales be able to obtain an insight into the true condition of India?

Phœnix (14), 13th Jan.

1. "That the Royal tour in India has proved so far an unqualified success goes without saying. After the completion of the Calcutta week of feasts and festivities, part of the tour is over......... Everywhere the rich and the poor, the prince and the peasant, have vied with one another in according a cordial, hearty and a right royal reception to the grandson of Queen Victoria the Good, of happy memory, who wrought her people lasting good......... The Prince has seen historic and picturesque India. He has seen the pomp and pageantry, and the glittering *howdahs*, and stately elephants of the Native Princes, who spared neither money nor trouble in receiving befittingly the son of the Emperor of India. The Prince has come in close contact with the handful of Englishmen, who hold the destinies of the multitudinous masses in India in the hollow of their hands......... To be brief, the Prince has seen up to now the bright side of the shield. Has he observed the dark side of the picture? Has he had a glimpse of the real India? And what is real India? Where are her real people to be sought? The late Viceroy told us in his farewell oration at the Byculla Club dinner: 'my eye has always rested upon a larger canvas crowded with untold numbers—the real people of India—as distinct from any class or section of the people. It is the Indian poor, the Indian peasant, the patient, humble, silent millions, the 80 per cent. who subsist by agriculture, who know very little of policies but who profit or suffer by their results, to whom I refer.' ...... This is a true picture of the real Indian people drawn by our versatile *ex*-Viceroy. We ask whether this picture of the real Indian people ever met the eyes of our Royal visitors up to now. Without seeing this picture, without observing the rural life of India, without visiting the hovel of the Indian peasant, without looking at his simple food and without pondering over his dismal state, the Prince will not be able to form a conception of what real India is."

Mahrätta (10), 14th Jan.

2. "The tour of the Prince of Wales is coming to a close. No one in India has taken any interest in it excepting, of course, the Native Chiefs and a few toadies whose sole pastime is to curry favour with the official class. For the rest the Prince will have come and gone just like any other cold weather tourist who exchanges with the Indian people no conscious greetings and whose sole object is the pleasure of travel. What impressions this future Emperor of India has received from this eastern dependency of the Empire we can scarcely know. The salaams and salutes, the banquets and fêtes, the expressions of loyal sentiment and homage that he has received from the select or chosen few in this country are as little representative of the nation's feelings as the few measured inches of set speeches which Sir Walter Lawrence wrote for him may be of the real sentiments of the Prince himself. The royal tour has equally failed to touch the imagination of the British public. According to Mr. Stead, beyond a languid feeling of curiosity as to the contents of the Prince's daily bag no one seems to concern himself about the royal progress." Elsewhere writing about the exclusion of the people from the College Square at Calcutta when the Prince was to pass by it, the paper remarks:—"They who closed the College Square at Calcutta against the people when the Prince was to pass by it did His Royal Highness a grievous wrong. For they thereby deprived him of the only opportunity of hearing how *Bande Mataram* sounded like......... Mr. H. E. S. Cotton, who, as a member of the Calcutta Corporation, inquired of its Chairman why the College Square, which is under the control of the Corporation, was closed against the people, was referred to Mr. Carlyle of the Bengal Secretariat, who explained that the exclusion of the people from the College Square was due to the fact that the leaders of the students had not been able to give the assurance that shouts of *Bande Mataram* would not be raised. The tone was likely to prove, it was assumed, offensive and hence the precaution. But what if the offensive sound had been heard by the Prince? He would have inquired about the meaning of it and would thus have come to know of one fact about India which he could not

otherwise possibly know. That fact would have enabled the Prince to know India better than he now does. All light and no shade cannot make a true picture. Nor is real India made up wholly of sweet flattery and sweeter dishes. As Mr. Stead puts it, the Prince's tour may have enabled him by this time to find that India is something greater and better than a gigantic game preserve, but this kind of mere negative knowledge is hardly sufficient for the heir-apparent to the British throne.......... Like the guardians of the captive Prince Buddha, the Anglo-Indian officials have carried out their resolve of effectively preventing any word or sound of sorrow or disapprobation from reaching the ears of the British Prince. May we hope that even like Buddha, His Royal Highness too will be blessed with a secret revelation of the reality of his surroundings in his comfortable captivity."

Desirability of some boon being conferred upon the people of India in commemoration of the Royal visit.
Evening Jáme (22), 20th Jan., Eng. cols.

3. "The glowing accounts of the popular receptions, accorded to their Royal Highnesses the Prince and Princess of Wales throughout their tour, emphasise once again the necessity of calling for some Royal gift to the people, something tangible that they could appreciate and remember in the days to come. Neither the stars and decorations conferred on a few individuals nor the release of a few hundreds of prisoners can be looked upon as presents to the *People*. We do not like the people to say in future years 'Oh yes, they came here, but what did they bring us?'........ The departure of their Royal Highnesses will synchronise with the presentation of Lord Minto's first Budget. Can His Excellency not provide for a present to the people in it?—something to make the masses remember the Royal visit for all time?"

Alleged uselessness of the Royal visit to India.
Kál (129), 19th Jan.

4. The tour of the Prince of Wales through India has not created a hundredth part of the stir and excitement caused by the *swadeshi* movement. There is bustle and commotion for a day or two in the towns visited by the Prince, but after his departure there is a perfect lull again and not a trace is visible of the Prince's visit. It is to be regretted that the Prince's tour should be so uneventful. If the Prince did not want to leave any memorial of his visit in a form that would cost money, he could at least have been liberal with his words. Lord Curzon has made himself famous in this way. The Prince's public utterances, we are sorry to say, are dull and uninteresting to a degree. They are composed by Sir Walter Lawrence, who seems to be a past master in the art of writing vapid speeches, which mean nothing in particular. The Prince's tour is bound to be unproductive of any good to the Indians. We pray to God that it may at least be pleasant to him.

Hindu Panch (125), 17th Jan.

5. Our Emperor lives far beyond the seas and exercises no independent power of his own. He is completely in the hands of Parliament and resembles more or less the King on the chess-board. What can we expect from the son of such a Sovereign? We orientals think that a king is all powerful, but in England political power is wielded by the working classes and the King has to be content with the yearly grant or allowance which is voted for him. What wonder is there if the son of such a powerless Sovereign goes away from India without conferring on us any boon? Even assuming for argument's sake that the Prince is able to see things for himself and realises the miserable condition of the Indians and the inordinate oppression practised by the officials upon the people, will he be able to ameliorate our lot a bit? At the most, he can seize a convenient opportunity to communicate his impressions to his Royal father when none of the Ministers are hard by. The King-Emperor will probably be grieved to hear his son's account, but beyond that even His Majesty cannot go. This is all due to the present form of the British constitution, but an enslaved people like ourselves have no business to concern ourselves with the question whether that form is suitable or otherwise. Many people are finding fault with the Prince for having enjoyed himself right royally in Native States. But what else can he do? Should he travel through the country like a beggar?

Desirability of having a member of the Royal family as Viceroy of India.
Indian Spectator (6), 20th Jan.

6. "A paragraph appeared in the English papers some time ago that the visit of Their Royal Highnesses the Prince and Princess of Wales to India had revived in the leading Indian journals the discussion of an idea not altogether new—that of having a Prince of the Royal blood as Viceroy in this dependency......... It received some amount of attention at the time of the Delhi Durbar. Mr. Theodore Morison, who advocated it in his 'Imperial Rule in India,' urges it again in an able and lucid article in the current number of the *North American Review.* A correspondent of the *Times of India* understands that the King-Emperor is personally in favour of it. It may, however, be too much to expect a speedy realisation of the idea. There is no Disraeli at the head of affairs in England just now.... ..... At the present stage it would be premature to discuss the proposal in detail. In outline it would assign to the Prince-Viceroy a position analogous to that of the King in England. He would dissociate himself from controversial politics, the actual government being carried on by the Governor-General—differently styled, if necessary—in Council......... The Gaekwar thought that the Prince would be the social head of the community in India: His Highness's position precluded him from expressing any opinion on the political aspect of the proposal. The political position of the Chiefs would remain unchanged: only the person representing the paramount Power would be a member of the Royal family of Great Britain and not the Governor-General......... With a representative of the Royal family in India—judging from our experience hitherto—the relations between the rulers and the ruled are likely to improve materially in favour of the latter. We discern in the proposal a better solution of the race difficulty in India than press criticisms and Viceregal reproofs—as the Viceroys are now constituted."

Progress of the Parliamentary Elections in England and India's disappointment.
Indu Prakásh (43), 17th Jan., Eng. cols.
Jám-e-Jamshed (27), 18th Jan., Eng. cols.

7. "It is an irresistible torrent, not merely a flowing tide, which the Conservatives recognise to be running in favour of the Liberals. We all expected a Liberal victory no doubt, but that it would be so remarkably sweeping, few could have dreamt......... If the Elections keep up anything like the present proportion between the different political parties, the Liberals are bound to have an over-whelming majority as against the Unionists, the Nationalists and the Labourites combined. It thus seems probable that the Liberals will be installed in power for a long period. But whilst we have good reasons to rejoice at the collapse of the party of Imperialism and Military Jingoism and the triumph of a party from whom, if from any one, India may hope to get some substantial gain, we cannot but grieve deeply over the defeat of the octogenarian champion who has been so gallantly fighting our cause in England. It was a great fight he made, and the official Liberal candidate could defeat him only by the small majority of 429. Could they not find a safe seat for Mr. Dadabhai? They can, but we are afraid they won't. The lesson of the defeat of Mr. Dadabhai Naoroji and of Mr. Mallick is only this that if India must have representatives in Parliament, they must go there from India and not as representatives of British constituencies." [The *Jám-e-Jamshed* writes:—"Every thought of political or personal differences must vanish, every discordant note of party rivalry must be hushed in the presence of the keen sorrow awakened by the news of the reverse Mr. Dadabhai has met with at Lambeth on Monday last. Even among his countrymen, and mostly among his own community perhaps, the conviction has been for long strengthening that the path Mr. Dadabhai has been treading is far from the right one, but no difference of opinion has ever permitted the vision of any of them to be obscured to the motives and purposes which have always actuated this venerable patriot. Neither friend nor foe can forget the splendid fight he has fought, the pluck and resource he has shown in the presence of the immense odds he had to face. May we not now encourage ourselves to believe that the Congresswallas and the other Indian publicists will cease to trust so implicitly in the Liberals as they have done till now? How can the Indian politicians indeed fail to profit by this fresh

experience? How can they fail to learn that the salvation of the country will not come by methods such as they have been adopting for so long, but by appealing to the sense of justice and generosity of all Englishmen irrespective of party?"]

Oriental Review (12), 17th Jan.

8. "That the polling during the present Parliamentary elections would record, in no uncertain fashion, a complete revulsion of feeling on the part of a large proportion of the electors we never doubted, but we were scarcely prepared for the utter rout of the Unionists which cablegrams from England have lately reported......... We are not surprised to read that even strong Unionist candidates are 'beginning to quake, knowing that vacillators will always follow the lead, as in previous elections.' There is every appearance that the Liberal cause is now nearly on the crest of a big wave of popular favour which should soon land the great majority of Liberal candidates safely into Parliament. Another remarkable feature of the elections is the large increase in Socialist and Labour votes, which (as far as they are at present recorded) are three times as numerous as those of the same constituencies in 1900. All these can safely be reckoned as a Liberal asset......... No sadder news Reuter could have wired from England to India than that of the defeat of Mr. Dadabhai Naoroji at the polls, for since the election campaign began all eyes and ears were turned to him, and the news about his success or failure was awaited in this country with the keenest anxiety. Mr. Dadabhai is the only Indian whom his countrymen would have liked to have seen returned to the House of Commons. He has the confidence of the country as no other Indian possesses. He is loved by her people, admired by his opponents and esteemed by all for the manner in which he has fought and toiled generation after generation for his country and her people." Elsewhere the paper writes:—"Since writing the above we find that Sir Muncherjee has also failed to get into the House of Commons. We do not say we rejoice over his defeat, though we are not sorry for it. India has not lost much by his discomfiture. There is absolutely no comparison between him and the 'Grand Old Man of India.' Mr. Dadabhai is beloved of all India; she has absolutely no confidence in Sir Muncherjee. Mr. Dadabhai has worked for the country; Sir Muncherji has laboured for himself. It will be seen that the Grand Old Man of India has been defeated by a narrow majority of three hundred votes, and that, too, by a Liberal put forward and supported by the party in power. Sir Muncherjee has simply been swept out of existence by a majority of two thousand votes."

Friends of India in the new Parliament.
Indian Spectator (6), 20th Jan; *Evening Jáme* (22), 20th Jan., Eng. cols; ° *Gujaráti* (23), 21st Jan., Eng. cols.

9. "To us in India the most gratifying feature of the General Election of 1906, so far, is the return of Sir Henry Cotton to Parliament. Without intending to be invidious, and without disparaging the services which other friends of India may be counted upon to render to this country from their place in the House of Commons, we may say that Sir Henry's Indian experience, and the distinguished positions filled by him when in the Civil Service, will render him an influential and authoritative spokesman on behalf of the country with which he has been so long hereditarily connected, and to which he is so deeply attached. He may not be able to bring back the days of Bradlaugh, much less of Bright and Fawcett. With so many other friends, he must be able to influence the House of Commons appreciably. Mr. O'Donnell is perhaps considered somewhat of a free lance: his name is not generally found associated with those of Sir Henry Cotton and other *ex*-Civilians who work on behalf of the Congress in England. However, his services are not likely to terminate with the 'Failure of Lord Curzon.' The most regrettable feature of the new House will be the entire absence of Indians in it." [The *Evening Jáme* writes:—"We hail with unaffected satisfaction the advent of Sir Henry Cotton into the House of Commons. Next to her old friend Sir William Wedderburn there is no Englishman to-day who commands so entirely the confidence of this country, and in the absence of a direct representative of the Dependency in the Imperial Senate, Sir Henry will certainly have the right to be looked upon as the Member for India." The *Gujaráti* writes:—

"So far as India is concerned, the progress of the elections has not been particularly satisfactory.......... The news of Mr. Dadabhai's defeat has called forth sincere expressions of sympathy with the Grand Old Man of India in all parts of the country. Sir Muncherji Bhavanagri was not expected to maintain his seat, and whether he is in Parliament or outside he commands neither the confidence nor the sympathy of the Indian public. Mr. Mallik battled against heavy odds and has been defeated. But Sir Henry Cotton's success ought to afford not a little consolation to us all. No Englishman of his position and experience has taken a more ardent, sympathetic and broad-minded interest in this country and its inhabitants, and we have no doubt our countrymen will be of one mind in tendering to him their heartiest congratulations."]

Rást Goftár (33), 21st Jan., Eng. cols.; *Bombay Samáchár* (66), 17th, 18th and 19th Jan.; *Akhbár-i-Soudágar* (64), 17th, 18th and 19th Jan.; *Akhbár-i-Islám* (63), 19th Jan.

*10. "For us Indians it is a matter of very little consequence whether it is a Conservative party that holds the reins of the Government or a Liberal.......... If we refer to the polls with keen interest, it is to see if our popular names are there. It is also natural if we were more partial to Indian than European representatives of our interests in Parliament. The Indian who first paved the way to our just ambitions was the good old Mr. Dadabhai Naoroji; the Indian who smoothed our course by a favourable impression on the British nation as to the merits of our countrymen, and their ability to stand side by side with the British in Parliament was Sir M. Bhavanagri...... There is a remarkable difference in the methods of work employed by these two Parsi champions of our country's interests. While Sir Muncherjee is no believer in the efficacy of harsh invectives and drastic measures as a means to political ends, Mr. Dadabhai holds a contrary view. We regret that Mr. Dadabhai has committed himself to expressions and views calculated to estrange the support of some of the ablest men of his party. Both of them are, however, useful in their respective ways, and we sincerely deplore their defeat." [Several Native papers of the week express deep regret at the failure of Mr. Dadabhai Naoroji to secure a seat in Parliament. They are jubilant over the success of Sir Henry Cotton whose Parliamentary career, they hope, will result in great benefit to India.]

Are Englishmen sincere in their acknowledgments of the loyalty of natives to British rule?
Kesari (133), 16th Jan.

11. A superficial observer may be led to think that our rulers sincerely and gratefully acknowledge the fact of our being loyal to British rule. But when he dives below the surface, he is sure to come to the conclusion that this acknowledgment is not sincere, but prompted by selfish motives. If our rulers had been really grateful to the Indian nation for their loyalty, there would have been no Arms Act in India, brave native sepoys would easily have been promoted to posts higher than that of Subedar-Major in the army, and our Native Chiefs would not have been reduced to the position of a lion deprived of his claws and teeth! The paper here proceeds to comment adversely upon the arrangements made for the presentation of native gentlemen at the *levée* held by His Royal Highness the Prince of Wales at Calcutta and also the arrangements made by the Calcutta Police to preserve order in the streets of that city on the night of the illuminations. The paper says that at the first function natives of position were densely packed in a small hall and that many of them were pressed and squeezed in the rush and some even fell prostrate on the ground. On the night of the illuminations the paper remarks, Europeans were freely allowed to use particular streets, while natives were denied the privilege and were put to serious inconvenience in consequence.

Alleged selfish character of the British policy in governing India.
Sardesái Vijaya (45), 17th Jan., Eng. cols.

12. "It is, indeed, a sad pity that John Bull does not try to understand the Indian problem.......... The first awakenings of political life amongst us have been greeted at once with timid distrust and violent hostility. The Indian problem simply is—whether this magnificent dependency shall be administered for the good of the people of India and in such a way as to conduce to the safety, honour and welfare of England, or whether it shall be left to the tender mercies of a monopolist

bureaucracy—a prey to greedy cliques and selfish class interests......... John Bull neglects his duty as a guardian of the Indian people and habitually leaves the management of this great trust in the hands of official agents, who have again and again been proved untrustworthy, who are practically irresponsible and whose interests are in most respects diametrically opposed to those of the people of India. Even in England the tax-payers, with all their Parliamentary power, fail to control the extravagancies of the great spending department. What can we expect in India, where the power is not with the tax-payers but with the tax-eaters? Naturally the fixed policy of the Indian Government is one tending to the profit and glorification of the Civil and Military services—a policy of lavish expenditure in salaries, of excessive taxation and unprovoked wars of aggression. This was so 100 years ago, when Edmund Burke dragged some of the chief offenders before the judgment-seat of Parliament. And it is so now."

Kál (129), 19th Jan.

13. If India is to be regenerated, there should be no traitors among our ranks. We should all be united and make up our minds to depend as little as possible upon the English. There may be many Englishmen, who desire to promote the welfare of India, but there are a few among them who endeavour to ruin us. Mr. Thackeray, a whilom member of the Board of Revenue in Madras, has in one of his writings given us an insight into the schemings of Englishmen to ruin and degrade us. He says "we don't want generals, statesmen and legislators; we want industrious husbandmen!" This is the secret desire of Englishmen. Still they outwardly promise to give us political rights when we show the requisite capacity for enjoying them. While outwardly giving such promises, they secretly pursue a policy whereby we shall never be able to rear our heads. Englishmen want us to be mere husbandmen toiling in the fields. They do not accordingly allow large landed properties to accumulate in the hands of a few persons, but have divided the land of the country into innumerable small holdings. They do not admit the better class of natives into the army. The education that is imparted to us is of a useless character. This shows how deceitful Englishmen are. We cannot know the secret workings of their hearts in every case, but if that were possible, we shall find that their aim is generally to keep us in servitude for ever.

Lokamat (138), 15th Jan.

14. The simple-minded people of India are labouring under the delusion that the English conquered this country with a view to lift it from its degraded condition and to make it prosperous. Even some of our wise men entertain a hope that our country will be restored to us as soon as our rulers find us capable of governing it. But the recent publication of a book entitled "Empire and Century" should dispel all such hopes. Recently the *Times of India* briefly noticed this publication and incidentally vented its spleen upon the Honourable Mr. Gokhale. Sir Francis Younghusband, who contributes an essay to the publication, expresses his disagreement with Sir John Malcolm, who thought that the Indians should be educated and gradually entrusted with the government of their own country. Sir Francis thinks that the occurrence of certain recent events in Asia renders it necessary that the English should spare no pains to establish their Indian Empire on a more solid basis. In connection with this remark the *Times of India* boastfully asserts the English did not conquer India just as the Romans conquered Gaul or Briton, and that like them they did not extirpate old historic families in the country, but that, on the contrary, they have taken special care to preserve them from extinction. Although the British have not extirpated such families like the Romans, they have gradually reduced them to a state of ruin. The British pursue such a very cautious policy in governing India that we do not realise the loss that we suffer under their rule.

The national advancement of the Indians rests with themselves.

Parikshak (150), 18th Jan.

15. In the course of an article headed "Our kingdom is indeed in our hands," the *Parikshak* writes:—We say that we have lost our kingdom, that foreigners have usurped possession of it and made us slaves. We have accordingly been holding the Congress for twenty years with a view to acquire political rights from our rulers.

There are some among us who think that Home Rule alone can effect our political emancipation, while others exhort us to pin our faith to the boycott movement. It is strange that none of these realises that our kingdom lies in our hands. We want indigenous rule in order that we may have money and power to advance the prosperity of our country. We may be said to possess both. We have the power to tax ourselves and raise any amount of money. We are also free to follow the path of social, industrial and religious reform. The British have not deprived us of our liberty in these matters. Why should we then say that our kingdom is taken possession of by others? We have it in our own hands. Besides, rights conferred on us as a matter of favour will not be of much avail to us. It is not proper also to rely on the pledges and assurances of our rulers, as these exist merely on paper. The fate of Umichand should warn us not to put faith in paper pledges. Our county is now steeped in ignorance, and the boon of primary education should be made to reach the masses throughout the country. It is our duty to raise funds for this purpose by taxing ourselves. We should similarly raise funds for reviving our national industries. Our freedom in these matters is not taken away from us by the British. It is a delusion to say that a handful of Englishmen have deprived thirty crores of human beings of their kingdom. Our kingdom is in our hands, if we set to work to regain our prosperity in the right way. It is the duty of our leaders to point out the way of national advancement to their less educated countrymen.

Exhortation to the people of India to adore the national goddess with a view to regain their lost independence and glory.

Shubha Suchak (163), 12th Jan.

16. If India's present dependent condition is contrasted with her state in the past, we shall find that the sun of independence has now set on her, and that the dark shadow of dependence has spread over the whole land. It will also be seen that people who were once known for their intelligence, wealth and industry have now been reduced to the condition of sheep. The haughty nation, which is now trampling us under its heels, is the cause of our degeneration, but it should not be led away by the idea that its present position will last for ever, nor should we, trodden as we are, despair about our future prospects. Only we should begin to adore the national goddess with single-minded devotion. Just as we worship God to attain spiritual emancipation, we should worship our national goddess in order that we may be freed from the thousand and one evils of a state of dependence. As soon as we repeat the incantation 'Bande mataram' and worship the national goddess, we shall attain the goal of our ambition. The goddess will be merciful towards her votaries, the country's trade and industries will flourish, and prosperity will prevail everywhere in the land. Many selfish persons will try to throw all sorts of obstacles in the way of the votaries of the national goddess, but the latter must not on that account cease to worship her. When India produces sons of firm resolution and patriotism, the sun of liberty which is now gone below the horizon will rise in all its splendour once more and dispel the miseries of our oppressed countrymen. If, therefore, the present degraded and dependent condition of India distresses the minds of her people, they should all take in their hands the cymbals of patriotism and rouse the sleeping national goddess with the holy cries of 'Bande mataram'.

Reflections suggested by the present disturbed condition of Russia and the efforts of the Russians to overthrow the tyranny of the Tsar.

Shubha Suchak (163), 12th and 19th Jan.

17. When the greed of despots transcends all bounds and they begin to tyrannise over their subjects at their sweet will, the people endeavour to curb their tyranny. For an illustration of this proposition we may point to the present terrible crisis in Russia. It is the inordinate greed of the Tsar that is responsible for the present disturbances in Russia. Even the troops of the Tsar, excepting the Cossack regiments, have refused to fire upon their fellow-countrymen, who are striving for the emancipation of their mother-land. They are flocking to the standard of the popular party. Skirmishes are daily taking place between the Russian Military and the revolutionaries, and scenes of bloodshed are being enacted in various places. When the people are once discontented with their ruler, they will

never tolerate his oppression and he cannot hold his own against them, no matter how large his army may be. The people may be internally disunited, but they make common cause and overthrow the tyrannical sway of their ruler. The people are slow at first to realise the magnitude of their ruler's oppression, but once they do so, they are sure to get rid of it. This is what the Russians are doing now. It is the duty of every one to assert his God-given rights, and there is nothing wrong in striving strenuously to attain this end. [In its issue of the 12th instant, the paper writes:—The crisis that has overtaken the Tsar is sure to overtake other autocratic rulers also sooner or later. Those of them who wish to avert it should endeavour to conciliate their subjects by granting them political rights. It is to preach this lesson to autocrats that the Russians have been inspired by Providence to rise in revolt against the authority of the Tsar and to check his greed for power.]

Approaching dawn of national rise in India.
Sánj Vartamán (93), 16th Jan.

18. A contributor writes as follows to the *Sánj Vartamán*:—The sun, as everybody knows, rises in the East and then slowly sinks in the West. The principle underlying this natural phenomenon also pervades all mundane affairs. Prof. Seeley, in his "Expansion of England" has demonstrated how Rome was once in the zenith of prosperity, but gradually declined and ultimately sank into obscurity. The same principle governed the rise and fall of China, India and Egypt in the past. At the present juncture India is enveloped by dark night, but we should not lose heart at this, for the sun of Asia's rise has just dawned and its first rays, which have fallen on Japan, will, in course of time, penetrate our country too. China is making a strenuous effort to bring about her rise, and twilight is to be seen in Eastern Bengal where the Congress and *swadeshi* movements have given birth to unity and patriotism among the people. The rise of the sun of national prosperity, unlike that of the sun in the heavens, may take years to come about. Faith in God, humanity, patriotism, loyalty to the rulers, and a burning ambition for national elevation are indispensable conditions for the occurrence of this phenomenon. If we cultivate these virtues, the East, according to Prof. Seeley, will soon be brightened by the sun of prosperity.

Departmentalism in the Indian Administration and the alleged neglect of public opinion in deciding important matters.
Mahrátta (10), 14th Jan.

19. "If the document from the pen of Lord Curzon relating to the spirit of excessive departmentalism among Civil Servants in the Secretariat which is going the round of the Press be genuine, it must be admitted to convey some very notable moral lessons. In this document which purports to be a note on a memorial from one Madan Mohan Misra of Sumbalpore District regarding the substitution of Hindi for Uriya as the Court language of the district, Lord Curzon bitterly complains that he was kept in ignorance of the important subject by his Secretaries for more than a year, and that in the meanwhile the Secretaries and Under-Secretaries had been carrying about and re-arranging provinces on paper, colouring and re-colouring the map of India according to geographical, historical, political or linguistic considerations in the manner that appealed most to their fancy. The Departments were also discussing the subject among themselves while the Viceroy knew nothing of it. Even the Finance Minister had noted on the case and it was only a cut and dried scheme that was put before the Viceroy in the end, as though his signature were a sort of obligatory but perfunctory postcript to the entire discussion. Now, these observations of Lord Curzon show very well how keen is his personal sense of duty as well as his jealousy of his Secretaries in their attempt to grab power to themselves. So far everything is to the credit of the late Viceroy. But Lord Curzon would perhaps have been able to forget his own vexation if he had just given a thought to the state of mind of the people of Bengal whose vital interests were concerned in the re-colouring of the map of British India in the Secretariat rooms. Though the scheme of territorial redistribution was, as we are told, being cooked up without the Viceroy knowing anything of it, yet sooner or later his consent would have been taken before it was put in operation. But what should the Bengalee nation say of the departmentalism which depriv-

ed them of all opportunity of expressing an opinion on the larger scheme of partition and of the high priest of that cult who carried out the partition against the protests of a united nation ?"

*20. "Mr. K. E. Ghamat, Barrister, sends us a copy of his brochure entitled "The Present State of India." We are afraid the title is misleading. Judging from the contents the more correct and truly explanatory title would be 'the present relations between Indians and Anglo-Indians'.......... The Anglo-Indian of the day is a bundle of racial prejudice, racial pride, intense selfishness, and bad manners. It is simply hopeless to correct him by means of appeals. Pride of dominion is at the bottom of all the failings of the Anglo-Indian, whether he belongs to the beneficed or unbeneficed class. The Indian has been deliberately handicapped by a variety of devices in order that he may never rear his head and claim equality with him.......... If Indians were only more self-respecting and independent than they are, a change might soon be seen in the spirit of the dream of these so-called lords of Indian human kind. But at present it is neither here nor there. Meanwhile the Anglo-Indian must tread India—his happy hunting ground—like a god on earth. But it must be remembered that there endures nothing in this world so eternally as righteousness, while pride digs its own grave."

Relations between Indians and Anglo-Indians.

Kaiser-i-Hind (28), 21st Jan., Eng. cols.

21. "The gentlemen of the British India Association indeed counted without their host when they intimated to the Viceroy that, while they would have the temerity to condemn in his presence the partition scheme and to criticise the action of the Government in regard to it, they would expect him to listen to their diatribes in silence and say nothing in return ! No Viceroy can fail to resent such an almost impudent suggestion, and Lord Minto certainly assumed an attitude befitting his race and position when he said that having consented to listen to their views he could not agree to receive them without comment. It must be held to be a distinct service to the country that Lord Minto has not equivocated in the matter but told the Irreconcilables that the earlier they ceased to cherish the hope of a reversal of the partition decree the better. It was certainly a most honest and dignified thing to do, and the firm but extremely courteous way in which he has disillusioned them ought to go far towards creating in the public mind a most favourable impression as to his firmness and courage."

Lord Minto's reply to the address of the British Indian Association.

Jám-e-Jamshed (27), 16th Jan., Eng. cols.

22. "The Indian Association of Calcutta endeavoured to be very tactful in their address of welcome to Lord Minto, but the experienced Viceroy was too canny to succumb to the tactics.......... The Secretary of the Association was considerate enough to allow His Excellency time to think over the matter and not to commit himself to any precipitate expression of opinion. All this was very kind, very suggestive and very tactful. However, Lord Minto was too old to be patted on the back. He must have thought that if by his silence at this stage he encouraged the notion that he would exert himself in the direction recommended by the Association, he might afterwards be placed in a false position. That as Viceroy his duty is to carry out the policy already approved of by the Secretary of State admits of no doubt. The significance of His Excellency's reply consists in his futher avowal that, so far as he has been able to acquaint himself with the history of that policy, he has not come to the conclusion that the views expressed by the Association are universally shared by the people of Bengal. He admitted that the partition might, in a sense, press somewhat hardly on local interests, but he thought it would, ere long, add very largely to general prosperity and industrial development. This reply sets at rest the various conjectures which had been made as to the new Viceroy's policy."

Indian Spectator (6), 20th Jan.

*23. "It is impossible to congratulate the organisers of the deputation on their wisdom in provoking a reply from the Viceroy. .... The sum and substance of the reply is that the step is now irrevocable, and that the

Rást Goftár (33), 21st Jan., Eng. cols.

Viceroy is bound in principle to carry out a policy approved by the Secretary of State. Turning next to the unhappy incidents in Eastern Bengal to which the address referred, Lord Minto in a way defended and approved Sir B. Fuller's policy of suppressing the agitation, and flatly reminded the deputation that the law-courts were open to those who really had any grievances and wished to obtain redress. These remarks of the Viceroy have removed all vestige of the hope, so freely entertained in some quarters, that the change in the Ministry and the appointment of a new Viceroy would bring about a reversal of the partition. The die is irrevocably cast, and there is no other alternative for the Bengalis but to accommodate themselves to the situation as it stands."

Indu Prakásh (43), 15th Jan., Eng. cols.; *Native Opinion* (46), 17th Jan.

24. "To us Lord Minto's reply has not come as a surprise at all.......... 'I must ask you to remember,' said His Excellency, 'that I am here as an administrator whose duty it is to carry out a policy already approved of by the Secretary of State and I should be misleading you if I in any way appeared to encourage a hope of its reversal.' A very poor conception of a Viceroy's duty indeed which reduces him merely and solely to the comparatively humble *rôle* of an obedient and passive instrument carrying out the orders and instructions of the Secretary of State. No doubt the Secretary of State is under the constitution the official superior of the Viceroy, but surely the latter has a right to see and think for himself and reverse the judgment of his predecessor and ask the Secretary of State, too, to do so in the light of succeeding events and fresh developments. Independent Viceroys have in the past quarrelled and resigned on such a ground. Evidently, however, Lord Minto is not one of such Viceroys, and he is frank enough to tell us that he is not.......... To have ever hoped that Lord Minto would of his own accord reverse any act of the Balfour-Brodrick combination was, we consider, a huge error from the very beginning. We, for one, never countenanced it. If relief is to come, if some redistribution of territories so as to keep the Bengali people under one administration is ever to be effected, it will come from Mr. Morley and the Liberals and that, too, after the result of the Elections installs them firmly in power......... If they decide to reverse or revise the Bengal Partition, Lord Minto would, of course, as 'an administrator' carry out the new policy......... Lord Minto, however, went further in the expression of his opinion and asserted that the repressive measures adopted by Sir B. Fuller were justified. It is the deadliest stab that the sweet-tongued Lord Minto gave to our friends in Bengal. And he further challenges them to go to courts of law. We hope our friends will not fail to accept the challenge. If all that the Bengal papers have been telling us be true, they should not find it difficult to have it at least morally proved in courts of law, firstly that there was no reason to apprehend a disturbance of the peace, making Shaistekhanism necessary, and secondly that in enforcing Shaistekhanism Government transgressed the bounds of law." [The *Native Opinion* writes :—Lord Minto expressed his approval of the doings of the Lieutenant-Governor of Eastern Bengal and asserted that they were found necessary. But His Excellency did not give any grounds for the assertion. The people of Bengal should, therefore, persevere in the agitation they have set on foot. They should continue to hold meetings and shout 'Bande Mataram.' The singing of 'Bande Mataram' is not prohibited by any statute, while the measures taken by Sir B. Fuller to prevent its being sung are without any warrant, and the Viceroy's reply is most insulting to the people. If His Excellency will only carry out the behests of the Secretary of State and follow the advice of his subordinates, there is no chance of the wounds inflicted during Lord Curzon's *regime* being healed in the present Viceroyalty.]

Kal (129), 19th Jan.

25. Many people are of opinion that the direction of the activities of the Congress is mistaken. The *Amrit Bazar Patrika* has published an "Open letter" on the subject, and it has been reproduced in the columns of *India*, the Congress organ in England, without a note of dissent. This shows that even in Congress circles, the views expressed in the "Open letter" are received with approval. The writer of the "Open letter" says: "Political rights can never be obtained by begging, and that the methods so long pursued by the Congress are not helpful to the formation

of a nation. The so-called rights of local self-government, nomination of natives to the Legislative Councils, &c., are no rights at all, for they depend upon the caprices of Viceroys and what one Viceroy has given another may take away. What we is want is true self-government based upon public opinion. The people have now begun to understand the extent of their power. They are disgusted with their present humiliating and poverty-stricken condition, and the amelioration of this deplorable condition will never be brought about by pledges and acts of grace on the part of the rulers. The *swadeshi* and boycott movements have their origin in the reactionary policy of our rulers." The deliberations of this year's Congress were, as any one can see, influenced by these views. But it is a mistake to think that the *swadeshi* movement is due solely to the partition of Bengal. If that had been the case, Lord Minto had a good opportunity of suppressing the agitation by offering to reverse the partition. After the unfavourable reply of the Viceroy to the deputation of Bengal leaders, Anglo-Indian writers have begun to tell us that the partition has come to stay. We beg to tell them in return that the *swadeshi* movement, too, has come to stay, and that India is sure to be benefited by it. We are sorry, however, to find that Lord Minto is unwilling to rectify the mistake of his predecessor. Hitherto, the policy of British administrators alternated between coercion and indulgence. We were kicked by one administrator and fondled by another. Lord Ripon gave us some rights, but Lord Curzon took them away. In consequence of this tortuous character of British policy some people believed that Lord Minto would dress up the wounds inflicted by Lord Curzon, but he has disappointed these hopes.

Lord Minto's reply to the address of the Bengal National Chamber of Commerce.

Gujarát Mitra (24), 14th Jan., Eng. cols.

26. "His Excellency Lord Minto has more than once declared his faith in giving India 'security and rest' and making these the basis of his rule in the next five years. To these he has also added the development of her resources and her commerce. Technical education is the one paramount need of India at the present moment. Replying to an address of the Bengal National Chamber of Commerce His Excellency Lord Minto showed that he was anxious to further as best as he could the commercial welfare of the country upon which the prosperity, as he said, of all countries so largely depends. 'It lies with you,' said His Excellency, 'to do much to assist the amelioration of many national wants whilst it rests with you to a great extent to further that spread of technical education which is every day becoming more necessary, whilst the control and direction of the *swadeshi* movement on sound lines may well afford your society ample opportunity for consideration.' We pause to think and know how the advice conveyed in such discreet and tactful terms by the head of the Indian Government will be cherished by our fellow-countrymen in Bengal whose war-cry of *swadeshi* and *boycott* has thrown the province into a state of distraction and excitement."

Resolution of the Government of India on the Imperial Customs Service.

Sind Gazette (17), 16th Jan.

27. "It appears to us that the new regulations in connection with the Imperial Customs service will make but little practical difference in the administration for the next ten or fifteen years at least. The Government Resolution says that four of the Collectorships will be immediately filled by Civilians. The present Assistant Collectors, who are not Indian Civilians, will not be debarred absolutely from promotion, but their promotion will only be sanctioned in very special cases. This presumably means that the posts not occupied by Civilians and the vacancies which occur in consequence of leave, &c., will be filled by the unsatisfactory process of putting in Civilians from other departments, for the new men from England will not be ready to take up the duties of Collector for at least ten years. The Resolution appears to be hardly fair to Assistant Collectors on whom the brunt of the work of administration very largely falls. In the Bombay Custom House, for instance, there were no fewer than ten changes of Collectors in three years. Who guided the Collectors, and who practically administered the Customs House under these frequent changes if not the Assistant Collectors? Credit should be given where credit is due! A somewhat less grudging recognition of the services of a hard-working body of public servants

would have been more graceful under the circumstances. Those officers now in the department who have served it faithfully might well have been allowed to partake to some extent of the benefits of the new regulations."

Resolution of the Government of India on the results of experience acquired in the plague administration of the past five years.

Jám-e-Jamshed (27), 20th Jan., Eng. cols.; *Akhbár-i-Soudágar* (64), 20th Jan.

28. "Five years mark a fairly sufficient period to test the results of a policy, and the review now taken by the Government of India of the various measures adpoted for the suppression of plague in the country since their memorable pronouncement on the report of the Plague Commission ought to prove helpful as much to the officials as to the public at large. It is more than five years now since the day the Government of India had the courage to admit the futility of the heroic measures adopted by the various Governments for the suppression of the disease and the folly of making war on such an enemy without the co-operation of the people. The public should, therefore, welcome the opportunity given them to review the results obtained under a wiser and more rational system, and to consider how far the various measures that have been put into force have stood the test of time and which of them have proved more useful and effective than others................ Government point out that 'the most conspicuous change in the opinion of experts in India regarding plague since the issue of the resolution of 1900 is the greatly increased importance now ascribed to the part played by rats in spreading and keeping alive the disease'. The rodents are exceedingly susceptible to plague and communicate the infection not only to men but to houses which have undergone thorough disinfection, and Bombayites, who read the observations of the Government on the subject, will surely not fail to be grateful that they have a Health Officer who has begun to deal with this most terrible cause in the right spirit and in a truly scientific method.......... It is to be wished that the Government of India had been more emphatic in its support of inoculation than they have chosen to do. 'It is of value, not merely for the protection which it affords against plague, but also by reason of its effect in mitigating the violence of an attack.' This is the expression of a pious opinion which many of the supporters of Dr. Haffkine's prophylactic would have rejoiced to see emphasised by a more direct appeal to the public." [The *Akhbár-i-Soudágar* also makes approving comments on the resolution of the Government of India on the subject of plague, and trusts that the lenient policy enunciated in the resolution will lead the people to co-operate with the efforts of the authorities in eradicating the dire disease.]

Bombay Samáchár (66), 20th Jan.

29. The Resolution of the Government of India on the establishment of an Imperial Customs Service is one more instance of the retrograde policy that was pursued by Lord Curzon in carrying on the country's administration. The resolution professes to aim at removing the existing complaints against the working of the Customs Department, but we are afraid that the means proposed for the purpose are not conducive to the end in view. If the Customs Department is to be worked to the satisfaction of the public and with a minimum of annoyance and hardship to business men and owners of mills and factories, if uniformity is to be secured in the decisions of Customs officials which under the present system are oftentimes erratic and inconsistent, then it is necessary that the Department should be controlled by officers who possess an expert knowledge of the products and requirements of the various arts and industries concerning Indian trade. We are afraid that the resolution fails to supply this obvious *desideratum* of the Customs Department, and we shall not be surprised if the outcry against the Department continues in spite of the organisation of the new Customs service. Besides, the resolution tramples upon the rights of natives to serve in the higher grades of the Customs Department. Hitherto natives were considered to be eligible for employment as Assistant Collectors, but all the appointments in the new service are reserved for Europeans and mostly for the heaven-borns. Thus even in the last days of his *regime* Lord Curzon has not failed to ride rough-shod over the pledges of equality contained in the Queen's

Proclamation. He has given in the resolution a fresh proof of his hostility to educated Indians by debarring them from employment in positions of honour and responsibility in the Customs service.

Swadeshi and boycott movements.
Modavritta (142), 15th Jan.

30. Relying upon the proverbial sense of justice of the English, the people of India strove hard to invite their attention to their most lamentable condition. But finding by experience that all mild remedies to arouse the British sense of justice were of no avail, the Indians at last resorted to the most effective weapon of boycott and are reasonably sanguine of ultimate success. One prominent feature of the present policy of the British in India is a keen regard for the interests of their fellow-countrymen. All prize-posts are reserved for Europeans, and the commercial policy of Government is also regulated by British requirements. The people of India were under the impression that as they advanced in Western education this gross partiality shown by their rulers to their own countrymen would gradually cease. But they are bitterly disappointed in this respect. The partiality became more manifest than ever in the *regime* of Lord Curzon. The people of India were aroused to their own self-interest when they saw that their rulers tried to advance the interests of their own countrymen in every possible manner. The result of their awakening has been the present *swadeshi* movement and the boycott of foreign goods. These movements will lead to the development of the material resources of India and by dealing a hard blow to the trade of Manchester and Lancashire will compel our rulers to grant us political concessions. We gather from the reports that reach us from England that self-interest will ultimately prevail, and Government will have to effect drastic changes in the present administrative system. We learn from an Irish newspaper that the people of Lancashire are thinking of approaching Government with a request to improve the system of Indian Administration.

Comments on Sir Roper Lethbridge's suggestion for extending the scope of the *swadeshi* movement.
Modavritta (142), 15th Jan.

31. Sir Roper Lethbridge exhorts the Indians to extend the scope of the *swadeshi* movement and to carry it on in unison with the other constituents of the British Empire. Nothing would be dearer to our hearts than to follow this advice, but so long as England, the head of that Empire, does not cease to be selfish in her dealings with this country, Indians cannot act upon the above advice. There is no doubt that Sir Roper's advice is very sound, but there is only one defect in it, namely, that it is not based on a careful consideration of the existing circumstances. It seems that he takes Indians to be either brutes or saints, for despite their sufferings in South Africa, the needless waste of their money on foreign wars, their exclusion from posts of trust and responsibility and the utter disregard of their opinion on public questions, he exhorts them to cast in their lot with the Empire. Let us assure him that Indians are neither brutes nor saints. If the policy of the British Government had tended to promote their interests, the *swadeshi* movement advocated by Sir Roper Lethbridge would by this time have assumed practical shape, and Indians would not have been compelled in utter despair to boycott British goods.

Exhortation to Hindus to abstain from the use of foreign sugar.
Aryávarta (109), 13th Jan.

32. The *swadeshi* agitators at Násik have circulated four thousand copies of a circular in which they warn people against the use of foreign sugar on the ground that cows' blood is mixed up with it when it is purified. Our countrymen have thus been unconsciously committing the horrible sin of defiling their mouths with the blood of the sacred cow! Let them at least take warning for the future. Any one, who uses foreign sugar, is made to lose his caste in the Punjáb. Newspapers like the *Kesari* and the *Kál* have been explaining to us that foreign sugar contains cows' blood. A Hindu who, after knowing this fact, eats or sells foreign sugar, may be said to be guilty of drinking the blood of the sacred cow and will go to hell! Did not our ancestors live though they had no foreign sugar to consume? Though we have lost our political independence, let us at least preserve our religion!

Boycott movement and the advertisements of articles of foreign manufacture in Indian newspapers.
Mahrátta (10), 14th Jan.

33. "A correspondent writes to the *Mahrátta*:—"Since the *swadeshi* movement was set on foot in Bengal it has spread to all parts of the country to a more or less extent, and all the Native Papers have been filling their columns with words of encouragement and lending every possible support to *swadeshism* in the name of our dear mother-land and her people. But strange to say advertisements of foreign goods have still been making their unwholesome appearance in them. This is rendering indirect help to what is avowedly not *swadeshi*. To give publicity to articles of foreign manufacture (watches may be cited as a case in point), their prices and other particulars in papers read by the general public is to indirectly facilitate their sale and this is certainly beyond the scope of *swadeshism* and *boycott*. This would be patent to all concerned in the movement. Undoubtedly this involves a question of self-sacrifice on the part of the proprietors of native papers. But self-sacrifice being the soul of the whole scheme, the goal will not be reached unless patriotism predominates over purse."

Alleged harsh measures for the collection of land revenue in Gujarát.
Hitechchhu (75), 18th Jan.; *Bombay Samáchár* (66), 15th Jan.

34. Up till now the 22nd of January had been fixed by Government as the latest date for the payment of the first instalment of land assessment by the rayats. This year the agriculturists were in hopes of getting suspension of revenue on account of the failure of the rains, but not only has this hope remained unfulfilled, but Government have fixed the 15th January for the payment of the first instalment, which means that the rayats will be called upon to pay a week earlier than they did in past years. This will entail great hardship upon them, especially as the present agricultural outlook is far from cheering. As regards remissions and suspensions, we understand that Circle Inspectors have left everything in the hands of the *Talatis*. It is also alleged that some rayats were victimised, because they failed to grease the palms of these underlings. We cannot credit this allegation in the absence of positive evidence, but this much is certain that the manner in which suspensions and remissions have been granted has given rise to widespread dissatisfaction. The outturn of crops in some alienated lands has been *nil*, yet the *Talatis* demand the *salamis* from the owners thereof. This is nothing short of oppression. If rayats whose holdings have yielded nothing or next to nothing are allowed suspension or remission of their dues, we fail to see why the authorities should insist upon exacting *salamis* from owners of alienated lands who are in a similar predicament. Notices for payment are now being served upon agriculturists who are not able to pay their dues owing to poverty. If Lord Lamington's Government were to order the Collectors to inquire why these rayats have withheld their dues, the rayats would be saved the worry and expense of going to a court of law. [The Hansot correspondent of the *Bombay Samáchár* writes:—Hitherto the date fixed for the payment of the first instalment of land revenue was 1st March. This year it has been changed to 1st February, and precautionary notices of demand have already been issued in most of the villages. Owing to the failure of the last rains the rice crop has almost wholly failed, but the occupancy holders have not been informed whether they are to get an abatement of the water-rate.]

Alleged outrageous treatment by Revenue officers of the female relations of defaulting agriculturists.
Shri Sayáji Vijaya (35), 11th Jan.

35. Referring to the murder of an Aval Karkun at Hansot (Broach), the *Shri Sayáji Vijaya* writes:—While expressing our intense abhorrence of the dastardly deed committed by the culprits, we cannot help saying a few words regarding the stringency of the land revenue policy of Government which has led to this tragic occurrence. The present system of collecting land revenue has grown so harsh and oppressive that it would be a euphemism to call it cruel persecution or butchery. Not only has the defaulting agriculturist to submit to a wholesale attachment of his property but he is made to stand in the heat of the sun or to hold his toes and in this posture is beaten by *dheds*. To add to the discomforts of this chatise-

ment he is made sometimes to support a heavy mill-stone on his body We can even go so far as to say, if what we have heard be true, that at some places the wife, mother, sister or daughter of the defaulting rayat is in the presence of her male relations stripped all but naked, being allowed to wear only a small piece of cloth below her waist, and this oppression is carried so far that even an educated or habitully cool-headed man would be impelled to kill the oppressor on the spot. Can a husband, father, son or brother brook such a disgraceful sight? The utmost penalty prescribed by the law for failure to return a debt due to a private creditor is simple imprisonment. Is it, then, equitable that Government should have recourse to such oppression for the collection of land revenue which should not really be recovered in a famine year? Is not such oppression likely to drive to desparation the illiterate rayats, who being ignorant know no other means of obtaining redress?

Alleged favourable effect of the Honourable Mr. Parekh's letter in the *Times of India* regarding the agricultural outlook in Broach District.

Bombay Samáchár (66), 20th Jan.

36. The Broach correspondent of the *Bombay Samáchár* writes:—The Honourable Mr. G. K. Parekh's letter to the *Times of India* anent the gloomy agricultural outlook in Broach District has produced the desired effect. Until lately the crops in Broach were considered to be very good. But after the appearance of Mr. Parekh's letter, the Collector, it is said, has ordered that statements should be prepared regarding the crop outturn in the various villages, and that the water-rate should be suspended. The current year cannot, on the whole, be said to be a prosperous one, but as cotton will fetch high prices, the prospects of the agriculturists are not quite cheerless.

Complaints against certain measures of land-revenue collection in Khándesh.

Khándesh Vaibhav (135), 12th Jan.

37. In some parts of Khándesh a circular seems to have been issued that no landholder should be allowed to remove the crops from his fields before paying the land revenue. We fail to see what led to the issue of the circular. No thought seems to have been taken of the serious hardship which it is calculated to inflict upon the poor agriculturists. Under the rules 10th January and 10th February are the dates fixed for the payment of the revenue instalment. It would really be harsh to adopt stringent measures for its collection before the aforesaid dates. It is a pity that Government officials should regard both the rich and the poor with the same amount of distrust. Besides, the issue of the circular will produce mischievous results. It is universally known that those who depend for their living solely upon agriculture seldom possess any cash. Government are also well aware of the fact that agriculturists have first to dispose of the produce of their fields before they are able to meet the revenue demand. If, in accordance with the above circular, they are not allowed to remove the crops without paying the land revenue, they would either have to allow their holdings to be forfeited for non-payment or to borrow loans from money-lenders at usurious rates of interest. The kulkarnis are, on the other hand, placed in a most delicate position. They know that the rayats cannot pay the land assessment without disposing of their crops. If they, therefore, allow the crops to be removed for sale, and if the proceeds of the sale happen to fall short of the Government demand, they would be taken to task for a breach of duty. It will, therefore, afford great relief both to the poor rayats and the kulkarnis if the above circular is withdrawn. Section 141 of the Land Revenue Code is not meant for universal application, but is to be resorted to only in exceptional cases. We hope that Mr. Shepherd, who is kindly disposed towards the people, will direct the Mamlatdars and the Sub-Divisional Officers under him to withdraw the circular immediately. We have got one more request to make to him. Until 1904 the dates fixed for paying the instalments of land revenue were from 10th January to 10th March in the case of *kharif* crops and from 10th February to 10th April for *rabi* crops, whereas now the dates range between 10th January and 10th February in the former case and between 10th February and 10th March in the latter. The former dates afforded ample time to the rayat to make arrangements for the payment of revenue, whereas the time now at their disposal is very limited. A reversion to the old dates will, therefore, be heartily welcomed by the rayats.

Agricultural outlook in Sátára District and a request to the Collector in the matter.

Shri Shāhu (162), 10th Jan., Eng. cols.

38. "If fortunately there is no plague of a virulent type this year to harass the inhabitants of this district, there is famine to do its work in many of the talukas. The high prices ruling in the bazar establish the fact beyond doubt. It is, therefore, a matter for regret that more than ordinary vigilance is shown in the collection of land revenue. Thus, generally the time for collecting the first instalment is from the 10th to 20th January. This year, however, it is from the 5th to the 15th, that is, five days earlier. Again, we read that in some places even warrants for attachment have been issued. When whole villages are deserted for want of water even for drinking purposes, it is certainly meet and proper that facilities of various sorts, from extension of time for payment of land revenue to total remissions, should be afforded to the inhabitants of afflicted areas. Agriculturists of Khatáv Taluka had been, we are told, to the Collector to request him to do something for them. Though we do not know what answer he returned them, we are hopeful that their request will not go altogether unheeded. The Collector has now been touring in the district and seeing with his own eyes the state of the crops in the various parts. We are confident, therefore, that he will take the necessary steps to relieve the distress of poor cultivators."

Agricultural outlook in Dhárwár District.

Dhárwár Vritta (121), 18th Jan.

39. Famine prevails in several parts of the Dhárwár District. This fact has been admitted by Government inasmuch as they have sanctioned the payment of grain compensation allowance to low-paid servants and the enhancement of the fares of public conveyances. But we cannot understand why no orders have yet been issued for the opening of famine relief works. Are Government waiting to see the prices of food-grains reach a particular level in the local market before declaring famine? If they had any doubts about its existence, they would not have sanctioned the payment of grain compensation allowance. Supposing that food-grains are not now selling at famine prices, where are the people to bring money from to buy the same even at more favourable rates? The rayats seldom possess any cash. They have to dispose of their produce before they are able to pay the land revenue. In a famine year, when there are no crops, they are neither able to meet the revenue demand nor to maintain their families. Owing to the extension of the Deccan Agriculturists' Relief Act to this district this year, the rayats cannot even obtain loans from money-lenders. Fodder has become exceedingly dear, and being, therefore, unable to maintain the cattle the rayats are selling them off at nominal prices. There is a brisk trade in the hides and horns of cattle, which indicates the frightful mortality among the animals. The people are really reduced to dire straits. There is corn in the market, but they have not the wherewithal to buy it. We, therefore, earnestly request the Collector to take prompt steps for starting relief works, instead of waiting for a further rise in the price of food-grains.

Escape of certain notorious offenders from the Cambay jail and the state of alarm prevailing in consequence at Dholka (Ahmedabad).

Praja Bandhu (32), 14th Jan., Eng. cols.; *Gujaráti Punch* (25), 14th Jan.

40. "From the account that we published in our last issue our readers must have seen that the notorious murderer Saidu and his accomplices, who were waiting their doom in the Cambay jail, escaped from it on the 4th instant. Further details to hand tell us that they are still at large and have done an amount of mischief in Cambay. It appears that they have now wended their footsteps towards Dholka, which is the native place of their ring-leader. It is, indeed, a matter of no small surprise to us that these half a dozen miscreants are still at large, and that they are not apprehended although ten days have elapsed since they made good their escape in spite of the vast resources of the British Police Department and that of the Cambay State. We understand that the whole town of Dholka is struck with terror at Saidu's escape, which is quite a natural result in view of the dangerous character of the man. It goes without saying that a continuance of the present state of affairs means a very serious menace to peace-loving people. It is not too much to hope, therefore, that no efforts will be spared by the authorities to apprehend the escaped murderers without further loss of time.

In conclusion we strongly appeal to Mr. Doderet, the energetic Collector of our District, to put all available resources into operation with the object of apprehending the runaway prisoners." [The *Gujaráti Punch,* in referring to the disturbance created by certain convicts who have escaped from the Cambay Jail, points out how the safety of the lives and property of the people is endangered owing to the stringency of the Arms Act and fervently implores Government to relax its provisions and permit the people to carry arms for purposes of self-defence.]

Crime in Nadiád and suggestions to the local Police.
Gujaráti (74), 16th Jan.

41. Of late thefts have been greatly on the increase in Nadiád and are committed not only at night, but in broad day light. Recently a daring robbery was committed in Chhimpwáda where the culprits broke open a safe and carried away the contents. The *budmashes* are enabled to carry on their nefarious occupation with impunity, as the Police appear to be quite powerless to trace them. The worst of it is that the culprits in such cases are high caste people and can give points even to the *waghris* in turbulence and daring. These men are generally fast livers and have taken to the criminal profession, as they cannot gratify their desire for pleasure and enjoyment by honest means. Some of the local eating houses form their *rendezvous.* The Police should be on the alert and keep a sharp look-out over the movements of these *budmashes.* The evil can be easily nipped in the bud by the employment of detective agency.

Lotteries in Bombay and an appeal to Government to put them down.
Akhbár-i-Soudágar (64), 16th Jan.; *Kaiser-i-Hind* (28), 14th Jan.

42. Subscription to lotteries has nowadays grown into a craze with the native community in Bombay and the mofussil. Week after week lotteries of all kinds are springing up in this city like mushrooms. As the fee for a ticket is kept very low, thousands of poor people are attracted to these concerns in the hope of winning a big prize. Goanese shopkeepers all over the city are agents for selling tickets in these lotteries, and at the commencement of every month there is a rush of subscribers—Hindu, Parsi and Muhammadan—at their shops eager to know the result of the drawings. The Parsis, to our knowledge, are the chief patrons of these concerns, and we have even seen illiterate Parsi women buying tickets at a shop opposite the Cyrus hotel, Dhobitalao. It is alleged that the Police cannot interfere with these concerns, as their head-quarters are in Portuguese territory, but when lakhs of tickets for these lotteries are sold every year in Bombay alone, a case is surely made out for the interference of the British Government in the interests of its subjects. If the existing law is powerless to put down the evil, it should be amended, for it is simply scandalous that the present state of things should continue any longer. [The *Kaiser-i-Hind* makes somewhat similar remarks.]

Reply of the Bombay Government to the memorial of the native community protesting against the introduction of Standard Time in Bombay City.
Akhbár-i-Soudágar (64), 20th Jan.

43. The Bombay Government have given an unfavourable reply to the representation made by the native community in favour of the retention of local time in Bombay City. We now fervently hope that those who have been opposing the introduction of Standard Time would come round and put an end to the confusion that is now prevailing in Bombay owing to the adherence of a large section of the people to local time. An innovation like this cannot prove acceptable to us at first, but we shall get habituated to it in course of time. Now that all Government offices and banks have adopted Standard Time, it would hardly serve any useful purpose to carry on the fight against it to the bitter end.

The late Rao Bahadur Chunilal Venilal and his public activities.
Gujaráti (23), 14th Jan.

44. Broach has lost one of its greatest citizens in Rao Bahadur Chunilal Venilal. It would be impossible to over-estimate the value and importance of his services to the local Municipality. Not only was the civic administration brought to a high pitch of efficiency during his tenure of office, but he managed by his unfailing tact, suavity

of manners and impartiality to keep Municipal politics free from all tinge of party feeling which has proved the bane of Municipal administration elsewhere. We cannot, however, help expressing our strong disapproval of the political aspect of Rao Bahadur Chunilal's public activities. He understood loyalty to Government in a very narrow and restricted sense. If other leading Indians had taken the same cramped view of what they owed to Government, the Congress and other political movements would never have come into existence in this country, and the Indians would have rotted in slavery under a bureaucratic rule. His false notions of loyalty came much in evidence and brought upon him a good deal of popular odium when he was appointed by Government to a seat on the Legislative Council. This aspect of Rao Bahadur Chunilal's otherwise useful career is certainly not deserving of emulation by other retired Government servants, who should try to win the love and confidence of their countrymen by zealously fighting for their rights instead of being content with the spurious ambition of basking under the sunshine of official favour.

Editor's Table at Karáchi.
Karáchi Chronicle (8), 14th Jan.

45. "Are we to believe that Government are so niggardly as to neglect to properly equip what they call the 'Editor's Table.' Beyond a rickety chair and an old cup-board which is always locked up nothing greets you there. Not even a table whereon one might place his work and plod on! We put it to Government to decide whether such a place is fit enough for the use of those for whom it is intended. Some time back when we learnt that an 'Editor's Table' was about to be provided in the City Deputy Collector's Office, we were not a little gratified at the solicitudê which Government were showing for the interests of the public. But we are now forced to admit that that solicitude has merely taken the shape of a nice card-board being suspended over a room which is neither big enough nor comfortable. No editor could ever think of using it. We invite the attention of the District Magistrate to this state of affairs and trust that he will soon remedy the defects now complained of."

Approval of the investment of the Engineer in charge of the Jámráo Canal and his two Assistants with Magisterial powers.
Sind Gazette (17), 16th Jan.

46. "We are glad to learn that it has been decided to invest the Engineer and his Assistants in charge of the Jámráo Canal with Magisterial powers to deal with offences under the Irrigation Act and the rules framed under the same. This arrangement has long been in force in the Punjáb, and it is partly to this cause that the great success which has attended irrigation in that province is due. The advantages connected with the granting of Magisterial powers are twofold. Firstly, *zoolum* of any kind by subordinates is obviated, and secondly, punishment for infringement of rules is prompt. As regards the first of these it should be obvious that any laxity or want of authority in connection with cutting canal banks, taking water from unauthorised sources and so on, may readily give rise to blackmail by unscrupulous subordinates as it puts more power in their hands, and this generally means that the richer men get more water at the expense of the smaller folk.......... The question of promptitude is also of great importance. If an ignorant man commits an offence and is punished for it within a few hours of its commission, it makes him more careful for the future, but if he is not punished for two or three years after the offence is committed, he has practically forgotten all about it, and the punishment appears to him to be unjust. We know of one case in which a small holder was fined by the Court for cutting a canal bank three years previously. He could not understand why he was fined and applied for information. When he was informed what his offence had been, he exclaimed 'why was not I fined at the time? I have done the same thing three or four times since then.'...... As regards the question of the amalgamation of the two districts, we do not care to offer an opinion, for though the amalgamation probably has temporary advantages, yet as cultivation increases, it is likely to become too heavy a charge for one administration."

Education.

Progress of education, in the Bombay Presidency.
Jám-e-Jamshed (27), 16th Jan., Eng. cols.

47. Referring to the Government Resolution on the progress of Education in the Bombay Presidency in 1904-1905, the *Jám-e-Jamshed* writes:—"We join in the felicitations so widely expressed on the satisfactory progress that was made in the matter of education by this Presidency last year. Signs of a healthy progress were discernible in almost all the branches, encouraging the hope that under the auspices of the Department over which Mr. Giles so worthily presides there will be seen before long a creditable and substantial improvement in the work done, both as regards quantity and quality. The Government may not be found to be spending as liberally as other advanced countries have been spending on the education of the people, and their policy may be found to be less generous than the experience of those countries ought to encourage them to adopt. But there can be no doubt that an era of enhanced activity in all directions has dawned, that attempts are being made by the Education Department as much to broaden the base as to increase the height of public instruction in this Presidency.......... There are no doubt points on which criticism is called forth, but for the present we prefer to do no more than record our satisfaction at the way in which, in spite of many unfavourable conditions, the work of public instruction was fostered and encouraged by Mr. Giles and the officials of his Department."

Admissions to the Poona College of Science.
Kaiser-i-Hind (28), 14th Jan.

48. About 250 students had applied this year for admission to the Poona College of Science. Out of these, only 45 were admitted, while the rest, including some B. A.'s, were turned away. It is a pity that the doors of such a useful institution should be closed against 200 aspirants in a single year. If Government cannot arrange to accommodate a larger number of students in the Poona College, it is very essential that they should start another institution of the same kind elsewhere. This would supply a great desideratum, especially if the new institution were to be located in Bombay City. Anyway it is neither a wise nor a creditable policy to debar 200 aspirants to the engineering career from acquiring the requisite training at the College. A progressive Government should move with the times and increase the existing facilities for education in proportion to the demand, but we regret to observe that while our rulers waste crores on the frontier, they pursue a penny-wise and pound-foolish policy in regard to education.

Suggestion for the addition of a weaving class to the School of Industry, Ratnágiri.
Satya Shodhak (158), 14th Jan.

49. In the Southern Division there are in all six Schools of Industry. Of them, the one at Ratnágiri has been fortunate enough to be highly spoken of in every annual report of the Director of Public Instruction. In his recent visit to Ratnágiri, His Excellency the Governor also had occasion to express his appreciation of its utility and importance. This being so, we should like the Local Board authorities as well as Government to increase its usefulness still further by adding a weaving class to it. There is a large number of weavers in this district who, being unable with their antiquated hand-looms to compete with power looms, are compelled to give up their ancestral calling. If a weaving class were to be added to the local School of Industry, the weavers as well as others who are anxious to teach some new art to their boys will most willingly send their children to the school. In the event of such a class being opened by the District Local Board, Government will, we feel sanguine, give a liberal grant-in-aid to the school. There is nowadays a general desire throughout the country to bring about the industrial revival of the country, and our town must do something to realise that desire. Hand-looms of the latest pattern may be introduced into the school and the pupils taught weaving upon improved methods.

Comments on the action of Mr. Prior, Educational Inspector, C. D., in expelling certain students of the Male Training College, Poona.
Hindu Punch (125), 17th Jan.

50. A correspondent writes to the *Hindu Punch*:—Some days ago an inquiry was made into the conduct of certain students of the Male Training College, Poona, who were said to have made a bonfire of clothes of foreign manufacture. A final decision in the matter has been arrived at by Mr. Prior, Educational Inspector, C. D., and two students have been expelled the College, while 8 or 10 others have been made to forfeit Rs. 3 per month out of their scholarship for a period of one year. Mr. Prior has also directed that no third year students should be admitted to the College from the Central Division this year. Nay, he has gone further and ruled that students born in the Central Division should not be admitted from any other Division. In this he has surpassed Mr. Fuller, because the latter made a distinction only between Hindus and Musalmans. Mr. Prior has gone one better and discriminated between Hindus born above the ghauts and those born in the Konkan.

Comments on the first two Kanarese Readers of the revised vernacular series.
Karnátak Patra (60), 15th Jan.

51. The first two books of the new Kanarese Readers have been published, and we have taken pains to carefully go through them and to compare them with the corresponding readers of the old series. The new books are slightly bigger in size and in point of language a trifle more difficult. In view of these doubtful advantages, the price of the publications has been quite disproportionately increased. Thus a sort of tax has been indirectly imposed on the parents of scholars attending primary schools. This result was not quite unexpected, because the contract for bringing out the series was placed with an English firm like Messrs. Macmillan & Co. who, in addition to making their ordinary profit out of the transaction, had to recover the expenses incurred by them in securing the services of Mr. Marsden. We had formerly commented upon this aspect of the affair, but without avail. A double injury is, in fact, done to our people in this case, inasmuch as the work of bringing out the series has been taken from them, and in the process an indirect tax has been imposed upon Indian school children.

Railways.

Grievances of third-class railway passengers.
Indian Spectator (6), 20th Jan.

52. "Of the many Commissions held during Lord Curzon's administration of India, not the least important was the Railway Commission, held under the presidentship of Mr. Robertson. The grievances of third class passengers had remained unredressed for years past in spite of repeated complaints and half-hearted attempts made by the Railway authorities, from time to time, to reduce the hardships the bulk of the travelling public laboured under before our *ex*-Viceroy set to work and appointed a strong Commission to inquire into the matter. Their report testifies to the sympathetic attention third-class passengers received at the hands of the Commission, for several suggestions have been made therein with the view of redressing the more glaring of their grievances. But from reports we have been receiving it seems that practical effect has not yet been given to these suggestions, though it is but fair to add that the authorities have not had time to carry out all the recommendations made by the Commission. There are, however, certain minor grievances, such as the difficulty which Hindu passengers experience in getting proper food at some of the railway stations and the overcrowding of passengers, which should be attended to without delay. We publish below a communication from a valued correspondent, who was recently travelling north, partly by the Tápti Valley Railway and partly also by the G. I. P. Railway, which shows that though the Railway Commission 's Report was published some time ago, the hardships under which the passengers have so long suffered still remain unredressed. Our friend not only points out certain defects in Railway administration, but offers useful, practical suggestions to remove them. He writes:—' While travelling on the Tápti Valley Railway and on the line from

Amalner to Jalgaon during the Christmas holidays, I found that the only eatables available for the Hindus at railway stations were sweets (*barfi*, *pera*, &c.) and some parched or fried pulse. There was no milk to be had, nor any *puris* (fried cakes), *bhâji* (vegetables), pickles or even fruit. For Mussalmans, too, no *gosht* and *roti* (meat and bread) were available......... At the principal railway stations there is a refreshment room for Europeans and ærated waters are sold in the train. There are also dining-cars attached for Europeans on the Hyderabad-Jodhpur line, as also on the G. I. P. Railway from Bombay to Bhusával. Why can't a dining-car be provided for Hindus as well? There are few Hindus who, on a railway journey, won't take food cooked by a Brahmin. At least as regards milk, *puris*, *bhâji* and fruit, provision should be made at all the junction stations as well as at all the principal stations. Telegrams despatched by Hindu and Mussalman first and second class passengers to arrange for their food at stations should also be sent gratis.'"

Municipalities.

The Bombay Municipal Corporation and the City Improvement Trust.
Bombay Samáchár (66), 18th Jan.; *Akhbár-i-Soudágar* (64), 15th Jan.

53. We regret to observe that the relations subsisting between the Bombay Corporation and the City Improvement Trust are anything but harmonious. The Trust despite frequent rebuffs persistently ignores the existence of the Corporation and acts on its own hook without consulting the civic authorities. One more instance of such arbitrary and self-willed conduct of the Trust has been recently brought to light. The Trustees desired an amendment of the Improvemet Trust Act and prepared a memorandum on the subject which was forwarded to Government in secrecy and with suspicious promptness. All this was done behind the back of the Corporation, although the Trustees were well aware that that body was materially affected by the proposed changes in the law. Besides, to our great surprise, the Bombay Government, without inquiring if the opinion of the Corporation on the subject had been taken or not, issued the necessary instructions to the Legislative Department for drafting a Bill embodying the proposed amendments in the Act. We are glad to say that the Corporation having got an inkling of these proceedings intend to submit a prompt protest against the action of the Trust. One of the recommendations of the Trust relates to the incorporation of a specific provision in the Improvement Trust Act by virtue of which it is sought to foist upon the Corporation an obligation to pay annually a fixed sum of money to the Improvement Trust. The object of this provision is transparent. Hitherto the Corporation has looked askance at the spendthrift policy of the Trustees and has been slow to pay them what they ask for, although it has never grudged any reasonable payment for the legitimate requirements of the Trust. The Trustees are now making a disingenuous attempt to arm themselves behind the back of the Corporation with a legislative weapon with which to make short work of its opposition. We hope that the Corporation as well as other public bodies in Bombay would make their voice heard and checkmate this move of the Trust before it is too late. [The *Akhbár-i-Soudágar* makes somewhat similar remarks.]

Contribution of the Bombay Municipality to the Bombay City Improvement Trust.
Jám-e-Jamshed (27), 17th Jan., Eng. cols.

54. "The Corporation had again to consider this year whether the Municipal contribution to the Improvement Trust should be five lakhs or three lakhs of rupees. Among the arguments advanced against the voting of the former sum was that the Trust was a spendthrift body, absolutely devoid of what may be called an economic conscience, and that if it were given more than three lakhs it would have a temptation in its way to be needlessly extravagant. Now as long as the Improvement Trust possesses the right to demand so much as 2 per cent., is it not pratically optional with that body to be economical or extravagant as it chooses? What if in its Budget next month it were to show the need of a much larger amount than the Corporation has voted? If it were disposed to spite the Civic Fathers, it can very well frame a Budget that will compel them to fork out the maximum amount laid down in the Act? Why, then, put on such airs? Why make a show of having the right to regulate the contribution? The Corporation is absolutely helpless in the matter. It can

neither control the Trust expenditure nor make that body thrifty by any action of its own. We undoubtedly sympathise with the Corporation and appreciate its motives, but when discussing a point like this we should like to see it bear its own position well in mind."

Alleged repudiation by the Bombay City Improvement Trust of its responsibilities in the matter of housing the poor.

Bombay Samáchár (66), 15th Jan.

55. The question of erecting sanitary dwellings for the poor in Bombay has long been on the tapis, and we, therefore, regret to find that the City Improvement Trust has not yet realized its responsibility in the matter of solving it. The primary object with which the Trust has been created is to open up congested areas, demolish insanitary dwellings and erect sanitary chawls for the poor people dishoused by the operations of the Trust. It is, however, notorious that the Trust has neglected this essential part of its duties and hitherto concentrated its energies on carrying out costly and imposing schemes for beautifying the city. The Trust has now gone so far as actually to repudiate its obligations in the matter of erecting sanitary dwellings for the poor. In the report of the Sub-Committee appointed for considering the proposal to incorporate into the City Improvement Trust Act certain provisions of an English Act relating to the erection of substantial buildings for the labouring classes it is stated that it is no part of the Trust's duties to attend to the sanitary condition of each and every unhealthy dwelling in Bombay, and that if the Board were to accept this responsibility, the most important schemes awaiting consideration at their hands would materially suffer. We cannot too strongly protest against this attitude. Section 23 of the Improvement Trust Act has sufficiently defined the scope of the duties entrusted to the Trust in this direction, and we are, therefore, surprised that the President who has prepared the report and got it passed in its entirety by the Sub-Committee should endeavour to shove a manifest obligation of the Trust upon the Municipality. When the formal resolution of the Board on the subject comes before the Corporation, we trust that the latter will firmly resist the attempt of the Trust to shirk its responsibilities.

Bombay Municipal Budget.

Kaiser-i-Hind (28), 14th Jan., Eng. cols.

56. "To those who have carefully watched the trend of our civic finance since 1902, it is as plain as the pike-staff that the way in which the annual Municipal Budget is prepared for the final consideration of the Corporation is certainly open to serious objection. Anyhow no banker or merchant, imbued with the principles of sound finance, would ever care to prepare his balance sheet in the way the Municipal Finance Department manufactures it. There is no serious effort whatever to bring about an equilibrium between revenue and expenditure. Each Budget is left with a larger or smaller deficit, to be met with at the close of the year on the off-chance of better income and savings in expenditure, the remainder being made up by a large dip in what is called the surplus cash balance.......... One of the most rudimentary axioms of public finance, with which even the veriest tyro is conversant, prescribes that taxes shall not be demanded from the public to a larger extent than the needs of the tax-eater, be it Government or a local body. And yet, when it is noticed that year after year, in spite of so-called 'cautious' estimate and in face of larger and larger grants of expenditure, there is allowed to accrue at the close of the year a large surplus, it is evident even to the meanest intelligence that *more is taken or obtained from the rate-payer* than what is absolutely demanded by the needs of the Municipality. Otherwise, fat surpluses, ranging from 10 to 20 and even 25 lakhs, would be impossible."

Native States.

Proposed introduction of a Press Act in the Baroda State.

Hind Vijaya (59), 10th Jan.; *Gujarati Punch* (25), 14th Jan.

57. The *Hind Vijaya* condemns the Press Act proposed to be introduced by the authorities of Baroda State as uncalled-for and mischievous. It deplores that under the *regime* of the present enlightened ruler of Baroda an attempt should be made to undermine the independence of journalists. It fears that the provisions of the Act being elastic and vague, the measure will

hang like a Damocles' sword over the heads of writers, who venture to criticise the administration of the State. The paper particularly protests against the introduction of the Act during the Gaekwar's absence in England and urges Mr. Dutt to postpone its being brought into force until His Highness' return to his territory. [The *Gujaráti Punch* makes similar remarks. It deplores that artificial restraints should be placed on the liberty of the Press in Native States where the Press is in a backward condition and stands in need of official encouragement. It urges the conductors of the Baroda newspapers to combine and propose suitable modifications in the Act while there is yet a month's time for its coming into operation.]

Affairs in Junágadh State.
Praja Bandhu (32), 14th Jan.

58. The Junágadh correspondent of the *Praja Bandhu* writes:—The chaos in Junágadh State has not yet subsided, but is rather on the increase. The State officers act according to their sweet will, and in particular one Maniprasad Durgaprasad Daftari has been conspicuously successful in compassing his selfish designs. The Divan is a mere figure-head. All his orders, whether important or unimportant, are countermanded, but notwithstanding such open insults he sticks to his post and does not resign. The official year begins on 1st September, and the State Budget is usually prepared before that date; but although the year has well advanced, the budget is not yet out, and there is no knowing when it will be. On the one hand, enormous sums of money are being squandered away, and on the other, it is under contemplation to dismiss low-paid servants of the State with a view to effect retrenchment. Mr. Yusafally, Subha of the Amreli Division of Baroda State, has come here, and it is rumoured that he is to get the Divanship, but nothing is definitely known. The Agent to the Governor, Káthiáwár, is expected here shortly, and something will be probably out after his departure. In the meanwhile the administration is allowed to drift in the absence of a budget. There is no prospect of any improvement in the State as long as the Nawab does not delegate the powers now exercised by him to a competent Divan. But he is not likely to do anything of the kind until two or three intriguing officials are removed.

Affairs in Dhrol State.
Káthiáwár Samáchár (82), 17th Jan.

59. We have often written about the mismanagement prevailing in Dhrol State and we are gratified to find that the Agency authorities have begun to pay some attention to our writings. Flattery and favouritism reign supreme in the State, and the Chief seems to be helpless to set right the prevailing mismanagement. The various departments carry on their work arbitrarily and squeeze money out of the subjects of the State. The administration of justice has been reduced to a mockery. Aggrieved persons cannot get redress, as all judgments have to be confirmed by the Chief. The State servants take bribes with impunity. Incompetent persons are pitchforked into responsible offices. The Fouzdars, Bhayati Vahivatdars and other officers ruin the subjects in order to compass their private ends. The Revenue Commissioner is a mere figure-head and wields no independent authority. He should be given large and well-defined powers so that he can prevent the vagaries of his subordinates. Vahivatdars and Bhayati Vahivatdars, who oppress the people at their sweet will, should be brought under the control of the Revenue Commissioner. The Police administration in the State is rotten to the core. The Police Superintendent, who was formerly a petty Military Officer in Junágadh, has got his present post through influence. He knows next to nothing of Police work and is ignorant of the laws. The Fouzdars take the fullest advantage of their superior's ignorance and act as they please. The State is a second class one, yet its regular Police numbers not more than 8 or 9 souls all told. When the Political Agent encamps at Dhrol, this number is swelled by hirelings who are dressed as policemen for the occasion to save appearances. The Karbhari of the State always cries *jo-hookum* to the Chief's wishes. The Chief Accountant, Mr. Vajeram Andarji, who is an illiterate and decrepit old man of seventy, has managed to stick to his post by trimming his sails to every passing breeze. Even the Chief Judge who is the only educated man in the State sets the law at naught and decides cases according to the whims of the Chief. It is, therefore, for the earnest consideration of Government whether the State

should not be put under Agency management. It is said that the Chief is under the thumb of his native *hakim*, one Rajumiah Akbarmiah, who is at the bottom of the *moghlai* prevailing in the State. We shall write about this matter later on.

Intelligence extracted from the Press.

Proposed establishment of a Native Chamber of Commerce in Bombay City.
Sánj Vartamán (93), 16th Jan.; *Bombay Samáchár* (66), 19th Jan.; *Jám-e-Jamshed* (27), 19th Jan.

60. The establishment of a Native Chamber of Commerce has long been recognised to be a *desideratum* in Bombay City. It is, therefore, gratifying to know that the prospect of the starting of such a Chamber is now in sight. Yesterday the question was discussed at a meeting of the Native Piece-goods Merchants' Association under the presidency of Mr. Manmohandas Ramji. It was resolved that the Association should take up the subject of starting a Native Chamber of Commerce and contribute Rs. 250 per mensem towards its maintenance. To meet this expense, it was resolved to increase the fee charged to members of the Association. If other mercantile associations were to cordially support this movement, the proposed Native Chamber would soon come into existence. [The Gujaráti dailies heartily approve of the movement and exhort the native merchants of Bombay to put aside their mutual differences and co-operate with the Native Piece-goods Merchants' Association in founding a Native Chamber of Commerce.]

Swadeshi meeting at Sátára.
Shri Sháhu (162), 17th Jan., Eng. cols.

61. "On Saturday, the 13th instant, a large and densely crowded meeting of the citizens of Sátára was held in Ghate's theatre at 6 P.M. under the auspices of the *swadeshi-vyapara-pravartaka-mandali*, Dr. Bhide being voted to the chair. He remarked that the meeting was convened for the purpose of inculcating upon the minds of the audience the importance of satisfying one's wants with nothing but home-made things and thus improving the economic condition of our country. Mr. G. B. Phansalkar, who was in charge of the first resolution, placed it before the meeting in an eloquent speech. This resolution proposes to amalgamate the new *Swadeshi-vyapara-pravartaka-mandali* with the old Exhibition Committee, as the object of both is the same and to call this combination by the name 'Industrial Association.'......... The mover contended that, as in the process of refining beet sugar, bones of animals, objectionable to both the Hindus and Muhammadans are used, the people should use only *swadeshi* sugar. Mr. Narayenrao Agashe, while supporting this resolution, begged the audience to bear in mind the principle of self-help and the old Socratic maxim 'know thyself.'......... The second resolution to appoint a committee of some 15 or 16 persons to carry on the work of, and frame rules for, the Association was moved by Mr. Desai, pleader, and seconded by Mr. Prabhune......... The beneficial influence of this meeting was, we are glad to note, apparent the very next day which was the *Sankrant* day, when the confectioners got no customers for their *halva*, the educated using pure 'Til-gul' (sesamum with raw sugar). We also hear that local traders have taken a pledge to abstain from the sale of foreign sugar. The students threw away in contempt packets containing *halva* coated with foreign sugar."

M. A. BAIG,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 24th January 1906.

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* Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.]

[No. 4 of 1906.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 27th January 1906.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

Abkári: Alleged violation of the conditions of the liquor license by some liquor shop-keepers at Belgaum 30
Agrarian matters:
  Alleged recourse to harsh measures in the collection of land revenue in Broach District 27
  Necessity of publishing information about the results of agricultural experiments conducted on behalf of Government in a language understood by the rayats 28
  Revenue remissions in Gujarát and the alleged frustration of the intentions of Government 26
Arms Licenses: Complaint about the depredations of tigers in some villages in the neighbourhood of Ratnágiri 38
British Rule in India:
  Alleged indifference of the Liberal party to Indian questions ... 7
  Alleged necessity of a combination between India, Ireland and South Africa in the struggle against British oppression 10
  Can a Liberal Secretary of State improve the administration of India? . 9
  Can the miseries of hell be more tormenting than the humiliation Indians are undergoing at the hands of Englishmen? 8
  Reflections suggested by the present disturbed condition of Russia ... 11
Collisions between Europeans and natives: Shooting accidents in which natives are mistaken for wild animals by European *shikaris* ... 34
Comments on a circular said to have been issued by the District Judge of Ahmedabad prohibiting persons wearing native shoes from entering the rooms of the Court 33
Co-operative Credit Societies:
  Alleged uselessness of — 25
  Mr. McNeill's report on the establishment of — in the Bombay Presidency ... ... 23 & 24
Forest Department: Comments on a Forest notification issued by the Bombay Government 29
Imperial Customs Service: The — 15
Increased grants sanctioned by Government to hospitals and dispensaries in Gujarát 39
Motor-Car accidents in Bombay and the desirability of prescribing a speed limit for motor vehicles 35
Parliamentary elections in England: India's interest in the — ... ... 4—6

CON 1940—1

PARAGRAPHS.

Politics and the Public Administration—continued.

Partition of Bengal: Comments on an article on the Bengal partition which recently appeared in the London *Spectator* 22

Plague: Resolution of the Government of India on the results of the experience acquired in the — administration of the past five years ... 16—18

Police:

- Complaint against the alleged outrageous conduct of a — Constable travelling on duty with a train between Badeh and Rádhan railway stations on the North-Western Railway 36
- The Cambay murderers and the Ahmedabad — 37

Prosecution of the *Bhála* newspaper: Comments on the *Bhála* prosecution ... 31 & 32

Royal Tour in India:

- Alleged desirability of some substantial boon being conferred on the people of India in commemoration of the Royal tour 1
- Prevalence of famine in various parts of the country and disapproval of the expenditure of large sums of money upon costly demonstrations in honour of the Prince of Wales 3
- Reason of the alleged contrast between the appearance of the Indians and the Burmese marked by Anglo-Indian correspondents accompanying the Royal party 2

Sind:

- Alleged signs of a policy of distrust being followed by the authorities in — 40
- Comments on the result of an Abkári prosecution at Karáchi ... 43
- Complaint about the use of false weights and measures by the Banias at Karáchi and a request to the Collector to check the evil ... 45
- Complaint about the prevalence of the crime of cattle-lifting in Naushahro Feroz Taluka and other parts of — 44
- Complaint against the treatment of assessors by Mr. Page, Sessions Judge of Hyderabad (—) 41
- Suggestions to the authorities in — for the appointment of Village Munsiffs or Conciliators — 42

Swadeshi movement:

- Comments on Sir Roper Lethbridge's suggestion for extending the scope of the — ... ... 20 & 21
- Exhortation to Indian patriots to keep alive the — 19

Viceroy of India: Lord Minto's reply to the address of the British India Association ... ... 12—14

Legislation—

Sind Courts' Act Amendment Bill 46

Education—

Complaint about the new Sindhi readers not being stocked for sale at Karáchi 50

Proposals for utilising the surplus of the fund raised by the Indian ladies of Bombay for the entertainment of Her Royal Highness the Princess of Wales ... ... 48 & 49

The proposed new National University for India 47

Railways—

Grievances of third-class passengers on the B. B. & C. I. Railway ... 51

Municipalities—

Bombay: Comments on the resolution passed by the — Municipal Corporation on the introduction of Standard Time in Bombay ... ... 53—56

Sind: Complaint against the compulsory inspection of small-pox patients by their vaccinator insisted upon by the Municipal Board of Rohri (—) ... 60

Máthéran: Proposed Municipal assessment at — 58

Nadiád: Alleged maladministration of the — 59

Pen (Kolába): Affairs of the — Municipality and the alleged high-handedness of the Collector of Kolába in dealing with a petitioner who complained about an alleged irregularity in the Municipal administration of that town 57

The Bombay Government and the Improvement Trust 52

Intelligence extracted from the Press—

Standard Time: Reported preparations for convening a public meeting in Bombay for protesting against the introduction of — 62

Swadeshi meetings at various places in the Bombay Presidency ... 61

List of Newspapers and Periodicals.

(As it stood on the 1st January 1906.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian ...	Bombay... ...	Weekly	F. J. de Abrao ; East Indian ; 42	300
2	Cosmopolitan Review ...	Do.	Monthly... ...	Sayyad Ibrahim Sayyad Ahmed ; Muhammadan (Konkani) ; 23.	480
3	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 49 ; formerly employed in the Byculla Press, Bombay.	550
4	East and West	Bombay... ...	Monthly... ...	Behrámji Merwánji Malabári ; Pársi ; 52 ; J. P.	1,000
5	Indian Social Reformer ...	Do.	Weekly	K. Natarajan ; Madrasi Bráhman ; 37 ...	500
6	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári ; Pársi ; 52 ; J. P.	1,000
7	Indian Textile Journal ...	Do.	Monthly ...	John Wallace ; age 45 ; Civil Engineer ...	800
8	Karáchi Chronicle ...	Karáchi	Weekly	Assanmal Rijhumal ; Hindu (Lohána) ; 51 ...	400
9	Káthiáwár Times ...	Rájkot	Daily	Pratáprái Udeshankar, B.A. ; Hindu (Nágar) ; 38.	200
10	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 31.	1,000
11	Men and Women of India.	Bombay	Monthly ...	Sorábji Mancherji Ratnagar ; Parsi ; 40 ; and R. D. Hughes.	500
12	Oriental Review	Do.	Weekly	R. S. Rustomji ; Pársi ; 35	400
13	Pársi	Do.	Monthly ...	Jehangir Sorabji Talayárkhán ; Pársi ; 30 ...	1,000
14	Phœnix	Karáchi	Bi-weekly ...	Jáffar Faddu ; Muhammadan (Khoja) ; 52 ...	350
15	Poona Observer and Civil and Military Gazette.	Poona	Daily	Cawasji Temulji ; Pársi ; 49	100
16	Railway Times	Bombay... ...	Weekly	John Alexander Balfour ; Christian ; 43 ..	1,000
17	Sind Gazette	Karáchi	Bi-weekly ...	Mrs. J. E. Tate ; European ; 41	500
18	Sind Journal (formerly named Hyderabad Journal).	Hyderabad ...	Weekly	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 39.	864
19	Sind Times	Karáchi	Bi-weekly ...	Khanchand Rahumal ; Hindu (Amil) ; 38 ...	200
	ANGLO-GUJARA'TI.				
20	Arya Prakásh	Bombay	Weekly	Dr. Kaliándás Jaikisondás Desái, B.A., L. M. & S. ; Hindu (Lád Bania) ; 30.	1,000
21	Coronation Advertiser ...	Ahmedabad ..	Do.	Narotámdás Pránjiwandás Shethna ; Hindu (Bania) ; 30.	725
22	Evening Jáme	Bombay	Daily	Jehangir Behramji Marzbán ; Parsi ; 54 ...	1,000
23	Gujaráti	Do.	Weekly	Ichhárám Surajram Desai ; Hindu (Surti Bania) ; 51.	4,500
24	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 45	700
25	Gujaráti Punch	Ahmedabad ...	Do.	Somalál Mangaldas Sháh ; Hindu (Bania) ; 29.	850
26	Hindi Punch	Bombay ...	Do.	Barjorji Navroji Aphyaktyar ; Pársi ; 45 ...	800
27	Jám-e-Jamshed	Do.	Daily	Jehángir Behrámji Marzbán ; Pársi ; 54 ...	3,000
28	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 54	2,900
29	Karáchi Samáchár ...	Karáchi	Do.	Bálkrishna Káshináth Málvankar ; Hindu (Marátha) ; 31.	100
30	Káthiáwár News... ...	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 42	400
31	Káthiáwár Times ...	Do.	Bi-weekly ...	Manishankar Jayashankar ; Hindu (Nagar Bráhman) ; 39.	600
32	Praja Bandhu	Ahmedabad ...	Weekly	Jethálál Umedrám ; Hindu (Mewáda Bráhman) ; 39.	1,100
33	Rást Goftár	Bombay ...	Do.	Pállonji Barjorji Desái ; Pársi ; 52	1,550
34	Satya Vakta	Do. ...	Fortnightly ...	Keshavlál Harivithaldás ; Hindu (Dás Shrimáli Bania) ; 39.	550

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Anglo-Gujara'ti.—*continued.*				
35	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 26.	4,200
36	Suryă Prakásh	Surat	Do.	Umedrám Nagindás Dáyábhái; Hindu (Bania); 25.	200
	Anglo-Mara'thi.				
37	Christian Citizen	Poona	Monthly	Bháskar Nánáji Kotak; Native Christian; 32.	300
38	Deen Mitră	Bombay	Weekly	Sadáshiv Vishvanáth Mayádev; Hindu (Chitpáwan Bráhman); 28.	500
39	Dnyán Chakshu	Poona	Do.	Waman Govind Sápkar; Hindu (Deshasth Bráhman); 47.	500
40	Dnyánodaya	Bombay	Do.	Rev. Mr. T. E. Abbott	625
41	Dnyán Prakásh	Poona	Daily	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 38.	250
42	Dnyán Prakásh	Do.	Weekly	Do. Do.	1,100
43	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 39.	600
44	Marátha Deen Bandhu	Kolhápur	Weekly	Jagannath Raghunath Ajgáonkar; Hindu (Sáraswat Bráhman); 24.	850
45	Sardesái Vijaya	Sávantvádi	Do.	Vishnu Váman Thákur; Hindu (Karháda Bráhman); 55.	300
46	Native Opinion	Bombay	Do.	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 33.	500
47	Samarth	Kolhápur	Do.	Vináyak Náráyan Joshirao; Hindu (Chitpáwan Bráhman); 36.	750
48	Shri Sayáji Vijaya	Bombay	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 39.	4,000
49	Subodh Patrika	Do.	Do.	Dwárkanáth Govind Vaidya; Hindu (Sonár); 30.	600
50	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 38.	1,700
51	Udyamotkarsha	Bombay	Monthly	Ganesh Náráyan Joshi; Hindu (Deshasth Bráhman); 30.	600
	Anglo-Portuguese.				
52	O Anglo-Lusitáno	Bombay	Weekly	Leandro Mascarenhas; Goanese; 46	900
53	O Bombaense	Do.	Do.	A. Gomes; Goanese; 44	1,000
	Anglo-Sindi.				
54	Al-Haq	Hyderabad (Sind).	Weekly	(1) English—Ghulám Hussain Hidiatalláh, B.A., LL.B. (2) Sindhi—Abdul Vahábkhan Ghulám Rasul; Muhammadan; 36.	1,600
55	Prabhát	Do.	Bi-weekly	Lekhráj Tilokchand; Hindu (Amil); 42	450
56	Sindhi	Sukkur (Sind)	Weekly	Virumal Begráj; Hindu (Kurseja); 32	1,000
	Anglo-Urdu.				
57	Muslim Herald	Bombay	Daily	Mahomed Yusuf bin Munshi Mahomed Amir; Muhammadan; 31.	1,100
	English, Mara'thi and Gujara'ti.				
58	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 71	1,100
59	Hind Vijaya	Do.	Do.	Dáhyábhái Karsandás Sháh; Hindu (Shráwak Bania); 38.	600
	English, Maráthi and Kánarese.				
60	Karnátak Patră	Dhárwár	Weekly	Malláppa Guráppa Shirhatti; Hindu (Lingáyat); 35.	300
61	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorábur; Hindu (Deshasth Vaishnav Bráhman); 43.	800
	English, Portuguese and Concanim.				
62	A Lus	Bombay	Weekly	Lawrence Dantes DeSouza; Christian (Goanese); 32.	1,000

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI.				
63	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Mahomed; Muhammadan; 39.	2,500
64	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 48	3,000
65	Aryavir	Dohad	Weekly	Krishnaráo Mangeshráo Fadnis; Hindu (Shenvi Bráhman); 30.	260
66	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 35.	4,200
67	Broach Mitră	Broach	Weekly	Trikamlal Harinath Thakor; Hindu (Brahma Kshatriya); 23.	300
68	Broach Samáchár	Do.	Do.	Ardeshir Dinsha Gándhi; Pársi; 50	500
69	Cutch Kăthiáwár Vartamán.	Rájkot	Do.	Kalidas Motiram	150
70	Deshi Mitra	Surat	Do.	Maganlál Kikábhai; Hindu (Shráwak); 35	1,400
71	Din Mani	Broach	Do.	Nathálál Rangildăs; Hindu (Mathur Káyastha Bania); 26.	250
72	Dnyănottejak	Ahmedabad	Fortnightly	Chhotalal Desaibhai; Hindu (Bania); 42	800
73	Friend of India	Do.	Weekly	Yadavrao Parasharam; Hindu (Chitpáwan Bráhman); 50.	400
74	Gujarat	Nadiád	Fortnightly	Chandulal Nandlal; Hindu (Dashaporvad Bania; 25.	300
75	Hitechchhu	Ahmedabad	Weekly	Kálidás Ghelăbhai; Hindu (Jain); 46	300
76	Islám Gazette	Amreli	Do.	Ibrahim Daud; 36; and Abdulla Ismail; 27 (both Mahomedan Memons).	1,000
77	Jám-e-Jahănooma	Bombay	Do.	Ratanshaw Frámji Achăria; Pársi; 29	1,000
78	Jivadaya	Surat	Monthly	Dhirajrám Dalpatrám Vaid; Hindu (Audich Bráhman); 36.	300
79	Kaira Times	Nadiád	Weekly	Anopsi Mánecklál Desăi; Hindu (Visa Srimáli Bania); 36.	350
80	Kaira Vartamán	Kaira	Do.	Kahandăs Fulchand; Hindu (Desha Porvad Shrávak Bania); 55.	100
81	Káthiáwár Mitra	Ahmedabad	Do.	Jadurám Shámji Dave; Hindu (Audich Bráhman).	300
82	Káthiáwár Samáchár	Do.	Do.	Rewashankar Jagjiwan Dave; Hindu (Bráhman); 44.	500
83	Khedut	Bhávnagar	Fortnightly	Dulabhrám Rámji; Hindu (Jain)	255
84	Loka Mitra	Bombay	Bi-weekly	Kaikhosru Mánekji Minocheher-Homji, B.A; Pársi; 35.	1,000
85	Mahi Kántha Gazette	Sádra	Weekly	Motilal Chhotalal Vyas; Hindu (Audich Tolakia Brăhman); 45.	800
86	Navsari Patrika	Navsári	Do.	Harivallabhdas Pranvallabhdas Parekh; Hindu (Bania) 32.	500
87	Navsári Prakásh	Do.	Do.	Rustamji Jamăspji Dastur; Pársi; 56	800
88	Praja Mitră	Karáchi	Bi-weekly	Narbhayshankar Jagjivan; Hindu (Bráhman); 31.	275
89	Praja Pokár	Surat	Weekly	Hormasji Jamshedji; Pársi; 45	500
90	Prakásh and Gadgadát	Bombay	Do.	Nagindas Mancharam; Hindu (Dása Bania); 38.	500
91	Punch Dand	Do.	Do.	Jamnádăs Bhagvándás; Hindu (Surti Bania); 43.	550
92	Samsher Bahádur	Ahmedabad	Do.	Saváibhái Ráichand; Hindu (Jain); 62	150
93	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Rustamji Byrámji Vátcha-Gandi; Pársi 38. (2) Ardeshir Pestonji Contractor; Pársi; 36.	3,600
94	Sind Vartamán	Karáchi	Weekly	Devkan Devji Sachdar; Hindu (Lohána); 39	250
95	Surat Akhbár	Surat	Do.	Phirozsháh Edalji Patel; Pársi; 49	300
96	Svadesh Bandhu	Mahudha	Do.	Anopram Máneklál Visashrimáli; Hindu (Shrávak); 36.	175
	HINDI.				
97	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 43; and Tarabai, wife of the above; 32.	150
98	Sharman Samáchár	Bombay	Do.	Shambhunáth Sharma; Hindu; 45	1,500
99	Shri Venkateshvar Samáchár.	Do.	Do.	Pandit Lajya Rămji Sharma; Hindu (Nágar Bráhman); 39.	6,200
100	Shri Dnyánságar Samáchár.	Do.	Monthly	Janakprasăd Lalooram; Hindu (Kánkubja Bráhman); 30.	2,000

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	KÁNARESE.				
101	A'rya Dharma Patrika	Hubli	Weekly	Mádhavánand Saraswati; Hindu (Deshasth Bráhman); 47.	104
102	Digvijaya	Gadag	Do.	Shankrapa Gadiappa Basrimarad; Hindu (Devang, Lingáyat); 37.	150
103	Karnátak Vritta	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Karháda Bráhman); 34. (2) Annáchárya Bálácharya Hoskeri; Hindu (Deshasth Bráhman); 34.	825
104	Lokă Bandhu	Do.	Do.	Gururao Rágkavendra Mamdápur; Hindu (Deshasth Bráhman); 41.	300
105	Loka Mitra	Haveri (Dhárwár).	Do.	Gundo Nelgire Nádgir; Hindu (Deshasth Bráhman); 28.	150
106	Rájahansa	Dhárwár	Do.	Kamalashankar Dinkar Jathár; Hindu (Karháda Bráhman); 41.	100
107	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 41.	200
	MARÁTHI.				
108	Arunodaya	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 23.	615
109	A'ryávart	Dhulia	Do.	Ramchandra Krishna Thombre; Hindu (Deshasth Yajurvedi Bráhman); 34.	300
110	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 27	500
111	Bhála	Poona	Tri-monthly	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 30.	900
112	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 41.	300—400
113	Bhát	Bombay	Do.	Anandrao Rámchandra Dharadhar; Hindu (Pathare Prabhu); 42.	1,500
114	Brahmodaya	Mahád	Fortnightly	Náráyan Balwant Hardikar; Hindu (Karháda Bráhman).	...
115	Chandrakánt	Chikodi	Weekly	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 40.	100
116	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 40.	275
117	Chikitsak	Belgaum	Do.	Abáji Rámchandra Sávant; Hindu (Marátha); 42.	1,000
118	Dakshin Vritta	Kolhápur	Do.	Sadáshiv Vithal Párasnavis; Hindu (Chándraseniya Káyastha Prabhu); 67.	100
119	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Joshi; Hindu (Deshasth Bráhman); 32.	200
120	Dharma	Wái	Do.	Kashinath Vaman Lele; Hindu (Chitpáwan Bráhman); 48.	1,000
121	Dhárwár Vritta	Dhárwár	Do.	Sadáshiv Hari Shaháne; Hindu (Bráhman)	600
122	Dinbandhu	Bombay	Do.	Vásudeo Lingoji Birje; Hindu (Marátha); 40.	1,000
123	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 41.	350
124	Granthamála	Do.	Monthly	Vishnu Govind Bijápurkar, M.A.; Hindu (Deshastha Bráhman); 41.	700
125	Hindu Punch	Thána	Weekly	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 38.	1,500
126	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 52.	280
127	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 75.	2,000
128	Jagatsamáchár	Thána	Do.	Trimbak A'báji Ráje; Hindu (Káyastha Prabhu); 41.	500
129	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 39.	6,400
130	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 46.	420
131	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 38.	4,100
132	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 49.	2,000
133	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 48.	17,500
134	Khándesh Chitragupta	Dhulia	Do.	Bháu Ráoji Sindekar; Hindu (Deshasth Bráhman); 26.	300
135	Khándesh Vaibhav	Do.	Do.	Yádav Bálkrishna Bahalkar; Hindu (Deshasth Bráhman); 39.	600
136	Kumtha Vritta	Kumtha	Do.	Laxman Baburao Hegde; Hindu (Gowdsaraswat); 50.	125
137	Loka Bandhu	Tásgaon	Do.	Bhikáji Gopál Bhide; Hindu (Chitpáwan Bráhman); age 35.	200
138	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 27.	80

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
139	Lokaseva	Násik	Weekly	Gangadhar Váman Barve; Hindu (Chitpáwan Bráhman); 27.	500
140	Madhukar	Belgaum ..	Do.	Ramling Subrao Mudliyar; Hindu (Mudliyar); 30.	150
141	Maháráshtra Vritta ..	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha); 38.	150
142	Moda Vritta	Wái	Do.	Káshinath Váman Lele; Hindu (Chitpáwan Bráhman); 48.	650
143	Mumbai Punch	Káchara (Ratnágiri).	Monthly ...	Anandráo Bálkrishna Rángnekar; Hindu (Gaud Sáraswat Bráhman); 30.	100
144	Mumbai Vaibhav ...	Bombay... ...	Daily	Ganesh Keshav Karandikar; Hindu (Chitpáwan Bráhman); 43.	1,650
145	Mumbai Vaibhav ...	Do.	Weekly	Do. do. ...	1,250
146	Nagar Samáchár... ...	Ahmednagar ...	Do.	Vishwanath Gangárám; Hindu (Fulmáli); 24.	200
147	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 28.	450
148	Nyáy Sindhu	Ahmednagar ...	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 31.	400
149	Pandhari Mitră	Pandharpur ...	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 42.	100
150	Parikshak	Belgaum ...	Do.	Váman Rámchandra Kanvinde; Hindu (Sáraswat Bráhman).	300
151	Poona Vaibhav	Poona	Do.	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 36.	250
152	Prabodh Chandrika ...	Jalgaon	Do.	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 39.	200
153	Prakásh	Sátára	Do.	Ganesh Ballál Phansalkar; Hindu (Karháda Bráhman); 32.	500
154	Pratod	Islámpur ...	Do.	Ganesh Rámchandra; Hindu (Karháda Bráhman); 23.	300—360
155	Rághav Bhushan... ...	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 42...	100
156	Satya Mitră	Málegaon ...	Do.	Bálchand Hiráchand; Hindu (Gujaráti Jain); 26.	200
157	Satya Sadan	Alibág	Do.	Ráoji Hari Athavle; Hindu (Chitpáwan Bráhman); 53.	150
158	Satyă Shodhak	Ratnágiri ...	Do.	Hari Náráyan Limaye; Hindu (Chitpáwan Bráhman); 60.	950
159	Shet, Shetaki and Shetakari.	Poona	Fortnightly ...	Nominal Editor:—Ganesh Lakshman Sahasrabuddhi; Hindu (Chitpáwan Bráhman). Real Editor:—Rámchandra Vinayak Tikekar; Hindu (Karháda Bráhman); 45.	350
160	Sholápur Samáchár ...	Sholápur ...	Weekly	Narsappa Abanna; Hindu (Kámáti); 46 ...	400
161	Shrigonda Vritta... ...	Shrigonda ...	Do.	Bálabhai Jánubhai; Muhammadan (Shaikh); 44.	150
162	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshasth Bráhman); 22.	100
163	Shubh Suchak	Do.	Do.	Rámchandra Appáji Chitale; Hindu (Chitpáwan Bráhman); 61.	150
164	Sumant	Karád	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 33.	80
165	Vidya Vilas	Kolhápur ...	Bi-weekly ...	Ganesh Shankar Gokhale; Hindu (Chitpáwan Bráhman); 21.	500
166	Vihári	Bombay... ...	Weekly	Bálkrishna Náráyan Phátak; Hindu (Chitpáwan Bráhman); 35.	500
167	Vividh Dnyán Vistár ...	Do.	Monthly... ...	(1) Vináyak Bálkrishna Nádkarni ... ... (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
168	Vrittasar	Wai	Weekly	Lakshman Mahadev Vaidya; Hindu (Chitpáwan Bráhman); 51.	250
169	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkar; Hindu (Deshasth Bráhman); 38.	100
170	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 39.	500
171	Vyápár Samáchár	Ahmednagar ...	Do.	Rutunchand Punamchand Mutha Hindu (Márwadi); 30.	1,200
172	Wárkari	Pandharpur ...	Fortnightly ..	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	175

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	SINDI.				
173	Aftab-i-Sind	Sukkur	Weekly	Shámsuldin walad Mahomed; Muhammadan; 38.	500
174	Khairkháh	Lárkhána	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 32.	About 1,000
175	Musáfir	Hyderabad (Sind).	Do.	Táráchand Tahilsing; Hindu (Amil); 20	1,000
176	Sind Sudhár	Karachi	Do.	Khánchand Rahumal; Hindu (Amil); 38	500
177	Sookree	Do.	Do.	Asaumal Reghumal; Hindu (Lohána); 42	200
178	Sind Kesary	Shikárpur	Do.	Chelárám Mánghirmal; Hindu (Lohána); 40.	100
	URDU.				
179	Ajaibat-i-Bambai	Bombay	Monthly	Mahamad Ali Anvar Ali; Muhammadan (Sunni); 32.	2,000
180	Bombay Punch Bahádur	Do.	Weekly	Hakim Mahomed Abdul Hamid Farrakh; Muhammadan; 50.	5,000
181	Jám-i-Jahánnuma	Jalgaon	Do.	Munshi Abdul Karim *walad* Habibulla; Muhammadan.	50
182	Sultán-ul-Akhbár	Bombay	Daily	Hakim Mahomed Abdul Hamid Farrakh; Muhammadan; 50.	1,000
183	Tohfa-i-Deccan	Poona	Weekly	Shaik Abdulla *walad* Shaik Mahomed; Muhammadan (Shaik); 31.	250
	GUJARA'TI AND HINDI.				
184	Jain	Ahmedabad	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Jain); 32.	1,400
	MARA'THI AND KA'NARESE.				
185	Chandrika	Bágalkot	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman, Smárta); 32.	150
	PORTUGUESE-KONKANI.				
186	A Luz	Bombay	Weekly	Antone Fernandes; Goanese; 23	1,000

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
13A	Patriot	Ahmedabad ...	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Jain); 33.	650

II

Politics and the Public Administration.

Alleged desirability of some substantial boon being conferred on the people of India in commemoration of the Royal tour.

Jám-e-Jamshed (27), 23rd Jan., Eng. cols.

1. "It is announced that the Railway earnings during the current financial year will undoubtedly contribute handsomely to the expected surplus in the Budget at the end of March. The reason for this is that up to the end of December the increase in earnings over the results of the year 1904 has been considerably over half a crore of rupees. While taking note of this most satisfactory news, one cannot help asking if this should not be an additional reason to encourage the Government to accede to the wish so universally expressed to let the people have some substantial memento of the Royal tour—something that would, as we have repeatedly said, make the people remember and appreciate the visit paid to them by their future Emperor and his Consort. It is the popular impression that, in former times, when sovereigns went about visiting the people, they left behind some tangible and substantial memento of their regard and good-will for their subjects—some Royal bounty in the shape of remissions of State dues or reduction of the load of taxation. It would be disappointing indeed if their Royal Highnesses were to go away without leaving some such token of Royal kindness behind. Under the British constitution Their Royal Highnesses are, of course, helpless in the matter. They cannot do anything independently, even if they wished. It is for the Government to help them, and the people certainly hope that Lord Minto will see that a substantial Royal gift is made to his Majesty's Indian subjects before Their Royal Highnesses bid good-bye to them. Cannot the salt tax, we ask again, be done away with?"

Reason of the alleged contrast between the appearance of the Indians and the Burmese marked by Anglo-Indian correspondents accompanying the Royal party.

Kesari (133), 23rd Jan.

2. The Royal visitors have left Burma and are at present on their way to Madras. In giving descriptions of the festivities in connection with the Royal tour in that province the Anglo-Indian journalists have classed the Burmese above the Indians in point of the cordiality and enthusiasm of their welcome to the Royal guests. The Indians, we think, have done their best in according a loyal reception to the Prince, and if in spite of this it is considered to have fallen short of the mark, they are simply helpless in the matter. The Indian rayat, under the grinding roller of alien rule for over a century, has been rendered morally and politically decrepit and is now utterly devoid of vitality. He could not, therefore, put on a cheery look on the occasion of the Royal visit. If the Burmese, who have been only recently brought under the crushing pressure of the roller of British rule, appeared to the Prince more cheerful than their fellow-subjects in other parts of the country, the latter surely are not to blame in the matter. The Prince, in one of his speeches in Burma, expressed his admiration at the "extraordinary variety of races, religions and languages which are so harmoniously blended in the large centres of the Indian Empire," and said "this harmony is due to the wise policy of tolerance for all creeds, and of equal justice for all races." As regards British justice and equality, we have only to say that the statement contains only a half-truth as far as our experience of the matter goes. The principles of justice and equality are fairly adhered to in cases between Indians and Indians, but where the parties happen to be Englishmen and Indians, the fact is otherwise.

Prevalence of famine in various parts of the country and disapproval of the expenditure of large sums of money upon costly demonstrations in honour of the Prince of Wales.

Bakul (110), 21st Jan.

3. Looking like a disinterested spectator upon the performances that are being enacted on India's stage, one does not know whether to rejoice or feel sorrowful at the doings of the administrators and their flatterers and whether to call them human beings or two-legged brutes. Famine in a terrible form has begun to be felt in the United Provinces and Oudh, Rájputána, the Punjáb, Konkan and Gujarát, and in the first two provinces in particular the situation has become very grave, indeed, and cattle are perishing for want of fodder and water. If this kind of destitution had been actually experienced in their households by the authorities

and their flatterers, would they ever have thought of spending money lavishly upon the reception of the Prince of Wales as they are doing now? Would they have been forward in making extravagant demonstrations in honour of His Royal Highness? The answer to the above query must be that if they had retained their humanity, they would never have acted in the manner they are doing. We are quite sure that if the fact of the people's suffering, the dire miseries of famine and perishing for want of food had been duly brought to the notice of the Prince, he would never have approved of any costly demonstrations being held in his honour. He would certainly have felt that the money spent upon his reception would better have been devoted to afford relief to the famine-stricken. It must be admitted by every thoughtful person that the poor, relieved in this manner, would have blessed the British *raj* and ensured its stability for a long time. It would be desirable if the authorities and their flatterers were to look at the matter from the above standpoint and to earn the blessings of the poor. If they do not do so and spend the poor rayat's money upon giving a gorgeous reception to the Prince, they will undoubtedly help to produce discontent and indignation among the people. The less of such discontent there is in the country, the better for the rulers.

India's interest in the Parliamentary elections.
Mahrátta (10), 21st Jan.; *Kesari* (133), 23rd Jan.

4. "From the point of view of India the Parliamentary elections do not present a very cheerful prospect, unless like some enthusiastic camp-followers we in India are prepared to regard the triumph of the Liberals as our own triumph. The foremost among the dispiriting facts about the present election is that Mr. Dadabhai Naoroji has been defeated at the polls. In a triangular duel between himself and the official Liberal and the Unionist candidates, Mr. Dadabhai could secure nearly two thousand votes. This is very creditable to him personally, but that was not sufficient for a successful electionary contest. Mr. Dadabhai's defeat is, however, in a little manner compensated for by the defeat of Sir M. Bhavnaggree. On the credit side, the election of Sir H. Cotton and Mr. O'Donnell, the author of the well-known book called 'The Failure of Lord Curzon,' is a positive gain to India. Indeed, the Indian problem did not figure at all in the electioneering manifesto anywhere. And according to the London correspondent of the *Bengalee* it was useless, it was more than useless, nay it was the purest folly to be the champion of India at the critical time just before the elections. 'I am told,' he says, 'that even Sir Henry Cotton at Nottingham had been warned by his Committee to keep India as much in the background as possible unless he wanted to imperil his chance of being returned to Parliament'. He was told, 'You may cackle about South Africa, you may cackle about Canada, you may cackle about Australia, but you must never mention India, or your audience will simply vote you a bore and a crank and go away disgusted.' This was perhaps only to be expected. But we feel sure that when the elections are over and the domestic politics of England enter the groove of routine, Sir Henry Cotton, who is both avowedly and really a champion of India, will not fail to bring Indian affairs into prominence in the Lower House. As for the triumph of the Liberal party as a whole, India is bound to rejoice in it in a general way and specially on account of the prospect of Mr. Morley remaining at the India Office for some time to come. Since the above was written a detailed account has appeared in the London letter of the *Times of India* of yesterday of the manner in which Mr. Dadabhai lost his seat. Evidently there has been foul play in the matter, and Mr. Dadabhai has lost an excellent chance of being returned to Parliament. To enter Parliament once more was the crowning ambition and would have been the solace, of the Grand Old Man. If Mr. Dadabhai had succeeded, he would have been happy to pass from this world while in harness in the interest of his dear country. But that was not to be. The machinations of cunning canvassing agents in Lambeth deprived him of a golden opportunity to re-enter Parliament. Mr. Dadabhai had been before the constituency admittedly for four years or more and, as stated by himself in his manifesto, he had personally visited the homes of nearly 6,000 electors, and as rate-payer and voter he was a local man more than in name. It also appears that he had acquired a large amount of influence in the constituency.

But the wire-pulling of local Liberal leaders induced the Liberal Association to disown him on some childish grounds of age, &c. His opponents did not even hesitate to spread unscrupulous reports about him, and the reports being libellous in their nature Mr. Dadabhai has served them with writs for libel. His opponent Mr. Myer is said even to have dragged the name of India into the strife for working upon the prejudices of the Lambeth electors and prominently brought forward 'the advantages British rule confers upon the Dependency.' In this way India was made use of in party politics, but only so as to cause harm to her.......... Mr. Dadabhai has not now much interest left in a country which is getting more and more un-British every day, and we welcome the news that he thinks of coming back to India to spend the remaining days of his life in his mother country." [The *Kesari* writes in a similar strain.]

Gujaráti (23), 21st and 28th Jan., Eng. cols.

5. The *Gujaráti* expresses keen disappointment at the failure of Mr. Dadabhai Naoroji in the electioneering contest in England and observes that the moral to be derived from Mr. Dadabhai's failure is that India should have the right of direct representation in Parliament instead of being dependent upon the whims and caprices of English boroughs for getting her representatives into that assembly. The paper thinks that direct representation is the only means whereby India's voice can be effectively heard in Parliament, and it urges the Indians to organise an agitation on a huge scale for obtaining this right. The paper is jubilant over the defeat of Sir Muncherjee Bhavnaggree at the polls. It observes:—The news of Sir Muncherjee's defeat will be received with unfeigned satisfaction by the entire Indian public, inasmuch as it removes from Parliament an enemy in the path of India's political progress. He has always danced to the tune of his Anglo-Indian patrons and has lost no opportunity to strike a blow at India's political advancement. But it is well-known that the efforts of Anglo-Indians in this direction have produced the very reverse of the desired effect, and the endeavours of their henchman, too, have shared no better fate. Though a native of this country, Sir Muncherjee has always been bent upon compassing her evil. It is believed that Government conferred upon him a K.C.I.E. as a recompense for his treasonable acts towards his mother land. Sir Muncherjee's unpopularity in India can be gauged from the fact that the Bengalis recently burnt his effigy out of indignation at his attitude towards the Bengal partition. Looking to his wicked and maleficent doings in Parliament, it is perfectly natural that the Indians should go in raptures over his discomfiture. In its issue of 28th January the paper remarks in its English columns:—"The election results have so far been altogether favourable to the Liberal party...... There are sufficient indications already that the Conservatives have lost heavily in the estimation of British electors, at any rate, for the time being. Their present defeat, coming as it does after their unblushing exhibition of a spirit of selfish Imperialism and blustering jingoism, will not be without its wholesome effect upon them.......... It is too early to say how far the triumph of the Liberals at the polls will be of positive advantage to this country and its people. But we take it that they will at least refrain from doing harm to the people of India by encouraging and sanctioning retrograde or oppressive measures in defiance of public opinion."

Gujaráti Punch (25), 21st Jan., Eng. cols.; *Phœnix* (14), 20th Jan.; *Praja Bandhu* (32), 21st Jan., Eng. cols.

6. "The feeling in India is one of sore disappointment at the defeat of Mr. Dadabhai. Sir M. Bhavnaggree has also been beaten. Though not so popular in India and so enthusiastic about Indian matters as Mr. Dadabhai, he has rendered sufficient services to the cause of Indians in South Africa to deserve sympathy at the hands of his countrymen for the defeat he has sustained at the polls........ Our feeling of disappointment at the defeat of Indian candidates is softened by the fact that Englishmen, who love India as their motherland and take an ardent interest in matters Indian, have found their way to Parliament. Sir Henry Cotton, Mr. Roberts, Mr. Paul and many other true and sincere friends of India are successful at the polls. They may be confidently relied upon to safe-guard India's interests in Parliament." [The *Phœnix* writes:—"The results of the polls in the United Kingdom come

as a strange surprise to everybody. Everybody expected a slight Liberal majority, but none was prepared for the utter collapse of the Unionists and the brillant success of the Liberals......... The failure of Sir M. M. Bhavnaggree will not evoke any sympathy from educated Indians. Though the *ex*-Bethnal Green representative sat in the House for more than a decade, he never served the true interests of India. He always said ditto to Anglo-Indian opinion and did not care a straw for the aims and aspirations of our grand national movement. We must admit that he took much interest in the welfare of the Indians in South Africa. And for these efforts he deserves credit. The success of the Labour party is a significant sign of the times......... We rejoice to learn that the friends of this country, Sir Henry Cotton and Mr. Hart Davies, have succeeded in entering Parliament. It is needless to observe that Mr. Hart Davies is an old, patriotic *Sindhee*. None loves Sind and her people better than Mr. Davies, and we congratulate him with all our heart upon his recent success." The *Praja Bandhu* makes similar comments.]

Alleged indifference of the Liberal party to Indian questions.
Kál (129), 26th Jan.

7. Parliamentary elections are just now in full swing in England and have excited great interest in that country. In India, too, the contests are watched with keen interest. But what has our country to do with the elections in England? What does it matter to us whether Mr. Balfour or Sir Henry Campbell-Bannerman becomes the Prime Minister or whether Mr. Brodrick or Mr. Morley presides at the India Office. Other living nations of the world like France, Japan, Afghanistan, Persia, &c., may legitimately concern themselves with the issue of the contest now raging in England because their interests are bound up with the fortunes of the political parties in England. But India, being a dead constituent of the Empire, cannot feel any interest therein. India no doubt forms a part of the Empire, but like the hardened part of the heel it is dead to all sensations, though it has to bear the burden of the whole body. England mainly depends for her prosperity on India and has derived untold benefits from this country. When England is occasionally conscious of this fact, she flatteringly calls India the brightest jewel in the British diadem. But a jewel is after all a lifeless thing and is merely expected to shine for the pleasure of its possessor. It is thus immaterial whether India is called the hardened part of the heel of the Empire, or the brightest jewel in the British crown. Why should we then have any curiosity to know which candidates for Parliamentary honours are successful and which not? It is the law of human nature to be curious about such things. Our people feel the same kind of curiosity about the chief incidents of the Russo-Japanese war. When our attention is distracted by such events, we temporarily forget our woful plight and even feel elated for the time in reading of the successes of other people. There are some among us who discern a closer connection between the interests of India and the results of the general election in England. They entertain a high opinion of the liberal constitution of Great Britain and urge that England is the home of freedom and has abolished slavery abroad. They even attribute the present national awakening in India to England and think that with the advent of the Liberal party to power in that country, India may expect the dawn of a better era and the termination of her present miseries. But we think that those who entertain such a hope have no strong grounds for it. The past history of the Liberal party does not warrant such a hope. The leaders of that liberty have not proclaimed themselves to be avengers of wrong and injustice wherever these are found. The plunder and corruption of which Burke accused Hastings and Clive drew tears from the eyes of the members of Parliament who heard him, and the Liberals, even at the present day, nod their heads with approval when they listen to Burke's denunciation of men like Hastings. But not a pie of the vast quantities of gold, silver, jewelry, carried off like a dacoit's booty from India to England, has even been returned to this country by the Liberals on their accession to power in the past. Even a high-souled Englishman like Gladstone did not advocate Home Rule for India as he did for Ireland. If he was too busy to concern himself with Indian affairs, there were others who could have undertaken the task. But none ever did so. Even Sir Henry Campbell-Bannerman is ready to give responsible government to the Boers, but thinks that India should be outside the range of party politics. Gladstone was a

saintly person, but his saintliness came in only where political considerations were out of the question. We don't wish to blame Gladstone or the Liberal party for their indifference towards this country. We merely wish to show how those who blindly put faith in that party are mistaken.

Can the miseries of hell be more tormenting than the humiliation Indians are undergoing at the hands of Englishmen?

Hindu Punch (125), 24th Jan.

8. The Parliamentary elections are now in progress in England. Englishmen won political rights by bloodshed, sacrifice of human life and even by openly hanging one of their kings. They are now exercising the rights acquired by such means. But why should the luckless Indians take any interest in the election contests in England? Why should they manifest any joy at the triumph of Liberals or the defeat of Conservatives? We are not consulted in the matter in the least, and still some of our countrymen gratuitously tell British electors to elect Liberal candidates. Englishmen show stolid indifference to Indian questions. Sir Henry Cotton was even peremptorily warned against making any reference to India in his speeches to his constituents. What a humiliating plight has our country been reduced to! India has been boycotted by Englishmen; still our leaders meanly approach infatuated Englishmen in a cringing attitude with prayers and petitions. We are driven away from their door and still we go to them like beggars and pray for favours. Can the miseries of hell be more tormenting than this? If Englishmen do not want to bother themselves about our affairs, let us also resolve to avoid all contact with them. Can we not bring about the regeneration of our country without their help? Was it by England's favour that other countries in the world attained prosperity? Let us have nothing to do with British Cabinets or with the British Parliament. We should not care if we are overwhelmed with ruin and utter extinction in our efforts to bring about our regeneration without England's help. Elsewhere in alluding to Lord Minto's reply to the address of the British India Association, the paper observes that Indians should not humbly prostrate themselves before British administrators and court rebuffs. It is not by supplication, it remarks, that national regeneration can be achieved.

Can a Liberal Secretary of State improve the administration of India?

Bhála (111), 21st Jan.

9. It will be hard to find anywhere on earth a people more meek, pliant and optimistic than the Indians. Heaven knows when they will get rid of these qualities which are mainly at the root of their manifold miseries. When the partition of Bengal was contemplated, they approached Lord Curzon with an humble request not to carry it out. They did not lose heart when their request was refused by the late Viceroy, but hoped that they would get from the Secretary of State what was denied to them by Lord Curzon. But their hopes in this respect were doomed to disappointment. Still they did not give themselves up to despair. They hoped that Lord Minto, who was noted for his deep sympathies and large-heartedness, would grant them redress. Meeting with a keen disappointment even in that quarter, they centred their hopes upon the Prince of Wales, and thought that, in commemoration of his visit to India, His Royal Highness would get the decree for the partition of Bengal reversed. But it is no use entertaining such delusive hopes. In the present state of affairs the most desirable thing for us would be to consider ourselves destined to bear the manifold hardships of alien rule and, by resigning ourselves to the will of God, patiently submit to our lot. The appointment of Mr. Morley, as Secretary of State for India, has revived hopes in many of us that India would be better governed in future. But we cannot be sure that the tone of the present administration will improve under the enlightened control and supervision of Mr. Morley. However learned and liberal-minded he may be, can it be reasonably supposed that he will be prepared to promote India's welfare at the sacrifice of the interests of his own countrymen? Even supposing for a moment that he is prepared to do so, we do not think his countrymen will allow him to follow the bent of his will. We, therefore, think that it makes no difference at all whether Mr. Brodrick or Mr. Morley is at the head of the India Office. Under the *regime* of both, we are destined to be ground down equally by the roller of British administration.

Alleged necessity of a combination between India, Ireland and South Africa in the struggle against alleged British oppression.

Mahrátta (10), 21st Jan.

10. The *Mahrátta* quotes the following from the *Gaelic American*:—"The Gaelic American feels so strongly the importance as well as the necessity that the fight for the freedom and independence of Ireland should be carried on in alliance with all who are struggling against British oppression that it has decided to adopt the policy of concurrent action with the national movement now in progress in India and to assist it in every way possible. We are ready to do the same for South Africa, so that with Ireland attacking on the West, India on the East, and South Africa in the centre, it will go hard if in a few years the three allies by concurrent action in a righteous cause cannot bring the British Government to reason. Already its power is tottering. The.........Milner, having turned a prosperous South Africa into a howling waste, has disappeared into the limbo of the lost. Curzon, the earthen pot that collided with the iron pot Kitchener as the two floated down the current of the Hindu Ganges, has gone to the bottom, leaving a.........memory behind him. To finish all, the two confederates whom a crass and brutalised people put forward to rule over them, Balfour and Chamberlain, have toppled from power, while the British capital is the scene of processions of the starving and of the hooting and jeering of Royalty.......... With the enemy's citadel in a state of confusion, which these conditions produce, we think it all the more important to carry on the attack with relentless purpose, and feel sure that with the multiplied force of a triple alliance and the concurrent action of Ireland, South Africa and India, the war against the tyranny of the British can be brought to a successful and happy conclusion."

Reflections suggested by the present disturbed condition of Russia.

Shubha Suchaka (165), 26th Jan.

11. Food, air and water are the three things most essential to sustain life. But for the proper enjoyment of all these, one more factor is required, and that is liberty. Without liberty no pleasure can be perfect. A cow, naturally harmless as it is, will tear open the bowels of the person obstructing its wanton rambles. Similarly, a parrot, which is fond of flying from one tree to another, is sure to peck at the hand of its tormentor. No wonder, then, that human beings should be found struggling for independence everywhere. It is a matter for regret that some selfish and mean persons should come in the way of the enjoyment by their fellow-creatures of this God-given gift, and that patriots should be branded as disloyal to their alien sovereigns. A sovereign is intended to promote the welfare of his subjects, and any neglect on his part in doing so is sure to produce disaffection among his subjects. How can a people cherish love for their ruler who, with a view to secure his own happiness, tramples upon their rights? To try to remove the discontent of the people by stigmatising it as disloyalty is simply to aggravate it. The more such discontent is sought to be repressed, the greater is the reaction in the opposite direction. The present revolution in Russia is due to the discontent among the people of that country. Seeing that all their entreaties for political rights and privileges proved of no avail, the Russians, men, women and children, became desperate, and all the efforts of the Tsar to stem the tide of the popular revolt have been found to be fruitless, and it is vain for him to expect that his people will be pacified till they achieve their political emancipation.

Lord Minto's reply to the address of the British India Association.

Gujaráti Punch (25), 21st Jan., Eng. cols.

12. "This reply of Lord Minto, though it does not accord with popular expectations, was quite courteous and couched in sympathetic language. He asked the Bengalis to look upon partition as an accomplished fact and indirectly gave them to understand that the only means of upsetting the partition was an appeal to Parliament, his own hands being tied down by the decision of the Secretary of State for India, which he, as an administrator, was bound to obey and respect. We trust that the advent of the Liberal Ministry to power will help the evolution of some scheme, which may at once allay public discontent and remove administrative difficulties. We understand that a deputation of leading Bengalis is to start for England with a view to induce the British Parliament to annul, or at lease to modify, the partition scheme."

Praja Bandhu (32), 21st Jan., Eng. cols.

13. "The reply of Lord Minto to the address of the British India Association of Bengal must be very disappointing to our brethren of Bengal......... His Excellency intimated that as an administrator it was his duty to carry out the policy already approved by the Secretary of State for India. One may be inclined to question the soundness of the latter declaration. A Viceroy is in our opinion something more than the head of a district whose duty it is to loyally carry out the mandates of a superior authority. He is in a sense a ruler of men, and it is the duty of rulers to go behind executive and administrative decrees and see if they conform to the broad principles of an enlightened *regime.* Even if he cannot himself withdraw objectionable schemes, it is his duty to press for their abrogation......... The fundamental flaw in the Bengal partition order consists in the fact that it ignores the enlightened public opinion of the people of the land. In the present condition of India, it is easy in any place to get together a small number of people to say 'yea' to everything that emanates from men in authority.......... But no one can gainsay the assertion that the people of Bengal proper are as a body stoutly opposed to the severence of their province into two. We are afraid that in matters of this kind questions of prestige are allowed an undue weight and are permitted to overshadow broad aspects of sound policy and justice......... It is no frivolous pastime to face the exasperation of millions of people in order to carry out territorial re-adjustments, which might have been made on more acceptable lines. Contemporary occurrences throughout the world are enough to force attention to the fact that the most powerful autocrats who plume themselves on their superior wisdom fail to diagnose correctly the symptoms of the times, and that reforms fail of their aims, because they come too late. While we must condemn a policy that refuses to listen to the loud voice of educated popular opinion, we think the duties of the people of Bengal are plain. It would be the height of folly on their part to give up the constitutional agitation which they have so creditably sustained for over five months. It may be of use to remind them that the eyes of all India are at this moment turned towards them, and that to them is entrusted the honour not only of Bengal, but of the whole of India. An idea prevails that the people of India cannot sustain any well-directed plan for a long time, that counsels of timidity and worldly prudence kill in the long run their most cherished schemes for the regeneration of the country. It is for the Bengalis now to give a practical but emphatic refutation of such charges. The whole of educated India is at their back, and if Bengal will but honestly and in a manly style maintain the lead, it will find that the millions of the other provinces will loyally co-operate with her. We may grant that the first fervour of the boycott movement cannot be indefinitely kept up, but it must be replaced by a deep-seated conviction in our heart of hearts that in the *swadeshi* movement lie the best prospects of our country's regeneration, and that the country must adopt a system of voluntary protection of all its arts and manufactures.......... The new force of *swadeshism* must be perpetually fed and renewed. The methods of constitutional agitation that we have adopted must not be forsaken. Passive resistance is a weapon of which the force has not yet been fully realized. It is possible that methods of barbarism and illegal repression, such as we have heard of lately, may be here and there resorted to by insane pro-consuls, but it is certain that they will fail before the immovable resolve of the people to patronize indigenous products. We find Lord Minto declaring that he is no opponent of *swadeshi.* We wish he had said that he is a friend of it. But we think this makes no difference in the result. The professions of many Anglo-Indians in favour of *swadeshi* are mere cant. They will not buy any good *swadeshi* article to make good their word, not even if it is as good and as cheap as the imported one. It is useless to rely on their support. We must not expect any outside aid. The *swadeshi* movement has already led to a vast extension of power-looms, and there is every hope of a wide revival of the hand-loom industry. All these are very hopeful signs. If we are true to ourselves, if we first of all throw off our allegiance to the selfish sway of the Anglo-Indian journalists and learn to think and act for ourselves fearlessly and boldly but within the limits of reason, law and morality, the future is bright. Let us not be guided by the not always altruistic cries of Anglo-

Indian journalists, who see slavery in the conditions of the Bombay mill labourers, but will allow the tea-planter in Bengal and the South African capitalist to sweat his coolies to death. Such partial men cannot be allowed to lead us. We must disregard their opinion and think and act for ourselves."

Gujaráti (23), 21st Jan.

14. The *Gujaráti* bitterly animadverts upon the reply given by Lord Minto to the deputation of Bengali leaders that waited upon him to protest against the partition of Bengal. It says:—The reply has betrayed Lord Minto as a weak and narrow-minded ruler. If His Excellency is honestly convinced of the mistakes of his predecessor, why should he not move the Secretary of State for India to rectify them. By defending the *moghlai* of Sir B. Fuller, Lord Minto has greatly disappointed the Indian public. We do not mean to say that His Excellency should publicly condemn the doings of his lieutenant, or that the latter should be recalled from his satrapy. The time for such extreme measures has not yet come in this country. But there is no doubt that it *will* come as popular strength grows daily. His Excellency should have at least refrained from expressing his approval of the thoughtless and unstatesmanlike measures adopted by Sir B. Fuller for putting down the *swadeshi* movement and should have assured the deputation that such measures will not be resorted to in future. If an Indian brings pressure to bear upon his fellow-countrymen with a view to make them combine in a common struggle for redressing a common wrong, he is guilty at the worst, if he is guilty at all, of a very venial offence. Yet for such an offence Sir B. Fuller is hauling up people before courts of justice, while Magistrates inflict severe punishment upon these poor victims of official anger by distorting or arbitrarily interpreting the law as was done by the late Mr. Strachey in a certain case. Lord Minto's reply far from allaying the popular excitement in Bengal has fanned it into a fiercer flame, and the outcome of it is bound to be manifested at the monster meeting which is to be held in Calcutta on the 31st instant. The present being a time of political awakening in India, the country wants at its helm a statesman, who is desirous of helping the advancement of the Indians and not one who looks down upon them as conquered slaves. In which of these two categories shall we place Lord Minto? Let us wait and see.

Imperial Customs Service.
Parsi (13), 21st Jan.

15. "The Imperial Customs Service is, after all, not likely to cause any great delight to the department which craved that boon.......... The lower ranks will not find so much satisfaction in the rule that Assistant Collectors are to be mainly recruited from England. The proviso that present Assistant Collectors will continue in the enjoyment of all their present rights, including the right of promotion, is not particularly valuable, the wording of the phrase, 'they will not be debarred from promotion,' being conventional but ominous. There is a tendency on the part of Government rather to magnify the abilities necessary to perform the duties of the Custom House—a tendency which the recent agitation from within the Customs service has, no doubt, accentuated. To the unbiased mind of a disinterested outsider there is no obvious reason why the concern should not be as purely Indian in its management as the Post Office."

Resolution of the Government of India on the results of the experience acquired in the plague administration of the past five years.
Kaiser-i-Hind (28), 21st Jan., Eng. cols.

16. "The new Resolution of the Government of India on plague prevention in the future is much to be welcomed, because it gives excellent instructions for practical operations in future. So many unpleasant events, all culminating more or less in the popularity of most of the measures adopted in various cities and towns and even in rural areas, have taken place since the outbreak of the pestilence that the Government of India would have belied its reputation for practical common sense, had it still endeavoured to persist in carrying out preventive operations on the old, discredited and odious lines......... Let us drop the curtain on the entire series of plague preventive measures of Government in the past. They were the combined outcome of panic and of contemptuous disregard of popular sentiments and feelings. Under the circumstances it is gratifying to note the change that has come over

the spirit of Government in this matter............ In their resolution Government have at last been constrained to endorse public opinion, long since pronounced, that the application of the several measures 'must depend upon the circumstances of the locality, the character of the people, the stage which the disease has reached and the agency available for dealing with it.' But what follows is even of greater importance.......... '*Where conditions vary so widely from province to province as is the case in India, it is manifestly impossible for the Governor-General to lay down a uniform scheme of plague administration.*' Shall we exclaim that a Daniel has come to the help of the Government of India in inculcating so sound a principle as the one laid down in the above sentence. For the first time all provincial Governments are told to firmly bear it in mind. Of course, the Government of India are right in saying that 'local Governments alone are competent to determine what measures are practicable or expedient at particular times and places *and it is upon them that the Government of India rely to make the best use of opportunities which present themselves for checking the disease.*' This, of course, is the counsel of perfection, but it is to be devoutly hoped that the Imperial Government will keep a strict watch and guard over local Governments as to how they carry out their new policy. *Sympathy* is the very first quality essential in the matter of plague prevention............ It is superfluous for us to say that in no part of the country, where plague is epidemic or endemic, do the people desire to succumb to it. It is against the instinct of our common humanity. Every patient is anxious to live, but he naturally shrinks from adopting measures forced on him by unsympathetic officials.......... And as to the natural leaders of the people, may we inquire of Government whether they are unaware of the way in which natural leaders have been treated by many a Provincial Government in the past? Is the Government unaware of the fact of these leaders being flouted and defied, if not insulted, by the plague officials. Had the natural leaders been respectfully listened to, things would never have come to those unpleasant passes which we all deplore. On the contrary, there would have been every effort on their part to see that the fell disease was allayed, if not wholly driven away from the country. We must ruefully, but in most emphatic terms, state that a great deal of the large mortality from plague must be laid at the door of the officials who were entrusted with preventive operations. An amount of mischief has been done which is irreparable. But let us not rake up the ashes of old and embittered feelings. Let us all work together in harmony, solely intent upon driving away the plague in the best way possible. But while doing so let us pray Government to see to it that in every province the officers employed on plague preventive operations are men of the right stamp, persuasive, sympathetic and possessed of the milk of human kindness, ... Lastly, there is the financial aspect of plague preventive measures which needs to be elaborately expatiated upon. We have not only not approved of the policy of the Imperial Government that all plague expenditure should be borne by provincial and local authorities, but condemned it as absolutely unjust, ungenerous and inconsistent with the first principles of statecraft. The cost of the prevention of plague is as much a question of Imperial finance as that of the prevention of famine. There is not a pin to choose between the one and the other."

Oriental Review (12), 24th Jan.; *Indian Spectator* (6), 27th Jan.

17. "The *Times of India* was perfectly justified in characterizing the Government of India's Resolution on Plague administration as unsatisfactory and compounded of platitudes familiar to most people who have any knowledge of Plague administration. The Home Department has missed an opportunity—which is not likely to occur soon—of firmly declaring itself in favour of inoculation. Disinfection, segregation, evacuation and the destruction of rats are measures good enough in their way, and are known and adopted by all whom the demon of plague has ravaged, but not one of them can be said successfully to resist its attack and stem its onward and widespread progress. Inoculation is the only remedy—so far discovered—which has secured immunity to those who are menaced by plague. On the utility and efficacy of the prophylactic all that the Government has stated is

that it is 'of value, not merely for the protection which it affords against plague, but also by reason of its effect in mitigating the violence of an attack,' and they hope 'that the people may be encouraged to have recourse to it.'......... No one seeks even to persuade a single individual to be inoculated against his or her will. It seems to us that now that the high value of inoculation is so generally recognised by experts and is demonstrated by statistics, the accuracy of which cannot be gainsaid, it is the bounden duty of Government to lose no chance of impressing its advantages upon the people in threatened areas, and it cannot be said that the Government of India have sufficiently fulfilled that duty in the colourless sentences we have quoted. That inoculation has not been more practised in the Bombay Presidency and elsewhere during the last few months is, of course, due in the main not to a lessening belief in its protective value, but to the happy circumstance that all over India plague has largely abated." [The *Indian Spectator* writes:—"Who is the real author of the recent 'Resolution' on measures for the prevention of plague, which is published in the last issue of the *Gazette of India* over the signature of Mr. H. H. Risley? After consultation with various Local Governments and Administrations, the Governor-General in Council comes to conclusions which any schoolboy, in the year of grace 1906—or in the year of plague 10 in Bombay—can set forth on paper in half an hour.......... May it be that the resolution is an answer to grumblers in England who think that the Government here is doing nothing to put down the scourge? Or is it only an indication that since the departure of Lord Curzon the Secretariat finds little else to do than to summarise vague nothings and to appear busy? The Governor-General in Council is very rough on rats: he does not tell us, however, how the rodents may be killed. Orders in this behalf must perhaps issue from the Military Department."]

Kesari (135), 23rd Jan.

18. The Government of India have published a lengthy resolution, embodying the results of plague administration during the past five years. They emphasise therein the necessity of cleanliness and sanitation for checking the spread of the disease and of the destruction of rats, which are found to be fertile agents in the communication of the disease from infected to uninfected localities. We were anxious to have some pronouncement in the resolution on the subject of giving pecuniary assistance to Municipalities to enable these bodies to cope with the ravages of the disease more successfully. But we are disappointed in this respect. In India the question of plague prevention is more a question of poverty than a question of scientific research. Until Government, by carefully retrenching their military expenditure, make liberal grants to local bodies to enable them to undertake sanitary reforms, they cannot be said to have done their duty in preventing the ravages of plague. The observations of the Government of India on the value of inoculation are such as to damp the ardour of those who are enthusiastic about its utility.

Exhortation to Indian patriots to keep alive the *swadeshi* movement.

Shubha Suchak (163), 26th Jan.

19. The *swadeshi* movement is now spreading apace throughout the country, and our patriots feel confident that if it is steadily kept up and persevered in for a sufficiently long time, their most cherished aspirations would be fulfilled. How to keep the movement alive is no doubt a thorny problem and presents many difficulties. But if our countrymen make a united effort to promote the country's welfare, the difficulties in their way are not insuperable. The responsibility of those who take upon themselves the task of rousing the nation to the necessity of making such a united effort is no doubt vast, but they must not on any account shirk this task. The path of those who come forward as volunteers to serve the country is arduous, and they will have to make a very hard fight indeed in the early stages of the struggle, but their troubles will be more than repaid when the nation is once aroused. If we boycott all articles of foreign manufacture and form a resolution to use only country-made goods, the country will in a few days be illuminated by the refulgent rays of the sun of independence and we shall be able to extort from our rulers, who are intoxicated with the pride of power, privileges which are the birth-right of an independent people.

Comments on Sir Roper Lethbridge's suggestion for extending the scope of the *swadeshi* movement.

Parikshak (150), 25th Jan.

20. Sir Roper Lethbridge proposes that the word *swadeshi* should be understood by the Indians as synonymous not with India alone, but with the British Empire, of which she forms a component part. He advocates that natives should not boycott British goods, but those produced in countries outside the Empire. Indians will be ready to go even beyond this and look upon the world as their country, because it must be remembered that the principle of cosmopolitanism had its origin in India. But then Great Britain and the British Colonies have reduced India to such a state of destitution that it is not possible for the Indians to profess a sentiment of attachment to the Empire when it really does not exist in their hearts. The Colonies heap insults upon India, while England not only oppresses her but drains away her life-blood? How can India, under these circumstances, feel any love for England or the British Colonies? Let the Indians be admitted to an equal share of political rights with Englishmen and the Colonists and let their country enjoy an equal measure of prosperity with the other parts of the Empire and then they will be quite ready to act upon the suggestion of Sir Roper Lethbridge. But so long as we do not enjoy equal political rights with Englishmen and our country is not as prosperous as England, we should persevere in the boycott of British goods and employ every means in our power to make both England and the Colonies feel the pinch of the loss of our custom.

Bhála (111), 21st Jan.

21. The advice given by Sir Roper Lethbridge that we should regard the whole of the British Empire as our own country is neither new nor will it delude any sensible person. To offer the above advice is tantamount to saying "what is mine is mine and what is thine is also mine." We often hear it said that India is the most important constituent of the British Empire, and on this account she is saddled with a large portion of Imperial expenditure. In the benefits of the Empire, however, she has absolutely no share. Is it just to describe India as the important constituent of the British Empire and at the same time to treat her like a step-child? If Indians are to regard the whole of the British Empire as *swadesh*, why should they be treated so cruelly in South Africa? Why are obstacles placed in the path of Indians going to Australia? If India and England are members of the same Empire, why levy excise duties on Indian cotton-goods for the sake of the cotton manufacturers of Manchester? In short, we cannot accept the definition of the word *swadesh* proposed by Sir Roper Lethbridge. If we were to do so and act accordingly, our indigenous industries would be ruined in no time. Our interests cannot always be identical with those of Englishmen. The *swadeshi* and the boycott movements have dealt a severe blow to British trade, and it is to nullify their effect in this direction that various remedies, both mild and violent, are employed by Englishmen. Sir Roper's exhortation to us is one of such remedies. We should, however, bear in mind that India alone is our own country, and that goods produced in India are alone *swadeshi* goods. If we do so, then only can the regeneration of India be hoped for, and we shall be able to hold our own in the struggle for existence raging over the whole world.

Comments on an article on the Bengal partition which recently appeared in the London *Spectator*.

Mahrátta (10), 21st Jan.

22. Commenting upon an article on the Bengal partition appearing in the London *Spectator*, the *Mahrátta* writes:—"At the outset our contemporary recalls the prejudice which Macaulay first impressed upon the British mind against the Bengali Babus. These are told that they have never fought. 'No population so vast was ever so peaceable or required so little expenditure for garrison. A police principally employed in detective work is all that is needed, for forcible resistance to the State will probably always remain outside the Bengal scheme of life. They pay their taxes to the hour, they obey the legal orders of any Magistrate even when unsupported by physical force, and when the great Mutiny of 1857 broke out their quiescent but immurable adhesion to the British rule made the reconquest of India a comparatively easy possibility. .... Throughout that dangerous movement Calcutta was as tranquilly British as London on a Sunday.'.......... There is nothing in the merits

of the partition question that should excuse the *Spectator* in rubbing, as it has done again and again, into the Bengali people the fact they are essentially a peaceful people. In fact one would feel himself justified in concluding from the remarks of the *Spectator* that the British rulers cannot honestly respect peacefulness and loyalty in their Indian subjects, for if they really did, their minds should be filled with nothing but bubbling gratitude towards the Bengali people who, besides saving the Indian Empire at the time of the Mutiny, have been contributing to the profit and the glory of that Empire by their industry and wealth and by creating an endless field for the spread of Western *ideas and civilisation.* Did it behove the British Government to treat the Bengali people so shabbily as they have actually done in this partition question and the consequent agitation? At any rate does it not behove them to reconsider the partition question now that millions of these loyal and law-abiding people have expressed their feelings of dissatisfaction with it in every possible mode of expression or demonstration? But gratitude was perhaps never a strong point of the British rulers in India. The history of Native States bears ample testimony to their perfidious ungratefulness. But worst of all is the melancholy meanness of mind which even an apparently philosophical and cultured British journal like the *Spectator* exhibits in the article in question by making insinuating allusions to the want of martial qualities in the Bengali people and arguing as if it is that which prevents the rulers from paying to them respectful attention......... Surely it is cowardly first to disarm a man and then to turn round and say that he is contemptible because he has no arms to make use of......... If the Indian people allowed themselves to be disarmed, it was in the fullest confidence that their inability to offer an armed resistance to the oppressive acts of the Government would not at any rate be used as an argument for treating their constitutional representations as unworthy of consideration because they were not backed by that force to which alone the tyrant yields."

Mr. McNeill's Report on the establishment of Co-operative Credit Societies in the Bombay Presidency.
Indian Spectator (6), 27th Jan.

23. "Mr. McNeill's first report on the establishment of Co-operative Credit Societies in this Presidency, with the Government Resolution thereon, dated the 13th of this month, comes upon us with an agreeable surprise. .... Between 8th May and 10th July 1904 no fewer than 12 Co-operative Credit Societies were registered—8 in Dhárwár, 2 in Kaira, 1 in Sholápur and 1 in Ahmedabad......... The energy with which Mr. McNeill has been working is only equalled by the quietness of his activity. The public knew from the *Government Gazette* that he had framed rules, but the establishment of the societies remained, so far as the press was concerned, a profound secret. It is good in many things that the left hand should not know what the right hand does. An exception, however, may well be made in the case of the particular kind of work in which Mr. McNeill is engaged. Publicity will suggest imitation and provide encouragement. The registration of every society, with a short account of the circumstances in which it was started, may well be recorded in the *Government Gazette*, if it would not be indecorous for officials to communicate such information to the press. Mr. McNeill's report makes it clearer than ever that the success of the whole movement depends largely on the personal exertions of officials and leading non-officials. In many cases the societies require guidance at every step. The Registrar has not only to organise them, but to watch them and advise them in difficulties. The transfer of an official, the death of a leading supporter, and other accidents which, in a country possessing more experience of such societies, might cause no difficulty, bring on a crisis here at the present stage of the movement. The report mentions that Mr. Dayaram Gidumal promoted an urban society at Hyderabad (Sind). Before the rules sanctioned by Government were published, an application was made for registration. A legal difficulty arose, and before the Registrar could explain matters to the society, it had apparently collapsed in consequence of Mr. Dayaram's transfer and the Registrar's letter was returned to him through the Dead Letter Office! The 'challenge' thrown out by Lord Curzon to educated men, when the Co-operative Credit Societies Act was passed, seems to have been, consciously or unconscious-

ly, taken up in several places, where official action was impatiently anticipated, by enthusiastic gentlemen who wished to serve their country. This is an exceedingly good sign. May the enthusiasm endure and spread throughout the Presidency !"

Bombay Samáchár (66), 27th Jan.

24. Mr. McNeill's report does not encourage us to take a hopeful view of the future of Co-operative Credit Societies in India. The Registrar appears to have made a laudable attempt to disseminate among the rayats information about the working of these societies and the advantages they are expected to confer upon the agricultural classes. But, in spite of all his endeavours, he has not been able to establish more than twelve societies in the whole Presidency, and the financial basis on which even these stand seems to be far from secure. We have repeatedly pointed out that the success of Credit Societies can be ensured only if a sufficiently large amount of capital could be raised for their working, and secondly if only a moderate rate of interest were charged on loans advanced to agriculturists. In both these respects the prospects before the societies started in the Bombay Presidency are gloomy. The capital raised by these societies varies from Rs. 500 to Rs. 2,600, and Government, it is well known, have in a niggardly spirit limited the amount of their aid to the societies to the paltry sum of Rs. 2,000. The fact that Rs. 300 is the maximum amount of individual deposit invested in these societies furnishes an eloquent commentary on the Government's belief in the prosperity of the agriculturists and their ability to raise the necessary capital among themselves. The Registrar might by dint of energy and personal influence have been able to get a sufficient number of agriculturists to enroll themselves as members of the societies, and his efforts might have also induced charitably disposed persons to supply capital to these concerns. But it does not, therefore, follow that the societies stand on a financially sound basis. In fact the Registrar himself appears to be sceptical on this point, for he refers in his report to a scheme which he has prepared in consultation with the Honourable Mr. Vithaldas D. Thackersey for starting a society in Bombay for advancing capital to Credit Societies in the mofussil. We are afraid that these make-shifts will not avail to save this new-fangled experiment from the failure to which it is doomed. In the first place, a solitary society in Bombay can hardly be expected to meet the multifarious requirements of agriculturists in the whole Presidency. Mr. McNeill undertakes to secure to this society 5 to 6 per cent. on the capital advanced by it to the Credit Societies, but we fail to see how he will be able to fulfil this undertaking. If the Credit Societies are able, without levying any additional fees from their members, to pay such a heavy rate of interest on the capital advanced, we cannot understand why Government should hesitate to advance the necessary loans and appropriate the profit to themselves. Further, if these societies are compelled at the outset to borrow money at such exorbitant rates, the purpose for which they have been brought into existence is likely to be frustrated, for in the circumstances they would have no recourse but to charge usurious rates on loans advanced to the rayats. This has happened in the case of the societies already started which are charging to agriculturists not less than 9⅜ per cent. The object of Government in starting these societies is to free the agriculturists from the clutches of the *savkar*, but we do not see any appreciable difference between the rate of interest charged by that much-abused individual and that charged by the societies. And it must be remembered that the *savkar's* loan is promptly raised and is not subject to strict compliance with minute rules and forms which cause so much worry and annoyance to agriculturists seeking aid from Credit Societies. Unless the constitution of these societies is radically altered and Government are prepared to extend liberal financial help to them, we are afraid that the concerns will collapse in the long run.

Alleged uselessness of Co-operative Credit Societies.
Karnátak Vritta (103), 23rd Jan.

25. **Government have appointed a special officer for the purpose of promoting the establishment of Co-operative Credit Societies; but it is to be regretted that there is little chance of these societies being found helpful to the rayats. Government passed the Deccan Agriculturists' Relief Act in order to save the rayat from the clutches**

of the *savkar*. But the practical effect of the Act was that the rayat began to find great difficulty in raising loans from the money-lender. It is with a view to remove this difficulty that Co-operative Credit Societies have now been established, and it is expected that the rayat will be able to borrow money from such societies on easy terms. But only those who are members of these societies and hold shares therein can borrow money from the common fund. Now, if a rayat is solvent enough to buy shares of a Co-operative Credit Society, he can easily borrow money elsewhere. Thus the societies are absolutely useless to the rayat, and the sooner Government rectify the mistake of having established them, the better.

Revenue remissions in Gujarát and the alleged frustration of the intentions of Government.

Oriental Review (12), 24th Jan.

26. "About the end of the last month there appeared in the *Times of India* a letter over the signature of the Honourable Mr. Gokuldas Parekh showing that revenue officers were carrying out the orders about suspensions and remissions of land revenue in such a manner as to defeat the generous intentions of Government altogether. The following additional facts will emphasise the conclusions at which he has arrived. In the taluka of Borsad in the district of Kaira, for instance, the rice crop has failed altogether, the yield of the banta and kadra crops has been from 2 to 3 annas and the bajri crop may be 10 annas. The tobacco crop has suffered much from the recent frost and its yield will be from 8 to 10 annas. But the Revenue officers are enforcing payment not only of the assessment for the current year in full, but also of the suspended revenue of the last two years. In the larger part of this taluka the cultivators rely on the sale-proceeds of the tobacco crop for the payment of the Government revenue; but the officers of Government would not wait till the time that the tobacco is sold............ It has been proclaimed all over the Broach District that the agriculturists are not to sell their produce nor the public to purchase them till the dues of Government have been paid, and the following is the effect of the way in which this order of the Collector is carried out at Ankleshwar, one of the Municipal towns of the Broach District. The President and the Vice-President of the Municipality are Revenue officials of Government, and they thus utilise the services of the servants of the Municipality for helping them in the collection of land revenue. Thus when a man comes with a cart laden with cotton, the cart is detained at the Municipal toll station and the cart-man is asked if he has brought it from a British village or not. If he says that it is brought from a British village, intimation is given to the Talati of the village, and after his arrival the cotton is allowed to be taken into the town and it is sold under the Talati's supervision; the Talati causes himself to be first paid out of the proceeds, and the owner of the cotton receives only what is left after the Talati's demands are satisfied. To avoid this intercepting of their proceeds the cultivators often say that they have brought the cotton from some village outside British territory or take their cotton for sale to factories in Native States. It will thus be seen that the agriculturists, with a view to save what may be required for the maintenance of themselves and their families, are often driven to resort to dishonest subterfuges. One more instance of the way in which applications for suspensions are treated by the local officers is found in the village of Sonthan. The inhabitants of this village by their application of 3rd October 1905 intimated to the Collector that their rice and kadra crops had failed, and that their crop of kharif juvar was likely to fail if it did not rain within a week while their bajri crop was not likely to yield more than 4 or 6 annas and the cotton pods in hard soil were likely to fall off and they applied that the Collector should get a statement made of what each field yielded in order that they might receive the benefit of the orders about the suspension of revenue collections issued by Government in September 1904. After this the Collector did not go to the village, nor was any other high official sent by him for the purpose of inspecting the condition of the crops, and yet on the 1st of December the Collector sent a reply to the petitioners informing them that their crops did not seem to have failed so largely as they represented, and that they could not expect any suspensions or remissions for the current year and should try to pay up arrears or suspensions for the previous year. Did not

this complaint require inquiry, and was the Collector justified in passing orders which under the resolution of Government would only be justified if the village yield a bumper crop? It is necessary that Government should interfere in time to check the excessive zeal of the local officers which prevents them from grasping the intentions of Government and the poverty of the people."

Alleged recourse to harsh measures in the collection of land revenue in Broach District.

Broach Mitra (67), 21st Jan.

27. Last week we gave a detailed account of the murder of an Aval Karkun at Hansot, and we think it would not be amiss if we quote in this issue the opinions expressed by our Gujarati contemporaries on the incident for the information of Mr. Bagnell, Collector of Broach. There is no doubt that the land assessment is recovered in Broach District more harshly than in other districts in the Presidency. Only last year a Dhed was employed to attach the property of a defaulting Hindu agriculturist in this district, and a complaint about this procedure was even made to the Commissioner, N. D., by the Broach District Association. The authorities should, in future, show leniency to the woebegone rayats so as not to drive them to have recourse to desperate action against Government officials as has happened in the present instance. The paper here quotes notices of the Hansot incident from various Gujarati papers, including an article from the *Sayáji Vijaya* containing an allegation of outrageous treatment of the female relations of defaulting rayats (*vide* paragraph 35 of Weekly Report No. 3).

Necessity of publishing information about the results of agricultural experiments conducted on behalf of Government in a language understood by the rayats.

Shet, Shetki and Shetkari (159), 15th Jan.

28. A correspondent writes to the *Shet, Sketki and Shetkari*:—The last two issues of your paper contain information about Government farms. Government have been making agricultural experiments at great cost for years past and even publishing the results obtained. But we rayats are not in any way benefited by such information. Had you not published the said information in your paper, we would never even have known that Government had been making such experiments. The results of the experiments published in your paper are of great value to the rayats, and it is a pity that Government do not see their way to publish them in Marathi. It cannot be that they have not the men or the money required for the purpose. Nor can it be said that Government are unaware of the necessity of publishing such information in the rayat's vernacular if he is to be benefited by it. You deserve every credit for discharging a duty which is left unfulfilled by Government.

Comments on a Forest notification issued by the Bombay Government.

Kesari (133), 23rd Jan.

29. Among the departments of Government, which cause the greatest vexation to the ordinary rayat, the Forest Department may be reckoned as one. The rules and regulations of this Department are already harassing in the extreme and are worked in practice with such overzeal by the officials concerned that it is difficult to say whether, in the opinion of Government, the forests exist for the rayats or the rayats exist for the forests. From the history of the forest prosecutions in Khándesh, in which people were convicted of such petty offences as collecting leaves in forests, any one can see how the officials of the Department may be compared to a spectre haunting the rayats at every moment. The Bombay Government has, with the previous sanction of the Supreme Government, published a Forest notification on 27th November 1905, prohibiting the digging of trenches for erecting sawing apparatus for sawing timber within the radius of one mile from a reserved or protected forest without the written permission of an Extra Assistant Conservator of Forests. The raising of apparatus for cutting timber and the burning of timber within the above limits are also prohibited by the same notification unless a written permit is obtained from an officer of the grade named above. Objections to the above notification are invited within a period of three months from the date of the publication thereof. It is strange that those, who pride themselves on a better and more intimate acquaintance with the needs and

grievances of the rayats than the educated leaders of the people, should not know how vexatious and troublesome the above notification is likely to prove in practice. Within the area specified above there may be thousands of private holdings and also village sites, and it is curious that a *ma-bap* Government should insist that in all such cases the people should first obtain written permission from an Extra Assistant Conservator of Forests for sawing, cutting or burning timber. We understand that several petitions protesting against the notification have already been submitted to Government, and we hope that the elected representatives of the people in the Legislative Council will also try to obtain redress in the matter.

Alleged violation of the conditions of the liquor license by some liquor shop-keepers at Belgaum.
Chikitsak (117), 24th Jan.

30. Some months ago the people of Belgaum organised a campaign against the consumption of liquor, and they have already met with some success. It is but natural under these circumstances for liquor shop-keepers to strain every nerve to counteract the effects of the propaganda against the consumption of liquor. We would not have raised the least objection if these efforts had been legitimate. But from what we learn we are in a position to assert that not only are these efforts unlawful, but that they violate the very conditions of the liquor license. One of these conditions is that the license-board shall be hung at the main entrance to the shop. In other words the use of any other entrance to the liquor shop is prohibited under the law. In the case of a couple of shops in this city, some customers enter the shops by the back door. We consider this to be a breach of the condition of the license. We are told that at some shops back doors are used for selling liquor after 9-30 P.M. when the shops are supposed to be closed. We hope that Government will pay early attention to the matter and cause inquiries to be made into the truth or otherwise of the above statements. If they are found to be true, the license-holders should be held responsible and brought to book.

Comments on the *Bhála* prosecution.
Bombay Punch Bahádur (180), 22nd Jan.

31. Up till now we believed that the editor of the *Bhála* must be an illiterate person, as no one endowed with a particle of common-sense would have ever committed himself to such foolish writing. Our astonishment, therefore, knew no bounds, when we learnt recently that he was a B. A., LL.B. A sensible man does only such acts as are likely to benefit himself or his relations or his countrymen, but the editor of the *Bhála* has benefited nobody and has brought himself into trouble. He has now been committed to take his trial at the next sessions of the High Court, and everybody, instead of sympathising with him, only pities him for his imprudence. Wide publicity has already been given to the incriminating article by several papers which have reproduced it in their columns. If the article be really derogatory to the dignity of the British Government, all the newspapers which published it should be prosecuted; if, on the other hand, the prestige of Government is not likely to be affected by such a childish effusion, it is ridiculous to take notice of it and victimise its author, for such a course can only result in raising the latter to a pinnacle of fame and popularity.

Baroda Vatsal (58), 23rd Jan.

32. The officials in India are daily growing more and more suspicious of natives and devise innumerable ways for molesting those patriotic Indians who discharge their sacred duty towards their motherland. The *swadeshi* movement having originated in Bengal, the authorities are looking askance at the Bengali papers, and the cloud of official displeasure also appears to have overtaken the Bombay and Poona papers. Looking, therefore, to the signs of the times, it is not surprising that attempts should be made now and then to crush the independence of native journals. It must be still fresh in the memory of Indians how Mr. Tilak and the Natu brothers became the victims of official persecution under the *regime* of the credulous Lord Sandhurst. Since that time one native paper after another is brought under the cloud of official displeasure, thanks to the good offices of our Anglo-Indian contem-

poraries. The *Times of India* recently started a campaign against the editor of the *Kál*, but the clouds over his head were fortunately soon dispersed. Just now the *Bhála* has been overtaken by a similar fate, the sequel whereof we await with curiosity.

Comments on a circular said to have been issued by the District Judge of Ahmedabad prohibiting persons wearing native shoes from entering the rooms of the Court.

Jám-e-Jamshed (27), 24th Jan., Eng. cols.; *Rást Goftár* (33), 28th Jan., Eng. cols.; *Sánj Vartamán* (93), 24th Jan.; *Akbhár-i-Islám* (63), 26th Jan.

33. "Will the District Judge of Ahmedabad forgive us for saying that the order recently promulgated by him in regard to persons entering the Courts with native shoes on is calculated to rouse public resentment? We wish he had not let his temper get the better of his judgment the other day when dealing with Mr. Abdullabhai Tyab Mahammad and had refrained from visiting with a fine of five rupees the by no means heinous crime of entering a court-room with native shoes on. ...... It is certainly not too much to assume a District Judge to know that at present, when India is passing from the old to a new order of things, while the veriest riff-raff in the street is seen wearing 'European shoes,' there is many a wealthy and noble Indian wearing 'native shoes.' Are we to understand that in the estimation of the District Judge the former deserve better treatment than the latter, that in a court of law, where British justice is dispensed, the rogue and the scoundrel are to be held worthier of respect than men of wealth and high social standing? The position is in all faith ridiculous. We regret to have to say anything against one in Mr. Knight's position, but surely the poor simple folk, who either cannot afford or do not like to wear foot-gear of a certain shape or fashion, have the right to claim a fair and equal treatment in the sacred temple of justice. That place is of all others in the world too sacred for such invidious distinctions, and we have no hesitation in joining those who trust that the circular will be promptly withdrawn and that reparation will be made to the luckless Mr. Abdullabhai Tyab Muhammad. The following is the circular above referred to so far as it bears on the subject of wearing native shoes—'The District Judge directs that all persons wearing native shoes who attend the Court be caused to leave their shoes in the lower verandah before entering any of the rooms or ascending to the upper story. The Nazir is directed to see that the order is strictly obeyed and that all peons, &c., are charged to carry it into effect. Peons through whose neglect a breach of the order is committed will be punished.'" [The *Rást Goftár* writes:—"We wonder the District Judge of Ahmedabad has deemed it expedient to wage a profitless crusade against shoes and sandals............ Is he aware of the extent of harm he is instrumental in doing to his masters, the Government, by bringing into odium their judicial administration?......... We earnestly wish that no time will be lost to bring the said official to book, and that Government will be pleased to rescind the arbitrary and offensive circular after they have intimated to him their displeasure in plain and unmistakable terms." The *Sánj Vartamán* also emphatically protests against the circular said to have been issued by the District Judge, Ahmedabad, and appeals to the Chief Justice of the Bombay High Court to get it cancelled without loss of time. It also urges the High Court to call for the papers of the case relating to Abdulbhai Tayab Muhammad and redress the alleged injustice done to him by Mr. Knight. The *Akhbár-i-Islám* also writes in a similar strain.]

Shooting accidents in which natives are mistaken for wild animals by European *shikaris*.

Dnyán Prakásh (41), 24th Jan.

34. We often hear of instances of European soldiers having accidentally caused the death of human beings in their shooting excursions. Only recently three soldiers, we hear, went out shooting at Vazirabad and, mistaking a Hindu ascetic for a wild boar, shot him down. If the natives of India are mistaken by the whites for monkeys, bears and wild boars, Government should manage to cure this grave defect in their vision by the adoption of stringent measures and thereby confer a boon upon people. It might perhaps be due to the cold climate of England that we do not hear of such accidental deaths in that country. Since it is not likely that natives will provide for their own safety against the bullets of Europeans by effecting a change in their dress

and complexion, Government had better subject all those who apply for shooting passes to a test whereby they may be made to distinguish beasts from human beings. They cannot in that case bring forward the excuse that they mistook a human being for a wild animal. We always complain that the Arms Act operates very harshly upon the people of this country. But we must know that in whatever Government do they are always actuated by laudable motives. It is not the fault of Government if dull-witted persons fail to understand these motives. Has not the Arms Act, for instance, provided against the possible danger of Europeans being mistaken for white bears and shot down by natives? The Indian National Congress, instead of raising a needless clamour against the aforesaid Act, should, in our opinion, thank Government for having passed it.

Motor car accidents in Bombay and desirability of prescribing a speed limit for motor vehicles.

Jam-e-Jamshed (27), 25th Jan.; *Akhbar-i-Soudágar* (64), 24th Jan.

35. Two serious accidents happened last week in Bombay City, from which it appears that motor vehicles are not a safe mode of conveyance so far as the safety of pedestrians is concerned. It appears that even experienced drivers are unable to stop motor cars running at high speed in time to prevent accidents. On the 17th instant a *pardeshi* with a pot of milk on his head was passing along the Carnac Road. A motor coming from behind, he tried to get to the roadside, but his foot slipped and he fell down. The motor rushed past him, and a projecting part of the vehicle struck and broke his back-bone. The man was being removed to hospital, but died on the way. Again, last Monday a motor car collided with a hack victoria. The horse died instantly from the shock and the carriage was damaged, but the passengers miraculously escaped. In this case the driver of the car was fined Rs. 100, and his license was suspended for three months. We fear that such light punishment will not produce the desired effect upon motorists who are found driving through the city at a high speed. Deterrent punishment alone can abate this evil. It will, of course, be urged by motorists that accidents are inevitable in the busy thoroughfares of a big city like Bombay. But they must admit that in cases of danger a motor running at high speed cannot be brought to a stand-still as easily and quickly as a horse carriage. Cannot the Motor Union resolve to adopt a speed limit for motor cars in the interests of public safety? By the way there is one matter to which we should like to draw the attention of the Motor Union as well as of the Police authorities. The numbers painted on or affixed to the cars are too small in size and cannot be easily made out from a distance at night-time. This defect should be soon remedied. [The *Akhbár-i-Soudágar* makes similar remarks.]

Complaint against the alleged outrageous conduct of a police constable travelling on duty with a train between Badeh and Rádhan Railway Stations on the North-Western Railway.

Prabhat (55), 19th Jan., Eng. cols.

36. "An occurrence of a very serious character has been brought to our notice to which we very earnestly bespeak the attention of the North-Western Railway administration and hope that prompt action will be taken and effective means devised to prevent a recurrence of the same in future. Between Badeh and Rádhan railway stations a constable, Abdulla by name, who travels with the train in order to see that nothing goes amiss with the passengers, is said to have entered an intermediate compartment, where he had no business at all, and molested a boy who was its solitary occupant. There is no knowing to what lengths the villain would have gone if the boy's cries had not attracted the attention of a passenger in the second class, who at once enquired through a window what the matter was, snubbed the constable and reported the matter to the Station Master at the next station.......... Too severe notice cannot be taken of the incident, nor too heavy punishment inflicted upon the wretch who so shamefully betrayed his trust."

The Cambay murderers and the Ahmedabad Police.

Praja Bandhu (32), 21st Jan., Eng. cols.

37. "Further details in connection with the Cambay murderers tell us that the culprits are still at large, although more than fifteen days have elapsed since they made good their escape from the Cambay jail. It is indeed a matter of no small surprise to us to find that only half a dozen desperate ruffians, who have committed cold-blooded murders, have hitherto been successful in baffling all efforts to apprehend them. It will not at all be wrong to say that they virtually defy the British Police with impunity, and it would be no wonder if, with the amount of money that they have managed to secure subsequent to their escape, they continued to do so for a pretty long time. It goes without saying that a continuation of this state of affairs means no little anxiety to all peace-loving and law-abiding people. This incident of the inability of the Police of the Ahmedabad District to apprehend merely half a dozen people is a serious reproach on the reputation of the Department in question for efficiency. It is exceptional events such as this that properly test the efficiency of the Police Department, and if it fails to come up to the mark, one may well question the wisdom of spending large sums of public money upon their maintenance."

Complaint about the depredations of tigers in some villages in the neighbourhood of Ratnágiri.

Satya Shodhak (158), 21st Jan.

38. Reports of depredations by tigers in several villages in the neighbourhood of Ratnágiri are frequently received now-a-days. Owing to their cattle being killed by tigers, the cultivators are put to a heavy loss which is keenly felt by them especially in these days of scarcity. As there is a paucity of arms licenses in this district, the agriculturists are helpless and unable to prevent the loss of their live-stock. We learn that cattle are killed by tigers even in broad day-light. This shows how necessary it is to issue arms licenses on a more liberal scale in this district. The difficulties of the rayats in this respect may have reached the ears of Government, but no measures have yet been taken to remove them. Hence we deem it our duty to raise our voice on behalf of this poor and distressed class. It is hoped that the authorities will, before the question of granting arms licenses in a more liberal spirit is decided, send a Police party consisting of good marksmen to the villages concerned to suppress the nuisance complained of.

Increased grants sanctioned by Government to hospitals and dispensaries in Gujarát.

Bombay Samáchár (66), 25th Jan.

39. It will be remembered that some time ago the Honourable Mr. Parekh drew the attention of Government to the meagre equipment of public hospitals and dispensaries in Gujarát. He showed by citing facts and figures how the niggardly policy pursued by Government in supplying drugs and medical appliances to these institutions had seriously impaired their usefulness and largely nullified the humanitarian aims of their philanthropic founders. We are highly gratified to note that Government caused an inquiry to be made with a view to verify Mr. Parekh's statements, and as a result have not only sanctioned a substantial increase in the annual grants to hospitals and dispensaries in Gujarát, but also contemplate taking steps to give charge of these institutions to medical practitioners with higher professional qualifications than Hospital Assistants. This action on the part of Government cannot be too highly applauded and will tend to promote efficiency in the administration of medical relief in the Presidency. We also hope that Government will follow up their present decision by a withdrawal of the order lately issued by them directing that fees should be levied by officers in charge of medical institutions from patients whose income exceeds Rs. 40 per mensem. This ill-advised arrangement operates as a great hardship upon middle class people who often find their resources severely strained owing to chronic illness in their families. Besides, it involves an inquiry into the circumstances of individuals with all its concomitant evils. We emphatically demur to the view that there is at all such a general abuse of medical institutions by persons of moderate means as to justify the introduction of an invidious distinction between patients who are able to pay and those who are not.

Alleged signs of a policy of distrust being followed by the authorities in Sind.

Prabhát **(55), 19th Jan., Eng. cols.**

40. "The policy of distrust which has made the administration in some other parts of India a bye-word is, we are sorry to say, becoming noticeable in Sind also. The other day we found a Police officer in Shikárpur making inquiries as to which persons had gone to Benares to take part in the deliberations of the Congress.......... One cannot avoid the disagreeable impression that the reign of

suspicion hitherto unknown to Sind is going to be established in our midst....... Distrust can only beget distrust, and we put it to those who have launched the policy of distrust whether they are acting wisely."

Complaint against the treatment of Assessors by Mr. Page, Sessions Judge of Hyderabad (Sind).

Prabhat (55), 12th Jan., Eng. cols.

41. "It has grieved us to learn that Mr. Page, our Sessions Judge, is at times not as courteous to Assessors as he should be. He must not be unaware that Assessors are not his subordinates whom he can treat as he pleases. Whatever their status or education, if they are fit enough to be invited to assist the Court in dispensing justice, they are surely entitled to respect and consideration, all the more so as their work is honorary, and most of them have to undergo considerable sacrifice in discharging it. Assessors can only be expected to give their verdict according to their lights, and even if they are woefully wrong, that is no reason why the Judge should lose his temper and make disparaging remarks. He may, in such a case, quietly ignore their verdict, but by no means say anything to wound their self-respect......... We hope Mr. Page would take our remarks in good part and be a little more guarded in his treatment of Assessors and give no cause for offence in future."

Suggestions to the authorities in Sind for the appointment of village Munsiffs or Conciliators.

Sind Journal (18), 24th Jan.

42. "The appointment of Village Munsiffs is in the air, and arrangements for the same are in progress. The acquaintance of officials with the people within their charges is often superficial. They know the Wadero or Zamindar and sometimes the Mukhi who comes in contact with them, but their knowledge of the character of both or of their private life is very limited, and they know absolutely nothing of the worth and character of other people. Very often the Tapedar or the Supervising Tapedar is the sole source of their information; there is, therefore, no wonder if the conclusions they arrive at sometimes prove misleading and fallacious, for what they see through their official glasses is not always correct. Very few Mukhis or Waderos of villages have any education worth the name, and fewer still have any character or any real regard for turth and justice which are often sacrificed to selfishness or private grudge. *Panchaits* are torn up by discord and dissension almost everywhere, and at times party feeling runs so high that partiality and injustice are openly practised. It is, therefore, of the highest importance that the authorities should take the greatest possible care to select the best available man to fill the office of Village Munsiffs and Conciliators. When Zamindar Special Magistrates are known to abuse their powers or to use them for their selfish ends, what assurance is there that Village Munsiffs will not do the same? To entrust the administration of justice to unscrupulous and corrupt men is to discredit the institution. Cheap and speedy justice is undoubtedly a great blessing, but if the dispensers of justice will not scruple to gratify their private grudge whenever they get an opportunity, the advantages will be more than counterbalanced by the evil. The best course the authorities can follow under the circumstances is to appoint an advisory committee in each taluka consisting of the Mukhtyarkar, the Sub-Judge and two or three respectable and intelligent non-officials to make the necessary selection and report it to the Collector or the Assistant Collector. There are many respectable and intelligent men, such as retired servants, land-holders and traders available, and if a good selection is made out of them, they are sure to command more respect and inspire greater confidence than the boobies whose only recommendation is their Waderoship or Mukhiship."

Comments on the result of an Abkári prosecution at Karáchi.

Sind Gazette (17), 23rd Jan.

43. "The fine of Rs. 200 inflicted by the Magistrate on Vickers, a local refreshment room-keeper, strikes us as being ridiculously inadequate. The evidence showed that the accused had purchased 110 dozen bottles of beer, at Rs. 3-8 per dozen, from the 1st of October to 24th November. He was selling it at 10 annas a bottle. This works out to a profit of Rs. 440. The accused is, therefore, Rs. 240 on the right side after paying the fine. Other liquor was also purchased. Then it must be remembered that he would have had to pay Rs. 200 for a license. Is

this the way in which the revenues of the country are to be protected? There is nothing to lose by illicit trade of this kind, and, as the above shows, there is much to be gained. Is it fair to those who have paid for licenses?"

Complaint about the prevalence of the crime of cattle-lifting in Naushahro Feroz Taluka and other parts of Sind.

Prabhát (55), 16th and 19th Jan., Eng. cols.

44. "Cattle-lifting would appear to be the order of the day in Naushahro Feroz Taluka. Not a day passes without one or more animals being stolen. And what is worse, no trace either of the property or the thieves is found.......... If one thing is more clear than another from a communication we have received on the subject, it is the facility with which thieves of cattle accomplish their work and escape detection. It may be easily imagined how insecure the people must be feeling under such conditions. We earnestly bespeak the attention of those swaying the destinies of our province to the matter with a fervent hope that they would appreciate the situation that has been, thanks to the worthlessness of the Police, created and deal with it in a satisfactory manner." In its issue of 19th January the paper writes:—"In connection with the paragraph in our last issue *anent* the prevalence of cattle-lifting in Naushahro Feroz Taluka, an esteemed correspondent writes to us a long letter in Sindhi, showing how this form of crime is rife in all parts of Sind, and what a great sense of insecurity prevails among the owners of cattle. This makes it all the more incumbent upon the Sind authorities to address themselves to the matter in right earnest and remove all cause for complaint. If the Police had been worth their salt, and those above them wide awake, the evil would never have assumed such serious proportions."

Complaint about the use of false weights and measures by the Banias at Karáchi and a request to the Collector to check the evil.

Phœnix (14), 20th Jan.

45. "Have we such an official in Karáchi as Inspector of Weights and Measures? If we have, then he requires to be stirred up to a sense of his duties, as the Banias are freely indulging in the fraudulent practice of giving short weights and measures. It was not very long ago that a man went to a ghee seller for a seer of ghee; the rate was one rupee. The Bania weighed the ghee and gave it as a seer. The purchaser suspecting the quantity to be short of a seer had it re-weighed at a shop opposite, and it was found to be about three *chataks* short in weight, and when taxed about it and threatened to be handed over to the police, he begged to be forgiven, with the result that, through the intercession of the other shop-keepers, he was let off. This is only one out of many other instances that have come to our knowledge. So much for shop-keepers. Now about the firewood sellers. These have short weights to the extent, in some cases, of from two to three seers in the maund....... Something must be done, and we think the Collector of Karáchi would confer a boon on the public if he only insisted on the Inspector inspecting the weights and measures and also the scales now used by the local shop-keepers and firewood merchants and having all those using false weights, measures and scales prosecuted and thus saving the poor from being cheated by these unscrupulous Banias."

Legislation.

Sind Courts Act Amendment Bill.

Bombay Samáchár (66), 25th Jan.

46. Government have just published a draft Bill to amend the Sind Courts Act. The measure can be rightly said to be a feather in the cap of the Congress party, which had repeatedly drawn the attention of Government to the defects in the constitution of the Sadar Court of Sind. These defects will to a large extent be remedied by the new measure under which appeals to the Court of the Judicial Commissioner will be heard by two or more Judges, and not, as is the case at present, by one Judge. The alterations made under the proposed Act, however, in the judicial administration of Sind, are not far-reaching. We do not see why the highest tribunal in Sind should not be put on the same footing as the provincial High Courts by vesting the power of making appointments to the Bench of the Court in the Secretary of State for India. In the draft Bill the power in question has been vested in the local Government. This will impair the

confidence of the public in the decisions of the Court of the Judicial Commissioner, especially regarding suits in which Government are concerned. The Judges will have to depend for their advancement upon the good graces of the local Government, and their independence will, in consequence, be interfered with. And the worst of it is that the Bill not only confers upon the local Government the power to appoint Judges, but also the sole authority to suspend or remove them. If Government want the decisions of the Court of the Judicial Commissioner to inspire public confidence, they should either raise the Judges of that Court to the status of High Court Judges, or if there is any objection to such a course, invest the Bombay High Court with the power to hear appeals against the decisions of the Court of the Judicial Commissioner. We trust that the non-official members of the Legislative Council will not fail to draw the attention of His Excellency the Governor to this glaring defect in the Bill. We are confident that Lord Lamington, who is well-known for his open-mindedness and his desire to meet the wishes of the public half-way, will amend the measure in the desired direction.

Education.

The proposed new National University for India.
Jám-e-Jamshed (27), 24th Jan., Eng. cols.

47. "It is a singular testimony to the precious idea of founding what is called a National University in India that it should have received such scant support and approval from even those who, as a rule, are ready to applaud everything emanating from the political orators and enthusiasts in Bengal.......... Where are the men who are capable of realising the project? It is indeed hard to believe that the men who have been finding it so hard to make up a paltry few thousands for the success of the Congress propaganda, who have for years not thought of relieving poor Mr. Dadabhai Naoroji of his anxiety about *India* will make up a crore of rupees for a National University! Far be it from us to question the genuineness of the patriotic ardour evinced by any of the public men of the day. But the situation is indeed rendered humorous by the vow taken by certain of the politicians, long past the middle age, to devote themselves wholly and for ever to the work of this University in spite of the conviction that even if the idea were consistently pressed on the notice of the Hindu community all the while, it may take not only decades but whole generations before the crore of rupees wanted for the project will have been collected! They know that it is one thing to get promises of subscriptions and another to obtain in hard cash the sum promised.......... If there were any reality about the protestations of our publicists and politicians, the Tata Research University scheme would have been able to collect by this time at least 30 lakhs of rupees in aid of it. The truth is there is very little of patriotism worth the name in this land, and this new project of a National University is one of the many fads that professional politicians in this country, as elsewhere, have to invent to sustain the interest of their followers in the show they have been running."

Proposals for utilising the surplus of the fund raised by the Indian ladies of Bombay for the entertainment of Her Royal Highness the Princess of Wales.
Oriental Review (12), 24th Jan.

48. "The Indian ladies of Bombay will assemble in solemn conclave at Hasmat Mehel to deliberate upon the way in which the surplus of the fund raised for the entertainment of Indian ladies to Her Royal Highness the Princess of Wales should be utilised. There are three objects suggested, over which there has been an unseemly wrangle. Miss Cursetjee, who had a big finger in the 'baking of the pie,' is for a Ladies' Gymnasium. An eminent Muhammadan lady advocates a Ladies' Club; other prominent Indian ladies are moving heaven and earth to get the money for the Goculdas Tejpal Hospital Nurses' Fund. We pity the poor Indian ladies. There is confusion worse confounded among them. As we did not supply the spices for the pie, we do not wish to have any finger in the decision. All the three schemes are very good in their way. We hope, however, the money will be spent on an object after Her Royal Highness' own heart and for the benefit of the greatest happiness of the greatest number." [The paper proceeds to give *seriatim* the details of the alternative schemes proposed.]

Rást Goftár (33), 28th Jan., Eng. cols.

*49. "A meeting was held last Friday of the subscribers to the reception fund, lately started to offer Her Royal Highness the Princess of Wales a welcome on behalf of the Indian ladies of the city, to consider the question of the disposal of the balance of Rs. 6,000 in the hands of the Committee. The meeting was largely attended on account of the unusual enthusiasm which was awakened by various interesting suggestions that were to be placed before it for consideration, and the newspaper comments which they had elicited beforehand. The decision to which the meeting arrived after a somewhat lively, but dignified, discussion forms a very happy sequel to a movement that was conducted from start to finish in a manner which reflects great credit on those responsible for its organization. The ladies who took part in Friday's meeting are to be complimented, one and all, for taking a very liberal and broad-minded view of the various proposals placed for their consideration, without giving way to the alarmist views of a certain orthodox section of native journalism which tried its level best to throw a damper on the gymnasium scheme of Miss Serene M. Cursetji. But once for all educated ladies have shown that the interests of their sex are in safer keeping in their hands than in those of old-fashioned and orthodox critics of the sterner sex, who are never happier than when they ring the tocsin of alarm at every new project that is set forth for the amelioration and enlightenment of the fair sex. Though various proposals, all excellent in their way, were put forward before the meeting, none of the lady speakers, who moved and supported suggestions other than that of Miss Cursetji, opposed her scheme in the spirit of a carping critic or out of biased and one-sided motives. Mrs. Rustomji B. Jejeebhoy's appeal for an employment of the surplus towards the erection of a Nurses' Home has our genuine sympathy, but we are sure that that scheme will not be starved for the paltry deficiency of Rs. 6,000 in its funds. It is a sign of the times that even Muhammadan ladies should have gone in for a movement, which even the rigours of their *purdah* system have not held as unworthy of their support. In fact Mrs. Abbas Ali Baig went one better than her sisters of other communities in proposing a more ambitious scheme allied to Miss Cursetji's, but which would have been impracticable for the present in view of the small surplus at their disposal. Lady Dhunbai made a strong case for the gymnasium scheme when she followed up the eloquence of her words by the expression of a desire to contribute a sum of Rs. 500, if the meeting saw its way to accept Miss Cursetji's scheme. Now that the ball is once set rolling, we need entertain no apprehension as to the success of the movement, which will find enough impetus with the efficient supervision and sympathetic support of an educationist of the type of Miss Cursetji and her equally enthusiastic and assiduous colleague, Lady Dhunbai. Since writing the above we have received intimation from Lady Dhunbai that a Hindu gentleman addressed a letter to the Secretaries expressing a desire to contribute Rs. 1,000 to the gymnasium fund, should a resolution be passed at the meeting accepting Miss Cursetji's scheme. As the intimation was received on Friday, late in the evening, after the conclusion of the proceedings, it could not be announced at the meeting, where, we are sure, it would have been received amidst unanimous enthusiasm and with cordial thanks."

Complaint about the New Sindhi readers not being stocked for sale at Karáchi.

Sind Journal (18), 17th Jan.

50. "We learn that the new series of the Sindhi readers is to be stocked at Bombay, and not at Karáchi, as is being done now. This will cause a great hardship. But that is not all—there is something more. The Government Central Book Depôt allows 20 per cent. discount to purchasers of Rs. 25 worth of books, whereas Messrs. Macmillan & Co. propose to allow only 15 per cent. This means double loss and great inconvenience. Purchasers will have to pay more for conveyance charges and get less discount, not to speak of the inconvenience they will feel on account of the readers being stocked at such a long distance from the place where they are required. With the Depôt at Karáchi the purchasers can get the supply on emergent occasions within a day or two. But they cannot expect to get them from Bombay even within a week. With low discount and greater expense, the book-sellers will charge the public more

than the price marked on the readers. In bigger towns the extra charge may be nominal, but in the districts it will be much more. Will the authorities allow the public to suffer so much loss and inconvenience? We hope not."

Railways.

Grievances of third-class passengers on the B. B. & C. I. Railway.
Gujaráti (23), 28th Jan., Eng. cols.

*51. A correspondent writes to the *Gujaráti*:—"On the 2nd instant at the Surat station the B. B. & C. I. Railway authorities detached a third-class waggon full of passengers from the fast passenger train and kept it waiting for the next train.......... The B. B. & C. I. Railway is scarcely ever careful about the conveniences of third-class passengers, and the incident alluded to is a most remarkable instance of this fact. I do not think there is any of empowering the Company to detain more than 200 passengers for eight hours together without previously informing them. The passengers had not the least suspicion of what was going to happen, for at the Surat station they were allowed to flock into the waggon, and it was not till the train was very nearly ready to start that the waggon was detached. Detention, however, was the least of the troubles entailed. There were many men in the waggon who had left the females of their family and their children in the women's carriage, whose tickets were in their possession. Among them were several who were coming to Bombay for the first time. The condition of these women when they knew that their husbands and brothers were left behind them can better be imagined than described. To add insult to injury the Station Master at Grant Road refused to allow them to go home without tickets—although the numbers were wired from Surat—unless they deposited the value of the tickets with him.......... A sham excuse was brought forward to appease the passengers and it was asserted that the waggon was damaged.......... Had that been the case, the waggon could easily have been replaced and it could not have been attached to the next train. Does not this treatment of passengers deserve the severest condemnation?"

Municipalities.

The Bombay Government and the Improvement Trust.
Bombay Samáchár (66), 27th Jan.

52. The Honourable Mr. Ibrahim Rahimtulla has done a public service in exposing in the columns of a Calcutta paper how the Bombay Government have done a grave injustice to the Bombay Corporation and the local rate-payers in the matter of the Government lands that have been vested in the City Improvement Trust. When the Improvement Trust was brought into being, several plots of Government as well as Municipal land were handed over to the Trustees upon certain conditions for such use as they might deem necessary. The Trustees at first concentrated all their attention upon the Government plots and improved and converted them into sources of revenue at a very heavy expense. The Municipal lands in the meanwhile were neglected and remained unproductive. The Corporation strongly protested against this procedure, and Mr. D. E. Wacha, their representative on the Trust Board, publicly denounced the extravagance of the Trustees and pointed out that the object of Government in creating the Trust was not to facilitate the carrying out of costly schemes, which promised to be profitable to Government, but for which the rate-payers had been made to pay the piper. Mr. Wacha rightly emphasised the necessity of preparing a schedule of the Government lands in the Trust's possession showing the expenses of their reclamation and the net profit estimated to accrue to the Trust when the plots were reclaimed. The Trustees, however, set their face against the proposal, and if we recollect aright, the Honourable Mr. Ibrahim Rahimtulla was the foremost to declare that Government had treated the Trust most liberally, and that the Trustees were following a profitable course in improving the Government plots to the neglect of Municipal lands. The Honourable Mr. Ibrahim, however, appears by this time to have veered round to Mr. Wacha's view. In his letter to our Calcutta contemporary he sets down the capitalised value of the Government lands vested in the Trust at 14 lakhs only, whereas the Trust is required

under the Improvement Trust Act to pay to Government annually the sum of 1½ lakhs of rupees, representing the interest calculated at 3 per cent. on the capitalised value of the lands which is put down by Government at Rs. 72,60,900. This exaggerated estimate of the value of the lands has led many people, including the Calcutta Chamber of Commerce, to magnify the importance of the share contributed by Government to the work of the Trust, whereas as a matter of fact the Government have been extorting five times the amount to which they are entitled for the temporary use of Government lands by the Trust. Here is what Mr. Ibrahim has to say on the subject:—"The Bombay Improvement Trust has been engaged for some time in ascertaining the approximate net income per annum which will be secured from the grants of land to them, after payment to Government of about a lakh and a half every year, at the rate of 3 per cent. per annum on the schedule value of such lands. They have found that the capitalised value of such assistance will be about nine lakhs of rupees. Even taking the most favourable view of the probable net income to be derived, the amount does not exceed 14 lakhs, and this will only be secured after the lands have been fully developed at considerable expense of time, money and energy." As to the Government assistance in the shape of reclamation rights, Mr. Ibrahim says:—"The assistance in the shape of reclamation rights is very problematical. As the Bombay Improvement Act stands at present, all reclamation schemes will impose an added liability on the rate-payers to the benefit of Government. Even assuming that Government will consent to amend the Act for which we have applied, *the net income from reclamation schemes after a heavy expenditure of capital and labour will be of an unimportant character.*" We congratulate Mr. Ibrahim on the moral courage he has shown in exposing the injustice that has been done by Government to the Trust and indirectly to the Corporation and the rate-payers. Mr. Ibrahim says that the Trustees have addressed a petition to Government on the subject in which they have prayed for more liberal treatment at the hands of Government. We only wish that before doing so the Trustees had taken the public and the Corporation into their confidence and thereby strengthened their own hands.

Comments on the resolution passed by the Bombay Municipal Corporation on the introduction of Standard Time in Bombay.

Oriental Review (12), 24th Jan.; **Gujaráti* (23), 28th Jan.; *Indu Prakásh* (43), 26th Jan.

53. "We do not propose to go into the question of the relative merits of Local and Standard Times. We know a good deal can be said on both sides of the question, though it must be confessed by the warmest of advocates of Standard Time that they cannot adduce more than one argument in its favour—the argument of convenience. But we venture to point out that the argument of convenience should not be strained too far. We think we are not wrong in saying that in no other country in the world has there been the slightest attempt made to have uniform time kept over so immense an area as what the Europeans are so fond of calling the continent of India. The reason is obvious. The difference in time is so vast in large countries that it is impossible to force upon any people uniform time. It is for that reason that we are unable to acquiesce in what is called the decision of the Bombay Municipal Corporation. The majority of one vote secured by the advocates of Standard Time in the Corporation is not of a character to justify so great a departure from fixed habits. We cannot help wishing that Government had followed a more conciliatory policy on a question of this character." [The *Gujaráti* and the *Indu Prakásh* write in a somewhat similar strain.]

Kaiser-i-Hind (28), 28th Jan., Eng. cols.

*54. "The method and manner in which the Corporation adopted 'Standard' Time by a majority of one at its meeting on Monday last, was most curious. Dr. Katrak, as before, was the 'best man' put forward to advocate that time......... We were looking forward at last to some *convincing and cogent reasons* on behalf of those who have affected Standard Time, either from purely personal predilection or personal interests. For even up to Monday last we had not known that any advocate in or out of the Press had urged valid reasons for its adoption. We had more than once asked ourselves in these columns some very pertinent queries on the subject and had waited for an answer which, however, never came. We thought that at last the stalwarts of Standard Time would unburthen their souls and convert us to their views. Our disappointment, therefore, was great at finding that nothing transpired at the meeting to alter our previous opinion. You may find after diligent search the proverbial needle in the haystack. But in the only speech that was made on the occasion even that needle was not to be found. Dr. Katrak's prepared harangue seemed to be a veritable Sahara of inconsequential words......... He talked of holy Benares and public-spirited Bombay and about any number of irrelevant matters, but never came to *the* point. Indeed, he steered clear of it and thus failed to tell us whether there was an iota of an advantage to be derived from the adoption of Standard Time......... The Honourable Mr. Setalvad briefly and pertinently exposed the farrago of nonsense Dr. Katrak indulged in, specially his reference to the similarity between Bombay Standard Time and that of holy Benares. Somebody pertinently interjected 'what about holy Mecca'? Surely, if the Bombay Hindus are to derive solace from holy Benares, our Bombay Muhammadans should not be left out in the cold......... But what happened after Mr. Setalvad exposed the inanities of the mover? There was a cry from the European and officialised non-official side of the House of 'vote, vote.' Evidently, they were impatient that anything more should be said. And remember that these European Councillors are most of them seldom to be found regularly attending every meeting of the Corporation. It was a phenomenon that so many were there! Why did they assemble in such a phalanx? The cry for 'vote, vote' became so contagious that the President was driven to listen to the cry. There were speakers who intended giving a crushing rejoinder to Dr. Katrak's amiable ranting and to point out that Standard Time was a mirage and the freak of an autocratic Viceroy."

Bombay Samáchár (66), 24th Jan.; *Jám-e-Jamshed* (27), 24th Jan.; *Sánj Vartamán* (93), 23rd Jan.; *Akhbár-i-Islám* (63), 22nd Jan.

55. The Gujarati dailies express their strong disapproval of the action of Government in introducing Standard Time in Bombay in utter disregard of the wishes and opinions of the native public. They observe that the narrow majority by which the Corporation passed its resolution in favour of Standard Time shows that there is a strong volume of public feeling against the innovation. The papers advert to the fact of the rate-payers' representatives having voted almost solid against the introduction of Standard Time as clearly indicating the trend of feeling of the native community on the subject. Most of the dailies suggest that the agitation in favour of local time should be kept up by submitting petitions to Government and convening public meetings for protesting against the change.

Rást Goftár (33), 28th Jan., Eng. cols.

*56. "There is no denying the fact that the majority of the public regards an alteration in time as a nuisance. But with a few months' acquaintance with the change there would be little difficulty to the average man in the street to accommodate the duties of his daily routine to the altered time. The adoption of a standard time was often commended to the notice of the Government of India by scientific societies in England, and it was a slur on the vaunted civilization of the country that it should persist in the continuation of an established custom which was discarded in favour of an enlightened system by such remote countries as Korea and Japan. The Government thereupon decided to enforce the change after it had consulted various public bodies and local Governments, at least with regard to the Railway and Telegraph Departments of the country, independently of the question of its local adoption in the various towns and cities. The advantages accruing to scientific and meteorological researches by a uniform time rendered it imperative that Standard Time should be introduced as a general measure throughout the country. Under the circumstances, the advocates of the change looked upon the educated classes and the leaders of society to preach the necessity of its introduction to their fellow-countrymen. But our experience in Bombay shows that even the educated classes share much of the conservatism and apathy of the lower and unenlightened masses towards all departures, however peremptory and advisable, from established customs.

Some assumed the brief for the populace on the plea that the new time will entail hardships and inconvenience on the uneducated masses, though we should have expected them to put the latter on the right track."

Affairs of the Pen Municipality and the alleged high-handedness of the Collector of Kolába in dealing with a petitioner who complained about an alleged irregularity in the Municipal administration of that town.

Indu Prakásh (43), 26th Jan., Eng. cols.

57. A Pen correspondent writes to the *Indu Prakásh*:—"In the name of justice please insert the following few lines in your influential journal. It is a sad tale of the high-handedness of the Collector of Kolába and the Commissioner, S. D. The main facts of the case are easily told. Pen is a taluka town in the Kolába District and has a Municipality which is scarcely a boon to us, while in the *regime* of its present Vice-President, Mr. V. S. Dharkar, it has been almost a curse. Since the time he assumed office he has been responsible for so many irregularities that to record them all here would be almost impossible. I will only refer to two gross instances of them, which are relevant to the purposes of the present letter. The office of the Pen Municipality is at present located in a building belonging to the Vice-President. Formerly, *i.e.*, in the months of March and April 1905 and before that time, it was located in a building belonging to one Mr. More, and the present Vice-President, Mr. Dharkar, had no business to remove it to his own building. At any rate it was certainly his duty to proceed in the matter in a lawful manner. But he acted in direct contravention of Municipal law. *Vide* 15 cl-(*b*) of the Bombay District Municipal Act III of 1901, which enacts: 'If any councillor during the term for which he has been elected or appointed:—(*b*) acts as a councillor in any matter in which he has directly or indirectly, by himself or his partner, any such share or interest as is described in clauses (I) (II) (III) (VI) or (VII) of the proviso to sub-section I of Sec. 15 [of which clause I runs thus (I) having any share or interest in any lease, sale or purchase of any immoveable property or any agreement for the same], he shall be disqualified from continuing a councillor and his office shall become vacant." The section quoted above is very clearly worded. It clearly states that a councillor taking part in the matter of having a share or interest in the lease, &c., of immoveable property is disabled from continuing as a councillor. Now on reference to the proceedings of the quarterly General Meeting, as entered in the proceedings book of the Pen Municipality, any one would be convinced that the Vice-President took part in the matter of leasing his house to the Municipality. Not only had he convened the meeting and presided over it, but also voted in favour of the lease. Does not this constitute 'taking part in the matter.' In law, therefore, the Vice-President who is one of the councillors is from that date disqualified from continuing a councillor and his office is vacant. I have shown above that the Vice-President of the Pen Municipality has violated Sec. 15, 2 (*b*) of the District Municipal Act. I will now show that he has also trampled Sections 43 and 44 of the same Act under foot. The Vice-President of the Municipalty is an officer of the Municipality, and as such by the above sections he is forbidden to acquire any interest in a lease with the Municipality. That he has acquired the objectionable interest is plain from what is recited above, and yet in defiance of the said sections he is allowed to continue as Vice-President......... The Collector of the Kolába District and the Commissioner of the Southern Division, on being informed of this breach of law, were in duty bound to come to the rescue and to declare the office vacant, but they, too, have been remiss......... They were made aware of Mr. Dharkar's violation of the Municipal Act and requested to give effect to the law. The Collector seems to have taken sides with Mr. Dharkar, and the Commissioner by his silence seems to have acquiesced in the decision of the Collector. The conduct of both the high officials is, in my opinion, quite unjustifiable. It was, I believe, Mr. Joshi, an eminent pleader of the local Bar and also a municipal councillor, who petitioned the Commissioner, S. D., informing him of Mr. Dharkar's infringing the provisions of Secs. 15, (2) *b*, 43 and 44 of the Municipal Act, and requesting him to declare that Mr. Dharkar must not thenceforward continue to be a councillor. The Commissioner asked the petitioner to send his representation to the Collector of the District, and he accordingly did so. Now

mark the conduct of the Collector. I am told that he had not even the courtesy to send a post-paid reply to Mr. Joshi. The Collector wanted to see and talk to Mr. Joshi, but Mr. Joshi had no time to spare for the purpose of going over to Alibág where the Collector lived and the Collector was, therefore, constrained to give a written reply to Mr. Joshi's representation. This reply is a very precious document. Its beauty lies in its supreme self-sufficiency and high-handed abuse. Says the discourteous Collector: 'In reply to his petition dated 10th June and 30th June 1905 Mr. Joshi is informed that his interpretation of sec. 15 (1) and (2) of the Bombay Dt. M. Act is incorrect according to the letter of the law and incorrect also according to the spirit of the law. (2) The Collector moreover considers that his petition of the 10th June against Mr. Dharkar is inspired by animosity and unworthy desire to caste undeserved disgrace upon the name of a public-spirited and well-meaning gentleman.' See the absurdity of a Civilian's declaring the interpretation of law by a lawyer 'incorrect.' Let me here state that Mr. Joshi's interpretation of law in the matter in question was accepted as perfectly correct by the President of the Pen Municipality, who is also a Civilian and an Assistant Collector of the District. In the general meeting of the municipality held on the 4th July 1905 Mr. Dharkar himself had to admit the correctness of Mr. Joshi's contention. The latter portion of the Collector's reply is most insulting. Not to mention its defamatory tone, screened though it is under official privilege, it is certainly unworthy of the Collector to impute animosity and unworthy motives to Mr. Joshi whose character as a practising lawyer is quite irreproachable.......... I think the Collector owes an apology to Mr. Joshi. I now turn to the Commissioner. To be just to him, he has directly done nothing that is unmannerly or high-handed on the face of it. I believe he was informed by Mr. Joshi of the view of the matter taken by the Collector and also about the insult given to him by the Collector. Nearly three months have elapsed, and yet Mr. Joshi is not fortunate enough to receive a reply. Mr. Dharkar, too, continues in his office. Surely it was the duty of the Commissioner to make himself felt by this time." [In its editorial columns, the paper supports the views of its correspondent and incidentally remarks: "Local magnates want *jo-hukums* as Presidents and Secretaries of Municipalities, and all those who oppose their wishes are set down as factious and hopelessly ignorant or perverse."]

Proposed Municipal assessment at Mátherán.
Rást Goftár (33), 28th Jan., Eng. cols.

*58. "It is not many months since Mátherán was relegated by the Government to the charge of a Municipality and the civic fathers have applied themselves assiduously to the task of sanitary and other local improvements. Their first attempt, as may be expected, is directed towards providing themselves with the requisite sinews of war, and they have recently issued circulars wherein they propose to introduce a system of assessment which is likely to be strongly resented by property-owners on the hill owing to the excessive valuation of properties. Besides levying a certain amount of tax on animals and vehicles, by no means very moderate, the assessments for building and water-supply are fixed at a rate which is out of all proportion to the wants of such a small hill station as Mátherán. The house tax is fixed at the rate of 2 per cent. on the annual letting value, *i. e.*, on the yearly income which each building may be expected to yield if let out and a water-rate at the rate of ¾ per cent. But the proposal most liable to objection is with regard to the provisions made for remission of taxes for such period in the year as the building is unoccupied and yields no rent. Under the proposed regulation if a building is vacant and unproductive of rent throughout the year, the amount of the tax will be made good to the extent of not less than two-thirds of the assessed yearly rate. This condition is likely to press very heavily on those property-owners on the hill who do not rent their bungalows for gain. It would be very unfair to charge any taxes whatever on properties unused throughout the year, and much more so, to impose a rate preposterously exorbitant. But whilst cases of bungalows remaining unoccupied throughout the year would be of very rare occurrence, there would be any number of cases where the properties are used for only a couple of months or so in the whole year. No distinct provisions are made to remit any portion of the taxes, in the latter case, for the period for which the bungalows are unused. The Bombay Municipality provides for a remission of the full amount of the tax for the period that private properties yield no rent, which rule is made applicable even to unoccupied floors of each house and tenement. But whilst local conditions at Mátherán require an annual expenditure to be incurred by each property-owner to the tune of Rs. 200 and upwards towards the employment of a 'Mali' and the requisite provisions every season for protection of buildings against the inclemency of the monsoon, no such extra expenses have to be borne by house-owners in Bombay. Under the circumstance, the provision made for remission of taxes for unused properties is palpably inadequate, and needs so to be altered as to meet the full requirements of the case."

Alleged maladministration of the Nadiád Municipality.
Kaira Times (79), 21st Jan.

59. We regret to observe that the affairs of the Nadiád Municipality are at present grossly mismanaged. The watering of the roads has, for some unexplained reason, been stopped by the Municipality, and the people are in consequence greatly annoyed by the dust nuisance. The civic authorities need not be told that a regular and systematic watering of the roads is a *sine qua non* for keeping them in good repair. We trust the present Chairman who has infused a new spirit into the Municipality will attend to this complaint. The fire brigade arrangements of the Municipality are very imperfect. This is to be deplored in view of the great height of buildings and the narrowness of roads in the town, not to speak of the extent of the population, which consists of 30,000 souls inhabiting an area of more than one square mile. In a town where such conditions prevail, fire-engines should be within easy reach and the supply of water should be plentiful. But unfortunately Nadiád is provided with only two hand-pumps which are located in a distant corner of the town near the Municipal office. As a result, when a fire breaks out, the fire-engine takes one full hour to reach the spot, while about half an hour more is wasted in getting it to work properly. Such a state of things is disgraceful to the Municipal authorities. A big town like Nadiád should be provided with at least four pumps which should be kept in convenient and easily accessible localities, while the water-supply of the town should be improved. The Municipality has been in existence for forty years and enjoys an annual income of Rs. 50,000, and it is, therefore, a pity that it should neglect its elementary duties. It behoves the civic authorities to curb their zeal for beautifying and adorning the city and to concentrate all their energies and resources upon saving the people from the ravages of fire and plague.

Complaint against the compulsory inspection of small-pox patients by their vaccinator insisted upon by the Municipal Board of Rohri (Sind).
Phœnix (14), 24th Jan.; *Sind Journal* (18), 24th Jan.

60. A correspondent writes to the *Phœnix*:—"Will you allow me to draw, through the medium of your valued bi-weekly, the attention of the Municipal Board of Rohri to a grievance which calls for immediate redress. To say nothing of the compulsory vaccination that the Municipality of Rohri has ordered for the town, there is one bye-law in connection therewith, which requires people attacked by small-pox to be inspected by the vaccinator and the nuisance Inspector. This rule inflicts vexation and hardship on ladies of respectable families, who observe *parda*. The vaccinator and the nuisance Inspector claim, on the strength of the said rule, the right to see the ladies, and this surely the husbands as well as the ladies themselves do not like. If in the interests of public health the Municipality deem it indispensable to have such patients inspected, it is desirable that they should arrange to have a lady doctor for such inspection, and if they cannot see their way to make that arrangement, they had better dispense with the said rule in the case of *pardah* ladies." [The *Sind Journal* also publishes the above letter.]

Intelligence extracted from the Press.

Swadeshi meetings at various places in the Bombay Presidency.

Indu Prakásh (43), 23rd and 25th Jan., Eng. cols.; *Gujaráti Punch* (25), 21st Jan.; *Dhárwár Vritta* (121), 25th Jan.; *Sudhárak* (50), 22nd Jan.

61. A correspondent wires to the *Indu Prakásh*:—"A great *swadeshi* meeting of about 3,000 people, mainly Muhammadans, presided over by Mr. Alimahomed Bhimji of Bombay, who was specially invited for the purpose, was held here yesterday. Sirdar Vazirsaheb and others from Málegaon and Násik were present. The president's speech was stirring and great enthusiasm prevailed." [The Dholera correspondent of the *Gujaráti Punch* reports:—A meeting in connection with the *swadeshi* movement was held here on Sunday, the 14th instant. It was resolved to open a *swadeshi* shop by starting a joint stock company with shares of Rs. 10 each. Over 150 shares were subscribed on the spot. Mr. Nazarali was appointed Secretary of the Company. The *Dhárwár Vritta* writes:—A *swadeshi* meeting attended by over two thousand people was held at Gadag under the presidency of a leading local pleader, Mr. Gururao Morab. Speeches in support of the movement were made by Messrs. Vibhuti, Limaye, Pitre, Joshi, &c. It was proposed by Mr. Shantaram Vinekar that a shop for the sale of *swadeshi* articles should be opened at Gadag and that a capital of Rs. 25,000 be raised for the purpose. The *Sudhárak* reports:—A ladies' meeting was held at Sholápur on the last *Sankrant* day, when an essay was read by one of them on the subject of wearing *saris* and bangles of foreign manufacture. The use of country-made *saris* and bangles was advocated. All the ladies present pledged themselves to act upon the suggestion. We congratulate the ladies of Sholápur upon the wise resolve made by them. The Jain ladies of another place (Saundi) have also taken a similar vow. A correspondent writes to the *Indu Prakásh* from Málwan (Ratnágiri):—A *swadeshi* meeting was held here on the 15th instant at which a number of local pleaders delivered speeches. There is so much enthusiasm visible here at present that on the *Sankrant* day *til gul* of foreign sugar was not distributed as usual.]

Reported preparations for convening a public meeting in Bombay for protesting against the introduction of Standard Time.

Bombay Samáchár (66), 25th Jan.

62. We understand that certain leading citizens in Bombay are making preparations to convene a public meeting through the Sheriff for expressing their disapproval of the introduction of Standard Time in the city by Government.

M. A. BAIG,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 31st January 1906.

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* Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.]

[No. 5 of 1906.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 3rd February 1906.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

Abkári:
  - Comments on the resolution of the Bombay Government on the administration of the Excise Department ... ... 30 & 31
  - Enhancement of the duty on imported spirits 29

Agrarian matters:
  - Gloomy agricultural outlook in Bijápur District and a request to the Collector to prevent the use of stringent methods in revenue collections 28
  - Suspensions and remissions of land revenue in Surat District ... 26
  - *Takavi* advances in Ahmedabad District 27

Alleged reckless remarks made by a missionary preacher in Bombay ... 38

British Rule in India:
  - Alleged contrast between the treatment of Indians and the Boers by Englishmen 7
  - Exhortation to the people of India to cultivate the spirit of patriotism among themselves 8
  - Political methods pursued by Ramdas and his disciples in regaining independence for Mahárashtra 6
  - Reflections on the present condition of India and the means for improving it 9

Collisions between Europeans and Natives: Assault by a European Constable upon a Hindustani Munshi at Karáchi ... 40

Co-operative Credit Societies: Report of Mr. McNeill on the working of — in Bombay ... ... 24 & 25

Famine: Promptitude of the Bombay Government in starting the campaign against — in the Presidency 23

Governor of Bombay:
  - Comments on the attitude of His Excellency Lord Lamington's Government in the matter of the introduction of Standard Time ... 18
  - His Excellency Lord Lamington's gift to the Bombay Presidency Muhammadan Educational Conference and the necessity of the spread of education in the Muhammadan community 19

Imperial Customs Service: The New — ... ... 10 & 11

Indian National Congress: Deprecation of the mendicant methods pursued by the Congress and the alleged impossibility of the fulfilment of the pledges contained in the Proclamation of 1858 20

PARAGRAPHS.

Politics and the Public Administration—continued.

Judicial matters:
  Comments on a circular said to have been issued by the District Judge of Ahmedabad prohibiting persons wearing native shoes from entering the Court-house ... ... 34—36
  Comments on the restrictions imposed by the Government of India upon the *Statesman* newspaper for having published a confidential note by Lord Curzon ... ... 15—17
  Muhammadan holidays in the Bombay High Court 33
Parliamentary elections in England:
  — and exhortation to Indians to remember that their salvation lies in their own hands 2
  Indians should rely for their salvation upon their own exertions and not upon the Liberal party in England 3
  Should Indians be glad because the Liberal party has come into power? 4 & 5
Plague administration: Resolution of the Government of India on — ... 13 & 14
Prayer to Government on behalf of the fishermen of Ratnágiri 32
Public Service:
  Comments on the policy of the Commissioner of Customs, Bombay, in filling minor Customs appointments 12
  Grievances of subordinate employés in the Judicial Service in Ratnágiri District 37
Royal Tour in India: Possibility of wrong impressions about the Indian people being conveyed to England as a result of the — 1
Sind: Reconstitution of the Sadar Court in — 39
Swadeshi movement:
  Alleged vigorous spread of the — 22
  Why British goods should be obnoxious to Indians 21

Legislation—

Sind Encumbered Estates Act: Working of the — and the protest against the introduction of the Bill in the Viceroy's Council to amend it ... 41

Education—

Matriculation examination: Age limit for the — of the Bombay University .. 44
The proposed new National University for India ... ... 42 & 43

Municipalities—

Bombay City Improvement Trust: The Honourable Mr. Ibrahim Rahimtoolla's views about the alleged illiberal attitude of Government towards the —. 45
Bombay Municipal Corporation: — and Standard Time 46

Native States—

Alleged lowering of the status of Native Chiefs during the Viceroyalty of Lord Curzon... 47
Dhrol State: Affairs in — 48
Muli State: Affairs in — 49

Intelligence extracted from the Press—

Swadeshi meetings at various places in the Bombay Presidency. ... 50—52

List of Newspapers and Periodicals.

(As it stood on the 1st January 1906.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	F. J. de Abrao ; East Indian ; 42	300
2	Cosmopolitan Review	Do.	Monthly	Sayyad Ibrahim Sayyad Ahmed ; Muhammadan (Konkani) ; 23.	480
3	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 49 ; formerly employed in the Byculla Press, Bombay.	550
4	East and West	Bombay	Monthly	Behrámji Merwánji Malabári ; Pársi ; 52 ; J. P.	1,000
5	Indian Social Reformer	Do.	Weekly	K. Natarajan ; Madrasi Bráhman ; 37	500
6	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári ; Pársi ; 52 ; J. P.	1,000
7	Indian Textile Journal	Do.	Monthly	John Wallace ; age 45 ; Civil Engineer	800
8	Karáchi Chronicle	Karáchi	Weekly	Assanmal Rijhumal ; Hindu (Lohána) ; 51	400
9	Káthiáwár Times	Rájkot	Daily	Pratáprái Udeshankar, B.A. ; Hindu (Nágar) ; 38.	200
10	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 31.	1,000
11	Men and Women of India.	Bombay	Monthly	Sorábji Mancherji Ratnagar ; Parsi ; 40 ; and R. D. Hughes.	500
12	Oriental Review	Do.	Weekly	R. S. Rustomji ; Pársi ; 35	400
13	Pársi	Do.	Monthly	Jehangir Sorabji Talayárkhán ; Pársi ; 30	1,000
14	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 52	350
15	Poona Observer and Civil and Military Gazette.	Poona	Daily	Cawasji Temulji ; Pársi ; 49	100
16	Railway Times	Bombay	Weekly	John Alexander Balfour ; Christian ; 43	1,000
17	Sind Gazette	Karáchi	Bi-weekly	Mrs. J. E. Tate ; European ; 41	500
18	Sind Journal (formerly named Hyderabad Journal).	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 39.	864
19	Sind Times	Karáchi	Bi-weekly	Khanchand Rahumal ; Hindu (Amil) ; 38	200
	ANGLO-GUJARA'TI.				
20	Arya Prakásh	Bombay	Weekly	Dr. Kaliándás Jaikisondás Desái, B.A., L. M. & S. ; Hindu (Lád Bania) ; 30.	1,000
21	Coronation Advertiser	Ahmedabad	Do.	Narotámdás Pránjiwandás Shethna ; Hindu (Bania) ; 30.	725
22	Evening Jáme	Bombay	Daily	Jehangir Behramji Marzbán ; Parsi ; 54	1,000
23	Gujaráti	Do.	Weekly	Ichhárám Surajram Desai ; Hindu (Surti Bania) ; 51.	4,500
24	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 45	700
25	Gujaráti Punch	Ahmedabad	Do.	Somalál Mangaldas Sháh ; Hindu (Bania) ; 29.	850
26	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar ; Pársi ; 45	800
27	Jám-e-Jamshed	Do.	Daily	Jehángir Behrámji Marzbán ; Pársi ; 54	3,000
28	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 54	2,900
29	Karáchi Samáchár	Karáchi	Do.	Bálkrishna Káshináth Málvankar ; Hindu (Marátha) ; 31.	100
30	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 42	400
31	Káthiáwár Times	Do.	Bi-weekly	Manishankar Jayashankar ; Hindu (Nagar Bráhman) ; 39.	600
32	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám ; Hindu (Mewáda Bráhman) ; 39.	1,100
33	Rást Goftár	Bombay	Do.	Pállonji Barjorji Desái ; Pársi ; 52	1,550
24	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás ; Hindu (Dás Shrimáli Bania) ; 39.	550

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI—*continued.*				
35	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 26.	4,200
36	Suryă Prakásh	Surat	Do.	Umedrám Nagindás Dáyábhái; Hindu (Bania); 25.	200
	ANGLO-MARA'THI.				
37	Christian Citizen	Poona	Monthly	Bháskar Nánáji Kotak; Native Christian; 32.	300
38	Deen Mitră	Bombay	Weekly	Sadáshiv Vishvanáth Mayádev; Hindu (Chitpáwan Bráhman); 28.	500
39	Dnyán Chakshu	Poona	Do.	Waman Govind Sápkar; Hindu (Deshasth Bráhman); 47.	500
40	Dnyánodaya	Bombay	Do.	Rev. Mr. T. E. Abbott	625
41	Dnyán Prakásh	Poona	Daily	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 38.	250
42	Dnyán Prakásh	Do.	Weekly	Do. Do.	1,100
43	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 39.	600
44	Marátha Deen Bandhu	Kolhápur	Weekly	Jagannath Raghunath Ajgáonkar; Hindu (Sáraswat Bráhman); 24.	850
45	Sardesái Vijaya	Sávantvádi	Do.	Vishnu Váman Thákur; Hindu (Karháda Bráhman); 55.	300
46	Native Opinion	Bombay	Do.	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 33.	500
47	Samarth	Kolhápur	Do.	Vináyak Náráyan Joshirao; Hindu (Chitpáwan Bráhman); 36.	750
48	Shri Sayáji Vijaya	Bombay	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 39.	4,000
49	Subodh Patrika	Do.	Do.	Dwárkanáth Govind Vaidya; Hindu (Sonár); 30.	600
50	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 38.	1,700
51	Udyamotkarsha	Bombay	Monthly	Ganesh Náráyan Joshi; Hindu (Deshasth Bráhman); 30.	600
	ANGLO-PORTUGUESE.				
52	O Anglo-Lusitáno	Bombay	Weekly	Leandro Mascarenhas; Goanese; 46	900
53	O Bombaense	Do.	Do.	A. Gomes; Goanese; 44	1,000
	ANGLO-SINDI.				
54	Al-Haq	Hyderabad (Sind).	Weekly	(1) English—Ghulám Hussain Hidiatalláh, B.A., LL.B. (2) Sindhi—Abdul Vahábkhan Ghulám Rasul; Muhammadan; 36.	1,600
55	Prabhát	Do.	Bi-weekly	Lekhráj Tilokchand; Hindu (Amil); 42	450
56	Sindhi	Sukkur (Sind)	Weekly	Virumal Begráj; Hindu (Kurseja); 32	1,000
	ANGLO-URDU.				
57	Muslim Herald	Bombay	Daily	Mahomed Yusuf bin Munshi Mahomed Amir; Muhammadan; 31.	1,100
	ENGLISH, MARA'THI AND GUJARA'TI.				
58	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 71	1,100
59	Hind Vijaya	Do.	Do.	Dáhyábhái Karsandás Sháh; Hindu (Shráwak Bania); 38.	600
	ENGLISH, MARÁTHI AND KÁNARESE.				
60	Karnátak Patră	Dhárwár	Weekly	Malláppa Guráppa Shirhatti; Hindu (Lingáyat); 35.	300
61	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorábur; Hindu (Deshasth Vaishnav Bráhman); 43.	300
	ENGLISH, PORTUGUESE AND CONCANIM.				
62	A Lua	Bombay	Weekly	Lawrence Dantes DeSouza; Christian (Goanese); 32.	1,000

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI.				
63	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Mahomed; Muhammadan; 39.	2,500
64	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 48	3,000
65	Aryavir	Dohad	Weekly	Krishnaráo Mangeshráo Fadnis; Hindu (Shenvi Bráhman); 30.	260
66	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 35.	4,200
67	Broach Mitră	Broach	Weekly	Trikamlal Harinath Thakor; Hindu (Brahma Kshatriya); 23.	300
68	Broach Samáchár	Do.	Do.	Ardeshir Dinsha Gándhi; Pársi; 50	500
69	Cutch Kathiáwár Vartamán.	Rájkot	Do.	Kalidas Motiram	150
70	Deshi Mitra	Surat	Do.	Maganlál Kikábhai; Hindu (Shráwak); 35	1,400
71	Din Mani	Broach	Do.	Nathálál Rangildas; Hindu (Mathur Káyastha Bania); 26.	250
72	Dnyanottejak	Ahmedabad	Fortnightly	Chhotalal Desaibhai; Hindu (Bania); 42	800
73	Friend of India	Do.	Weekly	Yadavrao Parasharam; Hindu (Chitpáwan Bráhman); 50.	400
74	Gujarat	Nadiád	Fortnightly	Chandulal Nandlal; Hindu (Dashaporvad Bania; 25.	300
75	Hitechchhu	Ahmedabad	Weekly	Kálidás Ghelábhai; Hindu (Jain); 46	300
76	Islám Gazette	Amreli	Do.	Ibrahim Daud; 36; and Abdulla Ismail; 27 (both Mahomedan Memons).	1,000
77	Jám-e-Jahanooma	Bombay	Do.	Ratanshaw Frámji Acharia; Pársi; 29	1,000
78	Jivadaya	Surat	Monthly	Dhirajrám Dalpatrám Vaid; Hindu (Audich Bráhman); 36.	300
79	Kaira Times	Nadiád	Weekly	Anopsi Máneclál Desai; Hindu (Visa Srimáli Bania); 36.	350
80	Kaira Vartamán	Kaira	Do.	Kahandas Fulchand; Hindu (Desha Porvad Shrávak Bania); 55.	100
81	Káthiáwár Mitra	Ahmedabad	Do.	Jadurám Shámji Dave; Hindu (Audich Bráhman).	300
82	Káthiáwár Samáchár	Do.	Do.	Rewashankar Jagjiwan Dave; Hindu (Bráhman); 44.	500
83	Khedut	Bhávnagar	Fortnightly	Dulabhrám Rámji; Hindu (Jain)	255
84	Loka Mitra	Bombay	Bi-weekly	Kaikhosru Mánekji Minocheher-Homji, B.A; Pársi; 35.	1,000
85	Mahi Kántha Gazette	Sádra	Weekly	Motilal Chhotalal Vyas; Hindu (Audich Tolakia Brahman); 45.	800
86	Navsari Patrika	Navsári	Do.	Harivallabhdas Pranvallabhdas Parekh; Hindu (Bania) 32.	500
87	Navsári Prakásh	Do.	Do.	Rustamji Jámaspji Dastur; Pársi; 56	800
88	Praja Mitră	Karáchi	Bi-weekly	Narbhayshankar Jagjivan; Hindu (Bráhman); 31.	275
89	Praja Pokár	Surat	Weekly	Hormasji Jamshedji; Pársi; 45	500
90	Prakásh and Gadgadát	Bombay	Do.	Nagindas Mancharam; Hindu (Dása Bania); 38.	500
91	Punch Dand	Do.	Do.	Jamnádas Bhagvándás; Hindu (Surti Bania); 43.	550
92	Samsher Bahádur	Ahmedabad	Do.	Saváibhai Ráichand; Hindu (Jain); 62	150
93	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Rustamji Byrámji Vátcha-Gandi; Pársi 38. (2) Ardeshir Pestonji Contractor; Pársi; 36.	3,600
94	Sind Vartamán	Karáchi	Weekly	Devkan Devji Sachdar; Hindu (Lohána); 39	250
95	Surat Akhbár	Surat	Do.	Phirozsháh Edalji Patel; Pársi; 49	300
96	Svadesh Bandhu	Mahudha	Do.	Anopram Máneklál Visashrimáli; Hindu (Shrávak); 36.	175
	HINDI.				
97	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 43; and Tarabai, wife of the above; 32.	150
98	Sharman Samáchár	Bombay	Do.	Shambhunáth Sharma; Hindu; 45	1,500
99	Shri Venkateshvar Samáchár.	Do.	Do.	Pandit Lajya Ramji Sharma; Hindu (Nágar Bráhman); 39.	6,200
100	Shri Dnyánságar Samáchár.	Do.	Monthly	Janakprasad Lalooram; Hindu (Kánkubja Bráhman); 30.	2,000

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KÁNARESE.				
101	A'rya Dharma Patrika	Hubli	Weekly	Mádhavánand Saraswati; Hindu (Deshasth Bráhman); 47.	104
102	Digvijaya	Gadag	Do.	Shankrapa Gadiappa Basrimarad; Hindu (Devang, Lingáyat); 37.	150
103	Karnátak Vritta	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Karháda Bráhman); 34. (2) Annácharya Bálácharya Hoskeri; Hindu (Deshasth Bráhman); 34.	825
104	Loka Bandhu	Do.	Do.	Gururao Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 41.	300
105	Loka Mitra	Haveri (Dhárwár).	Do.	Gundo Nelgire Nádgir; Hindu (Deshasth Bráhman); 28.	150
106	Rájahansa	Dhárwár	Do.	Kamalashankar Dinkar Jathár; Hindu (Karháda Bráhman); 41.	100
107	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 41.	200
	MARÁTHI.				
108	Arunodaya	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 23.	615
109	A'ryávart	Dhulia	Do.	Ramchandra Krishna Thombre; Hindu (Deshasth Yajurvedi Bráhman); 34.	300
110	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 27	500
111	Bhála	Poona	Tri-monthly	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 30.	900
112	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 41.	300—400
113	Bhu't	Bombay	Do.	Anandrao Rámchandra Dharadhar; Hindu (Pathare Prabhu); 42.	1,500
114	Brahmodaya	Mahád	Fortnightly	Náráyan Balwant Hardikar; Hindu (Karháda Bráhman).	...
115	Chandrakánt	Chikodi	Weekly	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 40.	100
116	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 40.	275
117	Chikitsak	Belgaum	Do.	Abáji Rámchandra Sávant; Hindu (Marátha); 42.	1,000
118	Dakshin Vritta	Kolhápur	Do.	Sadáshiv Vithal Párasnavis; Hindu (Chándraseniya Káyastha Prabhu); 67.	100
119	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Joshi; Hindu (Deshasth Bráhman); 32.	200
120	Dharma	Wái	Do.	Kashinath Vaman Lele; Hindu (Chitpáwan Bráhman); 48.	1,000
121	Dhárwár Vritta	Dhárwár	Do.	Sadáshiv Hari Shaháne; Hindu (Bráhman)	600
122	Dinbandhu	Bombay	Do.	Vásudeo Lingoji Birje; Hindu (Marátha); 40.	1,000
123	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 41.	350
124	Granthamála	Do.	Monthly	Vishnu Govind Bijápurkar, M.A.; Hindu (Deshastha Bráhman); 41.	700
125	Hindu Punch	Thána	Weekly	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 38.	1,500
126	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 52.	280
127	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 75.	2,000
128	Jagatsamáchár	Thána	Do.	Trimbak A'báji Ráje; Hindu (Káyastha Prabhu); 41.	500
129	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 39.	6,400
130	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 46.	420
131	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 38.	4,100
132	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 49.	2,000
133	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 48.	17,500
134	Khándesh Chitragupta	Dhulia	Do.	Bháu Ráoji Sindekar; Hindu (Deshasth Bráhman); 26.	300
135	Khándesh Vaibhav	Do.	Do.	Yádav Bálkrishna Bahalkar; Hindu (Deshasth Bráhman); 39.	600
136	Kumtha Vritta	Kumtha	Do.	Laxman Baburao Hegde; Hindu (Gowdsaraswat); 50.	125
137	Loka Bandhu	Tásgaon	Do.	Bhikáji Gopál Bhide; Hindu (Chitpáwan Bráhman); age 35.	200
138	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 27.	80

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
139	Lokaseva	Násik	Weekly	Gangádhar Váman Barve ; Hindu (Chitpáwan Bráhman) ; 27.	500
140	Madhukar	Belgaum	Do.	Ramling Subrao Mudliyar ; Hindu (Mudliyar) ; 30.	150
141	Maháráshtra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley ; Hindu (Marátha) ; 38.	150
142	Moda Vritta	Wái	Do.	Káshináth Váman Lele ; Hindu (Chitpáwan Bráhman) ; 48.	650
143	Mumbai Punch	Káchara (Ratnágiri).	Monthly	Anandráo Bálkrishna Rángnekar ; Hindu (Gaud Sáraswat Bráhman) ; 30.	100
144	Mumbai Vaibhav	Bombay	Daily	Ganesh Keshav Karandikar ; Hindu (Chitpáwan Bráhman) ; 43.	1,650
145	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,250
146	Nagar Samáchár	Ahmednagar	Do.	Vishwanath Gangárám ; Hindu (Fulmáli) ; 24.	200
147	Násik Vritta	Násik	Do.	Yashvant Hari Kále ; Hindu (Chitpáwan Bráhman) ; 28.	450
148	Nyáy Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde ; Hindu (Deshasth Bráhman) ; 31.	400
149	Pandhari Mitră	Pandharpur	Do.	Govind Sakhárám Bidkar ; Hindu (Deshasth Bráhman) ; 42.	100
150	Parikshak	Belgaum	Do.	Váman Rámchandra Kanvinde ; Hindu (Sáraswat Bráhman).	300
151	Poona Vaibhav	Poona	Do.	Ganesh Mahádev Kelkar ; Hindu (Chitpáwan Bráhman) ; 36.	250
152	Prabodh Chandrika	Jalgaon	Do.	Náráyan Narsinh Fadnis ; Hindu (Deshasth Bráhman) ; 39.	200
153	Prakásh	Sátára	Do.	Ganesh Ballál Phansálkar ; Hindu (Karháda Bráhman) ; 32.	500
154	Pratod	Islámpur	Do.	Ganesh Rámchandra ; Hindu (Karháda Bráhman) ; 23.	300—360
155	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath ; Hindu (Pardeshi) ; 42.	100
156	Satya Mitră	Málegaon	Do.	Bálchand Hiráchand ; Hindu (Gujaráti Jain) ; 26.	200
157	Satya Sadan	Alibág	Do.	Ráoji Hari Athavle ; Hindu (Chitpáwan Bráhman) ; 53.	150
158	Satyă Shodhak	Ratnágiri	Do.	Hari Náráyan Limaye ; Hindu (Chitpáwan Bráhman) ; 60.	950
159	Shet, Shetaki and Shetakari.	Poona	Fortnightly	Nominal Editor :—Ganesh Lakshman Sahasrabuddhi ; Hindu (Chitpáwan Bráhman). Real Editor :—Rámchandra Vinayak Tikekar ; Hindu (Karháda Bráhman) ; 45.	350
160	Sholápur Samáchár	Sholápur	Weekly	Narsappa Abanna ; Hindu (Kámáti) ; 46	400
161	Shrigonda Vritta	Shrigonda	Do.	Bálábhai Jánubhai ; Muhammadan (Shaikh) ; 44.	150
162	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle ; Hindu (Deshasth Bráhman) ; 22.	100
163	Shubh Suchak	Do.	Do.	Rámchandra Appáji Chitale ; Hindu (Chitpáwan Bráhman) ; 61.	150
164	Sumant	Karád	Do.	Mahádev Dámodar Kulkarni ; Hindu (Deshasth Bráhman) ; 33.	80
165	Vidya Vilás	Kolhápur	Bi-weekly	Ganesh Shankar Gokhale ; Hindu (Chitpáwan Bráhman) ; 21.	500
166	Vihári	Bombay	Weekly	Bálkrishna Náráyan Phátak ; Hindu (Chitpáwan Bráhman) ; 35.	500
167	Vividh Dnyán Vistár	Do.	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar ; Hindu (Gaud Sáraswat Bráhman).	600
168	Vrittasár	Wái	Weekly	Lakshman Mahádev Vaidya ; Hindu (Chitpáwan Bráhman) ; 51.	250
169	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkar ; Hindu (Deshasth Bráhman) ; 38.	100
170	Vyápári	Poona	Do.	Nána Dádáji Gund ; Hindu (Deshasth Bráhman) ; 39.	500
171	Vyápár Samáchár	Ahmednagar	Do.	Rutunchand Punamchand Mutha Hindu (Márwadi) ; 30.	1,200
172	Wárkari	Pandharpur	Fortnightly	Vithal Keshav Limaye ; Hindu (Chitpáwan Bráhman) ; 35.	175

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	SINDI.				
173	Aftab-i-Sind	Sukkur	Weekly	Shámsuldin walad Mahomed; Muhammadan; 38.	500
174	Khairkháh	Lárkhána	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 32.	About 1,000
175	Musáfir	Hyderabad (Sind).	Do.	Táráchand Tahilsing; Hindu (Amil); 20	1,000
176	Sind Sudhár	Karáchi	Do.	Khánchand Rahumal; Hindu (Amil); 38	500
177	Sookree	Do.	Do.	Asanmal Reghumal; Hindu (Lohána); 42	200
178	Sind Kesary	Shikárpur	Do.	Chelárám Mánghirmal; Hindu (Lohána); 40	100
	URDU.				
179	Ajaibat-i-Bambai	Bombay	Monthly	Mahamad Ali Anvar Ali; Muhammadan (Sunni); 32.	2,000
180	Bombay Punch Bahádur	Do.	Weekly	Hakim Mahomed Abdul Hamid Farrakh; Muhammadan; 50.	5,000
181	Jám-i-Jahánnuma	Jalgaon	Do.	Munshi Abdul Karim *walad* Habibulla; Muhammadan.	50
182	Sultán-ul-Akhbár	Bombay	Daily	Hakim Mahomed Abdul Hamid Farrakh; Muhammadan; 50.	1,000
183	Tohfa-i-Deccan	Poona	Weekly	Shaik Abdulla *walad* Shaik Mahomed; Muhammadan (Shaik); 31.	250
	GUJARA'TI AND HINDI.				
184	Jain	Ahmedabad	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Jain); 32.	1,400
	MARA'THI AND KA'NARESE.				
185	Chandrika	Bágalkot	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman, Smárta); 32.	150
	PORTUGUESE-KONKANI.				
186	A Luz	Bombay	Weekly	Antone Fernandes; Goanese; 23	1,000

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
13A	Patriot	Ahmedabad ...	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Jain); 33.	650
	GUJARATI.				
85A	Mukhbir-i-Islám	Bombay ...	Daily	Munshi Ali Mahomed Haji Abdulla Shayek Lakhpati; Khoja (Sunni); 35.	500

Politics and the Public Administration.

Possibility of wrong impressions about the Indian people being conveyed to England as a result of the Royal tour.
Mahrátta (10), 28th Jan.

1. "How profoundly ignorant some people are about the sentiments of the Indian people! One writer seriously penned the following words for the pages of a prominent English journal:—'It is probable that no Imperial rescript that has ever been issued has given so much real and wholesome pleasure to so many millions of people as the message that announced the intended visit of the Prince and Princes of Wales to India.' We could have given a direct contradiction to this statement if it were necessary. But we may generally remark that one of the most prominent results of the Royal tour is the number of wrong impressions and opinions that will be conveyed from India to England. The strangest thing is the misreading of some of the most unmistakable signs ever presented to the European observer about the meaning and sentiments of the Indian people. To take an illustration from some of the incidents of the Royal visit to Calcutta, the attitude of the Bengali people towards the Prince is a subject of likely inquisitiveness in England, and curiously enough on this particular matter we find the special correspondents of the London *Times* explaining away the sullenness of the Bengali crowds as 'respectful demeanour' and the want of cheering on the part of the natives, while the Europeans were doing their best in this respect, as the result of 'cheering not being an oriental custom' and the Bengalis being 'usually undemonstrative.'"

Parliamentary elections in England and exhortation to Indians to remember that their salvation lies in their own hands.
Praja Bandhu (32), 28th Jan., Eng. cols.

2. "The elections to the British Parliament are for the present the one engrossing topic of the day. More than three-fourths of the constituencies have already exercised their choice, and the results have so far confirmed the most sanguine expectations of the Liberal party......... It would be unwise, however, to build high hopes on their accession to power........... The spirit of the administration will probably undergo a wholesome change. The growing Military expenditure, which has risen in 20 years from 17 *crores* to double that figure, may be expected to receive a check. It is also quite within the range of practical politics that a further instalment of local self-government may be conceded to us. But it ought not to be forgotten that the British are as a people intensely patriotic and practical. According to a well-understood practice the party in power does not wholly undo what has been done by its predecessor. In the case of India, all the political leaders seem to be agreed that nothing should be done that is calculated to weaken their hold upon the country or affect their common interests.......... Therefore, while we welcome the accession to power of the Liberal party, we must not forget that our deliverance lies in our hands, and that we must not for a moment relax the agitation in India, or be remitting in our efforts to educate the masses and open their eyes to the grave disabilities of our position. In this direction lies the best hope for the realization of our most cherished aspirations. The problem of our national regeneration is one which we alone can solve."

Indians should rely for their salvation upon their own exertions and not upon the Liberal party in England.
Bhála (111), 1st Feb.

3. The advent of the Liberal party to power as a result of the general election in England has produced great hopes in the minds of many people. The Irish seem to feel confident that they will get Home Rule from the Campbell-Bannerman Ministry. The Boers think that their days of servitude are now over and that a new era will dawn upon their country. Some of our countrymen, too, build high hopes upon the accession of the Liberals to power. They think that the moment the Liberal Ministry takes up the reins of office, the Bengal partition will be reversed, the *swadeshi* movement will receive practical sympathy, Sir B. Fuller's high-handed *regime* will come to an end, and all the demands of the Congress will be acceded to. In short, they are of opinion that the miseries of the Indians will come to an end, and that an era of plenty and prosperity will be ushered in all over the country. But are these hopes and expectations well-founded? We think past experience does

not justify them. Gladstone was very much in favour of Home Rule for Ireland, and a Bill was even carried in the House of Commons granting the boon to that country. But was any legislation, tending to benefit the mass of the population in India, ever brought before Parliament by Gladstone's Ministry? If not, how can we expect any boon from the Ministry of Sir Henry C. Bannerman, who is far inferior to Gladstone in statesmanship? To entertain such a hope is to be guilty of folly and undue covetousness. There are many points of affinity between Englishmen and the people of Ireland, but the same thing cannot be said of Indians. The interests of England and India being divergent, it is not at all probable that the Liberals will be ready to benefit India at the sacrifice of the interests of their own countrymen. It is the very nature of Englishmen that they will give any number of pledges, but when the time for action arrives, they will try to get out of these promises under some pretext or other. If they had redeemed but a hundredth part of the pledges given by them to our countrymen, our present condition would have been far different. It is, therefore, altogether a vain hope to entertain that we shall be benefited by the Liberals. If our country is to rise from the slough of servitude, it is we that should put our shoulders to the wheel. We must remember that invaluable maxim which says that "nations are always made from within." We should also bear in mind that we shall never achieve our salvation by mere talk. We must not rely upon the silly assurances of selfish people, but learn the lesson of self-reliance. We should ceaselessly think of acquiring Home Rule under British suzerainty and exert ourselves to the utmost to reach that goal.

Should Indians be glad because the Liberal party has come into power?

Hindu Punch (125), 31st Jan.

4. Nobody can deny that India is at present under British rule. But who actually rules over us, whether it is a particular individual or a class or a limited company of individuals, cannot be definitely stated. At one time it is the Secretary of State who is said to rule over us; the next moment the village Patel makes us feel by his high-handed conduct that he is our ruler. We feel the bitter effects of British rule, but cannot say for certain whom we have to thank for those effects. We are flogged severely in all conscience, but do not know who it is that flogs us so mercilessly. While we are thus lost in this mystery, some of our people affect great personal interest in the Parliamentary elections. They are carried away by joy because the Liberals are going to come into power. But these men are utterly insane. Why should we be glad because our new rulers are likely to be a little less harsh and oppressive in their methods? We are a fallen people, and the British are lording it over us. The Liberals may treat us with a little kindness, but such things should not really satisfy us. Those who set high value upon the concessions likely to be secured from the Liberal party are at liberty to live in their fool's paradise, but they should not attempt to persuade others to their way of thinking.

Belgaum Samáchár (112), 29th Jan.

5. We cannot be confident that India's welfare will be promoted by the accession of the Liberal party to power. Whatever party is in power in England, it is but natural for it to be unanimous in deciding any questions involving British interests. It is idle to suppose that the Indians will secure at the hands of the Liberals political independence or privileges such as those enjoyed by the people of England. The following instances will point out to what extent we may expect English statesmen to support India's cause. Serious charges of corruption and extortion were laid in England against Lord Clive and Warren Hastings. But what did the whole affair end in? We did not get back our Empire or the wealth which was taken away from India by a resort to oppressive methods. All the assurance we received from the British public was that what was done could not be undone, but that steps would be taken to prevent a recurrence of such acts in future. Lord Dalhousie was likewise censured for his annexation policy, but were the annexed principalities restored to their legitimate owners? The same thing is to happen in the case of acts done in Lord Curzon's time. Hence it makes no difference to us whether the Liberals or the Conservatives are in power.

Political methods pursued by Ramdas and his disciples in regaining independence for Maháráshtra.

Kál (129), 2nd Feb.

6. In noticing a new edition of *Dasbodha*, the principal work of Ramdas, published by Mr. S. S. Deo, pleader, Dhulia, the *Kál* writes:—What may be the intention of Ramdas in giving the title of *Dasbodha* to his work is not known. The ordinary meaning of the title is "advice given by Das or Ramdas." But it is possible to put another interpretation upon it. *Das* means a slave, and the title *Dasbodha* may be taken to mean "advice intended for slaves." The work undoubtedly contains advice by which an enslaved people may free themselves from servitude. In particular portions of the work such advice is to be found, and we shall here allude to those portions particularly. Mr. Deo has in the preface collected these scattered fragments and woven out of them a story of Ramdas' life. Ramdas was the servant of Ram, the Hindu god. He owed allegiance to no one else. Tyrants held no sway over him; nay, they had to bow before him in submission. Though Ramdas was himself free, he felt deeply for the servitude of the people of India in his time. He was anxious to make them regain their independence. The Mlenchas had established their domination over our countrymen in those days and the idols of the Hindus were either shattered or thrown into water. Both our country and religion were thus in a sorry plight, and Ramdas, not enduring this, diverted his mind from spiritual to secular matters. It is not for such as he to take the sword in hand and to conquer the enemies of the country in battle. The Hindu god Krishna assisted Arjuna in the great war described in the Mahabharat, but never took any weapon in his own hand. He merely gave advice. Ramdas followed a similar policy. The Moghuls in those days had not, like the English, cunningly deprived the people of arms. But what can mere arms do unless the people are inspired with the patriotic spirit? Saints like Ramdas are useful to create this spirit among the people. Under the pretext of spreading his religious principles, Ramdas sent his disciples all over the country and established *maths* of his sect. His disciples and *maths* sub-served the same purpose which secret societies do in these days. Under cover of religion, he accomplished a political object, and the sensual and luxurious Moghul Emperors had no suspicion of his real aim. All infatuated people, whose fall is impending, are bound to be similarly deceived. A net-work of Ramdas' *maths* was established all over Maháráshtra. The emissaries went everywhere and formed themselves into large groups in various places, took pains to regain the independence of their country and ultimately succeeded in their object.

Alleged contrast between the treatment of the Indians and the Boers by Englishmen.

Hindu Punch (125), 31st Jan.

7. The Americans were the first to obtain Home Rule from England. They did not obtain it by begging, but in some other way. But that is a different story. The Irish were the next to beg the favour, and the Indians followed them. The Boers came after the Indians. Now, if priority is to have any weight, the Irish deserve to obtain Home Rule first, the Indians next and the Boers last of all. But what do we actually find to be the case? The new Liberal Ministry have promised to give responsible self-government to the Boers, while the Irish and the Indians are left out in the cold. What may be the explanation of this enigma? The Boers fought with the English and cruelly slaughtered many Britons; still they get self-government first. The Irish have their queer ways of agitation, but we Indians are thoroughly suppliant and meek, and so the Boers get preference over us. What strange creatures these Englishmen seem to be! They kick away those who humbly fall at their feet, while those who butcher them are treated in a generous spirit! This is a mystery, indeed! Can any one offer a solution of it?

Exhortation to the people of India to cultivate the spirit of patriotism among themselves.

Aryávarta (109), 27th Jan.

8. In the course of a contributed article the *Aryávarta* writes:—Manliness and love of independence are essential to national greatness. Men are ever fond of independence, and even though they may be plunged in servitude, the desire for liberty is not extinguished in their breasts. It is the duty of every person to exert himself to the utmost to acquire the inestimable boon of

independence for his countrymen. Otherwise, he is guilty of a grievous sin against the country of his birth. In serving one's country one can never be guilty of treason. A ruler's duty is to promote the happiness of his subjects, and if he fails in that duty he can never be rightly called a king. There have been many rulers on earth who failed to do their duty and fell into the jaws of death. Selfishness should never be the rule of one's life. A selfish man can never be a patriot. Patriotism develops the altruistic side of our nature. A patriot confers benefits upon others and derives happiness from acts of self-sacrifice. We should, therefore, try to develop the germs of the patriotic spirit in us and also learn the lesson of self-sacrifice. We should exhibit a spirit of manliness in our acts and not that of suppliancy. We should ponder over the heroic achievements of our ancestors and the terrible sacrifices they underwent for their country. This will produce in us a desire to serve our country likewise. Let us sedulously foster the sentiment of patriotism in our minds and work resolutely in our country's cause. Let us cast off selfishness and become ardent patriots.

Reflections on the present condition of India and the means for improving it.

Coronation Advertiser (21), 1st Feb.

9. An anonymous writer contributes the following incomplete article on the duties of educated Indians to the *Coronation Advertiser* :—The poet Narmad has said : " India has been reduced to-day to a miserable plight. She has lost her power and is hanging down her head in shame. He who was in the full bloom of prosperity has become helpless. He whose home once was happy has been utterly ruined." At a time when ignorance and immorality reigned supreme in Europe, our mother-country, India, which to-day is sunk in misery and meekly endures the blows showered on her from all quarters, was the home of art and science, of religion and justice, and the cynosure of the eyes of foreigners who cast wistful glances at her boundless wealth. She has now fallen from her lofty pedestal, her children do not even get enough food to eat and her arts and industries have perished. Is it not, therefore, our duty to open our eyes and inquire into the causes that have conspired to bring about our present condition? Should we not awake from our profound sleep? If we remain stolidly indifferent about our downfall in social and religious matters, a day will come when India will be reckoned not even as one of the inferior nations of the world. We shall cease to be called a nation and to get even one meal a day as we do at present, and our plight will be much worse than that of the slaves of Africa. It is, therefore, our duty to devote a thought to our down-trodden condition. We should try to eradicate from our social system all those flaws and abuses which have brought misery upon us. If we fail to discharge this duty, we shall have to answer for our neglect before the great Creator, and our sins will be visited upon our progeny.

New Imperial Customs Service.

Gujarati Punch (25), 28th Jan., Eng. cols.

10. " The Government of India have instituted, with the sanction of the Secretary of State for India, an Imperial service for the administration of the Customs in India. This Imperial service owes its inception to the demands of the various Chambers of Commerce of the different Presidency Towns, who complained about the inefficiency of the existing service consequent upon rapid changes in the *personnel*.......... The recruiting for the service is to take place in England. The newly-formed service will be virtually a monopoly for Europeans. No Indian, unless he is a member of the Civil Service, will be eligible for any of the new posts which number about 25. The salary for about 14 posts out of these 25 is to range from Rs. 2,500 to Rs. 1,000 per mensem. This service illustrates the tendency of the Indian Government to maintain several highly paid posts under its jurisdiction as a close preserve for Englishmen in general and members of the Indian Civil Service in particular—a preserve upon which Indians are under no circumstances to be allowed to poach. We regret that the Indians, who are not members of the Civil Service, are shut out from the new service."

Oriental Review (12), 31st Jan.

11. " The Imperial Customs Department is, according to Lord Curzon, one of the departments for which only Europeans are eligible 'for the reason that they possess, partly by heredity, partly by upbringing and partly by edu-

cation, the knowledge of the principles of Government, the habits of mind, and the vigour of character, which are essential for the task, and that the rule of India being a British rule and any other rule being in the circumstances of the case impossible the tone and standard should be set by those who have created and are responsible for it.' From the above quotation from Lord Curzon's Resolution it will be seen that His Lordship's one end and aim was to oust Indians from the higher Government services, and the new scheme for the reorganization of the Indian Customs Services, which is acknowledged to be Lord Curzon's creation, is another attempt in the same direction, for it seeks nothing less than to preserve the fat billets in the Customs to the members of the Civil Service and Englishmen recruited in England in the same manner as officers of the enrolled list of the Finance Department. The objection against the scheme, which we respectfully wish to point out, is of a three-fold character. The scheme will debar Indians from the higher berths in the Customs. Secondly, it will entail an additional burden upon the already over-burdened tax-payers of India, and thirdly, a great injustice will be done to the present Assistant Collectors. We are glad to see that even the *Times of India* has raised its voice against the attempt to cast a slur on the present staff of officers.......... It is quite true that the present Customs Services were far from satisfactorily worked, and the mercantile communities had a justifiable grievance, but their dissatisfaction was not felt against the present staff of officers, but against the frequent changes and transfers in the department. Men from the Judicial Department, who knew nothing about the mercantile affairs of the country, were pitchforked into the Customs, and necessarily confusion worse confounded ensued. So far as our information goes, the present Assistant Collectors were never the bone of contention. The dissatisfaction felt and expressed by the mercantile community of Bombay was entirely due to the constant transfers of the Collectors who are Civilians. The Government of India maintain that the present Assistant Collectors, who do not belong to the Indian Civil Service, are, as a rule, unfit for the Imperial scheme just inaugurated owing to their defective training, experience and history. It is stated that they are unable to take large views of the cases that come before them for decision. By what method have Government discovered the kind of unfitness of the Uncovenanted Assistant Collectors we do not know, for as far as we know they have never had opportunities given them to give their independent judgment on questions connected with the Customs. This work has all along been done by the two Assistants to the Collectors who are always Civilians. Take our Bombay Assistant Collectors: there are six of them—two Englishmen, two Eurasians and two Parsis. We challenge the Bombay Government to point any single question independently decided by any of them. They have no power or authority of this sort. They have to work like automatons. Any intricate question that may come up must be sent up to the Civilian Assistant Collectors, who alone are supposed to have all the fulness of wisdom, knowledge and experience. Moreover, the Bombay Government have for the past several years spoken most highly of the work done by the Assistant Collectors in the annual Administration Reports. The Government seemed to have suddenly discovered their want of tact and judgment. We find from the *Bombay Government Gazette* that each of our City Assistant Collectors has had acting promotion given him. We may ask Government, if these Assistant Collectors were unfit for promotion, why have they been promoted. Have they simply been made a sport of convenience? We appeal to the Bombay Presidency Association and other kindred political bodies to study the scheme carefully in all its bearings and to appeal to the Government of Lord Minto either to repeal or to modify it."

Comments on the policy of the Commissioner of Customs, Bombay, in filling minor Customs appointments.

Oriental Review (12), 31st Jan.

12. "While we are writing on the subject of the Imperial Customs Service we may be permitted to point out the scandalous manner in which subordinate appointments have recently been filled by the Commissioner and the Collector of Customs. These officers are well-known for their anti-Indian proclivities. When the Honourable Mr. J. L. Jenkins was pitchforked over the heads of his seniors into the Commissionership of

Customs, we raised our voice and pointed out to Government the injustice they had done to the senior Civilians, whose claims were thus unceremoniously ignored. One of them threw up his post in disgust and another has gone on leave from which he is not expected to return. Our fears as to the unsuitability of Mr. Jenkins' and Mr. Cadell's appointments on the ground of their anti-Indian attitude have been more than fully realized. Since their appointment a score or more of posts carrying salaries of Rs. 50 to Rs. 150 have been vacant and filled, to which most of the nominees have been ne'er-do-well sort of Eurasians and Europeans. And the rightful claims of Indian Inspectors, who have been working on small pays in the department for years together, have been ruthlessly trampled upon. Impecunious Eurasian youths who had failed to get into any other department or business have succeeded in securing well-paid berths in the Customs and are sent out as Inspectors in the mofussil……… By a written or unwritten rule of Government, men who are pecuniarily embarrassed are debarred from holding Government service, but this very healthy and wise rule has been set at naught by the Customs authorities, and impecunious men are placed in positions where they have constantly the temptation to corruption of all sorts and kinds. We have written this more in the interests of the Government than those of the Indians, for we believe that Government are as anxious to clean the Augean stable of their services of corruption and bribery as the Indian public are anxious to have justice done to the sons of the soil. We appeal to Lord Lamington to direct an open inquiry into the whole affair. It would serve no useful purpose to ask for official reports on the subject."

Resolution of the Government of India on plague administration.
Gujaráti (23), 28th Jan.

13. Many people will be disposed to ask what is the *raison d'être* of the recent resolution published by the Government of India on the subject of plague administration. As the people of India are rotting in slavery, it is improbable that any of them could make bold to ask from Government an explanation about any detail regarding their plague policy. Nor, if such an inquiry were made by an Indian, would Government deign to reply to it? What, then, could have led Government to suddenly parade at this juncture an exposition of their plague policy? We must look a little deeper for an explanation of this curious phenomenon. The Indian Government is in the habit of exercising *Moghlai* over its subjects and even the pettiest Assistant Collector fancies himself to be the monarch of all he surveys in his district. But over the heads of all Indian officials (not excluding even the Viceroy) there is a higher authority, *viz.*, the British Parliament, before whom these mighty dignitories have to lowly bow their heads in submission. The resolution under discussion is apparently intended to pacify that authority which has been greatly agitated over the continued prevalence of plague in India. It will be remembered that during the last session of Parliament the Secretary of State for India was pestered with numerous questions about the prevalence of plague in this country. British politicians naturally want to know why the plague still lingers in India and whether Government have taken adequate measures for protecting the people from its ravages. It is, however, doubtful whether the halting explanations furnished by the Government of India on these points will satisfy Parliament. The plague has been playing havoc in India for the last ten years and has taken the lives of myriads of people; yet the Government of India have been pursuing a niggardly policy in taking measures to check the disease, although crores of rupees, be it noted, are annually wasted over frontier expeditions and army reform. In fact Government have washed their hands clean of their responsibilities in the matter and foisted the burden of plague expenditure upon the impoverished Municipalities instead of treating it as an Imperial charge. The Municipalities cannot afford, in view of the depleted state of their treasuries, to take suitable measures for coping with the disease, and as a result the plague is allowed to "drift." Plague is essentially a disease of poverty and ignorance. 90 per cent. of plague cases occur among the poor and ignorant masses who readily fall victims to the disease, as they do not understand hygienic laws and cannot, even if they did, afford to regulate their habits and mode of living according

to these laws. It is significant that the resolution steers clear of an exposition of the measures, if any, adopted by Government for combating the root cause of the disease. Government in their resolution have strongly advocated a campaign for the wholesale extermination of rats in the country. However much the suggestion might be relished by European experts, the Indians, we are sure, will not fail to scout it as cruel and inhuman. Besides, it is doubtful if the plague will be eradicated by its adoption. Rats are not the *cause* of plague; they are its *victims* just as much as human beings are. Plague cannot be stamped out by a wholesale destruction of rats any more than malaria can disappear by the extermination of mosquitoes. Allusion is made in the resolution to disinfection, segregation, plague hospitals, quarantine, medical inspection, inoculation and such other measures for combating the plague, but past experience does not warrant the belief that any of these measures are efficacious in checking the course of the disease. The only measure which so far has been attended with some success is the provision of health camps for the poor during the plague season. But owing to the stinginess of Government in the matter of plague expenditure, this measure has never been resorted to on a large scale. In short, the plague policy of Government does not reflect credit upon their wisdom or statesmanship. Government have shoved their manifest responsibilities on to the shoulders of Municipalities and are watching at ease the *tamasha* of the devastation caused by the disease. Until they abandon this attitude, the country will not be freed from the ravages of plague.

Mahrátta (10), 28th Jan.

14. "The latest Government Resolution issued by the Government of India on the subject of plague and plague measures is very interesting reading for many reasons, the chief among which, however, is that it completely vindicates the view which the public in India always urged upon Government even at the cost of a few lives or broken heads. What a contrast between the attitude of Government in 1897 and to-day! The experience which Government have gained in the meantime has evidently made them wiser, though it is much to be regretted that an administration manned by clever Civilians and cleverer medical experts should have betrayed such a deplorable want of common-sense as to require an expenditure of lakhs of rupees and the sacrifice of many valuable lives, to come up to the level of the people. The policy of regarding the plague as bound to be amenable to their laws and administrative measures with which Government opened the plague campaign in 1897 offers a pitiable contrast with the almost fatalistic tone of their present Resolution. Then the non-official public were a negligible quantity, but now they are a deity to be necessarily propitiated if any plague measures are to be crowned with success!............ The climbing down of Government from the high but impossible position they once took in plague matters is a fact pregnant with a moral lesson which the people will do well to lay to their hearts and cherish."

Comments on the restrictions imposed by the Government of India upon the *Statesman* newspaper for having published a confidential note by Lord Curzon.

Indian Spectator (6), 3rd Feb.; **Rást Goftár* (35), 4th Feb., Eng. cols.; *Jám-e-Jamshed* (27), 31st Jan., Eng. cols.; *Akhbár-i-Soudágar* (64), 30th Jan.; *Sánj Vartamán* (93), 29th Jan.; *Bombay Samáchár* (66), 1st Feb.; *Akhbár-e-Islám* (65), 1st Feb.

15. "Without intending either to justify or to condemn the action of the *Statesman* of Calcutta in having published Lord Curzon's note on the readjustment of provincial boundaries, we must say that our contemporary has been somewhat ungenerously dealt with. It is not known how the *Statesman* came into possession of the document, and, though on the face of it one can see that it was not intended for publication, it is easy to imagine circumstances in which an editor could publish it in perfect good faith. Equally easy is it to imagine how the editor may in honour be bound to screen the person who is regarded as having betrayed a trust.......... If the Government had reasons to believe that the contents of the document could not have found their way into the columns of a newspaper in any justifiable manner, and if it was not satisfied with the editor's explanation, it might have called upon the editor to make a public apology *before* pronouncing its doom openly......... It is curious to note the plea put forward in many quarters that if the editor's conduct was reprehensible, he should have been prosecuted under the

Official Secrets Act. 'If, then, that Act is a useful piece of legislation in the public interest, why was so much opposition offered to it? The Government has shown a considerable amount of courage in running in an Anglo-Indian Editor. The native public will, however, suspect that that noble quality is not quite unalloyed in the present instance, for Mr. Ratcliffe is regarded as a 'pro-Indian,' and in some quarters there may even be a feeling that he has been fanning the flame of Bengali discontent on the partition question." [The *Rást Goftár* writes:—"The action of the Government is a decisive blow to the freedom of the press……… We are afraid that Government had not a sufficiently strong case before them to pass such drastic chastisement against our Calcutta contemporary……… Since writing the above we learn Government have decided to withdraw the restrictions originally imposed upon it." The *Jám-e-Jamshed* writes:—"By inventing new methods of bullying the press Government can only make themselves ridiculous……… Nothing could be more silly than the method just employed by Government in the attempt to cow down so prominent a member of the Indian Press as the *Statesman*." The other Gujarati dailies write somewhat in a similar strain.]

Gujaráti (23), 4th Feb., Eng. cols.; *Kaiser-i-Hind* (28), 4th Feb., Eng. cols.

*16. "The publication of Lord Curzon's note by the *Statesman* either falls within the purview of the Official Secrets Act or it does not. If it does, the Government ought to have enforced the law. If it did not, the Government cannot be allowed to sit in judgment upon the conduct of a paper and punish it departmentally by issuing an executive mandate……… It is well-known that since the Official Secrets Act was passed, important and confidential State communications have more than once appeared in the columns of one or two officialised organs. But no notice was ever taken of their conduct. The *Statesman* has consistently maintained the principles and policy laid down by the late Mr. Robert Knight and upheld its old traditions by fearless discussion of public questions and by courageously standing up for the rights of the Indian people. It has not played the part of an admiring or titled sycophant to the late Viceroy, but unhesitatingly spoken out its mind regarding his measures and policy. It has dealt with Mr. Fuller's autocratic doings in the same righteous spirit. Hence it has made itself very disagreeable to the permanent officials at the head-quarters of Government. It is being openly said that a suitable opportunity was being eagerly awaited for punishing it for its thoroughly outspoken and independent criticism, and that it presented itself when the *Statesman* published Lord Curzon's note in question. But the Government had not the courage to institute proceedings against an Anglo-Indian paper of the standing, position and influence of the *Statesman*, and so they have proceeded against it in their executive capacity by pronouncing an official ostracism upon it……… Before going to press we were glad to learn that the Government of India have climbed down in consequence of the torrent of adverse criticism, both Indian and Anglo-Indian, which was evoked by their hasty action, and withdrawn the sentence of excommunication which they had so unwisely pronounced upon our Calcutta contemporary. This termination of the incident calls for further comment, but we must reserve it until the next week." [The *Kaiser-i-Hind* writes in a somewhat similar strain.]

Indu Prakásh (43), 30th Jan., Eng. cols.; *Kesari* (133), 30th Jan.; *Kál* (129), 2nd Feb.

17. "We cannot compliment Government on boycotting a journal of such stability and established reputation as the *Statesman*. In the first place it will laugh at the punishment imposed upon it:—the exclusion of its representative from the press-room and of its name from the list of papers to which official publications and official advertisements are sent. The press-room information, when it is worth knowing, must soon become public property, and as for official publications, well, they can all be bought, and surely the *Statesman* can afford to forego the little income that Government advertisements are likely to bring. We suppose the journal will have compensation enough in the wider circulation which must result from the general resentment which Government action has aroused in all quarters. Government can never afford to forget the fact that they have a high position and dignity to maintain, and whenever they intend to punish a newspaper,

they must take care to see that the punishment they inflict is one of a kind that will be felt as a punishment. In this case they had the more straightforward course open to them of proceeding under the Official Secrets Act if they thought the editor of the *Statesman* had violated it." [The *Kesari* writes :—The ostracism imposed by Government upon the *Statesman* is not likely to reduce that paper to submission. If Government thought that the *Statesman* had committed a heinous offence against them, they should have proceeded against the paper in a legal manner ; otherwise, they should have connived at the matter altogether as too trivial and taken no notice of it. It is derogatory to the dignity of Government that they should have resorted to the weapon of boycott, which is being employed by their poor subjects in connection with the *swadeshi* agitation. The *Kál* writes in a similar strain.]

Comments on the attitude of His Excellency Lord Lamington's Government in the matter of the introduction of Standard Time.

Kaiser-i-Hind (26), 28th Jan., Eng. cols.

18. "Though Lord Lamington has been only two years at the head of the Presidency, His Excellency is not known to have perpetrated any serious blunder so far as the affairs relating to the population at large of the Presidency or its capital are concerned. More, we have perceived that in the deliberations of the Legislative Council he has more or less displayed an open mind and a sweet reasonableness.... ..... To us, therefore, it is a matter of profound regret that in connection with the introduction of the newfangled 'Standard' Time, His Excellency should not only have shown no open mind, but illogically refused to respect public opinion which, it is superfluous to say, has from the very commencement disapproved of the innovation.......... In the first place we have yet to inquire whether Standard Time is at all *necessary* for all India? What are its advantages? To both the questions which we have more than once asked in these columns we have never received a convincing reply. The answers given by those who advocate Standard Time are (1) that a uniformity is attained thereby, and (2) that it is convenient.......... But we ask are these reasons sufficient? Are they convincing? As to uniformity, why should we desire it?......... Who has heard that the continent of Europe has Standard Time in the sense enforced by the Indian Government? Then why should it be at all enforced in India? Simply because it was a craze of the late Viceroy, who wanted uniformity in everything. Next, the plea of convenience is brought forward. We repeat our former question *for whom is it convenient*? Is it for the mass of the population? No. Even the crores who annually travel by rail only travel once a year to the extent of 40 miles. Have these travellers complained of the inconvenience of the late railway time? If this large mass has not been inconvenienced, then who is? The answer is not forthcoming, though it is broadly whispered that our white Brahmins, beneficed and unbeneficed, and a few hundred globe-trotters are inconvenienced. Evidently, then, both the pleas put forward are hollow. There is no soundness about them......... The 15,000 memorialists in their most well-reasoned representation to Government pointed out the disadvantages of Standard Time. They challenged the Government to inform them *where* the advantages lay? The Government has replied, but it has not been able to take up the challenge and frankly state the advantages. It avoids the challenge and goes into an irrelevancy. It said that the inconvenience to which the memorialists referred would soon disappear. But the memorialists did not want that answer at all. They boldly asked 'where were the advantages and where was any earthly necessity for a change?' There was no honest reply to those questions. Under the circumstances we can neither acquit the Imperial Government nor the Bombay Government of the charge brought against them, namely, that they have most unwisely attempted to force their fad in this matter on the mass of the population. Both authorities have acted in a most un-English manner. There is more of the Russian method about it than English. The Government of Bombay is to be blamed *even more than the Imperial Government*, for the latter *only wished to sound* the local Government whether it was possible to adopt it. Had Lord Lamington, with the open mind that he has, invited the natural leaders of the community—we mean the really independent ones in whom the people repose their full confidence—and taken their opinion *before* taking the

reprehensible and utterly unconstitutional action he did, there would have not prevailed in the native community that bitter feeling and excitement which is now to be unfortunately witnessed, and which will not be allayed till this confounded Standard Time is knocked on the head. We never expected this attitude and action from so level-headed a Governor as Lord Lamington. It is the first serious blunder His Excellency has committed in a matter in which the social habits and usages of the great important communities of Bombay are involved. The European community ought not at all to be considered in the matter. The Europeans are not permanent residents of the city. They are mere birds of passage."

His Excellency Lord Lamington's gift to the Bombay Presidency Muhammadan Educational Conference and the necessity of the spread of education in the Muhammadan community.

Indian Spectator (6), 3rd Feb.

19. "His Excellency the Governor's unsolicited gift to the Bombay Presidency Muhammadan Educational Conference may not lead to the overflowing of the funds of the Conference, but it will undoubtedly stimulate effort and stir up the spirit that animates the promoters. To provide bread for the people is the first essential of charity. Unfortunately, in the East we have been taking of late a rather restricted view of charity. Is not education the best food for mind and soul, besides being the best means of obtaining the wherewithal of our physical requirements? Let the Moslem go forth, equipped with the armour of education, as he did before, and he will conquer all the difficulties in his path that now deter and discourage him. With an enthusiast like His Highness the Aga Khan, with a centre of liberal education like Aligarh, with volunteers scouring the country from end to end and focusing attention on the principal lines of progress, the sacred cause, with which Hindus and Parsis alike sympathise, and to which even foreigners are being drawn, is bound to succeed. Educate the Muhammadan, liberalize his religious view-point, and you get the best Indian citizen out and out."

Deprecation of the mendicant methods pursued by the Congress and the alleged impossibility of the fulfilment of the pledges contained in the Proclamation of 1858.

Vihári (166), 29th Jan.

20. This year's Congress pursued the old stereotyped method of begging for political rights. It is clear that this state of things will continue as long as there is no change in the leadership of the Congress. The resolutions adopted by the Benares Congress are practically the same as those carried by that body in previous years with a slight change of phraseology here and there. The tone of cringing and begging pervades each and every resolution. The very first resolution, for instance, gives expression to the joy felt by the Congress at the visit of the Prince of Wales to India and requests His Royal Highness to convey to His Majesty the King-Emperor a message praying that His Majesty will in future be pleased to govern India in accordance with the principles of the Proclamation of 1858. Is not the whole proceeding childish? The Prince is turned into a message-bearer, and the purport of the message is that His Majesty should govern India in a particular way. Will this message bring about the fulfilment of the pledges contained in the Proclamation of 1858? Do not the worthies of the Congress know that the hopes held out in that document were merely delusive? A British statesman of the first rank has dubbed the Proclamation "an impossible charter." Our leaders should not have forgotten this fact so soon. Why was the Proclamation issued? Have the Congress leaders ever reflected upon the immediate cause which led to the issue of that document? The year immediately preceding the date of the Proclamation was the year of the Mutiny, and the Proclamation is the crafty and pathetic roar of the British lion, when it was threatened with the danger of being burnt up in the terrible conflagration of 1857. It is the terrible events of the Mutiny that served to extort the Proclamation and to bring about its promulgation in India. Such is the genesis of the Proclamation. As there is no danger or likelihood of the recurrence of the malady against which the Proclamation was used as a remedy, there is now no need of the latter. The Proclamation of 1858 was but a clever political device which stemmed the terrible wave of the Mutiny of 1857. When the wave had subsided, where was the use of retaining the dyke? The British

need no longer fear the outbreak of a fresh Mutiny as in 1857. They have disarmed and emasculated the population and the idea of bringing about a fresh political revolution as in 1857 is not at all present in the Indian mind. If it had been, the want of arms would not have much mattered. But we Indians have become so loyal that the idea of a revolutionary movement never even crosses our mind. That being so, the Proclamation has become useless and the pledges contained therein will never be fulfilled. Why then expose our folly before the whole world by sending messages for the fulfilment of those impossible pledges?

Why British goods should be obnoxious to Indians.
Kál (129), 2nd Feb.

21. In these days of *swadeshi* agitation we are informed that cow's blood is mixed with sugar of British manufacture. But according to Count Tolstoy's dictum "property is murder," we can say that it is not cow's blood alone that is to be found in sugar of British manufacture, but the blood of many other creatures. What has made British manufacturers of sugar so rich? In Count Tolstoy's language their wealth has been acquired by the plunder of many helpless persons and by the ruin of many other manufacturers. By getting other people's goods taxed and by taking advantage of State bounties in favour of their own products, they must have enriched themselves by impoverishing and nearly killing Indian manufacturers. Sugar of British manufacture is thus contaminated not only with cow's blood, but with the blood of our own compatriots, and it is to be regretted that we like the taste of such sugar. Nay, it is not in sugar of British manufacture alone that our countrymen's blood is to be found mixed, but in all British goods, because it is India that has made England rich, and Count Tolstoy tells us that "property is murder".

Alleged vigorous spread of the *swadeshi* movement.
Bhála (111), 1st Feb.

22. The *swadeshi* agitation is spreading like a forest conflagration from one part of the country to another. It has already firmly caught hold of Bengal, Bombay and the Punjáb and is now making its way in even a backward Presidency like Madras like a whirlwind. It is probable that as a result of this agitation the face of our country will cast off its pallor and assume a blooming aspect. Anglo-Indians are employing various devices to check or suppress the movement, but all to no purpose. The efforts of Government officials will also prove unavailing before the rapid progress of the flames of the agitation. The supporters and followers of the movement are required to bear countless intolerable hardships; many teachers have had to resign their posts, many a student's back has experienced the agonies of whipping and many a popular leader has had to lecture on the movement in front of the cannon's mouth. But all these people have made up their minds to bear these hardships for the sake of *swadeshism*. In spite of this, some Anglo-Indians are spreading false reports that the agitation is cooling down, and are trying to assure the merchants of Manchester, who are threatened with the loss of custom for their goods in India. But these assurances will not produce the desired effect as the loss entailed by the boycott of British goods is too real to be thus ignored. The Indians, too, know what value to attach to the ravings of Anglo-Indian newspapers about the *swadeshi* movement having lost its vitality. It is said that some Calcutta merchants have begun to re-import Manchester goods. But it must be remembered that merchants are not generally endowed with a spirit of lofty patriotism or self-sacrifice. There are selfish and treacherous persons in every country. It is not also likely that the whole population will suddenly be inspired with the desire to purchase country-made goods alone. But we are not, therefore, to conclude, as the Anglo-Indian journalists wish their readers to conclude, that the *swadeshi* movement is waning in popularity and is slowly dying out. If the conclusion be sound, why should the authorities in Eastern Bengal be still keen about the employment of stringent measures to kill the movement? Why are high-handed measures and abuse of authority still in force in that province? As a matter of fact, the *swadeshi* movement has made such progress during the last four or five months as it did not make during the past decade. If our Anglo-Indian friends wish, in spite of all this, to delude themselves into the belief that the movement

is dying out, they are welcome to do so. We beg to assure them, however, that as long as the partition of Bengal is in force and as long as the people of India have to endure the dire pangs of hunger and the reign of official high-handedness suffers no check, the *swadeshi* movement is bound to spread with vigour in this country.

Promptitude of the Bombay Government in starting the campaign against famine in the Presidency.
Jám-e-Jamshed (27), 1st Feb., Eng. cols.

23. "The Press Note issued by Bombay Government last week deserves to be taken note of, as embodying the measures already adopted and contemplated by them to provide against the famine that seems to be in store for many of the districts in the Presidency in consequence of the deficient rainfall of last year. Nobody who peruses the Note can fail to be gratefully struck with the promptitude and care which Government appear to have evinced in the matter as soon as the signs of an unfavourable season began to develop themselves. It appears that as early as the commencement of October last, when most of us were still far from despairing of the situation, Government were on the alert. They had called for special weekly reports from the Collectors concerned and had asked them to promptly adopt the preliminary measures laid down in the Famine Code. Programmes of relief works were also directed to be completed, and reports were called as to the measures that might become necessary in the event of a fodder famine.......... The Chief Engineer, Public Works Department, went round the affected districts 'with a view to determining, in consultation with the Revenue and Public Works officers, the requirements in the way of relief works, &c.' It would be seen from this that the Government of His Excellency Lord Lamington have been as prompt as any administration could be in the preparations for the campaign against famine....... From the very beginning a sincere desire has animated the Government in the matter....... It is for the District and the subordinate officials now to see that the generous intentions of Government are fulfilled both in spirit and letter, and that no undue parsimony, no lethargy, neglect or indifference mar the success of the operations. We also trust that Government will recognise the necessity of keeping a vigilant watch on the attitude and proceedings of those who are entrusted with the work of carrying their humane and generous intentions into execution."

Report of Mr. McNeill on the working of Co-operative Credit Societies in Bombay.
Mahrátta (10), 28th Jan.

24. "Mr. McNeill has discussed in his report the important question of limited *vs.* unlimited liability in relation to Co-operative Credit Societies, and we find that we are unable to agree with him in his reasons or conclusions in the matter. It is true that in all the twelve societies that are now registered the liability is unlimited. But this statement would be misleading unless one remembers that the Registrar deliberately refused to register any societies with limited liability. It would be interesting to know how many applications for Co-operative Societies with *limited* liability were refused, whether formally or informally made, and also what the prevailing sentiment was as expressed in the consultations he had with non-official leading men in the different districts. Mr. McNeill feels no doubt hopeful that 'if dislike of unlimited liability has anywhere chilled the enthusiasm of benevolent villagers of good standing, the example of the societies now registered may inspire them with more confidence.' It is, however, yet too soon to invite any one to profit by the example of the twelve registered societies with unlimited liability, because they have yet hardly entered upon their work. Mr. McNeill argues as follows in favour of unlimited liability. He says:—'Apart from the fact that societies with unlimited liability are more genuinely Co-operative, the committees are more likely to exercise care in granting loans, and the whole body of members are more interested in preventing default. It seems probable that in the long run better results will be attained if not only defaults but difficulties in recovery are obviated in the pioneer societies.' We agree with Mr. McNeill that defaults and even difficulties in recovery should be obviated, if possible, in the early stages of this novel experiment. But he does not seem to have sufficienty considered the demoralising effect of the enforcement of unlimited liability when even due care and caution has been exercised

and yet, as may be possible, default or loss has taken place. The dominating principle underlying the new experiment should be to induce public-spirited people to invest their spare cash in Co-operative Credit Societies, though with the prospect of being liable to suffer a small but an ascertainable amount of loss, and not to *penalise* even their casual failure to manage the business of the societies properly."

Dnyán Prakásh (41), 30th Jan.

25. Mr. McNeill in his Report on the Co-operative Credit Societies for the year 1905 remarks that owing to the deficiency of the rainfall at various places during the year under report, the rayats had no money to advance for the establishment of Credit Societies. Our rulers say that the Indians are enjoying an increased measure of prosperity under the British *regime*, but what do statements like the above, which are unguardedly made in Administration Reports, point to? When the rayats are unable to advance even small sums of money in ordinary years and thereby secure to themselves the right of obtaining loans in times of necessity, we can see to what dire straits they are actually reduced. We, therefore, request Government to admit the fact of the rayats' poverty and take steps to ameliorate his lot. Crores of rupees have been deposited by the people in the Savings Banks or invested in Government Paper. Why should not Government utilise a part of this money for the benefit of the rayats? They may use it in carrying out a scheme for the composition of the rayats' existing debts and making liberal contributions to the funds of Co-operative Credit Societies. When the Co-operative Credit Societies' Act was passed, it was pointed out by the Honourable Mr. Gokhale that the rayats would not benefit thereby unless some provision was made for the liquidation of their old debts. We hope some plan will be devised whereby this happy consummation might be attained.

Suspensions and remissions of Land Revenue in Surat District.

Bombay Samáchár (66), 31st Jan.

26. The Surat correspondent of the *Bombay Samáchár* writes:—Owing to the almost total failure of crops here, Mr. Westropp, Collector of Surat, and his able Chitnis, Mr. Joshi, personally inspected the various parts of the district, and as a result of their labours the agriculturists have obtained considerable suspensions and remissions of revenue. The agricultural situation at Vánta being very dismal, the entire land revenue of the village has been suspended, while half the land revenue has been suspended in Rudh, Mugdála, Bundia and Pálanpur. The total remissions and suspensions granted in the district this year amount to about six and a half lakhs, which has afforded great relief to the agriculturists.

Takavi advances in Ahmedabad District.

Dnyánottejak (72), 1st Feb.

27. In view of the present agricultural depression in Ahmedabad Government had placed a substantial sum of money at the disposal of the District Collector for granting *takavi* advances to the rayats. We regret to note that out of this sum one lakh of rupees has been handed back to Government by the officers in charge of *takavi* distribution. It is well-known that in the matter of *takavi* grants the rayats are left to the tender mercies of the Talatis. These underlings are thriving by practising oppression upon the agriculturists, and their action, therefore, in witholding *takavi* advances to the tune of one lakh of rupees can be justly compared to that of a person who bites the hand that feeds him. The motive of these Talatis is to curry favour with the authorities, but their conduct deserves to be stigmatised as heartless and treacherous to their motherland.

Gloomy agricultural outlook in Bijápur District and a request to the Collector to prevent the use of stringent methods in revenue collections.

Karnátak Vaibhav (61), 27th Jan.

28. The probable outturn of crops this year in Bijápur District is very meagre, and in some parts of the district there is actual famine. It is impossible to forecast the intensity of the distress that would prevail after a year, since agriculturists have already begun to migrate from barren to comparatively fertile tracts, and the number of destitute persons is steadily on the increase. Cattle are brought to the market, but fetch no price, and staple food-grains are becoming dearer and dearer

day by day. To add to the difficulty of the situation, scarcity of water is also being felt from now. In spite of the prevalence of these distressing conditions the officials, we are sorry to learn, are trying to recover the land revenue and *takavi* instalments. Nay, they have even issued notices, threatening cultivators with the forfeiture of their holdings unless the Government dues are promptly paid. Are not such measures likely to bring discredit upon the Government? We hope the Collector will realise the gravity of the situation and put a stop to all coercive measures and also open relief works for the distressed rayats.

Enhancement of the duty on imported spirits.
Indian Spectator (6), 3rd Feb.

29. "The reports on the Excise Administration of the Provincial Governments have now and then called attention to the complaint that country liquor is more heavily taxed than foreign liquor. The Bombay Government some time ago attempted to palliate the invidiousness by propounding that license fees should not be regarded as a tax in making such comparisons. The Government of India, however, quickly corrected that erroneous view, and the proposition had to be withdrawn. The partiality shown to foreign liquor was not due to any deliberate policy, but the result of an unintentional omission, which has now been rectified. A Bill was passed at the last meeting of the Legislative Council, which raises the duty on imported spirits, of ordinary strength, from Rs. 6 to Rs. 7 per gallon. Even this enhanced duty will fall below the average incidence of taxation on country spirit in certain parts of India. The Honourable Mr. Baker's figures showed that in Madras there are four districts where the aggregate taxation exceeds Rs. 7, and in one district it amounts to Rs. 7-14-4 per gallon. In Bengal the highest rate is reached in the Jessore and Khulna Districts, where it is Rs. 12-9-5 and Rs. 11-15-0 per gallon respectively, and there are five other districts with a maximum exceeding Rs. 7. In Eastern Bengal and Assam the rate of Rs. 7 is passed in four districts, the highest being Backergunj with a rate of Rs. 9-15-3 per proof gallon. In the Punjáb the maximum rate is Rs. 7-14-8 in the Lyallpur District, and in five others the Rs. 7 standard is extended. In the North-West Frontier Provinces Rs. 8-0-8 is reached in Kohat, and Rs. 7 is reached or exceeded in three other districts. It is expected that the local Governments will so adjust the license fees that the disparity may no longer afford any ground for complaints."

Comments on the resolution of the Bombay Government on the administration of the Excise Department.
Mahrátta (10), 28th Jan.

30. "The figures of Excise receipts in the Bombay Presidency show an an increase of 16 per cent. in the revenue of 1904-05 over those of the previous year, and an increase of 35 per cent. as compared with the average annual revenue of the years 1900-01 to 1902-03. Now we all know that changes favourable to the raising of the Abkári revenue have recently been sanctioned by Government, and that the new methods are being justified from a financial point of view by the revenue returns. But Government coolly observe in the Resolution on the administration of the Excise Department that this increase in revenue is to be principally accounted for by the continued improvement in the condition of the people! Now, this stock explanation of the variations in the Abkári receipts has been so often trotted out that it has become simply ludicrous. What an absurd thing it is for anyone, even an Under Secretary to Government, to invite us to believe that the people in the Presidency have become 35 per cent. more prosperous to-day than they were in 1900!"

Praja Bandhu (32), 28th Jan., Eng. cols.

31. "The Resolution issued recently by the Bombay Government on the administration of the Excise Department in the Bombay Presidency for the year 1904-05 clearly indicates that the results are not at all in conformity with the avowed policy of the Government in this connection.......... We regret to find that in spite of their avowed policy, Government are anxious to increase their revenue, as is evident from the order contained in the Resolution under notice that the present system of selling shop licenses in the three districts of Poona, Sátára and Belgaum should be discontinued, and pending the receipt of advice from the Excise Committee to whom the

question of deciding the best mode of disposing of the privilege of vending liquor has been referred should be replaced by the system in vogue in the Khándesh District. According to this system licenses for liquor shops are granted to those who by tender guarantee the highest sale. In the face of this order we had better leave the intelligent reader to draw his own inference as to whether the Abkári policy of Government can be reconciled with actual facts. It need scarcely be said that unless and until there is a marked change in this policy, the spread of the vice of drunkenness is bound to go on increasing from year to year."

Prayer to Government on behalf of the fishermen of Ratnágiri.
Satya Shodhak (158), 28th Jan.

32. Whatever may be the primary object of opening fish-curing yards, it is undeniable that they have proved a new source of income to Government. From the last Administration Report of the Bombay Presidency it appears that in the course of a single year the revenue derived from these yards rose from Rs. 6,000 to Rs. 10,000. Since there has been such a large increase in the short interval of one year, it can easily be imagined what it would amount to after a quarter of a century. Should no thought be given to the miserable condition of the poor fishermen, who are made to pay Rs. 10,000 annually out of their meagre income? For several years past they have been praying for the removal of the restrictions imposed upon the use of salted earth, but without avail. The fire that recently broke out in the neighbourhood of Ratnágiri has destroyed fifty of their huts and rendered many of them homeless and destitute. It behoves Government to give them liberal pecuniary assistance out of the new source of income.

Muhammadan holidays in the Bombay High Court.
Mukhbir-i-Islám (85A), 27th Jan.

33. The Bombay Government are well aware that the bulk of the Muhammadan community has close and intimate concern daily with the Bombay High Court. We are, therefore, surprised to observe that the High Court is kept open on such an important Muhammadan holiday as the Ramzan-Id. Sir Lawrence Jenkins is well acquainted with the views and sentiments of the native communities, and he cannot be unaware of the religious sentiments of the followers of Islam. It is, therefore, to be deplored that he should have refused the prayer for observing the Ramzan-Id as a close holiday in the High Court, which was made in a well-reasoned and respectful memorial addressed to him by the local Anjuman-i-Islam. The Muhammadans, however, should not allow the matter to rest. They should lose no time in convening a public meeting of the community for submitting a representation in the matter to the Bombay Government.

Comments on a circular said to have been issued by the District Judge of Ahmedabad prohibiting persons wearing native shoes from entering the Court-house.
Praja Bandhu (32), 28th Jan., Eng. cols; *Gujaráti Punch* (25), 28th Jan., Eng. cols.

34. "We confess we fail to see the *rationale* of the circular recently issued by the District Judge of Ahmedabad in regard to Indian shoes. An invidious distinction is sought to be made therein between wearers of 'Indian shoes' and those of 'European shoes,' and what makes the circular very reprehensible is that even members of the local Bar are not exempted from the indignity. While a person wearing 'Native' shoes, however clean the shoes and whatever the social standing and respectability of the individual, must keep them at a respectful distance before being allowed to enter the hall or any other room of the court-house, a person wearing 'English' shoes may enter unchallenged any room not excluding the sanctified Hall of Justice, though he might belong to the lowest order of society and his shoes might be the dirtiest. We have heard it said that Courts of justice sometimes turn out to be respecters of a particular colour; we now learn that they are respecters of a particular pattern of shoes! The order of the District Judge has justly provoked much adverse criticism and roused public resentment. Judged from whatever point of view, including hygeinic and sanitary, we consider it most objectionable, and we trust the District Judge will be convinced of the advisability of withdrawing it at an early date when he sees that pleaders of high social standing, who have grown grey in the

practice of their profession in this city, have been compelled either to walk about the Court bare-footed or to lay aside their usual and hence comfortable foot-gear and adopt instead a novel and consequently uncomfortable one." [The *Gujaráti Punch* discusses the validity of the circular from a legal point of view and comes to the conclusion that it could never have been the intention of the legislature to repress the practice of wearing native shoes.]

Indian Spectator (6), 3rd Feb.; **Gujaráti* (23), 4th Feb., Eng. cols.

35. "It seems that quite a 'commotion' has been caused among the court-going public of Ahmedabad by the District Judge's order that all persons wearing native shoes, who attend the Court, should leave their shoes in the lower verandah before entering any of the rooms or ascending to the upper storey. A breach of this rule is threatened with punishment under Section 228 of the Penal Code; indeed, a Bohra is said to have been fined under that section before the order was published for general information. It seems that, according to the rules made by the High Court of Bombay, persons attending Courts of justice have to leave their shoes 'before stepping on the carpet or before being sworn.' As Mr. Knight's order is more comprehensive and applies to uncarpeted portions of the floor, it is contended that his order is illegal. One transgressor having already been punished, the question may possibly come up before the High Court, and we offer no remarks on the legality of such an order in this Presidency......... Leaving the law aside, is there no way of getting over the conventional view of manners which the learned Judge wishes to enforce? In another part of India a plague scare has caused a revolution in the traditional etiquette regarding the wearing of shoes. The authorities were told that it was unsafe in a plague-infected city for any one to walk barefooted in places of public resort, as in Courts of law and other offices. Cannot the haunters of the Court at Ahmedabad plead danger to life, if their feet are unprotected? Life must surely be protected in a law-court, if anywhere, under the Government." [The *Gujaráti* writes:—"Mr. Knight's circular purports to be based upon the rules framed by the High Court. But it goes far beyond the limits prescribed by those rules. To our mind the rule sanctioned by the High Court on the subject is itself open to objection in so far as it is aimed at native shoes. Why it should be objectionable to step upon the carpet with native shoes, when it is not so with European shoes on, we confess we cannot understand.......... Courts have been provided with benches and chairs, and it is not quite easy to understand why pleaders or non-professional men should be compelled to take off their shoes. In the Bombay High Court itself no such rule is enforced, and we wish this obsolete prohibitory regulation is done away with altogether by the learned Judges of the High Court......... We feel sure that a son of the late Mr. Robert Knight—a name respected and loved all over the country—cannot be retrograde or intolerant in his views. But his circular shows how even well-meaning Anglo-Indians, who deplore the conservatism of the East, can easily become even more conservative than Hindus."]

Navsári Patrika (86), 28th Jan.

36. The *Navsári Patrika*, commenting on the circular issued by the District Judge of Ahmedabad regarding the wearing of native shoes in his Court says:—India is at present passing through a period which looks very near like the days of the Mutiny of 1857. The faggots are being piled all over the country and oil is being constantly poured upon them from one quarter or another. The boycott movement is in full swing, and the Bengalis disdain to wear boots of foreign manufacture. The time of the Indian Mutiny was so critical that the British Indian Government would scarcely have existed to-day, had it not then received the support of men like the late Maharaja Khanderao. The Mutiny was quelled by the issue of the Proclamation of 1858 and yet British officials at the present day act in contravention of the solemn pledge of toleration towards the religion and the customs of the people which is contained in that great charter. The *swadeshi* movement has accentuated the hatred of Englishmen against Natives. Outwardly the movement has the sympathy of Lord Minto, but inwardly it produces many a heart-burning among the rulers. Unfortunately there is no one on either side who can bridge the gulf which at present divides the rulers and the ruled. Mr. Knight's

vagaries coming on the top of all this are really very inopportune. He fined a Muhammadan for wearing native shoes in his Court and *afterwards* issued a circular to the effect that only those who wear European shoes would be admitted to the Court. The action of the District Judge is tantamount to enforcing a law before publicity is given it. This is another wonderful manifestation of British rule! Because the Hindus boycotted foreign boots, therefore, this white Judge must perforce retaliate by boycotting native shoes. Besides, the circular is *ultra vires* as the Judge has no right under the law to frame rules for the conduct of the public. That right is vested only in the local Legislative Council. It is necessary to take a test case to the High Court to settle this point. We are grieved to find that Englishmen should again behave high-handedly with natives so soon after the departure of Lord Curzon who, whatever might be said against him, had certainly made a laudable and successful attempt to put down the ill-treatment of Natives by Europeans.

Grievances of subordinate employés in the Judicial service in Ratnágiri District.
Mahrátta (10), 28th Jan.

37. A correspondent writes to the *Mahrátta*:—"The system of promotions that obtains in the Judicial line in the Ratnágiri District is very old and requires revision. According to the present system promotion is only possible when a vacancy occurs either by death or retirement of the clerks in service. The establishments maintained in the District and Taluka Courts are too small to admit of many vacancies every year, and hence only two to four vacancies occur annually; the natural consequences of this system are that the clerks have to wait for from 6 to 7 years before they get even a small increase of Rs. 3......... The average rate of promotion is thus annas 8 only per annum. In no department of Government is the position of clerks so pitiable and the system of promotion so faulty. The scale of salaries is itself very low. It is only just that the scale should be revised as is being done in Bengal. To remedy this evil it would be well for Government to introduce the system of graduated promotions as in the Medical, the Accounts and the Public Works Departments. It may also be suggested that Government should stop extensions to employés above 55 or to those whose period of service has been over thirty years. Another anomaly in the present system of promotions is that qualified English-knowing clerks are always ignored; they get no preference as in the Revenue Department. Qualified English-knowing clerks in the Revenue Department draw from Rs. 40 to Rs. 50 per mensem after 15 years' service, while their confreres in the Judicial Department have to drudge on Rs. 20 only!......... It may be suggested that whenever vacanices occur at least one out of three should be specially preserved for English-knowing clerks. It may also be urged that the posts of Nazir and Clerks of the Court should be specially reserved for English-knowing clerks."

Alleged reckless remarks made by a missionary preacher in Bombay.
Indu Prakásh (43), 31st Jan., Eng. cols.

38. One G. R. Devdhar writes to the *Indu Prakásh*:—"The attention of Hindus is drawn to the series of lectures delivered in the shamiana erected by the Bombay Gospel-Preaching Society near the Charni Road Station-gate. For the last 15 days I have daily attended the lectures. During my course of attendance I found that some of the lecturers were most provoking in their speeches. But the height of insult and provocation to Hindu minds was reached yesterday (Saturday, 27th) by one blessed son of God—I will not name him—who went so far as to inquire whether it was not on account of their being non-Christians that the Indians were 'slaves' and exposed to 'famines, plagues and miseries and are sleeping the eternal sleep of Hell.' Are not these words sufficient to provoke religious minds, and will any of the lecturers or preachers be good enough to tell me in what chapters of the Bible they have been ordained to take the wantonly aggressive course of abusing other religions for propagating their own? The pious Christian preacher went still further and completed the deplorable speech by saying 'the Bhonslas and the Peshwas are all gone, and you are all doomed to destruction till you become Christians.' Such lectures as these must at all events be stopped lest there should take place a disturbance some day in the shamiana between the preachers and the preached." [The editor remarks:—"We had a talk on the matter with

the Rev. Mr. Karmarkar who, we understand, has organised these lectures. He assures us that care is taken to avoid abuse and vituperation and that he would inquire and look into this complaint."]

Reconstitution of the Sadar Court in Sind.

Sind Gazette (17), 30th Jan.; *Prabhát* (55), 30th Jan., Eng. cols.

39. "At length, after more than 30 years of almost persistent agitation by the Karáchi Chamber of Commerce and the local Bar, the development of Karáchi from a small fishing-village into an important commercial centre is to be officially recognised, and the constitution of its law Courts is to be so amended as to meet the reasonable requirements of modern business life. A scheme, which embodies all the essential improvements demanded in the memorial of the local Chamber of Commerce, has now been sanctioned by the Secretary of State, and it remains only for the necessary legislation to be carried through the Bombay Legislative Council, and sanctioned by the Government of India. The thanks of the province are due to the Judicial Member of Council and other officers of the local Government for having perseveringly and urgently pressed our claims upon the attention of the Secretary of State......... Under the new scheme there will be three permanent Judges.......... None of them will ever be transferred elsewhere, though all will probably aspire to, and it is hoped that all will be considered deserving of, a place in one of the High Courts. Karáchi will now be at no time in danger of having an inexperienced Judge, and any Judge who comes will come to stay. If the new scheme did no more for Karáchi than give three senior permanent officers of high rank, it would be something to be most grateful for.......... But the new system gives us much more than this. In the Appeal Court, for all important cases, there will be two Judges instead of one, thus reducing to a minimum the limit of operation of individual idiosyncracy.......... The new Court will be in effect, though not in name, a Chief Court......... We wish it every possible success." [The *Prabhát* writes:—"We are glad that the Bill for reconstituting the Sadar Court in Sind is on the legislative anvil. While we are quite in accord with the object of the Bill, we must comment on one or two features of it. There is no provision made for the appointment of a native of the province to a seat on the Bench, and though it is true that such a seat is thrown open to Barristers (Indian or European) of not less than five years' standing, it is also true that it evidently excludes other members of the Bar who may be otherwise competent to discharge the duties of Judicial Commissioner. The other feature worth noticing is the giving of the power to the Judges of the new Court to record summarily, in Civil and Criminal cases, the evidence of witnesses, while the other High Courts in India are bound, so far as we are informed, under Section 182 of the Code of Civil Procedure and Section 356 of the Code of Criminal Procedure, to make a full record of the evidence given before them. We fail to see why the Court of the Judicial Commissioner should be invested with such exceptional power. The reason given by the Honourable Member who has introduced the Bill is far from convincing."]

Assault by a European Constable upon a Hundustani Munshi at Karáchi.

Phœnix (14), 27th Jan.; *Karáchi Chronicle* (8), 28th Jan.

40. "We hear that a complaint was lodged in the City Magistrate's Court, Karáchi, on the 2nd January by Mr. Shamdas, a local Hindustani teacher, against Mr. Mercer, a newly appointed European Constable. It appears that Mr. Shamdas went to Mr. Beard's house as usual to give lessons in Hindustani. The accused also resided in the same bungalow. On seeing the Munshi, he styled him a cheat and abused him. More. The accused told the Munshi to clear away at once, which the latter refused to do, saying that he had gone there to see Mr. Beard. This made Mr. Mercer lose his temper. He seized the helpless Munshi, assaulted him with his fist and drove him away to the gate of the compound. Mr. Mercer, not satisfied with this, compelled the Munshi to accompany him to the Police Station and told the Chief Constable to frame a charge of trespass against him. The Chief Constable, however, refused to do so. Mr. Beard on being called by the accused deposed that Mr. Shamdas went to his house at his request. Thus the case rightly went against the accused. The Magistrate convicted the accused to pay a fine of Rs. 15 on the 25th instant. We note with regret the conduct

of the Police officer in exercising his authority in an unlawful manner and draw the attentions of the District Superintendent of Police and the District Magistrate. It is a great pity that the guardians of the peace should so far forget themselves and take the law into their own hands." [The *Karáchi Chronicle* publishes the proceedings in the case and adds:—"We have now the painful duty of drawing the attention of Mr. Thatcher, Police Superintendent, and the District Magistrate, Karáchi, to the conduct of Mr. Mercer and request them to deal properly with him departmentally. It is seldom that acts of misdemeanour on the part of the Police are brought to light, but whenever they are, we think they should be adequately punished. Such punishment has a great deterrent effect, and both Messrs. Mules and Thatcher may be expected to fully appreciate the advantage of it."]

Legislation.

Working of the Sind Encumbered Estates Act and protest against the introduction of the Bill in the Viceroy's Council to amend it.

Karáchi Chronicle (8), 28th Jan.

41. "Now that the Bill to amend the Sind Encumbered Estates Act is on the legislative anvil it may not be amiss to give in brief a short history of the working of the Act in Sind. The Sind Encumbered Estates Act was first passed in the year 1876 with the object of saving from ruin those of the aristocratic families who owing to their having incurred excessive debts had heavily encumbered their properties, and who, it was believed, would become extinct unless Government came to their rescue............ The benefit of the Act, however, only extended to those who within a peroid of 12 months after the passing thereof applied for protection under it. After the applications of Zamindars or Jaghirdars who sought protection in this way had been entertained, it was incompetent for them to buy or sell on credit or to enter into any contract. The Civil Courts were deprived of their jurisdiction to entertain suits by creditors against them.......... The second Act was passed in 1881, with this modification that a limitation of 6 months instead of 12 was prescribed for making applications for protection under the Act. The passing of the second Act was deemed necessary in view of the fact that many of the Zamindars whom the Act was intended to protect owing to ignorance as to the period of limitation had failed to take advantage of the first Act. The third Act, however, was passed in the year 1896 when a distinct departure was made in its provisions.......... In its third stage the benefit of the Act was extended to all landholders, who paid land revenue to the extent of three hundred rupees within any one of the five years preceding the passing of the Act. The mischief of the Act, it will now be easily understood, lies here. It is needless to say that the class whom Government wished to protect is the Muhammadan agricultural class in Sind. Equally needless is it for us to say that the class to whose detriment the Act was intended to work or is working in practice is the class of money-lenders who are mostly Hindus. Let us, however, give an illustration of the manner in which the Act is put in practice. An improvident Zamindar applies to the Manager for protection under the Act. The Zamindar's lands are formally taken over by the Manager and leased out, previous claims are settled in an arbitrary way by that office and the debts made out which must all be realized from the proceeds of the estates, and the cost of management is charged to the Zamindar. The result is that the money-lender has always to suffer, and the Muhammadan Zamindar is in no way better, inasmuch as seldom or never are his lands free from debt. We appeal to facts while we make this statement. We shall be glad to know how many estates have been discharged from debt in the course of the nine years that have elapsed since the passing of the above Act. We have no intention here to dilate further on the subject, but wish to mention briefly the several disadvantages that have resulted from the passing of the Act, *viz.*, the unlimited and arbitrary powers of the Manager of Encumbered Estates, the excessive cost of maintaining his office......... The mischief with which the Act is fraught inspired a hope that this state of things would cease to exist by the repeal of the Act, when, on the contrary, we learn that it is proposed to perpetuate it on the Statute-book of India. We cannot view this state of things with any other feeling than that of grave anxiety and therefore fully endorse the views express-

ed by the Sind Hindu Sabha in their representation to Government on the subject. There is no necessity for perpetuating this class of legislation when those for whom it is intended can obtain an equally efficacious and substantial relief under the Deccan Agriculturists' Relief Act. We believe it could not be the desire of Government to secure to itself the management of private properties. We are opposed to the very principle of the Act and therefore also to any modifications that may be intended to be introduced in it."

Education.

The proposed new National University for India.

Rást Goftár (33), 4th Feb., Eng. cols.

*42. "The proposed scheme for a National University owes its origin to the spirit of hostility which forms a characteristic feature of all movements of the Bengalis against the partition of their province......... The present time is, indeed, most opportune from the point of view of the promoters of the scheme to initiate the movement. People are not such fools as to mar the future of their children by placing them in schools and colleges affiliated to an institution unrecognised by the State and deprive them for all time of chances to serve in Government Departments. Under the circumstances the scheme is bound to be a fiasco, and the Bengalis would be well advised to keep their hands off the movement which is doomed to failure......... If the Indians hold that the present educational methods do not make sufficiently for the revival or expansion of their own literatures, or that their system of philosophy and social and religious ideas are interfered with and suppressed by an overwhelming element of Western culture, it is open to them to improve upon existing arrangements and to supplement them by independent efforts. But money which is raised to start such an ambitious scheme as a National University out of a retaliatory spirit and deep ulterior political motives would be thrown away on a fruitless and an unworthy project. The funds that may be collected towards the establishment of the said University may very well be utilised to endow and support some industrial movement which would offer a practical realization of the ambitions of the *swadeshi* agitators."

Bhálu (111), 1st Feb.

43. The education that is at present imparted in our schools and colleges is utterly worthless. It may have been of some use thirty or forty years ago, but at the present day it has become utterly useless and only fit to be discarded in view of the rapid development of the national mind. As the new Universities Act has invested Government with complete control over education, the education that we are receiving is bound to arrest our national growth, and unless we take steps to provide a more suitable course of instruction to the rising generation, we shall be guilty of having compassed our own ruin. The main drawback of our present system of education is that it is one-sided and develops only the intellect, leaving the other parts of our nature untouched. It does not at all deserve the name of "liberal" or "higher" education. It is mere tinsel, and not the genuine article, and our schools are but factories for turning out Government employés. It is, therefore, the duty of every patriot to improve the tone and quality of the education imparted to our youths in colleges and render it fit to develop their bodies, brains and minds. The need for improving the quality of the so-called "higher" education was felt long ago, but the reactionary policy of Lord Curzon and the spread of the *swadeshi* movement have combined to make the want more keenly felt. The desire of our leaders to reform the present educational system has, after much deliberation, at last assumed a tangible shape, and we are rejoiced to learn that a "Hindu University" has been established at Benares. Many people have promised their support to the new University, and there is reason to believe that in course of time it will realise the expectations formed of it. The *Times of India* has tried to pour ridicule upon the new University and has even cursed it. What do we care, however, for such selfish and malicious abuse? In the first place, what business have these Anglo-Indian journals to meddle in our affairs? So long as their attitude of intense opposition to our interests is not changed, why should they concern themselves at all with our problems? Our leaders will be absolutely uninflu-

enced by such selfish and outside criticism. We have not the least doubt that if the curriculum of the new Hindu University is laid down with a due regard to our national requirements, it will not fail to exercise a salutary influence upon the minds of our young men.

Age limit for Matriculation Examination of the Bombay University.

Mahrátta (10), 28th Jan.; *Indu Prakásh* (43), 2nd Feb.

44. "The Senate of the Bombay University has been called upon to enact that the age prescribed for admission to the Matriculation should be fixed at 16. The Universities Commission recommended that the minimum age limit should be fixed at 15. The Government of India, however, disagreeing with this recommendation issued a circular letter to the different local Governments, asking them to adopt 16 as the age limit....... Now we for one are decidedly of opinion that no age limit should at all be fixed, much less a limit at 16. The innovation is totally uncalled-for. We believe that even at present, when there is no age limit fixed, a very small percentage of the boys appearing for the Matriculation or at any rate passing that examination are less than 16 years of age, and so the proposed age regulation will be superfluous. As for the few that are precocious, they will be so whether you prescribe an age limit or not and will only have to waste a year or two, if you do. Occasional precocity is no less an individual loss than it is an individual gain, and the State has no justification whatever in interfering with the discretion of parents and guardians in this respect." [The *Indu Prakásh* makes somewhat similar comments and remarks that if some limit is deemed absolutely necessary, it might be fixed at 14 or 15 at the most.]

Municipalities.

The Honourable Mr. Ibrahim Rahimtoola's views about the alleged illiberal attitude of Government towards the Bombay City Improvement Trust.

Kaiser-i-Hind (28), 4th Feb., Eng. cols.

*45. "The Honourable Mr. Ibrahim Rahimtoola, whose advocacy of Government in the matter of the financial affairs of the Improvement Trust was notorious a few short years ago in the Corporation, has, we notice, addressed a letter to the *Englishman* of Calcutta in which, though late in the day, he makes a vigorous appeal to the Imperial Government to display better financial generosity to the ill-starred Bombay Improvement Trust than has been the case hitherto. Mr. Ibrahim's public spirit was greatly aroused by the letter which the Calcutta Chamber of Commerce recently addressed to the Bengal Government on the financial scheme of the proposed City Improvement Trust in the metropolis of the Empire. That body has, among other suggestions for providing the necessary ways and means for the contemplated Trust, referred to the 50 lakhs which the Government of India is about to offer as its own contribution towards the sanitary regeneration of the Imperial Capital. The Chamber points out that it is a most inadequate contribution, considering the final cost the Trust will have to incur, a cost which would greatly benefit the Government of India itself. More. In support of its appeal the Chamber pointed out what the Government was supposed to have done in reference to financial aid to the Bombay Improvement Trust. Mr. Ibrahim rightly tries to correct the misimpression which prevails on the point. He begins his letter by expressing the amount of ignorance that prevails even among the members of so well-informed a body as the Calcutta Chamber as to the alleged liberality of the Government towards the Bombay City Improvement Trust, and then proceeds to state certain facts as to the real state of affairs. He justly complains of the most illiberal treatment the Bombay Corporation received at the hands of the Supreme Government in the matter of plague expenditure and then draws attention to the way in which the Bombay Government has time after time during the last eight years resumed lands originally vested in the Trust for the purposes of supplementing the financial resources of that body. So much land has been already resumed that the annual income is almost whittled away and barely comes up to 14 lakhs. Mr. Ibrahim is envious, therefore, of the very liberal way in which the Supreme Government has dealt with Calcutta and appeals to that authority to offer an equally generous treatment to Bombay.

He rightly observes that one of the reasons of this churlish treatment is owing to our city being fourteen hundred miles away from the capital of the Government of India......... We are rejoiced to think that Mr. Ibrahim, though late in the day, has seen how far his previous unqualified and blind advocacy of the Bombay Government in financial matters affecting the Trust was erroneous."

Bombay Municipal Corporation and Standard Time.

Gujaráti (23), 28th Jan.; *Jain* (184), 28th Jan.

46. The *Gujaráti* bitterly animadverts upon the attitude of those Corporators who voted for the adoption of Standard Time at a recent meeting of the Corporation. It remarks :—These wiseacres have brought the Corporation into disrepute by dancing to the tune of Government officials, and it is for the rate-payers to judge whether they are fit to represent them any longer in the Municipal Council. Viceroys and Governors coming out to India are mere birds of passage and have no permanent stake in this country. It is, therefore, no wonder that under the intoxication of authority they should clap upon the country arbitrary and unpopular measures, the baneful effects whereof have to be endured by the people for a long time after their departure. Such being the case, it behoves all thoughtful and independent natives to resist such measures with all their might. Unfortunately several Corporators were oblivious of this duty, and as a result the city will have to put up with the evil of an unnatural time, unless it awakes betimes and brings the Government to their senses. There is no reason why the people should submissively bow to a mandate issued by an autocratic ruler in defiance of their wishes. They should keep up a vigorous agitation against Standard Time and firmly put down the antics of a self-willed Government. [The *Jain* makes similar remarks.]

Native States.

Alleged lowering of the status of Native Chiefs during the Viceroyalty of Lord Curzon.

Mahrátta (10), 28th Jan.

47. A correspondent writes to the *Mahrátta* :—"Is it not somewhat curious that in all the criticisms of Lord Curzon's doings one rarely comes across any mention of the effects of his policy towards the Native States in India? Nobody seems to have cared to go into this question so far and to see whether or not His Lordship deliberately followed a policy of humbling the Native Chiefs to the utmost. The position of the Native Princes, high and low, has been distinctly lowered in every way. This can be proved by several instances. First and foremost, take the case of His Highness the Nizam of Hyderabad, the premier Native Chief of India. When Lord and Lady Curzon paid a visit to Hyderabad, prior to the settlement of the Berar question, it is stated that during the public entry into the town the Nizam had to occupy the front seat in the carriage—a thing unheard of in the history of Hyderabad—while Lord and Lady Curzon occupied the seats of honour. If this is true, one must admit that the Nizam was grossly insulted in his own capital. This, it appears, was done with a definite end in view—that of brow-beating him and making him agree to the one-sided and humiliating settlement about the Berars. In connection with this settlement the less said, the better. Lord Curzon has taken credit for having effected the same in a way satisfactory to both the British Government and the Nizam. The settlement was satisfactory to the British Government no doubt, because it amounted to a permanent acquisition of one of the richest provinces in India without the fear or possibility of ever being called upon to render an account of the stewardship. It is notorious that this stewardship was a gigantic fraud and failure so far as its financial results to the Nizam, in whose interest it was primarily forced upon him, were concerned. It set free a large military force for being stationed elsewhere, and it gave a clear surplus of several lakhs of rupees in addition to the sum of 25 lakhs agreed to be paid annually to the Nizam. If such a one-sided settlement had been arrived at anywhere else, it would have been characterised probably even by Lord Curzon himself as a piece of robbery or jobbery, pure and simple. Yet the late Viceroy had the cheek to say that it was the most equitable and just settlement that could have been arrived at! In the case of the deposed Maharaja Holkar, though it might perhaps be admitted that he was rightly deposed for his misdeeds and mal-administration,

the way in which this deposition, called abdication for appearance's sake, was managed is highly objectionable. Thousands of complaints about the unbearable oppression practised by the Holkar were made to the Government of India for years, but to no purpose. No notice was taken of even well-verified acts of violence and oppression. He was allowed to play the *rôle* of a First Class ruling Prince at the grand farce of the Delhi Darbar, and all of a sudden he was made to abdicate in favour of his minor son......... By the procedure followed in the case of Holkar Lord Curzon has reduced all the Native Chiefs to the level of salaried servants of Government, but with this drawback that while the latter can in many cases claim to be tried openly by their equals, this right is denied the Chiefs. As to the deposed and deported Maharaja of Panna Lord Curzon lowered the prestige and position of Native Chiefs still more and made their continuance on the *gadis* of their respective States dependent solely on the good-will and pleasure of the warders set upon these political prisoners, I mean, the Political Agents. The Maharaja was tried by two Civilians, while the Political Agent was the prosecutor and sole master of the situation. Whether the Maharaja was really guilty or not is beside the point. It is the procedure deliberately followed which was and is highly objectionable and which has contributed a good deal to lower the status of Native Chiefs. The superarrogant and patronising tone assumed by the Viceroy in the speech delivered by him in the Darbar in which the Maharaja of Kashmere was invested with additional powers the other day is highly objectionable. It is an open secret that the Maharaja was deprived of ruling powers many years back, not on account of any mal-administration in the State but as a result of some trumpery charges of intrigue with a foreign Power. These charges were put up by a mischievous Political Agent. All this is ancient history. That the restoration of powers in such a flagrant case should have taken so long speaks volumes for the so-called sense of justice and fair play which are said to characterise the British Government.......... As regards the much belauded Cadet Corps, is it really an accession of honour and prestige to the scions of our princely houses, to be enabled, after joining the Cadet Corps, to become a commissioned officer of the lowest rank in the British Army—a position which any Britisher with some influence and training in England can secure almost any day? Have our princes and nobles and their sons gone so low that it should be considered an honour for them to aspire to be ranked with Corporals and Lieutenants in the British army—men whom they or their fathers could employ if they chose by the dozen—or to aspire some day to serve as a page or orderly to some self-sufficient Viceroy?......... Whether the pageant at Delhi, at which even the brother of the King-Emperor was treated with scant courtesy, did in any way enhance or lower the status of any of the ruling Chiefs in India even a child can say. Some of the Chiefs were taken to Delhi though they had lost or were in fear of losing their nearest and dearest relatives.......... Was this an edifying spectacle so far as those Princes were concerned? When Lady Curzon and Lady Lamington were ill, Lord Curzon did not care even for the Viceroyalty and Lord Lamington wanted to run to England leaving the Governorship to its fate. But a Native Ruler could not absent himself from the Darbar even though his beloved son and heir was dangerously ill, or his mother dead. Well, these are some of the ways in which Lord Curzon is said to have enhanced the status and prestige of Native Chiefs."

Affairs in Dhrol State.
Káthiáwár Samáchár (82), 31st Jan.

48. Just two weeks ago we had remarked that the mismanagement prevailing at Dhrol was due to the machinations of one Rajumiah Akbarmiah, a native *hakim*, who has brought the Thakor under his thumb (*vide* paragraph 59 of Weekly Report No. 3). It is said that the *hakim* has been enabled to establish his sway over the Thakor through the instrumentality of one Changu, a woman of bad repute, with whom the Thakor, though old in age, has become infatuated. The affairs of the State are in a chaotic condition. Dowlatsingji, the heir-apparent to the *gadi*, holds the position of Revenue Commissioner, but he as well as the other officers of the State have to submit to the whims and caprices of the Thakor,

The State is over head and ears in debt, and the education of the people is grossly neglected. We fervently appeal to Government either to entrust the administration to the heir-apparent or to place the State under Agency management. One incident that has been lately brought to light shows what enormous power is wielded by Rajumiah in the State. Close to his house is the dwelling of one Chaku Bhavan, who was a favourite *hazuriah* of the late Thakor Jaysinhji. On the night of the 28th December last, Rajumiah, who behaves like a great Moghul in the State, ordered his men to bring a son of Chaku Bhavan to his presence on the pretext that he had thrown stones into his house. The boy having been brought to him, Rajumiah severely struck him and took out his knife. The lad screamed, and his cries brought to the scene Valbai, the mother of the boy, and the guests assembled at her house. The *hakim* requisitioned a police party and imprisoned Valbai, her son, and all the guests who were postal *sowars* of the Jámnagar State. All of them were liberated in the morning, but the *sowars* were deprived of their arms and made to furnish bail. The unfortunate Valbai and her son went to complain to the Thakor against the conduct of the *hakim*, but to no purpose. Cross-complaints were lodged by the *hakim* and Valbai, with the result that Rajumiah escaped scot-free, while the unfortunate Valbai and her son were ordered to leave the State. The *hakim* was so eager to see them out of Dhrol that he himself hired a cart for them, and State peons escorted them as far as Somal Chowkey. Although the Thakor dealt so harshly with Valbai, yet the *hakim* has got angry with him for his leniency and has gone in a huff to stay at Rájkot. We humbly appeal to Captain Beale to inquire into this matter and grant redress to Valbai and her son.

Affairs in Muli State.
Káthiáwár Samáchár (82),
31st Jan.

49. Referring to the theft of ornaments from the State treasury of Muli (*vide* paragraph 31 of the Weekly Report No. 1) and the reported failure of Mr. Mohanlal, Police Inspector of Gohelwád, to detect the culprits, the *Káthiáwár Samáchár* writes :—Mr. Mohanlal's investigation would have been successful, had he taken the precaution of temporarily removing the dowager Rani Gangabai to a neighbouring village and kept her female attendants and her four Bania *protegés* in custody until the inquiry was over. The discovery of two gold bars in the Swami Narayen temple in Muli leaves no doubt that the disappearance of the ornaments is due to theft. At present Gangabai exercises supreme authority in the State. Her creatures are in the State service, and the clique of the four Banias is in the ascendant. The Karbhari, Mr. Narmadashankar, is one of her partisans, and consequently it is improbable that the efforts of Colonel Davies to improve the rotten administration of the State will meet with success. We would suggest that Gangabai be removed beyond the limits of Muli so as to prevent her from making *khatpat* and leave the hands of the Political Agent free to reform the administration. Mr. Narmadashankar should be removed from his present office and his place filled by a Manager nominated by Government. Colonel Davies went on foot to Muli with Motilalbhai and Vrijlal on the 9th January and had an interview with Devkunvarba, the helpless widow of the deceased Chief. Gangabai being supreme in the State, poor Devkunvarba had not even a chair to offer to the Political Agent who was obliged to remain standing during the interview which lasted for ten minutes. From Devkunvarba's evidence the Political Agent will have understood that the jewelry was concealed in the clothes of Gangabai and her attendants. Devkunvarba is in a helpless condition and has been deprived of conjugal happiness owing to the machinations of Gangabai and Narmadashankar. Even now Gangabai leaves nothing undone to aggravate her miseries. Devkunvarba is afraid of her own safety, and at her desire Colonel Davies was good enough to get some structural alterations made in the part of the Darbar premises occupied by her. It is difficult for her to get even her meals regularly. We strongly recommend the Political Agent to make arrangements for giving her an annuity so that she may live in comfort. It is rumoured that since the accession of the late Thakor the credit side of the account books of the State has been left quite blank. Arrangements should be made forthwith to supply this omission.

Intelligence extracted from the Press.

Swadeshi meetings at various places in the Bombay Presidency.

Vyápári (170), 28th Jan.; *Maháráshtra Vritta* (141), 29th Jan.; *Khándesh Vaibhav* (135), 26th Jan.; *Násik Vritta* (147), 27th Jan.

50. *Swadeshi* meetings are reported by several native papers of the week to have been held at Poona, Sátára, Belgaum, Násik, Yeola (Násik), Páchora (Khándesh), &c. The *Vyápári* says:—A *swadeshi* meeting of traders and shop-keepers was held at Poona on 21st January under the presidency of Mr. Tilak. Among the several resolutions passed at the meeting was one whereby the traders undertook not to sell adulterated ghee or foreign sugar to their customers.

Coronation Advertiser (21), 1st Feb., Eng. cols.

51. "A crowded public meeting of the citizens of Ahmedabad was held at *Premabhai's Hall* on Sunday last at 5 P.M., under the auspices of the Gujarát Industrial Association, and was presided over by Divan Bahadur Ambalal Sakerlal Desai....... The President appealed to the audience to patronise Indian goods and drew their attention to the different articles such as glass-bottles, inkstands, brushes, scissors, &c., placed on the table............ The meeting then passed the following resolution:—'That this meeting of the citizens of Ahmedabad reiterates its conviction that the public should encourage the product and distribution of articles of Indian manufacture as far as practicable, and trusts that the public will see their way to patronize the Goods Depôt started under the auspices of the Gujarát Industrial Association to meet the growing demand for *swadeshi* articles.' Then the rules of the Gujarát Industrial Association were placed before the meeting and were passed unanimously. The object of the Association is to assist, as far as possible, the revival of existing industries and promote the development of new ones; to take necessary measures to create and foster a demand for articles of Indian manufacture and try to meet it; to start branch Associations in Gujarát and also to co-operate with similar institutions in other provinces."

Bombay Samáchár (66), 30th Jan.

52. A meeting was convened at 8 A.M. on the 28th January at Dadar (Bombay) in Prof. Dewal's Circus tent with the object of disseminating information about the *swadeshi* movement among the Bombay mill-hands. At the time appointed for the meeting nobody was present in the tent except Mr. Ali Muhammad Bhimji, but by 9 o'clock about 300 to 400 persons, including 50 to 60 mill operatives had assembled. Mr. Mahadev Rajaram Bodas, who was to preside over the meeting, not having arrived, Mr. Ali Muhammad Bhimji was voted to the chair. The President addressing the meeting in Marathi exhorted his hearers to support the *swadeshi* movement, which, he explained, had no connection with politics. He then dwelt on the decline of native industries and on the importance of industrial development as a means for the regeneration of India. After finishing his speech Mr. Ali Muhammad left the meeting, and the chair was occupied by Mr. Bodas, who had in the meantime arrived. Mr. Ganesh R. Patak dwelt on the superiority of Native over European goods in point of durability and proposed that a quasi-religious fund should be started for encouraging native industries. The speaker backed up his proposal by a contribution of Rs. 2 to the suggested fund. Messrs. Vaman R. Joshi and Krishnarao Masurkar also addressed the meeting. Mr. Bodas, in concluding the proceedings, suggested that as the people were at a loss to know where to purchase native-made articles, it would be desirable to hold bazars every week for selling such articles at all places in India, as was done at Benares. The meeting dispersed after the usual vote of thanks to the chair.

M. A. BAIG,

Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 7th February 1906.

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* Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.]

[No. 6 of 1906.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 10th February 1906.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

Abkári: Enhancement of duty on imported spirits 13
Agrarian matters:
  Agricultural Conference in Bombay... ... ... 19 & 20
  Agricultural grievances in Broach District ... ... 23 & 24
  Agricultural outlook in Bijápur and Dhárwár Districts and the necessity for prompt measures of relief and a liberal distribution of *takavi* advances 26
  A scheme for the preservation of the cattle of agriculturists in Khed Taluka (Poona) 28
  Complaint about want of facilities for conveying important agricultural information contained in the Pusa Agricultural Magazine to the rayats in their own vernaculars 21
  Miseries of agriculturists in Sholápur District 25
British Rule in India:
  A Centenary *Darbar* of the Goddess of Independence 4
  Alleged futility of Indians deriving any benefit from appealing to Englishmen for the redress of their grievances 3
  Alleged insatiable greed of rulers and their tendency to oppress their subjects... 6
  Comments on a Hindu-Musalman riot at Calcutta on the last Bakri-Id day and the alleged secret desire of the British officials to foster such disturbances 18
  Evolution of the idea of patriotism in England and the alleged materialistic tendencies of Englishmen at the present day ... 5
  Futility of a policy of begging in bringing about the political salvation of Indians. 8
  Hereditary loyalty of the people of India to their rulers and its alleged unsuitability to the present times when the country is governed by foreigners 2
  Invitation to flatterers and sycophants to an imaginary meeting for achieving the rise of India 9
  Who are the real rulers of India? 7
Famine:
  Alleged attempt at suicide by a famine-stricken woman at Dholera (Ahmedabad) 27
  Measures sanctioned by the Bombay Government for the prevention and relief of distress in famine-stricken districts 22
Governor of Bombay: Sympathy of Bombay with Lord and Lady Lamington in their recent bereavement 14
Irrigation: Comments on the Despatch of the Secretary of State for India on the recommendations of the — Commission 11

PARAGRAPHS.

Politics and the Public Administration—continued.

Parliamentary Elections in England: Mr. Dadabhai Naoroji's defeat at the polls and the attitude of Englishmen towards India 10
Police: Establishment of a new cattle asylum at Wái (Sátára) and the attitude of the local — towards it 29
Public Service:
  Appointment by the Secretary of State of Assistant Engineers in England for service in India 12
  Desirability of reserving all 'qualifying posts' in mofussil judicial Courts for LL.B.'s, who are candidates for Sub-Judgeship ... 30
  Reply of the Bombay Government to a representation praying for the appointment of a full-time Coroner for the City of Bombay ... 31
Royal Tour in India:
  Are the people of India likely to be benefited by the tour of the Prince of Wales? 1
Sind:
  Adverse comments on the appointment of Mr. Aston, Bar.-at-Law, as Acting Public Prosecutor, Karáchi 34
  Appeal to the authorities to punish departmentally a European Police Constable of Karáchi recently convicted of assault upon a native ... 33
  Revision of assessment on garden lands in the Hyderabad and other talukas in — 32
  Vacant Joint-Judgeship of Sukkur and a suggestion to Government to confer it on a duly qualified Muhammadan officer 35
Swadeshi movement:
  Efforts to establish caste-associations at Belgaum and the good work that is expected from such associations 17
  Growth of *swadeshi* spirit in Ahmedabad and its importance in respect of the regeneration of India 16
  — and the alleged necessity of bringing the British rulers of India to a sense of their duty 15

Legislation—

Sind Courts Act: Comments on the Bill to amend the — 36

Education—

Matriculation Examination: Age limit for the — of the Bombay University . 37 & 38
School Final Examination: Request to the Director of Public Instruction to amend one of the rules relating to the — 39

Railways—

B. B. & C. I. Railway: A grievance of railway passengers at Viramgám Station (—) 40
North-Western Railway: Complaint about insufficient rolling stock on the — 42
Possibility of the establishment of railway connection with Kárwár (Kánara). 41

Municipalities—

Bombay:
  Annual meeting of the — Sanitary Association ... ... 46 & 47
  Complaint about the deficiency of water-supply on the occasion of the recent disastrous fire in Chukla Street, Bombay ... ... 43 & 44
  Mr. N. H. Sukhia's motion at the Bombay Corporation regarding the exclusion of the President of the Municipality from the ceremonial reception of Their Royal Highnesses the Prince and Princess of Wales at the Apollo Bandar 45
Broach: Protest of the Parsi community of — against the appointment of Mr. Motilal Chunilal as President of the local Municipality... ... 49
Hyderabad (Sind):
  Alleged anomaly of the exclusion of persons in private employ drawing Rs. 70 or 80 per mensem from the list of Municipal voters ... 52
  Comments on the request of the Municipal Councillors of — for an extension of their term of office ... 50
  Introduction of compulsory vaccination at — 51
Shikárpur: Municipal elections at — 48

Native States—

Baroda: Famine in — State and an appeal to His Highness the Gaekwar to return to his territory 53
Dhrángadra State: Affairs in — 54

Intelligence extracted from the Press—

Proposed visit of Mr. Ali Muhammad Bhimji to England for pleading India's cause before the British public 55
Swadeshi meeting:
  At Nadiád (Kaira) 57
  At Hyderabad (Sind) 56

List of Newspapers and Periodicals.

(As it stood on the 1st January 1906.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	F. J. de Abrao ; East Indian ; 42	300
2	Cosmopolitan Review	Do.	Monthly	Sayyad Ibrahim Sayyad Ahmed ; Muhammadan (Konkani) ; 23.	480
3	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 49 ; formerly employed in the Byculla Press, Bombay.	550
4	East and West	Bombay	Monthly	Behrámji Merwánji Malabári ; Pársi ; 52 ; J. P.	1,000
5	Indian Social Reformer	Do.	Weekly	K. Natarajan ; Madrasi Bráhman ; 37	500
6	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári ; Pársi ; 52 ; J. P.	1,000
7	Indian Textile Journal	Do.	Monthly	John Wallace ; age 45 ; Civil Engineer	800
8	Karáchi Chronicle	Karáchi	Weekly	Assanmal Rijhumal ; Hindu (Lohána) ; 51	400
9	Káthiáwár Times	Rájkot	Daily	Pratáprái Udeshankar, B.A. ; Hindu (Nágar) ; 38.	200
10	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 31.	1,000
11	Men and Women of India.	Bombay	Monthly	Sorábji Mancherji Ratnagar ; Parsi ; 40 ; and R. D. Hughes.	500
12	Oriental Review	Do.	Weekly	R. S. Rustomji ; Pársi ; 35	400
13	Pársi	Do.	Monthly	Jehangir Sorabji Talayárkhán ; Pársi ; 30	1,000
14	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 52	350
15	Poona Observer and Civil and Military Gazette.	Poona	Daily	Cawasji Temulji ; Pársi ; 49	100
16	Railway Times	Bombay	Weekly	John Alexander Balfour ; Christian ; 43	1,000
17	Sind Gazette	Karáchi	Bi-weekly	Mrs. J. E. Tate ; European ; 41	500
18	Sind Journal (formerly named Hyderabad Journal).	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 39.	864
19	Sind Times	Karáchi	Bi-weekly	Khanchand Rahumal ; Hindu (Amil) ; 38	200
	ANGLO-GUJARA'TI.				
20	Arya Prakásh	Bombay	Weekly	Dr. Kaliándás Jaikisondás Desái, B.A., L. M. & S. ; Hindu (Lád Bania) ; 30.	1,000
21	Coronation Advertiser	Ahmedabad	Do.	Narotámdás Pránjiwandás Shethna ; Hindu (Bania) ; 30.	725
22	Evening Jáme	Bombay	Daily	Jehangir Behramji Marzbán ; Parsi ; 54	1,000
23	Gujaráti	Do.	Weekly	Ichhárám Surajram Desai ; Hindu (Surti Bania) ; 51.	4,500
24	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 45	700
25	Gujaráti Punch	Ahmedabad	Do.	Somalál Mangaldas Sháh ; Hindu (Bania) ; 29.	850
26	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar ; Pársi ; 45	800
27	Jám-e-Jamshed	Do.	Daily	Jehángir Behrámji Marzbán ; Pársi ; 54	3,000
28	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 54	2,900
29	Karáchi Samáchár	Karáchi	Do.	Bálkrishna Káshináth Málvankar ; Hindu (Marátha) ; 31.	100
30	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 42	400
31	Káthiáwár Times	Do.	Bi-weekly	Manishankar Jayashankar ; Hindu (Nagar Bráhman) ; 39.	600
32	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám ; Hindu (Mewáda Bráhman) ; 39.	1,100
33	Rást Goftár	Bombay	Do.	Pállonji Barjorji Desái ; Pársi ; 52	1,550
24	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás ; Hindu (Dás Shrimáli Bania) ; 39.	550

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*continued.*				
35	Shri Sayáji Vijay ...	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 26.	4,200
36	Suryă Prakásh	Surat	Do.	Umedrám Nagindás Dáyábhái; Hindu (Bania); 25.	200
	ANGLO-MARA'THI.				
37	Christian Citizen	Poona	Monthly... ...	Bháskar Nánáji Kotak; Native Christian; 32.	300
38	Deen Mitră	Bombay	Weekly	Sadáshiv Vishvanáth Mayádev; Hindu (Chitpáwan Bráhman); 28.	500
39	Dnyán Chakshu	Poona	Do.	Waman Govind Sápkar; Hindu (Deshasth Bráhman); 47.	500
40	Dnyánodaya ...	Bombay... ...	Do.	Rev. Mr. T. E. Abbott	625
41	Dnyán Prakásh	Poona	Daily	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 38.	250
42	Dnyán Prakásh	Do.	Weekly	Do. Do. ...	1,100
43	Indu Prakásh	Bombay... ...	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 39.	600
44	Marátha Deen Bandhu ...	Kolhápur ...	Weekly	Jagannath Raghunath Ajgáonkar; Hindu (Sáraswat Bráhman): 24.	850
45	Sardesái Vijaya	Sávantvádi ...	Do.	Vishnu Váman Thákur; Hindu (Karháda Bráhman); 55.	300
46	Native Opinion	Bombay... ...	Do.	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 33.	500
47	Samarth	Kolhápur ...	Do.	Vináyak Náráyan Joshirao; Hindu (Chitpáwan Bráhman); 36.	750
48	Shri Sayáji Vijaya ...	Bombay... ...	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 39.	4,000
49	Subodh Patrika	Do.	Do.	Dwárkánáth Govind Vaidya; Hindu (Sonár); 30.	600
50	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 38.	1,700
51	Udyamotkarsha	Bombay... ...	Monthly... ...	Ganesh Náráyan Joshi; Hindu (Deshasth Bráhman); 30.	600
	ANGLO-PORTUGUESE.				
52	O Anglo-Lusitáno ...	Bombay... ...	Weekly	Leandro Mascarenhas; Goanese; 46	900
53	O Bombaense	Do.	Do.	A. Gomes; Goanese; 44	1,000
	ANGLO-SINDI.				
54	Al-Haq	Hyderabad (Sind).	Weekly	(1) English—Ghulám Hussain Hidiatalláh, B.A., LL.B. (2) Sindhi—Abdul Vahábkhan Ghulám Rasul; Muhammadan; 36.	1,600
55	Prabhát	Do. ...	Bi-weekly ...	Lekhráj Tilokchand; Hindu (Amil); 42 ...	450
56	Sindhi	Sukkur (Sind) ..	Weekly	Virumal Begráj; Hindu (Kurseja); 32 ...	1,000
	ANGLO-URDU.				
57	Muslim Herald	Bombay... ...	Daily	Mahomed Yusuf bin Munshi Mahomed Amir; Muhammadan; 31.	1,100
	ENGLISH, MARA'THI AND GUJARA'TI.				
58	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 71 ...	1,100
59	Hind Vijaya	Do.	Do.	Dáhyábhái Karsandás Sháh; Hindu (Shráwak Bania); 38.	600
	ENGLISH, MARÁTHI AND KÁNARESE.				
60	Karnátak Patră	Dhárwár ...	Weekly	Malláppa Guráppa Shirhatti; Hindu (Lingáyat); 35.	300
61	Karnátak Vaibhav ...	Bijápur	Do.	Annáji Gopál Jorábur; Hindu (Deshasth Vaishnav Bráhman); 43.	300
	ENGLISH, PORTUGUESE AND CONCANIM.				
62	A Lua	Bombay	Weekly	Lawrence Dantes DeSouza; Christian (Goanese); 32.	1,000

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI.				
63	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Mahomed; Muhammadan; 39.	2,500
64	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 48	3,000
65	Aryavir	Dohad	Weekly	Krishnaráo Mangeshráo Fadnis; Hindu (Shenvi Bráhman); 30.	260
66	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 35.	4,200
67	Broach Mitră	Broach	Weekly	Trikamlal Harinath Thakor; Hindu (Brahma Kshatriya); 23.	300
68	Broach Samáchár	Do.	Do.	Ardeshir Dinsha Gándhi; Pársi; 50	500
69	Cutch Kathiáwár Vartamán.	Rájkot	Do.	Kalidas Motiram	150
70	Deshi Mitra	Surat	Do.	Maganlál Kikábhai; Hindu (Shráwak); 35	1,400
71	Din Mani	Broach	Do.	Nathálál Rangildas; Hindu (Mathur Káyastha Bania); 26.	250
72	Dnyanottejak	Ahmedabad	Fortnightly	Chhotalal Desaibhai; Hindu (Bania); 42	800
73	Friend of India	Do.	Weekly	Yadavrao Parasharam; Hindu (Chitpáwan Bráhman); 50.	400
74	Gujarat	Nadiád	Fortnightly	Chandulal Nandlal; Hindu (Dashaporvad Bania; 25.	300
75	Hitechchhu	Ahmedabad	Weekly	Kálidás Ghelábhai; Hindu (Jain); 46	300
76	Islám Gazette	Amreli	Do.	Ibrahim Daud; 36; and Abdulla Ismail; 27 (both Mahomedan Memons).	1,000
77	Jám-e-Jahanooma	Bombay	Do.	Ratanshaw Frámji Acharia; Pársi; 29	1,000
78	Jivadaya	Surat	Monthly	Dhirajrám Dalpatrám Vaid; Hindu (Audich Bráhman); 36.	300
79	Kaira Times	Nadiád	Weekly	Anopsi Mánecklál Desai; Hindu (Visa Srimáli Bania); 36.	350
80	Kaira Vartamán	Kaira	Do.	Kahandas Fulchand; Hindu (Desha Porvad Shrávak Bania); 55.	100
81	Káthiáwár Mitra	Ahmedabad	Do.	Jadurám Shámji Dave; Hindu (Audich Bráhman).	300
82	Káthiáwár Samáchár	Do.	Do.	Rewashankar Jagjiwan Dave; Hindu (Bráhman); 44.	500
83	Khedut	Bhávnagar	Fortnightly	Dulabhrám Rámji; Hindu (Jain)	255
84	Loka Mitra	Bombay	Bi-weekly	Kaikhosru Mánekji Minocheher-Homji, B.A; Pársi; 35.	1,000
85	Mahi Kántha Gazette	Sádra	Weekly	Motilal Chhotalal Vyas; Hindu (Audich Tolakia Brahman); 45.	800
86	Navsari Patrika	Navsári	Do.	Harivallabhdas Pranvallabhdas Parekh; Hindu (Bania) 32.	500
87	Navsári Prakásh	Do.	Do.	Rustamji Jámaspji Dastur; Pársi; 56	800
88	Praja Mitră	Karáchi	Bi-weekly	Narbhayshankar Jagjivan; Hindu (Bráhman); 31.	275
89	Praja Pokár	Surat	Weekly	Hormasji Jamshedji; Pársi; 45	500
90	Prakásh and Gadgadát	Bombay	Do.	Nagindas Mancharam; Hindu (Dása Bania); 38.	500
91	Punch Dand	Do.	Do.	Jamnádas Bhagvándás; Hindu (Surti Bania); 43.	550
92	Samsher Bahádur	Ahmedabad	Do.	Saváibhái Ráichand; Hindu (Jain); 62	150
93	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Rustamji Byrámji Vátcha-Gandi; Pársi 38. (2) Ardeshir Pestonji Contractor; Pársi; 36.	3,600
94	Sind Vartamán	Karáchi	Weekly	Devkan Devji Sachdar; Hindu (Lohána); 39	250
95	Surat Akhbár	Surat	Do.	Phirozsháh Edalji Patel; Pársi; 49	300
96	Svadesh Bandhu	Mahudha	Do.	Anopram Máneklál Visashrimáli; Hindu (Shrávak); 36.	175
	HINDI.				
97	Pandit	Poona	Weekly	Govindrao Gangarám Wánwe; Hindu (Wanjári); 43; and Tarabai, wife of the above; 32.	150
98	Sharman Samáchár	Bombay	Do.	Shambhunáth Sharma; Hindu; 45	1,500
99	Shri Venkateshvar Samáchár.	Do.	Do.	Pandit Lajya Ramji Sharma; Hindu (Nágar Bráhman); 39.	6,200
100	Shri Dnyánságar Samáchár.	Do.	Monthly	Janakprasad Lalooram; Hindu (Kánkubja Bráhman); 30.	2,000

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KÁNARESE.				
101	A'rya Dharma Patrika	Hubli	Weekly	Mádhavánand Saraswati; Hindu (Deshasth Bráhman); 47.	104
102	Digvijaya	Gadag	Do.	Shankrapa Gadiappa Basrimarad; Hindu (Devang, Lingáyat); 37.	150
103	Karnátak Vritta	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Karháda Bráhman); 34. (2) Annácharya Bálácharya Hoskeri; Hindu (Deshasth Bráhman); 34.	825
104	Lokă Bandhu	Do.	Do.	Gururao Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 41.	300
105	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Nelgire Nádgir; Hindu (Deshasth Bráhman); 28.	150
106	Rájahansa	Dhárwár	Do.	Kamalashankar Dinkar Jathár; Hindu (Karháda Bráhman); 41.	100
107	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 41.	200
	MARÁTHI.				
108	Arunodaya	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 23.	615
109	A'ryávart	Dhulia	Do.	Ramchandra Krishna Thombre; Hindu (Deshasth Yajurvedi Bráhman); 34.	300
110	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 27	500
111	Bhála	Poona	Tri-monthly	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 30.	900
112	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 41.	300—400
113	Bhu't	Bombay	Do.	Anandrao Rámchandra Dharadhar; Hindu (Pathare Prabhu); 42.	1,500
114	Brahmodaya	Mahád	Fortnightly	Náráyan Balwant Hardikar; Hindu (Karháda Bráhman).	...
115	Chandrakánt	Chikodi	Weekly	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 40.	100
116	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 40.	275
117	Chikitsak	Belgaum	Do.	Abáji Rámchandra Sávant; Hindu (Marátha); 42.	1,000
118	Dakshin Vritta	Kolhápur	Do.	Sadáshiv Vithal Párasnavis; Hindu (Chándraseniya Káyastha Prabhu); 67.	100
119	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Joshi; Hindu (Deshasth Bráhman); 32.	200
120	Dharma	Wái	Do.	Kashinath Vaman Lele; Hindu (Chitpáwan Bráhman); 48.	1,000
121	Dhárwár Vritta	Dhárwár	Do.	Sadáshiv Hari Shaháne; Hindu (Bráhman)	600
122	Dinbandhu	Bombay	Do.	Vásudeo Lingoji Birje; Hindu (Marátha); 40.	1,000
123	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 41.	350
124	Granthamála	Do.	Monthly	Vishnu Govind Bijápurkar, M.A.; Hindu (Deshastha Bráhman); 41.	700
125	Hindu Punch	Thána	Weekly	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 38.	1,500
126	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 52.	280
127	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 75.	2,000
128	Jagatsamáchár	Thána	Do.	Trimbak A'báji Ráje; Hindu (Káyastha Prabhu); 41.	500
129	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 39.	6,400
130	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 46.	420
131	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 38.	4,100
132	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 49.	2,000
133	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 48.	17,500
134	Khándesh Chitragupta	Dhulia	Do.	Bháu Ráoji Sindekar; Hindu (Deshasth Bráhman); 26.	300
135	Khándesh Vaibhav	Do.	Do.	Yádav Bálkrishna Bahalkar; Hindu (Deshasth Bráhman); 39.	600
136	Kumtha Vritta	Kumtha	Do.	Laxman Baburao Hegde; Hindu (Gowdsaraswat); 50.	125
137	Loka Bandhu	Tásgaon	Do.	Bhikáji Gopál Bhide; Hindu (Chitpáwan Bráhman); age 35.	200
138	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 27.	80

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
139	Lokaseva	Násik	Weekly	Gangádhar Váman Barve; Hindu (Chitpáwan Bráhman); 27.	500
140	Madhukar	Belgaum	Do.	Ramling Subrao Mudliyar; Hindu (Mudliyar); 30.	150
141	Maháráshtra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha); 38.	150
142	Moda Vritta	Wái	Do.	Káshináth Váman Lele; Hindu (Chitpáwan Bráhman); 48.	650
143	Mumbai Punch	Káchara (Ratnágiri).	Monthly	Anandráo Bálkrishna Rángnekar; Hindu (Gaud Sáraswat Bráhman); 30.	100
144	Mumbai Vaibhav	Bombay	Daily	Ganesh Keshav Karandikar; Hindu (Chitpáwan Bráhman); 43.	1,650
145	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,250
146	Nagar Samáchár	Ahmednagar	Do.	Vishwanath Gangárám; Hindu (Fulmáli); 24.	200
147	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 28.	450
148	Nyáy Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 31.	400
149	Pandhari Mitră	Pandharpur	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 42.	100
150	Parikshak	Belgaum	Do.	Váman Rámchandra Kanvinde; Hindu (Sáraswat Bráhman).	300
151	Poona Vaibhav	Poona	Do.	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 36.	250
152	Prabodh Chandrika	Jalgaon	Do.	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 39.	200
153	Prakásh	Sátára	Do.	Ganesh Ballál Phansálkar; Hindu (Karháda Bráhman); 32.	500
154	Pratod	Islámpur	Do.	Ganesh Rámchandra; Hindu (Karháda Bráhman); 23.	300—360
155	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 42	100
156	Satya Mitră	Málegaon	Do.	Bálchand Hiráchand; Hindu (Gujaráti Jain); 26.	200
157	Satya Sadan	Alibág	Do.	Ráoji Hari Athavle; Hindu (Chitpáwan Bráhman); 53.	150
158	Satyă Shodhak	Ratnágiri	Do.	Hari Náráyan Limaye; Hindu (Chitpáwan Bráhman); 60.	950
159	Shet, Shetaki and Shetakari.	Poona	Fortnightly	Nominal Editor:—Ganesh Lakshman Sahasrabuddhi; Hindu (Chitpáwan Bráhman). Real Editor:—Rámchandra Vinayak Tikekar; Hindu (Karháda Bráhman); 45.	350
160	Sholápur Samáchár	Sholápur	Weekly	Narsappa Abanna; Hindu (Kámáti); 46	400
161	Shrigonda Vritta	Shrigonda	Do.	Bálábhai Jánubhai; Muhammadan (Shaikh); 44.	150
162	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshasth Bráhman); 22.	100
163	Shubh Suchak	Do.	Do.	Rámchandra Appáji Chitale; Hindu (Chitpáwan Bráhman); 61.	150
164	Sumant	Karád	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 33.	80
165	Vidya Vilás	Kolhápur	Bi-weekly	Ganesh Shankar Gokhale; Hindu (Chitpáwan Bráhman); 21.	500
166	Vihári	Bombay	Weekly	Bálkrishna Náráyan Phátak; Hindu (Chitpáwan Bráhman); 35.	500
167	Vividh Dnyán Vistár	Do.	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
168	Vrittasár	Wái	Weekly	Lakshman Mahádev Vaidya; Hindu (Chitpáwan Bráhman); 51.	250
169	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkar; Hindu (Deshasth Bráhman); 38.	100
170	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 39.	500
171	Vyápár Samáchár	Ahmednagar	Do.	Rutunchand Punamchand Mutha Hindu (Márwadi); 30.	1,200
172	Wárkari	Pandharpur	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	175

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	SINDI.				
173	Aftab-i-Sind	Sukkur	Weekly	Shámsuldin walad Mahomed; Muhammadan; 38.	500
174	Khairkhâh	Lárkhána	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 32.	About 1,000
175	Musáfir	Hyderabad (Sind).	Do.	Tárachand Tahilsing; Hindu (Amil); 20	1,000
176	Sind Sudhár	Karachi	Do.	Khánchand Rahumal; Hindu (Amil); 38	500
177	Sookree	Do.	Do.	Asaumal Reghumal; Hindu (Lohána); 42	200
178	Sind Kesary	Shikárpur	Do.	Chelárám Mánghirmal; Hindu (Lohána); 40	100
	URDU.				
179	Ajaibat-i-Bambai	Bombay	Monthly	Mahamad Ali Anvar Ali; Muhammadan (Sunni); 32.	2,000
180	Bombay Punch Bahádur	Do.	Weekly	Hakim Mahomed Abdul Hamid Farrakh; Muhammadan; 50.	5,000
181	Jám-i-Jahánnuma	Jalgaon	Do.	Munshi Abdul Karim *walad* Habibulla; Muhammadan.	50
182	Sultán-ul-Akhbár	Bombay	Daily	Hakim Mahomed Abdul Hamid Farrakh; Muhammadan; 50.	1,000
183	Tohfa-i-Deccan	Poona	Weekly	Shaik Abdulla *walad* Shaik Mahomed; Muhammadan (Shaik); 31.	250
	GUJARA'TI AND HINDI.				
184	Jain	Ahmedabad	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Jain); 32.	1,400
	MARA'THI AND KA'NARESE.				
185	Chandrika	Bágalkot	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman, Smárta); 32.	150
	PORTUGUESE-KONKANI.				
186	A Luz	Bombay	Weekly	Antone Fernandes; Goanese; 23	1,000

***Notes.*—A.** The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
13A	Patriot	Ahmedabad ...	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Jain); 33.	650
	GUJARATI.				
85A	Mukhbir-i-Islám	Bombay ...	Daily	Munshi Ali Mahomed Haji Abdulla Shayek Lakhpati; Khoja (Sunni); 35.	500

No. 13 has been turned into a weekly from 1st January 1903.

The publication of Nos. 38, 44, 51, 91, 92, 105, 118 and 155 has been temporarily suspended.

Politics and the Public Administration.

Are the people of India likely to be benefited by the tour of the Prince of Wales?
Arunodaya (108), 4th Feb.

1. If we want to get an idea of the large measure of royal sympathy which the people of any country receive in their distress when their sovereign belongs to the same nationality as themselves and is an eye-witness to their misery, we may cast a glance at Japan. The Mikado is said to have contributed fifty thousand *yens* from his own pocket towards the relief of his subjects, who are now hit by famine, while our future Emperor, the Prince of Wales, is making a tour through India amidst demonstrations of loyalty, but without casting a glance at the miserable condition of the Indians. Some people will say that he did not witness the ravages of famine because the places he visited were far away from famine-smitten tracts. But we make bold to say that the Prince was purposely not taken to such areas. We think he does not know in what part of the country famine is prevalent now. If he had known that his dear father's subjects were suffering from the pangs of hunger while he was enjoying himself, he would surely have diverted the donation he recently made to the Dufferin fund to the alleviation of the sufferings of the famine-stricken. Nay, he would have added something more from his own pocket towards this benevolent purpose. So long as the Ministers of our Sovereign continue to be indifferent to our welfare we should not expect the Prince, howsoever kindly disposed he may be towards us, to do us any material good.

Hereditary loyalty of the people of India to their rulers and its alleged unsuitability to the present times when the country is governed by foreigners.
Vihári (166), 5th Feb.

2. Loyalty is a sentiment which has from the earliest times had a peculiar fascination for the Indians. It is held in high esteem by them and handed down from generation to generation as a precious legacy. We can account for this by the fact that they had the good fortune to have ideal rulers in the past—rulers like Rama and Yudhisthira, who endeavoured to promote the happiness of their subjects even at the sacrifice of their own. There was no artificiality about the tie binding rulers and subjects in those days, and it was needless to force the people to be loyal to their rulers by instituting prosecutions for sedition, because it was in the nature of things impossible that the people should hate kings who were their benefactors. On many occasions such as the birth of an heir in the Royal family or the tour of the sovereign in his dominions the people obtained gifts and boons from their rulers, and naturally these auspicious occurrences were looked forward to with feelings of eager expectancy. When a visitation like famine overtook the country, relief was dispensed on a liberal scale from the Royal treasury. To obtain redress of grievances it was not necessary for the people to submit appeals and memorials to Royal visitors. Circumstances have changed a good deal since then, but the sentiment of loyalty has been handed down unimpaired, and we need not say what profound gratification has been evoked among the Indians by the visit of the Prince of Wales!!! It is deeply to be regretted, however, that it should not be possible for the Prince to follow the noble traditions of past Indian rulers in spreading happiness and contentment among the people wherever he goes. The Prince has come amongst us and will soon depart these shores, but the country is just where it was before his visit. Famine is raging in Upper India with unabated severity, and the poor rayats are weighed down by a heavy load of taxation which has not been lightened in any degree in honour of the Royal visit. The oppressive and high-handed *regime* of the Shaistekhan of Eastern Bengal has received no check whatever. What benefit then has the country, whose wealth has been drained away to England during the last century at the rate of 40 crores per annum and to which the Prince largely owes his present exalted position, derived from the Royal tour? High expectations were aroused among the people when they first learnt that the Prince was going to visit their country, but these expectations have been doomed to disappointment. The people, of course, received the Prince with demonstrations of loyalty and devotion, and their representatives at the Congress also made a loud and unanimous appeal to him, but without avail. The people cannot, however, blame the Prince in the matter because it was their own folly that led them to expect any favours from one whose own position is one

of strict dependence. Besides, he is not our Prince in the same sense in which Rama and Yudhisthira were our rulers. The country was under a national Government in those days, and the rulers were our own kith and kin. We must, therefore, give up our hereditary sentiment of loyalty, as it will only bring us humiliation and remorse. The Prince is to us nothing more than a common representative of the working class in Parliament. The people of South India are specially praised for the enthusiasm of their welcome to the Prince. But in displaying that enthusiasm they showed a want of loyalty to their country. Loyalty to the country and loyalty to the sovereign are two different sentiments. Treachery to the country leads to hell, while self-reliance alone is calculated to bring about the country's regeneration.

Alleged futility of Indians deriving any benefit from appealing to Englishmen for the redress of their grievances.

Pratod (154), 2nd Feb.

3. A description of the terrible oppression practised by the officials in Bengal with a view to suppress the *swadeshi* movement having reached England, some Englishmen are characterising these acts of the Indian Government as samples of "Russian tyranny." In consequence of the sympathy evoked in England on behalf of the Bengalis, some people in that province and some on our own side, too, entertain the hope that Mr. Morley, the follower of Mr. Gladstone, will alleviate our miseries after the opening of Parliament. They also think that men like Sir Henry Cotton and Messrs. Roberts and O'Donnell will raise a stormy debate in Parliament on the Bengal partition question and the Moghlai or Russianised methods of the Indian Government. We have no doubt that they will, but how far any such debate will secure the desired object is doubtful. Englishmen are ever ready to show their sympathy for strangers by making loud and vociferous speeches, but when there is a question of giving something to others, the miserly trait of their character at once becomes manifest. If they come to know that any of their officers is practising great oppression in any place, they will express their indignation against the said officer in the most vociferous manner and affect such airs that the aggrieved parties might be led to feel confident about obtaining redress! But such loud talk ends in nothing. Though our people have frequent experience about this, the eagerness of some of our leaders to make appeals to Parliament and the British public is not abated. They tell us that the British are a justice-loving people and remind us of the humiliation to which Warren Hastings was subjected by them. But what was the outcome of the grand farce of the impeachment of Warren Hastings? Was it just that Parliament should have acquitted and bestowed a pension upon the fiend, who persecuted poor and helpless ladies born in a princely family? Macaulay, who was proud of his own race, had to hang down his head in shame while referring to the dark machinations of Clive in India! How did the English nation punish him for these acts? What compensation has that nation made to those people who were needlessly harassed by these two perverse statesmen? The aspect of the injustice perpetrated by Clive was so terrible that on his return to his native country he could not enjoy sound sleep. His dark and wicked deeds constantly haunted him and permanently robbed him of his mental peace and he had to take to the vice of opium-eating to drown his mental agonies! The acts of Dalhousie were similarly iniquitous, but the English nation did not pay much heed to them. If they did so at all, it was on account of the Mutiny of 1857! But after that the aim of British policy was diverted towards disarming and emasculating us, and our present feebleness and destitution are the result of this changed policy. In 1857 the people of this country had at least the spirit of rising in revolt left in them, but we are absolutely powerless now! And it is on this account that we are now obliged to silently bear the injustice done to us by an autocratic and infatuated Viceroy like Lord Curzon. To lay our grievances before those, who have reduced us to such an abject plight, is as ridiculous as it is for a cow to entreat the butcher to preserve its life. Englishmen have not come to India to confer benefits on the Indians, but to promote their own interest. The only good they have done us hitherto is what they were required to do in advancing their self-interest. They have never up to this time endeavoured to promote the lasting welfare of our people, nor is there any reason to suppose that they will do so in future. No one can confidently assert that the deputation which the Bengalis contemplate sending to England will succeed in its object. Why then waste money and energy

upon a doubtful undertaking? The usual procedure of Parliament is one of great circumlocution. Even if the House of Commons by chance agrees to consider our grievances favourably and to give us some important rights, the House of Lords must sanction the proposal, and there are very small chances of its doing so. This will show that the two Houses of Parliament resemble a pair of cunning individuals acting in concert, one of whom says 'yes,' while the other says 'no.' To hope for our salvation through such two Houses of Parliament is to court the same disappointment which overtakes a thirsty person who pursues a mirage. Instead of depending for our salvation on a crafty and hypocritical people like the English, we should take the oars of the barge of our political regeneration into our own hands. How that is to be done will be indicated in our next.

A Centenary *Darbar* of the Goddess of Independence.
Pratod (154), 9th Feb.

*4. Under the heading "A Centenary *Darbar* of the Goddess of Independence" the *Pratod* writes:—The Goddess of Independence holds a *Darbar* every hundred years with a view to take a retrospect of how her votaries have made use of the favours bestowed upon them by her and to settle her future course of action. The following is an account of such a *Darbar* recently held by the deity. It was held in a palace which crowned a tree-clad hill and was surrounded by a garden. The trees therein were laden with white flowers, and there was a reservoir of water as translucent and white as crystal. The flowers and the water exercised a purifying influence over the hearts of the spectators. Two richly attired damsels whose names were Riddhi and Siddhi (prosperity and success) guarded the entrances of the mansion. The hall of the mansion was specially decorated for the *Darbar*, and the walls were hung with garlands of white flowers. In the centre of the hall was placed a gorgeous and elevated canopied throne of gold on either side of which were two other smaller thrones. There were also several other small thrones set with jewels for the Darbaris to sit upon. As soon as the blare of a trumpet was heard the persons assembled there took their seats, some of them to the left of the central throne and others to its right. Those who sat to the left were of a white complexion, and they had put on costly garments of variegated colours, carried swords in their red hands, had a haughty and fierce look and wore on their heads jewelled crowns of faded lustre. Of those that sat to the right of the central throne, some were of yellow and some of a brownish complexion. The former, though short of stature, were agile. Their faces wore a calm and cheerful aspect. They had put on plain but costly clothes, wore round their waists shields and swords and had on their heads jewelled crowns which shed so dazzling a lustre as to render noticeable the pallor of the crowns of the whites. The latter were stout and bearded and had put on fashionable and jewelled clothes, their gold crowns being heavy, their swords rusty and their shields antiquated, and they looked fierce but worried. When the assembly was seated, the door-keepers chanted a song to the following effect:—"Victory to the Goddess of Independence, the mother of the world, the fountain of valour, spirit, strength, &c. You are the support of the universe and pervade the whole world. You destroy the wicked and preserve the good; you are the proud genitress of the material world. You are the dear companion of the Goddesses of Justice, Morality, Righteousness, Benevolence, &c. You are the mother of virtues like forgiveness, tranquillity, good nature, mercy, compassion, self-confidence, &c. May victory attend you." When they had finished, five ladies were ushered in. The whole assembly remained standing till they took their seats on the thrones. The lady that sat on the principal throne was the Goddess of Independence. Her dress was of pure white and she wore round her neck garlands of white flowers; she was of fair complexion, wore a jewelled crown and looked serene and dignified. Of the two ladies that sat to her right, one was the Goddess of Justice, who wore a red dress and was of fair complexion and had no other ornament on her person than a few garlands of white flowers. The second was the Goddess of Morality. Her complexion was reddish-white and she had glossy and dishevelled hair. Of the two ladies sitting to the left of the Goddess of Independence, one was called the Goddess of Righteousness and the other of Benevolence. They were both dressed in green and were fair. They looked calm, but despondent. The Goddess of Independence rose and addressed the assembly as follows:—"My dear votaries, the present *Darbar* has been held by me with the object of knowing how you have conducted yourselves during the last century, what means you have adopted for the elevation of mankind and how far you, in your doings, have consulted the four goddesses sitting by my side. I, therefore, ask the four goddesses to read out to you an account of your activities during the last hundred years, so that I may be able to decide as to who have proved themselves worthy of my favours." The Goddess of Independence was followed by the Goddess of Justice, who spoke as follows:—"The white people sitting to the west of the Goddess of Independence have taken full advantage of her favours for their own benefit; their glory has immensely increased and their rule has also been strengthened during the last century. But the fact to be deplored is that the intoxication of power and glory has turned their heads and their faces themselves indicate their infatuation. The first quarter of the last century had not yet ended when they began to insult me, and the more I remonstrated with them for their dark deeds the more they became incensed. They utterly lost sight of the promises made by them to the Goddess of Independence and committed all sorts of misdeeds to promote their self-interest. They despoiled a guileless and gentle nation of the East to gain their selfish ends and oppressed it in my name without my concurrence. When they began to persecute me for taxing them for their turpitude, I left them and went to reside with the yellow people who are now present here and who are treating me well. Though I resided with the yellow race, I kept a watch over the white people, and am able to declare that they have reduced the aforesaid nation to beggary. They have destroyed its trade and ruined its agriculture. They harassed it by means of various taxes and disarmed it with a view to prevent it from offering any resistance. They have craftily curtailed the powers of the Princes and Chiefs there and have reduced them to the position of mere puppets, and they are now feeding fat on their wealth at their sweet will. The middle class of that nation having been destroyed by them, seven-eighths of the population have been reduced to destitution, with the result that famine and epidemics have taken up a permanent abode in the country. The people who once enjoyed the pleasures of life are now starving! Nature has made their country fertile, but these fiendish people having continuously consumed the whole of its agricultural produce, its own inhabitants are dying of starvation. They have, moreover, for their own benefit, ruined the brave inhabitants of another small nation in whose sacred motherland they caused blood to flow with a view to seize the gold mines therein. They have similarly tried, by their Machiavelian policy, to bring into their clutches another religious nation. These people have thus harried a number of poor, honest, innocent and pious peoples and destroyed their happiness in the pursuit of their selfish interests. If a people inspired by such proud and fiendish sentiments are not now subjected to a severe punishment, a great calamity will befall the world." The Goddess of Morality next spoke as follows:—"My experience has been the same as that of the Goddess of Justice. These white people have rent my heart by their wicked deeds during the last century. As they committed numerous misdeeds under my very eyes and in utter defiance of my importunities, I turned away from them in sorrow. I disappeared from their society to avoid being shocked at their vile conduct. I pray that the yellow people who have been trying to propitiate me may now be blessed." The Goddess of Benevolence next addressed the assembly in the following terms:—"Though none of those assembled here have openly insulted me, yet they have failed to follow my advice and have committed the atrocious deeds described by the Goddesses of Justice and Morality. The white people have committed such deeds by deceiving me and consequently they are more blameworthy than others. It is only the yellow people who have conducted themselves according to my wishes, and I am convinced they will act in the same manner in future." The Goddess of Righteousness then declared that since she had been expelled by the white people from their society, she had taken refuge with the yellow race. The speeches of these goddesses being over, some others spoke, and then one of the white men in the *Darbar* delivered a vehement speech severely criticising the speeches of the four goddesses and trying to white-wash his own party, but this, instead of pleasing the Goddess of Independence, incensed her the more. She then closed the *Darbar* with the following speech:—"The speeches delivered here have served only to destroy the joy and peace of my mind. I now see that the white people have grossly abused my favours. My advice to those who receive my blessing has always been that they should utilise it for their own material and spiritual advancement and not for plundering other nations and destroying their happiness. With this end in view I strictly enjoin them to act according to the advice of these my four companions. As the natural tendency of human nature is towards evil, the elevation of mankind is impossible without the counsel of the righteous. It is, therefore, my wish that when any community, being infatuated with glory, wealth and power, disregards the advice of my four companions, it becomes my painful duty to severely chastise it. These white people have thus, by their own deeds, made themselves liable to condign punishment, and it is incumbent on me to chastise them. The yellow people have, on the other hand, won my favour by their moral conduct. I have, therefore, decided to make use of them in chastising and bringing to their senses these proud white people, and I direct that the yellow people should prepare themselves to carry out this mandate. How it can be given effect to will hereafter be communicated to the yellow people through my four friends. I now dissolve the *Darbar*."

Evolution of the idea of patriotism in England and the alleged materialistic tendencies of Englishmen at the present day.
Kesari (133), 6th Feb.

5. Patriotism is simply a contracted form of universal altruism, for, while the latter sentiment has for its object the whole of the human race, the former confines itself to a particular nation or country, the boundaries of which are not always the same, but are determined by the bond of common suffering which unites the sufferers against their oppressors. The patriot who brings about this union between the people of any country should be inspired by a spirit of self-effacement and benevolence and should forget all distinctions of race, language and religion when fighting for the cause which he undertakes to champion. The reason why this idea of patriotism did not exist in India in pre-British times is that we were not then confronted by that danger which menaces us at the present day. The danger then confronting us being a religious one, Shiváji and Rámdás who delivered us therefrom were considered the highest patriots of the time just as Richard I of England was by the whole of Christendom during the era of the crusades. But the times have since then vastly changed in Europe. The religious spirit of the times of the crusades with its noble ideals has given place to the modern materialistic spirit with its ideals of personal comfort and enjoyment, and politics which were in the olden times regarded with indifference by the masses now receive a larger measure of attention at their hands. This has resulted in an extension of the democratic form of Government throughout Europe. This revolution has secured for England a leading position among the nations of Europe, but has left her godless. Her ideals have undergone such transformation that while her people refuse to recognise as patriots those who laid down their lives in the crusades, Clive, the deceiver of Umichand, and Warren Hastings, the persecutor of the Begums of Oudh, are being held up as the greatest benefactors of England and extolled as patriots. The anxiety of England to extend her empire by conquest, to keep conquered people in permanent subjection and to capture the trade of other countries is due to this apotheosis of materialistic pleasures. This tendency on the part of Englishmen has brought to the verge of ruin all those countries wherein England has planted her foot. This materialistic spirit may be considered a virtue by Englishmen, but conquered people must look upon it as a vice. For while the ancient ideals never helped to impose a permanent disqualification upon conquered races, the sole aim and object of modern British conquerors is to make use of the subject people for the advancement of the material comforts of their countrymen. England not being under a personal rule, but under a democratic form of Government, no sooner is a new country conquered by her than the entire British nation invades it in pursuit of pleasure. In olden times only the ruler of a conquered nation had to propitiate the conqueror, but now-a-days the wealth of the subject nation is drained off to England by means of trade, while its indigenous industries are destroyed. Every Englishman considers himself to be a sovereign ruler and does not hesitate to despoil as many of the subject people as he can for his own benefit. It is the duty of every patriot in the countries under British rule to recognise this danger and to regulate his conduct accordingly. Unless all the peoples crushed under the roller of British sway form themselves into a united nation and develop a suitable type of patriotism and self-sacrifice for warding off the common danger, they cannot retain in their own hands what belongs to them. Such a type of patriotism has been developed in Germany, Hungary and Poland, and Ireland is now trying to fully avail herself of it. What the ideas of Irish patriots on this subject are and on what lines they carry on their political agitation will be indicated in our next issue.

Alleged insatiable greed of rulers and their tendency to oppress their subjects.

Kál (129), 9th Feb.

6. A correspondent writes to the *Kál*:—Rulers and subjects belong to the same species and their rights are, therefore, equal. Rulers are not born with any special quality which their subjects do not possess, nor are the latter born with any natural defect. Should not then the relations between the two be those of equals? We look upon rulers, however, as divine beings, while they consider themselves superior even to the Almighty. God has given us hands, feet and mouths in order that we may use them and derive pleasure therefrom. But our rulers, who are superior to God, ingeniously deprive us of the use of our organs and limbs! We are made lame before them, though we have legs; we are made dumb, though we may have mouths to speak! Are not the rulers then superior to Providence? Their subjects may exert themselves to the utmost to gratify the desires and ambitions of their rulers, but the latter think nothing of it and are ever ready to trample upon the subject population as though they were mere ants and to maintain themselves at their expense! They consider it their duty to produce discontent among the people, to harass them at their sweet will and to revenge themselves upon them to their heart's content. God, who sends us into the world, expects nothing from us in return and never duns us for the payment of any debts. He is quite content with what little we voluntarily offer Him. But rulers, being greater than He, are never content with the voluntary offerings of their people and demand many things by right. If the demand is not complied with, the person refusing compliance is arrested by warrant, kept in chains, and is made to pay double or quadruple or even eight times the amount first demanded! The original demand is so exorbitant that he who has to comply with it has to pass his days in semi-starvation or even worse! The rulers are very miserable when we are happy and are extremely delighted when we are plunged in misery! The case is quite different with God. The desires of rulers are not gratified by making men suffer. Their thirst is not quenched by sucking the blood of one man, but lakhs of men must be victimised before it is satisfied. Innumerable persons have to bid final good-bye to their wives and children and to suffer death. To satisfy the hunger of rulers all the people have to starve themselves! It is meet that all men should behave righteously.

Who are the real rulers of India?

Patriot (13A), 10th Feb.

7. "The Government of this vast continent is supposed to be carried on by the Secretary of State in Council with the Viceroy as his direct agent on the spot, *and under the supreme control of the British Parliament*. This, at any rate, is the constitution of the Government of this "brightest jewel in Britain's casket" (as far as it may be said to have any constitution at all). But the Note by Lord Curzon which the *Statesman* recently unearthed from the Secretariat reveals quite different a tale. Verily, there are more things in the Secretariat than the public or even Viceroys ever dream of! *Who rules over the three hundred millions of India*? Of course, comes the reply, the Viceroy, the Secretary of State and Parliament. But there seems to be more in it than meets the eye. Everybody knew that the greybeards of the 'heaven-born' service played an important *rôle* in wielding the destinies of India.......... It was also equally patent to the whole world that all Viceroys are mere ignoramuses, when they first come out to assume charge of their high office, and that even exceptionally clever men like Lord Curzon have, more or less, to depend for the most part upon the senior members of the Indian Civil Service. But nobody ever imagined that these much belauded and overpatted men were often the masters of the situation, and that the Secretary of State and the Viceroy and Governor-General were mere figureheads. It would be impossible even to conceive for a moment that it is these members of the Civil Service, these *paid servants* of the Sovereign that are the real rulers (not *administrators* only) of India. If anybody had even faintly suggested that these men could, on their own initiative only, make and unmake provinces and governments, defy, insult and terrorise whole populations, the speaker or writer would have been recommended for admission into Bedlam. And the public would not have been far wrong in their verdict about such a man. But, as we have already hinted, there is something very sinister and repulsive in the state of things revealed by the document published by our contemporary, the *Statesman*. It appears that the partition of Bengal and Behar, and in fact in the words of Lord Curzon

himself, '*the parcelling out 'of India*,' had been on the Secretariat anvil for more than a year before His Lordship got any scent of it and was being tinkered and perfected by the Civilian bigwigs without their even dreaming of consulting the Viceroy or the Secretary of State—the people of India, of course, were so many dummies and could possibly have no interest in the hacking, hewing and mutilation of their own land! Truly, this is 'paternal' government with a vengeance. It is the most disgraceful revelation that has so far been made of the *inner history* of British rule in India. It is an insult to the children of the soil, an insult to those high noblemen who are selected by the Sovereign to be his Vice-gerents in this country, an insult alike to the British Parliament and the whole British race......... The theory of the 'paternal British Government,' the theory of the supremacy of Parliament—all these theories have been exploded by the enterprise of our Calcutta contemporary......... We hope Lord Curzon's Note will attract wide attention of all England, and that our contemporaries, Indian as well as Anglo-Indian, will not rest until the mischievous spirit that seems to rule supreme behind the stage of the Government of India is annihilated."

Futility of a policy of begging in bringing about the political salvation of Indians.
Bakul (110), 4th Feb.

8. A perusal of history shows that life is ever a struggle between the strong and the weak, the educated and the ignorant, the crafty and the guileless, wherein the former always get the better of the latter. This idea has so much become a part of human nature that not only has it ceased to be looked upon as unrighteous, but is even considered quite proper and lawful. Rulers have larger means at their disposal for adopting this course of conduct than ordinary people. No sensible man can believe that rulers would pursue such a course of conduct towards their subjects, since it is detrimental to their own interests and is even calculated to lead to the overthrow of their power. As a matter of fact, rulers do disregard the interests of their subjects to such an extent that the latter cease to entertain any respect for the former. The subjects become discontented, disaffected and prove a source of danger to their rulers. The latter then try to create a split among the people by setting up one class against another. But the sway of such rulers is short-lived. Educated people know what relations ought to subsist between a ruler and his subjects. They do not like the despotic sway of their ruler and try to impose a restraint upon his arbitrary power. They seize the first opportunity of bringing about their political salvation. Those, however, who let slip such an opportunity can never emerge from their dependent and degenerate condition. It is a misfortune that India is ever sloth to avail herself of such an opportunity. Her leaders still adhere to the policy of begging and have not benefited by recent incidents in connection with the Bengal partition. It is, therefore, the duty of the educated to teach their fellow-countrymen the lesson of self-reliance.

Invitation to flatterers and sycophants to an imaginary meeting for achieving the rise of India.
Gujaráti (23), 4th Feb.

9. One Bhagvanlal Dungersey contributes to the *Gujaráti* the following verses purporting to be an invitation issued to sycophants and blind supporters of Government measures for attending a meeting convened for the purpose of bringing about the regeneration of India :—All enemies of the Congress, supporters of the whims and freaks of officials, persons who say *jo-hookum* to official mandates, toadies of Government in the Legislative Council and ardent lovers of dependence are cordially invited to attend this meeting. Advocates of Home Rule for India, supporters of the *swadeshi* movement, those who bewail the poverty of India and repeat parrot-like the cry of "My country, my country" are rigorously tabooed from this assembly. Those who affect European habits and customs and who hate their national religion will be assigned an honoured place at the meeting, whereas those who believe in the *Vedas* and *Puranas*, who are still old-fashioned enough to wear a *dhoti* or who believe in the rise of the sun of the country's prosperity will be boycotted. Mr. Dadabhai Naoroji, Sir Pherozeshah Mehta, Messrs. Wacha, Lajpatrai, Tilak and Bannerjee have no business at this meeting and should be kept at arm's length. Sir Mancherjee Bhavnagri is welcome to grace the assembly by his presence. Our rise signifies the rise of our country. Ponder over the exploits of Japan. When it put aside patriotism and began to love foreign rule, then and then only could she rise. In view of this living example of national rise, we should forthwith cast off *swadeshism* which is at present on

our brains. All the sycophants and toadies whom we have invited should meet soon and make as loud a noise as they can. Titles and distinctions will be conferred on all those who attend the meeting. This will ensure the rise of our country.

Mr. Dadabhai Naoroji's defeat at the polls and the attitude of Englishmen towards India.
Kál (129), 9th Feb.

10. Commenting on the reasons which are said to have led to Mr. Dadabhai Naoroji's defeat at the polls, the *Kál* writes:—Englishmen do not mind if India's wealth is carried away to England, nor if India's trade becomes extinct and British goods find a larger sale in India. They do not also care if Indians are deprived of all their wealth and obliged to starve. But they cannot tolerate that an Indian should rise in Parliament and humbly plead for India's rights. This is quite right from the point of view of British justice and British sense of equality. British voters seem to think that Englishmen must govern India, but that their own time should not be taken up with Indian matters. Our people should duly take note of this tendency and regulate the line of their own conduct towards Englishmen accordingly. One gratifying feature of Mr. Dadabhai's contest was that the Irish heartily helped him. This help may not be of practical use now, but mutual sympathy between India and Ireland, both of which are alike under the paw of the British lion, can never fail to be beneficial to both countries in the long run. [Elsewhere the paper remarks that both Liberals and Conservatives alike have disappointed India, and that the present attitude of the Liberal party is such that they praise the autocracy of the Tsar's government and defend the harsh and high-handed doings of his officials, and that they are further likely to approve of the Russianised methods of administration now being pursued into Bengal.]

Comments on the Despatch of the Secretary of State for India on the recommendations of the Irrigation Commission.
Mahrátta (10), 4th Feb.

11. "The Despatch of the Secretary of State for India in reply to that of the Government of India on the recommendations of the Irrigation Commission of 1902 has now been officially published.......... The subject of Irrigation in its relation to the economic condition of the Indian people, especially in the famine-stricken areas, may be regarded as having come up for serious discussion first in 1879, when the Famine Commission made its report. In this report the Commissioners remarked that 'among the means that may be adopted for giving India direct protection from famine arising from drought, the first place must unquestionably be assigned to works of irrigation.' They were the first to enunciate the principles of *protective* as distinguished from *productive* works of Irrigation and to urge that the value of the former could not be measured by their financial success. They claimed that in estimating that success account has also to be taken of direct protection afforded by such works in years of drought by the saving of human life and by the avoidance of the loss of revenue remitted and of the outlay incurred on costly measures of relief—even apart from the service they render in seasons of average rainfall by giving certainty to agricultural operations, increasing the outturn of crops per acre and enabling more valuable crops to be grown and thereby adding to agricultural wealth. It does not appear, however, that Government took the advice very seriously....... In the year of the first Famine Commission's report while the acreage under productive works of irrigation was 6,471,498, not a single acre was under what may be called protective works. Things, of course, improved during the next 17 years, but only to this extent that in the year 1896 while the productive works had under them 23,324,580 acres, the protective works had only 663,091. The outlay on productive works which amounted to a total of 20 crores of rupees up to the year 1878 rose to 31 crores, representing an increase of about 11 crores.......... On the other hand, the amount spent on *protective* works during the 17 years amounted to 2 crores of rupees only, out of which 1·6 were charged against the Famine Insurance Fund.......... One of the specific recommendations of the Famine Commission of 1898 was that a much larger share of the Famine grant should be devoted to famine protective irrigation works as long as suitable works could be proposed. We, therefore, welcome the admission of the Government of India in their present Despatch to the Secretary of State that 'up to the present time the amount of expenditure upon such protective works has been comparatively small,' and that 'there are large areas in India, including some of the portions which are most liable to be attacked by famine, where no works of the productive class are possible and which must be protected, if at all, at a certain cost to the general revenue;' and further that 'the

conviction has for some years past been growing in the minds both of Government and the public, impressed by the experience of two recent famines, that we are not only justified in adopting, but are morally bound to adopt, a more liberal policy in future than has been pursued in the past in the construction of protective works.' With special reference to the Deccan, the Government of India are entirely in accord with the views of the Famine Commission of 1898 and say that 'Bombay Deccan is perhaps the most expensive part of India to protect, perhaps the part where the least return for the expenditure incurred on irrigation works can be hoped for in ordinary years' and yet that 'it is so exposed to the ravages of famine and the distress when it comes is so general and so acute that the Government is under a moral obligation to do something to protect its inhabitants if it is in any way possible.' We, however, regret to observe that even now the Government have fallen short of the expectations raised by their vigorous defence of protective works. The Irrigation Commission proposed that at the rate of 220 lakhs per year a total of about 44 crores should be provided for during the next 20 years for irrigation works of all kinds. Of these 15 crores were to be for productive, 20 for protective and 9 for intermediate works. The Government of India accept the totals, but propose that while on productive works they would spend 150 lakhs a year on an average they would apparently spend on protective works only a 'moiety of the Famine Insurance Grant which is available for expenditure after deducting the charges on account of protective railways which are debitable to this head.' When the importance of protective irrigation works is admitted to be so great, considerations of economy have to be suspended, and such works have to be undertaken unless their cost becomes absolutely prohibitive.......... Turning to the decision of Government upon the proposals of the Irrigation Commission in the matter of the programme of new irrigation works to be carried out during the next 20 years, we find that the provision for outlay on protective works is inconsistent with the importance which Government themselves have admitted as attaching to these works. The charge of the so-called protective railways upon the Famine Insurance Fund is also not a very legitimate or proper charge. And the tax-payer in India has a right to demand that the fund will be put to a better use."

Appointment by the Secretary of State of Assistant Engineers in England for service in India.
Indian Spectator (6), 10th Feb.

12. "The Secretary of State for India notifies that he will, in the summer of 1906, make not less than ten appointments of Assistant Engineers to the Public Works Department of the Government of India in addition to those to be made from the Coopers Hill College. Every candidate must be a British subject of European descent, and his father must have been a British subject, either natural-born or naturalised in the United Kingdom. What a descent from the Queen's Proclamation!"

Enhancement of duty on imported spirits.
Pársi (13), 4th Feb.

13. "The Government of India is not always a circumlocution office as the Honourable Mr. Baker has proved by getting his law for the enhancement of duty on foreign spirits passed into almost immediate effect. For some time past complaints have gathered weight that country liquor is so heavily taxed that the poorer natives were taking to the atrocious poisons imported from the Continent of Europe which were not liable to so high a duty. There are plenty of free traders in India, but they will not imitate the anti-tea duty league and sing of the hardship of paying an anna's tax on an anna's Cognac! Yet, unless we premise that liquor is a poison (pure and simple, or the opposite) the new duty of Rs. 8 per gallon on imported spirits instead of Rs. 7 as hitherto can only be taken as an indisputable object-lesson in the value of protection as a means of helping home trade. It is a deliberate attempt, the successful issue of which nobody doubts, to improve the position of home manufactures at the expense of foreign imports, and if it can be done so easily in the case of spirits, why should not the experiment be extended to other products? The consumer may pay more, but in this case at least nobody seems to regret it, and so far as the action of Government is *swadeshi in excelsis*, our patriots ought to rejoice over it. Since Government wish to preserve the local manufacture they would do well if they also set about improving it. The country liquor, if less noxious than cheap Cognac, is not, at its best, a very elegant drink; Indian beer, too, has up to now met with little approval from the British Army,

who generally prefer to pay more for the imported article. The manufacture of both country liquor and beer could surely be improved with due care. Many would rather have nothing to do with them, but since there is a demand which we are powerless to prevent, it would be both politic and humane to make the needed liquor and beer in India, and to make it well."

Sympathy of Bombay with Lord and Lady Lamington in their recent bereavement.

Jám-e-Jamshed (27) 7th Feb., Eng. cols.

14. "Khan Bahadur Muncherji Murzban, the Sheriff of Bombay, has very appropriately expressed the sympathy felt by the citizens of Bombay towards their Excellencies Lord and Lady Lamington in the bereavement they have just suffered. In her very delicate state of health the news of the death of her father could not but have come as a severe shock to Lady Lamington, and it would be no exaggeration to say that all Bombay shares in the feelings of regret and sympathy with Her Excellency and Lord Lamington so promptly expressed by the Sheriff....... Lord and Lady Lamington, as we have often said before, have felt keenly for the people in their sufferings, and the grateful Indian people can, in return, never fail to sympathise equally keenly with their Excellencies in such sorrows and afflictions as they have been visited with lately."

Swadeshi movement and the alleged necessity of bringing the British rulers of India to a sense of their duty.

Aryávarta (109), 3rd Feb.

15. Some of our ignorant people have curious notions about the *swadeshi* movement. They think it seditious to boycott English goods and use those manufactured in our own country. They argue that so long as foreign machinery is utilised in the production of any article, such article can never be called indigenous. They further hold that a resort to boycott instead of doing us any good will only serve to draw down upon us the wrath of our rulers. We really fail to see what regard we should have for our rulers who are indifferent to our interests and who are bent upon compassing our material ruin. How can we look on with utter unconcern when our house is being destroyed by fire in its vital parts? Although the English are our rulers, they have no right to reduce us to a state of destitution. It is the duty of a ruler to promote the welfare of his subjects, and if he fails in discharging this duty or is blinded with the intoxication of wealth or authority, it is the duty of his loyal and dutiful subjects to bring him to his senses by resorting to vigorous constitutional measures.

Growth of *swadeshi* spirit in Ahmedabad and its importance in respect of the regeneration of India.

Gujaráti (23), 4th Feb.; *Praja Bandhu* (32), 4th Feb.

16. The zeal displayed by the leading citizens of Ahmedabad in furthering the cause of the *swadeshi* movement is beyond all praise. The current of patriotic feeling in favour of the use of *swadeshi* articles is at present flowing high and strong, and it behoves the leaders of the people to divert this current into a permanently useful channel instead of letting it run to waste. We are gratified to note that something of the kind has been done in Ahmedabad owing to the exertions of Diwan Bahadur Ambalal Sakerlal. We refer to the Industrial Association which was brought into being in the city on last Sunday and which promises to usher in a new era of industrial development in Gujarát. The preference shown by the people for European goods can be attributed mainly to the glamour of Western education, which has instilled into young minds an unreasoning love of English things. Yet it is consoling to know that the same education has now enabled us to realise the necessity of encouraging *swadeshi* articles. A vigorous and extensive spread of the *swadeshi* movement is essential for the regeneration of India. From *swadeshi* articles to *swadeshi* religion, *swadeshi ráj*, *swadeshi* habits and customs and *swadeshi* virtues, like simplicity and humility, is an easy transition. If Indians are attracted to these *swadeshi* manifestations, a spirit of noble patriotism will be infused into their blood and will enable them at one sweep to bring about the rise of their country. We hope that the *swadeshi* movement will be pushed forward in other parts of Gujarát as vigorously as it has been in Ahmedabad. [The *Praja Bandhu* writing on the same subject remarks:—Some unfriendly critics are in the habit of running down *swadeshi* meetings on the ground that the promoters thereof indulge in tall talk but take no practical action. The indictment is only partially true. For the past one thousand years we have lost our independence and with it our power of taking independent action. Hence it is no wonder that our enthusiasm should be more in evidence at meetings than in our actions. Still, as Rome was not built in a day, we should be content with what small progress we are able to make

from time to time, and there is no doubt that *swadeshi* meetings give some stimulus to popular enthusiasm which is being slowly translated into action. In view of our backwardness in supporting patriotic movements the efforts of the promoters of the Gujarát Industrial Association are deserving of no small praise. The Association has already done practical work by opening a depôt in Ahmedabad for the sale of *swadeshi* articles.]

Efforts to establish caste associations at Belgaum and the good work that is expected from such associations.
Parikshak (150), 8th Feb.

17. The institution of caste-associations is viewed with disfavour by some local leaders as they apprehend that these associations will tend to widen the gulf of jealousy between members of the different castes. But we beg to assure them that these associations are likely to prove materially helpful in pressing forward many of our movements. It is the duty of educated people to rouse the interests of the members of different castes in matters likely to benefit their castes and the country as a whole. Caste associations are bound to come in popular favour in the wake of the *swadeshi* movement. We have with the help of some friends taken up the cause of temperance and have endeavoured to promote it with the help of caste associations. We need not say how far our efforts in this direction have already been crowned with success and what promise there is of success in future. It is gratifying to learn that our plan of promoting temperance through the agency of caste associations is being imitated in other parts of the Presidency. There may be difficulties in the way of establishing caste associations and bringing the different castes into harmony, but there is no help for this. We recently tried to induce the Mahars of our town to appoint a body of *Panch* for their caste and to take a pledge for using *swadeshi* goods and abstaining from liquor. All the Mahars gladly agreed to the proposal. Similar efforts were made in connection with the Marathas, Dhangars and Dhors. We invite co-operation from educated persons and have no doubt that if the movement is systematically carried on, it will do much good.

Comments on a Hindu-Musalman riot at Calcutta on the last Bakri-Id day and the alleged secret desire of British officials to foster such disturbances.
Kál (129), 9th Feb.

18. A disturbance is reported to have taken place between Hindus and Musalmans on the last Bakri-Id day. Some Musalmans were taking a cow along a Hindu temple for being washed prior to its being slaughtered. The Hindus objected, and a scuffle ensued. Holidays are really days of merriment, but our Muhammadan brethren, who have queer ways of their own, are often ready to break other people's heads on such days. It is desirable to check this tendency among them, but it is to be deplored that under the rule of the British, who govern India by creating differences among the people, this tendency, instead of being checked, is occasionally encouraged. It may be to the interest of the British to set the two communities by the ears, but the members thereof should realise that quarrelling with one another is suicidal to their own well-being. The *Bengalee* had published an article on the day preceding the Bakri-Id, exhorting both Hindus and Musalmans to behave in a friendly manner on the Id day, and it is certainly the misfortune of all, except Government, that there should have been a disturbance in spite of such exhortation. It can never be said that Government fosters such disturbances, nor can the statement be supported by any evidence. But the primary cause which is said to have caused the present disturbance is naturally bound to give rise to some doubts. If a cow is to be taken merely for being washed, Hindus know well how many Musalmans should accompany the cow, if Englishmen who have come here from a foreign country do not. Are Hindus so fanatic as to take offence if some Muhammadans take a cow along their temple for being washed? What can the disturbance then have been due to? Heads are broken without any cause being discernible on the surface for the occurrence. The blood of foolish persons is shed in the streets. What may be the source of this river of blood? Those who are not at liberty to speak out their minds plainly on the subject must find it a great puzzle to account for the incident. But we need not be afraid in the least about the feuds of Hindus and Musalmans so long as the English are ready to protect both. After the disturbance was in full swing, a party of 60 European Constables and a few native sepoys appeared on the scene and at once put a stop to it.

Agricultural Conference in Bombay.

Indian Spectator (6), 10th Feb.; *Patriot* (13A), 10th Feb.; *Bombay Samáchár* (66), 8th Feb.; *Sánj Vartamán* (33), 9th Feb.; *Akhbár-e-Soudágar* (64), 7th Feb.

19. 'The system of holding Conferences in the place of petitions, reports and Government resolutions received a special impetus in the time of Lord Curzon, that 'marvellous administrator,' as the Honourable Mr. Muir-Mackenzie described him in his speech at the Agricultural Conference on Monday last. It is conducive not only to a quick and economical despatch of business, but also to a removal of avoidable misconceptions on the part of the people, and to increased activity on the part of officials to bring officials and non-officials together and promote a personal exchange of ideas on matters affecting the prosperity and welfare of the country. Very often, when we read of the glorious things done in America or Java, in Egypt or Japan, we are apt to imagine that it is our peculiar misfortune to have a lot of indolent and unsympathetic officials, who draw huge salaries for drawing up bulky reports on things that do not concern the people at large. The Government has always pleaded the lack of money and men. The currency reforms gave Lord Curzon the money, and his own 'courage and penetration' resolved upon having the men at the risk of incurring the odium of providing for his own countrymen. 'Inadequate staff' is the cry of irrigation officers, and it is the cry of the Agricultural Department. It is interesting to notice how often Mr. H. S. Lawrence punctuated his statement of the progress of agricultural improvement at the last Conference with the complaint that the staff was inadequate. Is it not desirable to establish a superior school of agriculture in each of the five Divisions of the Presidency? One difficulty is 'no staff.' Is it not possible to cover the country with a large number of demonstration plots? *Answer*: As many demonstration plots as could be established have been established; no trained staff for a large number. Is it not possible to establish an experimental farm in each of the Konkan districts? No trained staff. Cannot the produce of Government farms be sent to fairs and shows for exhibition? No staff to explain the exhibits...... It is good to have as many agricultural associations as possible, but these require constant guidance and inspection by experts. Once more: no staff. Mr. Lawrence must have impressed this lesson on his hearers as deeply as the multiplication table was impressed on their memory by repetition in their school-days. He will not have to repeat it at the next Conference. The net result of the Agricultural Conference of Monday and Tuesday last, apart from exchange of views on various subjects, was summed up in three resolutions. One of these was adopted at the instance of the Honourable Mr. Thackersey, to the effect that Government should take such steps as might be considered necessary to minimise the danger of the introduction of the American cotton *boll weevil* and other diseases of cotton. At the instance of Mr. Marshall Reid it was resolved that the Government be requested to establish one or more plantations in the Kánara District under the control of the Forest Department for experimentation with products especially suited to forest areas; also that in the view of the Conference the expenditure now being incurred on agricultural development is of a most useful character and should not be curtailed except under stress of the most urgent financial necessity. There was a difference of opinion between the Honourable Mr. Muir-Mackenzie on the one hand, and some of the members of the Conference on the other, as to the exact scope of the duty of the Government in regard to experimental cultivation. The Chairman's hesitation to commit himself to any promise regarding the cultivation of forest products seems to have arisen not only from sympathy with the undermanned Forest Department, but from a doubt as to whether experiments of that kind, which are important more from a commercial than from an agricultural point of view, should not be undertaken by influential commercial bodies who do not require the help which the ordinary cultivator requires. As regards experimental cultivation by farmers, the question was raised whether Government should not protect farmers from loss until the sale of the crop under experiment becomes established in the market. The question is, no doubt, complicated, for if the Government should insure the farmer against loss, it must have an agency to supervise the experiments. But in the vicinity of Government farms, where supervision cannot be very difficult, why should not farmers be encouraged to try

experiments with the approval and under the guidance of the experts of the department?" [The *Patriot* writes:—"It was a splendid idea on the part of the Bombay Government to hold, on behalf of the Department of Agriculture, a general conference attended by a number of official and non-official gentlemen interested in the great industry of agriculture.......... Many of the gentlemen present were Government officials, and a large number represented Bombay. There was merely a sprinkling of representatives from the mofussil. From the list published only two districts seem to have taken the Conference seriously enough to send their representatives to it. The district of Dhárwár took the lead and sent a quartette. From the whole of Gujarát Nadiád only had its eyes wide open and sent Rao Bahadur Purshottamdas Viharidas to represent the local Agricultural Association. There was *one* gentleman from Sátára, Mr. Dadasaheb Karandikar, but he seems to have attended on his own account. Where were the other districts? Echo answers 'Where'?........ The Conference was, indeed, an unqualified success, and we heartily congratulate Government on the same." The *Bombay Samáchár*, the *Sánj Vartamán* and the *Akhbár-e-Soudágar* also make appreciative remarks regarding the Agricultural Conference and join in taking a hopeful view of the results of its deliberations.]

Kaiser-i-Hind (28), 11th Feb., Eng. cols.; *Evening Jáme* (22), 10th Feb., Eng. cols.

*20. "Conferences are the ordinary institutions of the country in these days of the growth of new ideas and the march of popular progress in divers directions. Conferences were almost unknown a quarter of a century ago. But the birth of the Congress led first to Provincial Conferences and later on to social, religious, industrial and educational ones till at last the other day Conferences of all sorts and degrees were held at Benares one after the other in quick succession. .... Popular Conferences of the character we have just referred to are, however, one thing and official Conferences are another. In their character they are as wide asunder as the poles. The Conferences of the people have for their sole object complete national welfare. Not so the Conferences initiated for some years past by the State to discuss questions of railways, agriculture, education, and so forth.......... There are two important differences between popular Conferences and official Conferences. Every popular Conference, be it political, social, educational, industrial, temperance, or any other, is held in the full light of day. Delegates are invited from all quarters. There is ample publicity. Aye, the detectives of Government may be invariably noticed in the midst of the audience to watch and report 'confidentially' on the proceedings, but it has mattered little. The discussion is publicly carried on in a fearless spirit and the resolutions published far and wide. Not so with official Conferences. They meet in secret, transact their business in secret, pass resolutions in secret, and take practical action in secret; and oftener than not the action taken is, when duly made known, opposed to the true interests of the people. Such being the case, we are pleased to see that at least the Government of Bombay has been an exception so far as its Agricultural Conference is concerned. The one held last Monday and Tuesday at the Secretariat was the second of its kind, and it delighted us to notice that under the sympathetic inspiration and initiation of Mr. Lawrence, the Director of Land Records and Agriculture, the method and manner of convening it, as well as the procedure adopted to transact business thereat, was all that could be desired. It was conceived in the true popular spirit, and the representatives of the people were cordially invited to attend and fully and freely exchange their views. The Press was also admitted. The Conference sat with open doors and in the light of day. So far it has delighted us, and we offer our due meed of praise not only to Mr. Lawrence, but also to the Honourable Mr. Muir-Mackenzie, the President, whose sympathetic attitude was such an agreeable surprise after what has been known of him by the people of this Presidency all throughout his career before his elevation to the Revenue Membership of the Bombay Government. As to the proceedings themselves we find we must revert to them next week, with some practical suggestions of our own. So far as they are reported in the daily Press, they are extremely meagre and unsatisfactory. The public has hardly been made acquainted with what was urged by non-official members like the delegates of the Chamber of Commerce and the Mill Owners'

Association and also what was urged by some of the gentlemen specially invited by the Director of Land Records and Agriculture to make suggestions and speak on them. Nor has the public been informed of the exceedingly informing and enlightening answers made by the Government specialists in the Agricultural Department who were present to answer questions. But apart from these perfunctory Press reports of the proceedings, we cannot refrain from congratulating Mr. Lawrence on the excellent success he attained at this important Agricultural Conference which bids fair to be extremely popular, *if* conducted in future on the same lines, but in a more amplified and liberal form, in harmony with the popular wishes and the requirements of this great Presidency which is deservedly considered by the Imperial Government as being the foremost in matters pertaining to the improvement of agriculture." [The *Evening Jáme* writes :—" One of the most notable events of the week has been the holding of the Agricultural Conference in our midst. From a deliberative assembly of this nature, where officials and non-officials, of all shades of views and political bias, meet together with the common aim of furthering the interests of a great industry, surely the highest and best results are to be anticipated......... We anticipate great things from the exchange of views that took place on Monday and Tuesday last between so many wise heads."]

Complaint about want of facilities for conveying important agricultural information contained in the Pusa Agricultural Magazine to the rayats in their own vernaculars.

Shet, Shetki and Shetkari (159), 1st Feb.

21. We have received the first number of the Agricultural Magazine recently started under the auspices of the Pusa Institute. All the articles in the number are written in English, and the rayats cannot derive any benefit from the information contained therein unless it is placed before them in their respective vernaculars. It is a matter of surprise and regret to us that Government should have undertaken the publication of the Magazine at a great cost without doing anything to bring the contents thereof within the reach of the agriculturists for whose benefit the Magazine is primarily intended. It is to be hoped that they will do the needful in the matter.

Measures sanctioned by the Bombay Government for the prevention and relief of distress in famine-stricken districts.

Praja Bandhu (32), 4th Feb., Eng. cols.

22. "The Press Note issued by the Government of Bombay in the latter part of last week deserves to be noted, inasmuch as it indicates the measures that have already been adopted, and others which are in contemplation, to relieve the distress noticeable in several districts of the Bombay Presidency consequent upon a scanty rainfall. A careful perusal of the note cannot but leave an impression upon the reader's mind that the Bombay Government are keenly alive to the situation............ The measures already sanctioned by Government to remedy the prevailing distress as detailed in the note undoubtedly justify the remark that the need for prompt and adequate efforts to afford relief to the famine-stricken is fully realized by the authorities The carrying out of these measures, however, rests with the subordinates of the Revenue Department, and in order that the beneficent intentions of Government may not be frustrated, it is absolutely essential that the spirit that has actuated the latter in ordering the measures of relief should permeate the former."

Agricultural grievances in Broach District.

Jám-e-Jamshed (27), 5th Feb.

23. The Broach correspondent of the *Jám-e-Jamshed* writes :—Certain residents of Jambusar Taluka (Broach District) represented to the Broach District Association the inconvenience caused to them in their ordinary business dealings by the notification published by the local authorities by beat of drum prohibiting any person from buying any kind of field produce without previously intimating his intention to do so to the authorities. The petitioners urged the Association to draw the attention of Government to the said notification with a view to get it cancelled. A meeting of the Association was lately held under the presidency of Mr. Ambashankar Uttamram Malji to consider the matter. It was resolved to submit a representation to Government on the following lines :—Under the existing Government orders the authorities should have ere this issued notices

for the suspension and remission of revenue, but nothing of the kind has yet been done. This year the average outturn of crops is not likely to exceed 6 to 8 annas in the rupee. In Jambusar Taluka it has been ordered that no one should purchase field produce without the permission of Government. This restriction, besides being illegal, is likely to injuriously affect the local market and should, therefore, be done away with. In some cases the lands of occupants who had been granted suspension and remission of revenue last year are being attached for the recovery of the current year's demand. Such a procedure tends to frustrate the benevolent intention of Government in granting remissions and suspensions. The correspondent adds that from later information it appears that orders have been issued for the preparation of crop estimates in the different talukas of Broach District with a view to granting remissions and suspensions.

Gujaráti (23), 4th Feb.

24. One Vali Musa Patel of Parkhet (Broach) writes to the *Gujaráti*:—This year the agricultural situation in Parkhet and the neighbouring villages is very gloomy. The agriculturists will in all likelihood be put to sore straits in getting sufficient produce for their subsistence until the next monsoon. Their misery is aggravated by the stringent measures adopted by Government to recover *takavi* and land assessement. Last year the season was far from a prosperous one, and Government had suspended half the land revenue. The outlook is no better this year, yet the authorities are bent upon recovering not only the current year's demand but the suspended revenue of last year and the *takavi* advances made during the famine of 1899-1900. The patels and talatis have been ordered by Government to recover *takavi* in the first instance and then the suspended and current year's revenue from the proceeds of the sale of crops by the agriculturists. These orders are strictly carried out by the village authorities to the great annoyance and hardship of the agriculturists. We pray that the authorities will show some mercy to the hard-hit rayats.

Miseries of agriculturists in Sholápur District.

Kalpataru (130), 4th Feb.

25. The failure of rains throughout the district led to a total destruction of crops, and the scarcity of fodder and water has compelled even well-to-do agriculturists to send their cattle to places better situated in these respects. The rayats, too, are migrating elsewhere in quest of food and employment. Government do not, however, seem to think the situation to be yet sufficiently grave to cause anxiety and have delayed the opening of relief works on the ground that those that have already been opened have not attracted a sufficient number of workers. They at the same time admit that nearly two lakhs of people have migrated to Berar in search of work. In our opinion, Government would do well to inquire what has led such a large number of persons to go so far afield when relief was within reach nearer home. We hope Government will this time make more liberal concessions in regard to forests. In the Press Note recently issued by them we find a remark that it would not be necessary this year to make any special provision for weavers. During the last famine, too, no such relief was provided, and a class whom the East India Company tried to exterminate in the interest of Lancashire was denied the means of plying their ancestral calling. Thanks, however, to the *swadeshi* movement, the weavers have luckily been spared the horrors of famine this year. [Elsewhere the paper complains that the standing crops of rayats are carried off by robbers at night, and that their miseries consequent upon a general failure of harvests are aggravated by the difficulties experienced by them in obtaining arms licenses for the protection of their crops against the depradations of dacoits.]

Agricultural outlook in Bijápur and Dhárwár Districts and the necessity for prompt measures of relief and a liberal distribution of *takavi* advances.

Karnátak Vaibhav (61), 3rd Feb.; *Karnátak Vritta* (103), 6th Feb.

26. Last week we dilated upon the condition of the agriculturists of this district and requested the authorities to show mercy to them. Since then we have personally visited some of the affected parts and find that the stories that have reached us about the hardships of the cultivators are perfectly true and deserve special consideration at the hands of Government. It is necessary that such measures of relief as have been taken in other affected tracts should be adopted in this district also. We learn that assessments below Rs. 10 will be

remitted in the Dhárwár District. It is desirable that a similar concession should be extended to our district. It is further necessary that rules regarding the recovery of revenue and *takavi* instalments should be relaxed and relief works opened without any delay. [The *Karnátak Vritta* thus describes the agricultural situation in Dhárwár District:—The present agricultural situation in Dhárwár District seems to be the worst the rayats were ever called upon to face. Formerly they used to migrate to adjacent hill tracts when they felt the pinch of famine in their own villages. But now the condition of these tracts is itself far from satisfactory. It is thus necessary that *takavi* advances should be made to the cultivators on a liberal scale. It is reported that *takavi* to the extent of one lakh of rupees has been sanctioned for the Bankápur Taluka. Similar liberal grants should be sanctioned for other talukas also.]

Alleged attempt at suicide by a famine-stricken woman at Dholera (Ahmedabad).
Deshi Mitra (70), 8th Feb.

27. At Dholera a few days ago, a policeman was instrumental in saving the life of a woman who was in the act of committing suicide. The woman belongs to the class of Girasia Talukdars and has seen better days. After the death of her husband her condition became so miserable that she could, with difficulty, maintain herself and her children. For some years her holding did not yield any crops, and she was obliged to incur debts until ultimately she had to part with all her property. Having nothing to live upon, she took to grinding corn and even begging as a means of livelihood. For the last few days she could not get anything and had to starve. Being unable to endure the pangs of hunger, she attempted to commit suicide, but was prevented from doing so by the said policeman. Here is a truly deserving case for Government help in the shape of a grain dole. In view of the prevailing high prices of food-grains such aid would give material relief to the poor woman.

A scheme for the preservation of the cattle of agriculturists in Khed Taluka (Poona).
Kalpataru (130), 4th Feb.

28. Mr. Krishnaji Abaji Guruji writes to the *Kalpataru*:—In Khed Taluka (Poona) markets are held at Chákan and Manchar for the sale of cattle, and about 75,000 of these animals are sent annually to Poona and Bandra for slaughter. This terrible drain of live stock has a most depressing effect on agriculture and the agriculturists in the taluka. Is it not a deadly sin to sell such a large number of dumb creatures to butchers? In order to prevent this huge mortality among cattle and to avert the consequent loss to the agriculturists, some generous-hearted people of Khed have combined to carry out the following scheme:—Agriculturists are compelled to part with their cattle when they have to pay the land revenue or when fodder is scarce and there is a famine of water. It is proposed to lend a helping hand to such rayats at both these junctures. The gentlemen referred to above undertake to take over the cattle of any poor cultivators, who for lack of means are unable to support them in days of scarcity, and also to advance them small sums of money to meet the revenue demand. Messrs. A. V. Dikshit, G. V. Date, K. P. Dikshit and Narayanrao Inamdar have provided a site for housing the cattle taken over from poor cultivators, while Mr. V. V. Redkar has promised to throw open his pasturage ground for the grazing of the cattle. When the period of scarcity is over, the cattle will be returned to the owners. It is hoped that all well-to-do people of Junnar Taluka will come forward with donations of money to help forward the scheme. Gifts of fodder will also be thankfully accepted. The present time is one of sore trial to the agriculturists, and it is hoped that the appeal for help will meet with a ready response.

Establishment of a new cattle asylum at Wái (Sátára) and the attitude of the local Police towards it.
Modvritta (142), 5th Feb.

29. It is only three months since a cattle asylum has been opened here, but the success it has achieved during this short interval is marvellous. This institution owes its existence to the efforts of only one man by name Chamundebua. Everybody knows that the Police have a habit of meddling with every public movement, whether good or bad. It is true that they have to make reports to their superiors about everything that happens within their jurisdiction. But they should collect whatever information they require without making any fuss about it. It is needless to say that the Police Department is

organised for the purpose of protecting the people and not for harassing them. Viewed from this standpoint every movement started by the people should receive the help of the Police. If they are unable to render any help, they should at least refrain from interfering with the good work done by others. We learn that the local Police have taken down the names of all the people of the neighbouring villages who send gifts of fodder for the newly established *pinjrapole*. The efforts of the Police to do harm to the movement do not end here. They recently prohibited the blowing of trumpets by the cartmen bringing fodder for the *pinjrapole* while entering the town and intimidated the poor men. But the villagers who knew fully well the tricks of the Police did not mind the threats and frowns of the Police at all. These attempts on the part of Hindu policemen to interfere with such a holy movement for the protection of kine are calculated to bring a stigma on their religion. The Police have got a number of other important matters to look to, and it would be to their own best interests if they displayed their zeal in attending to these.

Desirability of reserving all "qualifying posts" in mofussil judicial Courts for LL.B.'s who are candidates for Sub-Judgeship.

Arunodaya (108), 4th Feb.

30. Last year the Bombay High Court made a ruling to the effect that those LL.B.'s who are candidates for the posts of Subordinate Judges should not disgrace their degrees by taking up low-paid appointments of Rs. 12 or 15 per month. It seems that the High Court thereby meant to say that they had no objection to the LL.B's accepting posts that carried decent salaries. We did not point out the mischief arising from this ruling immediately after it was issued because we wanted proofs to substantiate our assertion. By the above ruling the LL.B.'s are debarred from accepting minor appointments with a view to avoid the bar of the age limit, while the tendency of the District Judges is to fill the posts of Nazirs, Clerks of the Court, &c., by promoting members of their own establishments, however low their educational attainments may be. The LL.B's cannot thus hope to get these posts. Recently the post of Clerk of the Court fell vacant in the District Court, Thána. In view of the above ruling it should have been conferred upon some LL.B., but instead of that Mr. Tipnis filled it by promoting his Head Clerk, Mr. Pradhan. Similar is the fate of LL.B.'s also in other districts. We would suggest in this connection that all qualifying posts in District and Sub-Judges' Courts should be exclusively reserved for LL.B.'s who aspire to be Sub-Judges. We never expected that Mr. Tipnis, who is so proud of the LL.B.'s, would treat them in the manner he has done in filling up the vacancy under his control. Looking to the treatment meted out to the LL.B.'s in almost all the districts, we would urge the imperative necessity of adopting the suggestion made by us above.

Reply of the Bombay Government to a representation praying for the appointment of a full-time Coroner for the city of Bombay.

Jám-e-Jamshed (27), 6th Feb.

31. The *Jám-e-Jamshed* expresses keen disappointment at the unfavourble reply given by the Bombay Government to a representation submitted by Dr. N. H. Sukhia praying for the appointment of a full-time Coroner for the city of Bombay. It suggests that Government should at least have telephonic connection established between the Coroner's office and the local Police stations so as to minimize the delay alleged to occur at present in holding inquests. The paper adheres to its view that the duties of the Coroner are sufficiently onerous to need the services of a full-time officer, but as Government are unwilling to undergo the expense of appointing a whole-time Coroner, it suggests that Honorary Deputy Coroners should be appointed to assist in the work of holding inquests. It thinks that there would be no dearth of intelligent and public-spirited citizens desirous of offering their services in this connection, if Government are willing to try the experiment.

Revision of assessment on garden lands in the Hyderabad and other talukas in Sind.

Al-Haq (54), 27th Jan., Eng. cols.

32. "Our readers are probably aware that Mr. Moysey is at the present moment engaged on an important work, *viz.*, that of resettling agricultural lands in the Hyderabad and other talukas. One important question in connection with the revised settlement he will have to consider is as to why in the matter of assessment on gardens along the Fuleli Canal and in other places no remis-

sions are allowed when the crops fail. It is a well-known fact that the majority of these gardens are not productive because the maintenance expenses are heavy and the crops frequently fail almost entirely......... There are at present several owners, Hindu as well as Muhammadan, who would be glad to dispose of their garden lands if they could find purchasers for even less than the sums invested therein. Hyderabad gardens, unlike those at Shikárpur and elsewhere, are almost entirely Charkhi in consequence of which a heavy establishment has to be kept up throughout the year, and the fodder for animals is another very heavy item of expenditure. We believe the gardens are assessed most heavily chiefly because such lands draw a constant supply of water all the year round. This is certainly the case because no gardens can exist without taking water all the year round, but to make the assessment depend solely on the amount of water drawn without taking into consideration the value of the produce, and in the face of the fact that no Government, Municipal or Local Fund gardens are ever paying, is a circumstances which we do sincerely hope Mr. Moysey will carefully take into account. He will perhaps do well to hold a Conference of some of the more enlightened and intelligent proprietors of gardens, some of whom, we feel sure, will be able to supply him with a balance sheet of income and expenditure for a few years past which will furnish him with all the data required for his calculation."

Appeal to the authorities to punish departmentally a European Police Constable of Karáchi recently convicted of assault upon a native.

Karáchi Chronicle (8), 4th Feb.; *Prabhát* (55), 2nd Feb., Eng. cols.

33. "In our issue of last week we gave *in extenso* the circumstances which led to the unprovoked assault on Mr. Shamdas. There are, however, some considerations which now force themselves on us. The first is that it was very rude on the part of Constable Beard to have witnessed with his own eyes the brutal treatment meted out to his teacher. According to oriental notions a teacher is held in great reverence. We do not know how it is with our rulers, but we fear ideas pertaining to essential duties are much the same all the world over. The second consideration is that Constable Beard having seen Mr. Shamdas thus bearded in his house should have had the audacity to go and tell lies against him. Not a single lie, not two, but a host of them or as the learned Magistrate aptly remarks 'a lot of lies'. Mr. Cumming's disgust of his countrymen plainly bespeaks what cannot now be disguised from the public. Such men are, however, the guardians of the peace. It is, therefore, no wonder that the peace should not be properly kept. But poor Constable Beard has only incidentally come in as the defender of his friend's unrighteous ways. What of Constable Mercer, the principal actor in this offending scene, who, not content with using criminal force, forcibly dragged a gentleman to the Police Station for trespass? If any one is expected to know what constitutes a trespass, it is the policeman, and the sooner Constable Mercer brushes some important sections of the Indian Penal Code, the better for the Police Department to which he belongs. We have drawn the attention of both Mr. Mules and Mr. Thatcher to Mr. Mercer's conduct and wait to see what departmental action they are going to take. If circumstances had been reversed and Shamdas had been the aggressor, where should we have found him? Let the public answer." [A correspondent of the *Prabhát* writes in a similar strain.]

Adverse comments on the appointment of Mr. Aston, Bar-at-Law, as Acting Public Prosecutor, Karáchi.

Prabhát (55), 26th Jan., Eng. cols.

34. "We notice the appointment of Mr. Aston as Public Prosecutor in place of Mr. Crouch, who goes on six months' leave, is evoking adverse comment. And well it may. Government could easily have found Mr. Crouch's successor among the pleaders of Sind. Why then should it have gone the length of importing an outsider from Bombay, who is unknown to the province as the province is unknown to him. It does not speak well for the sense of fairness and impartiality of those, who had anything to do with the appointment, to disregard the claims of the Sindhis thus. It will be too much to ask them to send back Mr. Aston now. But they should certainly see that the wrong is not perpetuated, if the place permanently falls vacant."

Vacant Joint Judgeship of Sukkur and a suggestion to Government to confer it on a duly qualified Muhammadan officer.

Al-Haq (54), 27th Jan., Eng. cols.; *Karáchi Chronicle* (8), 4th Feb.; *Sind Journal* (18), 7th Feb.

35. "We, as well as our local contemporary, the *Sind Journal*, recommend Mr. Ali Muhammad Hussenally, B.A., LL.B., First Class Sub-Judge of Hyderabad, for the vacant Joint Judgeship of Sukkur. We recommend him because he is the most senior of all the Sub-Judges, and about his knowledge of law, experience and despatch there are no two opinions. He has once acted in the appointment and won golden opinions. He has been in charge of the Civil Court at Hyderabad for some years, and we believe there is not one among the local lawyers, who would not give him the palm for keen legal acumen, grasp and quick despatch. In the past four Hindu gentlemen from Sind were chosen for similar appointments in succession, *viz.*, Messrs. Dayaram, Bilaram, Tilokchand and Motiram, and we fully hoped that similar indulgence would be shown to a Muhammadan gentleman when one was found entitled to the place. It is rumoured, however, that Mr. Dealmal, Registrar of the Sadar Court, is in the running. We can place no reliance on the rumour, as Mr. Dealmal has nothing to recommend him except that he is a B.A., LL.B. and has had the good fortune of serving immediately under the Judicial Commissioner.......... Should there, however, be any truth in the rumour that he has been recommended, we would earnestly beg of the Government to consider Mr. Ali Muhammad's claims." [The *Karáchi Chronicle* writes:—"A rumour, which is gaining strength every day, has it that Government intend appointing a European gentleman to the Joint Judgeship at Sukkur, vacated by the death of Mr. Tilokchand. Already the name of a local Magistrate is being mentioned in this connection. Considering that the whole of the press and the public are agreed that the appointment should be conferred on a native, we trust the rumour will prove false." The *Sind Journal* writes:—"The vacancy caused by the death of Lala Tilokchand, Joint Judge, Sukkur, Lárkhána District, has been filled in a peculiar way. Mr. Blathwayt, who was Joint Judge here, has been appointed to act in the place. It is not known whether Mr. Blathwayt's post here is to be filled up or abolished. In the former case we will once more urge the claims of Mr. Ali Muhammad; in the other case, we would like to know the reasons which have actuated the Bombay Government to deprive us of a high post."]

Legislation.

Comments on the Bill to amend the Sind Courts Act.

Sind Journal (18), 7th Feb.

36. "We are glad that the Bill to amend the Sind Courts Act is in the hands of the Honourable Mr. Fulton, and it is but appropriate that the reform of the Judicial administration in Sind should be entrusted to one whose name is still cherished with gratitude in the remotest corners of the province. We should be pardoned for saying at the outset that the proposed amendments, beyond giving us three Judges for the Sadar Court, will do no permanent good to the province. This half-hearted legislation will perpetuate the belief that Government is unwilling to introduce real reforms, and that in the case of Sind Government does not trouble itself much. To begin—we do not see why the honoured name of Sadar Court should be done away with, and why, if the present name includes a *swadeshi* word, the reformed Court should not have the name and status of a Chief Court.......... Regarding the reservation of one appointment on its bench for a Barrister of not less than five years' standing, will anybody deny that the ablest lawyers in Sind from the very beginning have been men who were not Barristers? In the whole of Sind has any Barrister ever eclipsed men like Messrs. Dayaram Jethmal, Hassan Ali, Leggatte, Teckchand, Lalchand and Harchandrai? Do Government want ability or mere show? If the former, why should not the appointment be reserved for a member of the Bar?......... We, therefore, propose that in the first section after the words 'shall be' where they occur last, the following words be substituted, *viz.*:—'a member of the Bar in Sind of not less than ten years' standing'.......... In Section 2 of the old Act the proposed amendment only saves Government from maintaining a separate District Court in Karáchi. This is quite right as the work of the District Court will be done by the reformed Sadar Court. But may we inquire why, when the old Act requires the establishment of a District Court in each district and there are

six districts in Sind, there should be only three District Courts? If we leave aside Thar and Párkar and Upper Sind Frontier Districts, what justification has the Government for not establishing a District Court for the Lárkána District? .... The present combined Sukkur-Lárkána District is the heaviest in Sind, and if it needed separation in revenue matters, much more does it need it in Civil and Criminal work......... Why, again, is Section 4 of the old Act allowed to stand as it is? A very necessary change is needed in the last clause of it. Do Government mean that the reformed Sadar Court should also be under the Commissioner in Sind? Will he be a better expert in judicial matters than three Judges of special experience and special knowledge, the senior of whom may sometimes be even senior to the Commissioner? Why should Subordinate Judges be appointed by the Commissioner in Sind? Will he know better than the Judicial Commissioner what is required of a Subordinate Judge or whether a particular individual (always a lawyer) will make a good Subordinate Judge or not? The old Act was passed 23 years after the conquest of Sind when it was perhaps necessary to make the Commissioner the principal referee in all matters. But now the province is as settled as any district in the Presidency. .... Why should Sind still be a Commissioner-ridden province?......... It is true that the Commissioner in Sind will always carry out the recommendation of the Judicial Commissioner. But then where is the fun of reduplication?............ We, therefore, propose that the first words up to 'substituted' where it occurs first in clause 2 of Section 6 of the Bill should be struck off and figure 4 inserted after the word 'sections' in the same clause."

Education.

Age limit for the Matriculation Examination of the Bombay University.

Oriental Review (12), 7th Feb.; *Praja Bandhu* (32), 4th Feb., Eng. cols.

37. "The Senate of the Bombay University will consider the proposition, of which Mr. Selby has given notice, that the minimum limit of age for the Matriculation Examination be raised from fifteen to sixteen years. When at the end of October the Government of India sent forth its mandate to fix the minimum age at sixteen to the Provincial Governments all over the country we discussed the subject at great length and came to the conclusion that, though we did not find any objection to the raising of the age limit as high as sixteen fixed by the Government, we strongly objected to the manner in which it was sought to be enforced all over the country by a mandate of the character issued by Lord Curzon. This constant interference with the administration of the Provincial Universities of India, together with the cold, dull uniformity of *regime* which Lord Curzon sought to introduce into the Universities, tended to rob them of the dignity, independence and integrity of which the different Universities in India made so proud a boast.......... Surely the educational experts, of which the present Senate is supposed to have been made up, could not have so eggregiously blundered in unanimously adopting fifteen years as the minimum age limit for Matriculation. But let that pass. We have said that we do not see any harm in raising the limit by one year. Principal Selby, whose interest in the development and progress of higher education in India is so above suspicion and the Honourable Sir P. M. Mehta who has fought more strenuously and worked harder for the spread of higher education in Western India than any other Indian on this side of the country, have long maintained that sixteen years should be the minimum limit for Matriculation. It will be remembered that when the age restriction was removed, Sir Pherozeshah gave his opinion against it. He also gave his opinion to the same effect in his evidence before the Universities Commission; so in supporting Principal Selby's proposition he is but seeking to carry out and put into practice the opinion he has so long held. Various objections have been urged against raising the age limit to sixteen years, the most potent and convincing of them being that it will debar students of Indian Universities from competing in England for the Indian Civil Service. We admit there is some force in the objection. But the real sting is removed, as the *Times of India* says, by the recent decision of the Secretary of State for India fixing the minimum age limit for the examination at twenty-two and the maximum at twenty-four...... Another objection is raised on the

ground that the fixing of the limit at 16 will entail hardship upon brilliant boys who are quite capable of passing the Matriculation Examination at a much lower age. We do not think that the hardship would be real; besides, according to statistics compiled by Sir Pherozeshah, it is found that the average age of the school-boys who go up to the Matriculation was seventeen to eighteen. .... We, therefore, hope that Principal Selby's proposition will be carried unanimously by the Senate and the minimum age fixed at sixteen." [The *Praja Bandhu*, on the other hand, writes:—"We are of opinion that this restriction is absolutely superfluous and uncalled-for. The prescribed course of study, which one has to go through at present before he can appear at the Matriculation Examination, renders it impossible for a large majority of students to complete it before they are sixteen years of age. Of course, there may be a very small percentage of boys above the ordinary run who may be in a position to go up for the Matriculation Examination a year or two earlier. Thus while in the case of a large majority of boys the age-limit rule will be valueless for all practical purposes, it will act as a serious drawback in the case of a small minority. In fact, if the rule is passed by the Senate as is probable, it would virtually make a certain number of boys pay a penalty as it were for their intelligence—an act that hardly admits of any defence."]

Indian Social Reformer (5), 11th Feb.

*38. "The Senate of the University passed by a large majority the proposition brought forward by Principal Selby raising the minimum age-limit for the Matriculation Examination from 15 to 16. The opposition to the proposition was, as Sir Pherozeshah Mehta pointed out, based chiefly on the ground that the Government of India had expressed their opinion in favour of the higher limit and that the Senate should not be moved by a mandate from that authority. Mr. Selby, in his remarks, disclaimed having made up his mind on the question after receiving the circular letter of Government. He adduced independent reasons of the greatest force and cogency in favour of his motion. We should like to associate ourselves with every word of his argument............ It was argued against Mr. Selby's proposition that it would prevent infant prodigies from blooming into early greatness, and that that would be a great calamity to the country. We do not think so at all. Nature has fixed a certain sequence and period of development for the human mind as for the human body, and the best results are to be obtained by obeying Nature rather than by thwarting her. Boys who look bright at school become dull, listless and idiotic at College, the plain effect of forcing the pace......... Sir Pherozeshah Mehta, we are glad to see, met the opposition on its own ground. They had, he said, deliberately chosen to accept the new constitution, to work under it, and to enter upon their duties as Fellows. That constitution enabled Government to impose upon them a regulation which, they thought, was proper. In the present case Government had not used this power, which they might have done. They simply suggested that 16 was a suitable minimum age for Matriculation, and it was not right that, in the face of the strong arguments in favour of their suggestion, the Senate should reject it simply because it came from Government. This was eminently fair and statesmanlike, and the effect of Sir Pherozeshah's intervention was clear in the voting that took place on the proposition."

Request to the Director of Public Instruction to amend one of the rules relating to the School Final Examination.

Prabhát (56), 23rd Jan., Eng. cols.

39. "We wonder if the attention of the Director of Public Instruction has been called to the anomaly created by the rule which requires that those who are to appear at the next School Final Examination should have attended school for full two years before the date of examination. If the rule is carried out to the letter, those, who appeared at the last November examination but failed to pass, will be debarred from presenting themselves next November, for they must have left school in October last, when the second term expired, and they could not possibly re-join before the middle of January, when the results were announced. There is thus a break in their attendance which, if the rule is literally interpreted, must bar their candidature at the next examination. Is not the situation an absurd one, and will it not entail undue hardship on those who have had the misfor-

tune to fail? This hardship will be all the greater, since so many have been plucked at the last examination. The difficulty will arise also in the case of those who will appear this year and in succeeding years. For, unless the candidates continue to remain in school for the whole period between the end of the second term and the announcement of the results, failure to pass the examination in any year will disqualify the candidate from going up in the following year. This is surely a glaring anomaly. We should not have taken the literal construction seriously were it not that the matter is said to have been brought to the notice of the Educational Inspector, and he is reported to have held that the rule is to be strictly construed. We can hardly believe that the framers of the rule contemplated the position referred to above. And we hope that the Director of Public Instruction will take the earliest opportunity to move Government, if necessary, to add a proviso to the rule to the effect that such a break in attendance will not matter in the case of plucked candidates. In fact the proper thing would be that those who have once appeared after putting in two years' attendance should not be required to attend school again."

Railways.

A grievance of railway passengers at Viramgám station (B. B. & C. I. Railway).

Praja Bandhu (32), 4th Feb., Eng. cols.

40. "We desire to invite the attention of the authorities of the Bombay Baroda and Central India Railway to a grievance quietly borne at the Viramgám station by passengers coming from Káthiáwár to Viramgám. The grievance in question consists in their being obliged to expose themselves to the inclemencies of the weather, while the myrmidons of the Customs Department are ransacking their goods to find out if they have brought any dutiable articles with them. One can easily imagine their hardships, for there is no roof to protect the passengers over that portion of the platform where this examination is conducted. It is, indeed, very strange that this grievance, which is of a quite palpable character, has not hitherto attracted the notice of the higher authorities and even of the Consulting Engineer of the B. B. & C. I. Railway, who, we believe, travels over the line at stated intervals for purposes of inspection. The grievance, although serious throughout the year, naturally becomes specially marked during the hot weather and the rainy season, and it is urgently necessary in the interests of a pretty large class of the travelling public to construct a roof over the portion of the platform in question. We, therefore, take this opportunity of inviting the attention of the higher authorities of the Railway concerned to this grievance, and trust they will immediately attend to it."

Possibility of the establishment of railway connection with Kárwár (Kánara).

Anglo-Lusitano (52), 3rd Feb.

41. The *Anglo-Lusitano* observes that there seems to be some foundation for the rumours afloat that it is intended to connect Kárwár with the railway system, and the tenour of the speeches of His Excellency Lord Lamington in reply to the addresses presented to him in the course of his tour to the coast districts as well as the recent visit of two British officers to Kárwár to discuss this matter on the spot seem to lend force to the current report. It is worthwhile ascertaining why such a project was originally abandoned in favour of the Marmagao Railway. If it is now undertaken, it is certain to complete the ruin of Marmagao. It does not appear, however, that the British Government will lightly give up the project if they once take it in hand, and there is no reason why they should give it up if no understanding was come to between it and the Portuguese Government when the Marmagao Railway was constructed. Throughout the coast districts there is a strong feeling in favour of a railway connection, and it is just possible that in deference to the repeated solicitations of the people, His Excellency Lord Lamington went to see for himself what facilities that part of the country afforded for a railway connection. This is the way in which the British rule their territories, not disregarding the legitimate demands of the people as do the Portuguese rulers.

Complaint about insufficient rolling stock on the North-Western Railway.

Prabhát (55), 26th Jan., Eng. cols.

42. "Merchants this side of Sind are just now very badly served by the North-Western Railway. They cannot get any waggons for the conveyance of their goods, as almost all the available waggons are engaged in carrying the coal of the railway from Kiamari. Why should not the railway provide for such contingencies? Why don't they have rolling stock enough to meet all demands of traffic? The merchants are being put to much loss. Are *State* Railways to be less mindful of the needs and interests of the Indian mercantile community than private Railway Companies?"

Municipalities.

Complaint about the deficiency of water-supply on the occasion of the recent disastrous fire in Chukla Street, Bombay.

Jám-e-Jamshed (27), 7th Feb., Eng. cols.; *Bombay Samáchár* (66), 7th Feb.; *Sánj Vartamán* (93), 6th Feb.; *Akhbár-e-Soudágar* (64), 8th Feb.

43. "It would be both ungenerous and ungrateful to refuse credit for whatever prompt and heroic work was accomplished in the terrible hour the inhabitants of the Chukla Street, Bombay, passed through day before yesterday. The Police did splendid and noble work, and so did the Fire Brigade and others. But with all that, what revelations of remissness and want of promptitude do we find in the report of the mishap! ...... 'Seven steam engines came on to the scene with the utmost promptitude, *but as usual they had to wait for water*, and those who were in the vicinity of the fire from the outbreak stated that *it was three-quarters* of an hour after the outbreak before the hose could be got into play.' The italics are ours. Now what's the good of having a number of steam engines in the town and making them run to a place of disaster with lightning swiftness if water *as usual* is not to be promptly had, if, when one of the biggest houses in the most crowded locality of the city, sheltering hundreds of women and children, takes fire and the whole neighbourhood is threatened with instant destruction, the Fire Brigade has to wait for no less than three-quarters of an hour before it could begin its operations? Indeed what is Bombay coming to? What is the Bombay Corporation doing? At least on two previous occasions similar complaints as to the deficiency of water were brought to their notice. What effective measures did they then adopt to prevent the repetition of a similar mishap, to secure to the city the guarantee of an absolutely prompt, sufficient and steady supply of water for such emergencies? We know the usual stock excuses exchanged between the Corporation and the Municipal executive in such matters, and we should not be surprised if they are once more trotted out in connection with the present disaster. But we trust that for once the inhabitants of Bombay would refuse to be deluded by them." [The *Bombay Samáchár*, the *Sánj Vartamán* and the *Akhbár-e-Soudágar* make similar remarks.]

Indian Spectator (6), 10th Feb.; *Indu Prakásh* (43), 9th Feb., Eng. cols.

44. "The fire in Chakla Street has grim lessons to teach, which those responsible for the security of life and property in the town would do well to take to heart. The first want to which it opens our eyes is the want of general preparedness for such calamities. It is really a marvel, in view of this unpreparedness on the part of the people as well as the authorities, that we are not called upon to face worse calamities. So many means are available in these days for the prevention and the putting out of fires that but for laxity or inattention somewhere this class of accidents need not be considered beyond control. But there seems to be a tendency in Bombay to sacrifice the useful to the ornamental, and to import agencies wholesale, that may be useful in a civilized community, into a backward native town. One often wonders if the money which the people of Bombay pay for their health, comfort and safety is being spent in anything like a just proportion on these objects so far as the poorer rate-payers are concerned." [The *Indu Prakásh* writes:—"The first lesson to be learnt from the catastrophe is that the arrangements to give the necessary alarm of fire and instructions to the persons in charge of the

Fire Bridge and water-works stations should be independent of the telephone and entrusted to persons in charge of Police stations. Of what use are our mounted Police if they are not in evidence on such occasions?......... Another point of importance is the construction of houses, specially the staircases. We would very much like that there should be a stringent bye-law to the effect that for all houses of more than two floors the staircases shall be of earth and bricks or other fire-proof material. Moreover, fire escapes and ladders of uninflammable material should be at each Police station, and every fire-engine ought to bring a sufficient number of these with it to the scene of fire. These are some of the obvious lessons that have to be learnt from the recent fire. And now that there has come on the top of a series of conspicuous failures of the present system, or rather lack of system, a heart-rending disaster, which caused the death of 12 souls in the most terrible and ghastly manner imaginable, let us hope that Government, the Municipality and the public together will not rest until the improvement needed is finally accomplished."]

Mr. N. H. Sukhia's motion at the Bombay Corporation regarding the exclusion of the President of the Municipality from the ceremonial reception of Their Royal Highnesses the Prince and Princess of Wales at the Apollo Bandar.

Jám-e-Jamshed (27), 9th Feb.

45. At an adjourned monthly meeting of the Municipal Corporation held on the 8th instant Dr. N. H. Sukhia desired to put forward a motion inviting the attention of the President to the statements made by the Bombay correspondent of the *Bengalee* on the subject of the *contretemps* between the Corporation and the Bombay Government regarding the exclusion of the President of the Corporation and the Municipal Commissioner from the ceremonial reception of Their Royal Highnesses at the Apollo Bandar. Sir P. M. Mehta remarked that he had informed the Corporation, at a special meeting convened for the purpose, of the conversation and correspondence that had passed between him as President and the Chief Secretary to Government and that detailed reports of the meeting had been published at the time in the local newspapers. Sir Pherozeshah continued that in these circumstances it was easy to understand whether the version of the affair which appeared in the local press was true or the one published by the anonymous correspondent of the *Bengalee*. The motion was ruled out of order by the President.

Annual meeting of the Bombay Sanitary Association.

Jám-e-Jamshed (27), 10th Feb., Eng. cols.

46. "There are some very important and interesting points in the Report submitted by Dr. Turner at the last meeting of his Sanitary Association. The first and most important to our mind is that which refers to the desire to establish a Sanitary Institute in Bombay, containing a Public Health Museum similar to Park's Museum of Public Health in London, a Library containing books on sanitation, hygiene, and kindred subjects, a hall where meetings could be held for the discussion of sanitary questions and so forth. If Bombay can manage to get such an institution, it would be without doubt one of the most important institutions in our midst, and it may as well be conceded that Bombay needs such an institution and would easily benefit by it. But can Dr. Turner pluck up courage to go in for such an ambitious project with his two years' experience of the way in which his efforts in regard to the Association have been supported by the public? When such a useful institution has failed to receive the support and encouragement it deserves from the public, how is it possible to hope for a Sanitary Institute faring better at the hands of the same public?......... Even if a few enthusiasts help to start the Institute, the response from the public would be both slow and unreliable, and the result might easily be that even the small amount of really useful work that is now being done under the auspices of the Association may have to be sacrificed at the altar of a more ambitious but less useful and promising object. We have certainly no objection to the idea being kept steadily in view and promises of help being gradually enlisted. What we object to is taking a leap in the dark—starting the Institute without sufficient endowment and sufficiently active workers. A mere building for such an institute cannot suffice, and it is to be trusted that Dr. Turner will not permit himself to be carried away by specious promises which may easily fail to be fulfilled......... To

take another point, we refer to the very encouraging fact that the two Health Visitors of the Association paid 4,519 visits to different houses, reported 1,190 houses to the Health Department for their insanitary condition, 633 houses for lime-washing, 273 gullies for flushing purposes and 469 for their overcrowded and insanitary condition. It would be impossible for any two men to do better or more useful work under conditions such as we now find to pravail in our midst. But what is a gratifying reflection in regard to the service thus done to the city by the Association's Health Visitors gives rise to a far from pleasing one in regard to those the city actually pays for and retains in its service, *viz.*, the Municipal Inspectors. What are Dr. Turner's own Departmental men doing when they leave so much work to be done by the Health Visitors of the Association?"

Gujaráti (23), 11th Feb., Eng. cols.

*47. "The Bombay Sanitary Association was never expected to work wonders, and we are not surprised that it has as yet no great achievements to its credit. Dr. Turner is a man of great energy and undoubted enthusiasm. He is the life and soul of the Association. One of its objects is to disseminate the knowledge of hygiene amongst the people at large, and a series of lectures, both in English and vernacular, were delivered under its auspices in furtherence of that object. Its paid Health Visitors have done a good deal of useful work by paying visits to the houses of the poor. But in our opinion some portion of that work should properly devolve upon the Health Department of the Municipality. The Association has maintained an elementary Sanitary Class. Seven students out of twelve passed for the Examination in Sanitation and obtained certificates. There is no reason why some of the Municipalities in the mofussil should not utilise their services or send their own students for receiving instructions in the Sanitary Class. There is a higher Sanitary Class organized by the Health Department at the request of Government. But the public are still in the dark as to its progress, the quality of the instruction imparted in it and the prospects of its successful students."

Municipal election at Shikárpur.
Phœnix (14), 3rd Feb.; *Sindhi* (56), 27th Jan., Eng. cols.

48. "The candidates for Municipal elections at Shikárpur appear, from what we hear, to resort to various tactics to gain their ends against their opponents. People are leaving their permanent residences and wards before the list of voters is out and taking up temporary abode in other wards with the object of supporting their friends with votes. The candidates fancy that by such tactics of their supporters they would evade the provisions of the Municipal Act and gain their ends, but these tactics are being noticed, and we are afraid the candidates will gain nothing thereby, as the Collector will thoroughly get to the bottom of these tactics and will impartially enquire into the new names." [The *Sindhi* writes in a similar strain and requests the Collector to probe the matter to the bottom.]

Protest of the Parsi community of Broach against the appointment of Mr. Motilal Chunilal as President of the local Municipality.
Broach Samáchár (68), 8th Feb.

49. It is very gratifying to learn that after a long delay Mr. Motilal has been selected by Government to succeed his father, the late Rao Bahadur Chunilal Venilal, as President of the Broach Municipality. In the absence of any better qualified man for the post the choice of Government would have met with general approval. But we regret to note that after sleeping over their rights for a long time the Parsi community have just aroused themselves and sent a belated telegram to Government requesting them to appoint an official President and to reserve further consideration of the subject pending the receipt of their representation forwarded by post. Obviously party feeling and racial bias are at the bottom of this spiteful and vindictive move. Disunion and jealousy have been the bane of civic administration in Broach, and it would have been better if the various factions in the Municipality had combined and made a united stand for the retention of the much-coveted privilege of a non-official President which the people have been

enjoying for a long time past. We await with curiosity the outcome of this belated agitation which has been stirred up from sheer selfish motives.

Comments on the request of the Municipal Councillors of Hyderabad (Sind) for an extension of their term of office.

Prabhát (55), 30th Jan., Eng. cols.; *Sind Gazette* (17), 2nd Feb.; *Phœnix* (14), 3rd Feb.

50. A correspondent writes to the *Phabhát*:—"Would you allow me through your columns to warn the Commissioner in Sind against being misled into giving his assent to the proposal of the Municipality of Hyderabad to extend its term by one year? I would not have addressed the warning to him, but for the fact that he is new, and may not be able to see through the device of our Councillors to prolong their municipal existence under the pretence of redistribution wards. Why did they not, I ask, take the matter of redistribution in hand earlier, if they had any real solicitude in connection therewith? It is well-known that the President, rightly or wrongly, apprehends that he may not be re-elected. Most of the Municipal Councillors have also powerful antagonists to cross swords with. Some of them are afraid of defeat at the polls. Others, if they have no such fears, are conscious that they would have to fight a very tough fight. Under the circumstances what is more natural, sir, for these gentlemen than to devise some means to secure a fresh lease of life for another twelve-month? I admit that the wards require to be redistributed. But the redistribution can certainly wait until the elections of 1909. I should think that the next Municipality would be better able to do justice to the question, as it would have ample time at its disposal." [The *Sind Gazette* writes:—"It does not appear that the Municipality has any good reason for making the request. If it is really necessary to re-distribute the voters and alter the limits of the different wards, why was this left undone till the very approach of the elections? If the matter, on the other hand, is not of such pressing importance, it can be left to be dealt with by the new Councillors after the election." The *Phœnix* makes similar remarks.]

Introduction of compulsory vaccination at Hyderabad (Sind).

Sind Journal (18), 7th Feb.

51. "In June last the local Municipality decided that the introduction of compulsory vaccination be postponed till 31st January 1906, and that the Board would consider statistics concerning vaccination, and if it then found that the people were not voluntarily going in for vaccination, the Act would be introduced forthwith. The postponement period is over, and the Municipality meets on Friday next to consider the question.......... True, the postponement period is over, but have other requisites been complied with? Have the proposed facilities been given to the people and are the required statistics available? We hope that the Municipality will not indecently hasten the introduction of the compulsory measure. We would request that body to consider a few more points. Recently several complaints have been reported from Rohri and Sukkur, some of which deserve the special attention of the authorities. The Shikárpuris are also collecting facts and figures about the matter. Our local Councillors would do well to await the result of the deliberations of the Shikárpur Committee."

Alleged anomaly of the exclusion of persons in private employ drawing Rs. 70 or 80 per mensem from the lists of Municipal voters.

Sind Gazette (17), 2nd Feb.

52. A correspondent writes to the *Sind Gazette*:—"By raising the limit of taxable income from Rs. 500 to Rs. 1,000 per annum a large number of names have been struck off the lists of Municipal voters—and for no fault of theirs. An employé in private service, drawing about Rs. 70 or 80 per mensem, or a merchant clearing about eight or nine hundred rupees per annum, is certainly a respectable member of society and may fairly claim a voice in the election of Municipal Councillors, the more so when that privilege is granted to Government servants, or servants in public societies, drawing only Rs. 15 or 20 per mensem. This is an anomaly which ought to be remedied forthwith. It is high time that the lists were revised, and the franchise so extended as to take in a number of voters who once exercised that privilege."

Native States.

Famine in Baroda State and an appeal to His Highness the Gaekwar to return to his territory.

Baroda Vatsal (58), 4th Feb.

53. The Baroda State is in the grip of a severe famine and already the people are suffering from semi-starvation owing to the high prices of food-grains. Yet the Maharaja is oblivious of the miseries of his subjects and is enjoying himself in England. The members of the Executive Council of Baroda meet once every week and dispose of questions of promotion and leave, but they are not known to have adopted a single measure for the public good. The officers of the State are living in luxury at the expense of the people and yet are indifferent to their sufferings. No arrangements have yet been made by the State authorities for combating famine. Some of the officials go now and then to Kadi for a change of air, some to Dwárka for pearl-fishing, while others make a trip to Bombay for ascertaining the prices of shares and notes. Past experience leads us to say that the people should expect no good from such officials in a time of distress. In the last famine thousands of people died from starvation, yet all that the officials did was to write high-sounding and glossy reports on the famine administration. The Gaekwar should out of sheer compassion for his subjects forthwith return to his territory and endeavour to save their lives.

Affairs in Dhrángadra State.

Káthiáwár Samáchár (82), 7th Feb.

54. We are glad to observe that the Chief of Dhrángadra introduced at our suggestion several salutary reforms in the State administration, such as the breaking up of the dramatic company and the establishment of a High School in the State. The administration of the State, however, cannot be radically reformed unless the Chief gets rid of the services of a number of illiterate and incompetent officers who are feathering their own nests at the expense of the people. The State is in debt to the tune of several lakhs of rupees and the administration is rotten to the core. An improvement in the present state of things must be considered hopeless so long as the affairs of the State are controlled by a mediocrity like Diwan Kanubha, who is the father-in-law of the Chief. Mr. Devshankar Dave, a High Court pleader of no prominence, holds the post of Chief Judge of the State. He was only a practitioner of five years' standing when he was pitchforked into his present responsible and lucrative post. His antecedents, prior to his passing the pleaders' examination, are well-known in the Wadhwán Camp and the whole of Jhálávád. An uneducated Brahmin of Halvád, named Harilal, who was an actor in the dramatic company, has been pitchforked into the post of keeper of the palace. He was formerly a mendicant, but to-day he is a large property-holder. Pranshankar, another actor in the company, also holds a responsible office in the State. One Abhesing, an uneducated Bhát, exercises supreme sway in Dhrángadra and his brother has also been pitchforked into a lucrative post. The local Court does not entertain suits filed against these brothers for the recovery of debts incurred by them long ago. The Chief has abolished the post of Revenue Commissioner and has kept the Revenue Department under his direct control. The change has resulted in hardships to the people, who find it difficult to approach the Chief every now and then for getting their grievances redressed. The Police Department, which is under the control of a Deccani gentleman, is also mismanaged and persecutes people instead of protecting them.

Intelligence extracted from the Press.

Proposed visit of Mr. Ali Muhammad Bhimji to England for pleading India's cause before the British public.

Sánj Vartamán (93), 3rd Feb.

55. Some time back a fund had been started through the medium of this paper for helping Mr. Ali Muhammad Bhimji to proceed to England and plead India's cause before the British public. Mr. Bhimji's proposed visit had to be deferred for some time owing to certain unavoidable reasons, but it now gives us great pleasure to announce that he will proceed to England by the S. S. *Sydney* on the 22nd instant. Mr. Bhimji carries with him our best wishes for the success of his mission in England.

Swadeshi meeting at Hyderabad.
Sind Journal (18), 7th Feb., Eng. cols.

56. "On Monday last there was a meeting of the *swadeshi* Mandli in the Holmstead Hall here. Specimens of Indian wares were exhibited. These show that all the ordinary wants of *swadeshists* can be easily supplied without buying goods manufactured in foreign countries. After the people had inspected the samples, the proceedings of the meeting commenced with the President giving a short summary of what had been done in connection with the Mandli. Then the Secretary and other speakers urged the audience to become *swadeshists*, as the salvation of the country lay in the revival of indigenous arts and industries. The *swadeshi* movement in Sind has nothing to do with the boycott or British goods, as in Bengal and in some other provinces, but its aim is only to patronize Indian goods."

Swadeshi meeting at Nadiád (Kaira).
Sánj Vartamán (93), 5th Feb.

57. The Nadiád correspondent of the *Sánj Vartamán* reports:—An open-air *swadeshi* meeting was held here on the 4th February and was largely attended by merchants, pleaders and educated people. Eloquent and patriotic speeches were made by Mr. K. L. Vakil, B.A., LL.B., Mr. B. Girdharlal, Mr. G. D. Talati, B.A., LL.B., Mr. C. N. Desai, editor of the *Gujarát*, and Mr. Brahmacharya, after which a patriotic poem was recited by one of the audience. The meeting was graced by the presence of some ladies who heard the speeches from a distance. The proceedings were throughout marked by enthusiasm. Another open-air meeting for supporting the *swadeshi* movement is to be held here on Sunday next.

M. A. BAIG,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 15th February 1906.

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* Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.]

[No. 7 of 1906.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 17th February 1906.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

Agrarian matters: Bombay Agricultural Conference ... ... 16—19
Anglo-Japanese Alliance 1
British Rule in India:
  Alleged impossibility of acquiring political privileges by means of begging 6
  Alleged necessity of breaking off the chains of foreign domination for achieving national regeneration 5
  Alleged thorns in the side of the British Empire 4
  Comments on the advice given by an American journal to the Indians to shake themselves free from the British yoke 7
  Present critical condition of India 3
Bombay Legislative Council: Approval of the nomination of Sardar Nowrojee Padumjee to be an additional Member of the — 12
Comments on the alleged ill-treatment of Indians in South Africa ... 2
Co-operative Credit Societies: Report of Mr. McNeill on the working of — in Bombay 20
Famine:
  An appeal for an official inquiry into the causes of the recent emigration of the population from certain famine-stricken districts in the Presidency 21
  A warning to Government against liberal advances of *takávi* loans in a — year 22
Governor of Bombay: Lord Lamington's visit to the native town of Bombay. 11
Grievances of the people of Dolkhamb, a village in Thána District ... 23
Hajis in Bombay: Grievances of — prior to their embarkation for Mecca ... 38
Judicial matters:
  Comments on the *Bhála* trial ... ... 24—32
  Comments on the judgment of the Calcutta High Court in "the Special Constables' Case" 33
  Modification of the circular *re* native shoes recently issued by the District Judge of Ahmedabad 34
  Necessity of laying down a speed limit for motor cars plying in Bombay City 35
Parliamentary Elections in England:
  Mr. Morley's opportunity as Secretary of State for India 8
  Will India be benefited by the appointment of Mr. Morley as Secretary of State for India? 9
Police:
  A complaint against the Poona — 36
  Comments on the inability of the Ahmedabad — to re-arrest certain offenders who recently escaped from the Cambay Prison ... 37

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—continued.

- Public Service : Appointment by the Secretary of State for India of Assistant Engineers in England for service in India 10
- Sind :
  - Alleged boycotting of certain Sindhi news papers by the executive officers in that province 40
  - Alleged preponderance of a particular class in the Jail establishments in — 41
  - Alleged supersession of Mr. Ali Muhammad in filling the post of Assistant Sessions Judge, Sukkur (—) 42
  - Complaint about the erection of a market near a Muhammadan place of worship in Hyderabad (—) 44
  - Complaint against the action of the Hyderabad (—) Police in prosecuting innocent men for gambling 43
  - Necessity of reducing the establishments taken by officers in — with them on tour 39
- *Swadeshi* movement :
  - Alleged attempts on the part of Government officials to suppress the — in Bengal 14
  - Attitude of the authorities towards the — 15
  - Views of an Irish patriot about the growth of the sentiment of nationality and the importance of a national system of education ... 13

Education—

- Bagomal's History of India : Alleged objectionable statement in Mr. — ... 46
- Matriculation Examinatian : Age-limit for the — of the Bombay University. 45

Railways—

- W. I. P. Railway : Rumoured intention of the British Government to purchase the — 47

Municipalities—

- Bombay Municipal Corporation : Canvassing in the — for the Presidentship of that body... 49
- Bombay Municipality : Census of the Bombay City taken by the — ... 48
- Comments on the disastrous fire in Chukla Street, Bombay 50
- Poona : Water famine in — 51
- Sind : Muhammadan representation on the Municipal Boards in — ... 52

Native States—

- Chuda State : Affairs in — 55
- Dhrol State : Affairs in — 54
- Káthiáwár : Alleged misdoings of Political Officers in — 53

Intelligence extracted from the Press—

- Account of the Girasia Conference held at Rájkot 56
- *Swadeshi* meetings at various places in the Bombay Presidency ... ... 57—59

List of Newspapers and Periodicals.

(As it stood on the 1st January 1906.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	F. J. de Abrao ; East Indian ; 42	300
2	Cosmopolitan Review	Do.	Monthly	Sayyad Ibrahim Sayyad Ahmed ; Muhammadan (Konkani) ; 23.	480
3	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 49 ; formerly employed in the Byculla Press, Bombay.	550
4	East and West	Bombay	Monthly	Behrámji Merwánji Malabári ; Pársi ; 52 ; J. P.	1,000
5	Indian Social Reformer	Do.	Weekly	K. Natarajan ; Madrasi Bráhman ; 37	500
6	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári ; Pársi ; 52 ; J. P.	1,000
7	Indian Textile Journal	Do.	Monthly	John Wallace ; age 45 ; Civil Engineer	800
8	Karáchi Chronicle	Karáchi	Weekly	Assanmal Rijhumal ; Hindu (Lohána) ; 51	400
9	Káthiáwár Times	Rájkot	Daily	Pratáprái Udeshankar, B.A. ; Hindu (Nágar) ; 38.	200
10	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 31.	1,000
11	Men and Women of India.	Bombay	Monthly	Sorábji Mancherji Ratnagar ; Parsi ; 40 ; and R. D. Hughes.	500
12	Oriental Review	Do.	Weekly	R. S. Rustomji ; Pársi ; 35	400
13	Pársi	Do.	Monthly	Jehangir Sorabji Talayárkhán ; Pársi ; 30	1,000
14	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 52	350
15	Poona Observer and Civil and Military Gazette.	Poona	Daily	Cawasji Temulji ; Pársi ; 49	100
16	Railway Times	Bombay	Weekly	John Alexander Balfour ; Christian ; 43	1,000
17	Sind Gazette	Karáchi	Bi-weekly	Mrs. J. E. Tate ; European ; 41	500
18	Sind Journal (formerly named Hyderabad Journal).	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 39.	864
19	Sind Times	Karáchi	Bi-weekly	Khanchand Rahumal ; Hindu (Amil) ; 38	200
	ANGLO-GUJARA'TI..				
20	Arya Prakásh	Bombay	Weekly	Dr. Kaliándás Jaikisondás Desái, B.A., L. M. & S. ; Hindu (Lád Bania) ; 30.	1,000
21	Coronation Advertiser	Ahmedabad	Do.	Narotámdás Pránjiwandás Shethna ; Hindu (Bania) ; 30.	725
22	Evening Jáme	Bombay	Daily	Jehangir Behramji Marzbán ; Parsi ; 54	1,000
23	Gujaráti	Do.	Weekly	Ichhárám Surajram Desai ; Hindu (Surti Bania) ; 51.	4,500
24	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 45	700
25	Gujaráti Punch	Ahmedabad	Do.	Somalál Mangaldas Sháh ; Hindu (Bania) ; 29.	850
26	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar ; Pársi ; 45	800
27	Jám-e-Jamshed	Do.	Daily	Jehángir Behrámji Marzbán ; Pársi ; 54	3,000
28	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 54	2,900
29	Karáchi Samáchár	Karáchi	Do.	Bálkrishna Káshináth Málvankar ; Hindu (Marátha) ; 31.	100
30	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 42	400
31	Káthiáwár Times	Do.	Bi-weekly	Manishankar Jayashankar ; Hindu (Nagar Bráhman) ; 39.	600
32	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám ; Hindu (Mewáda Bráhman) ; 39.	1,100
33	Rást Goftár	Bombay	Do.	Pállonji Barjorji Desái ; Pársi ; 52	1,550
34	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás ; Hindu (Dás Shrimáli Bania) ; 39.	550

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*continued.*				
35	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 26.	4,200
36	Suryă Prakásh	Surat	Do.	Umedrám Nagindás Dáyábhái; Hindu (Bania); 25.	200
	ANGLO-MARA'THI.				
37	Christian Citizen	Poona	Monthly	Bháskar Nánáji Kotak; Native Christian; 32.	300
38	Deen Mitră	Bombay	Weekly	Sadáshiv Vishvanáth Mayádev; Hindu (Chitpáwan Bráhman); 28.	500
39	Dnyán Chakshu	Poona	Do.	Waman Govind Sápkar; Hindu (Deshasth Bráhman); 47.	500
40	Dnyánodaya	Bombay	Do.	Rev. Mr. T. E. Abbott	625
41	Dnyán Prakásh	Poona	Daily	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 38.	250
42	Dnyán Prakásh	Do.	Weekly	Do. Do.	1,100
43	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 39.	600
44	Marátha Deen Bandhu	Kolhápur	Weekly	Jagannath Raghunath Ajgáonkar; Hindu (Sáraswat Bráhman); 24.	850
45	Sardesái Vijaya	Sávantvádi	Do.	Vishnu Váman Thákur; Hindu (Karháda Bráhman); 55.	300
46	Native Opinion	Bombay	Do.	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 33.	500
47	Samarth	Kolhápur	Do.	Vináyak Náráyan Joshirao; Hindu (Chitpáwan Bráhman); 36.	750
48	Shri Sayáji Vijaya	Bombay	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 39.	4,000
49	Subodh Patrika	Do.	Do.	Dwárkanáth Govind Vaidya; Hindu (Sonár); 30.	600
50	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 38.	1,700
51	Udyamotkarsha	Bombay	Monthly	Ganesh Náráyan Joshi; Hindu (Deshasth Bráhman); 30.	600
	ANGLO-PORTUGUESE.				
52	O Anglo-Lusitáno	Bombay	Weekly	Leandro Mascarenhas; Goanese; 46	900
53	O Bombaense	Do.	Do.	A. Gomes; Goanese; 44	1,000
	ANGLO-SINDI.				
54	Al-Haq	Hyderabad (Sind).	Weekly	(1) English—Ghulám Hussain Hidiatalláh, B.A., LL.B. (2) Sindhi—Abdul Vahábkhan Ghulám Rasul; Muhammadan; 36.	1,600
55	Prabhát	Do.	Bi-weekly	Lekhráj Tilokchand; Hindu (Amil); 42	450
56	Sindhi	Sukkur (Sind)	Weekly	Virumal Begráj; Hindu (Kurseja); 32	1,000
	ANGLO-URDU.				
57	Muslim Herald	Bombay	Daily	Mahomed Yusuf bin Munshi Mahomed Amir; Muhammadan; 31.	1,100
	ENGLISH, MARA'THI AND GUJARA'TI.				
58	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 71	1,100
59	Hind Vijaya	Do.	Do.	Dáhyábhái Karsandás Sháh; Hindu (Shráwak Bania); 38.	600
	ENGLISH, MARÁTHI AND KÁNARESE.				
60	Karnátak Patră	Dharwár	Weekly	Malláppa Guráppa Shirhatti; Hindu (Lingáyat); 35.	300
61	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorábur; Hindu (Deshasth Vaishnav Brahman); 43.	800
	ENGLISH, PORTUGUESE AND CONCANIM.				
62	A Lua	Bombay	Weekly	Lawrence Dantes DeSouza; Christian (Goanese); 32.	1,000

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI.				
63	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Mahomed; Muhammadan; 39.	2,500
64	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 48	3,000
65	Aryavir	Dohad	Weekly	Krishnaráo Mangeshráo Fadnis; Hindu (Shenvi Bráhman); 30.	260
66	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 35.	4,200
67	Broach Mitră	Broach	Weekly	Trikamlal Harinath Thakor; Hindu (Brahma Kshatriya); 23.	300
68	Broach Samáchár	Do.	Do.	Ardeshir Dinsha Gándhi; Pársi; 50	500
69	Cutch Kăthiáwár Vartamán.	Rájkot	Do.	Kalidas Motiram	150
70	Deshi Mitra	Surat	Do.	Maganlál Kikábhai; Hindu (Shráwak); 35	1,400
71	Din Mani	Broach	Do.	Nathálál Rangildăs; Hindu (Mathur Káyastha Bania); 26.	250
72	Dnyănottejak	Ahmedabad	Fortnightly	Chhotalal Desaibhai; Hindu (Bania); 42	800
73	Friend of India	Do.	Weekly	Yadavrao Parasharam; Hindu (Chitpáwan Bráhman); 50.	400
74	Gujarat	Nadiád	Fortnightly	Chandulal Nandlal; Hindu (Dashaporvad Bania; 25.	300
75	Hitechchhu	Ahmedabad	Weekly	Kálidás Ghelăbhai; Hindu (Jain); 46	300
76	Islám Gazette	Amreli	Do.	Ibrahim Daud; 36; and Abdulla Ismail; 27 (both Mahomedan Memons).	1,000
77	Jám-e-Jahănooma	Bombay	Do.	Ratanshaw Frámji Achăria; Pársi; 29	1,000
78	Jivadaya	Surat	Monthly	Dhirajrám Dalpatrám Vaid; Hindu (Audich Bráhman); 36.	300
79	Kaira Times	Nadiád	Weekly	Anopsi Mánecklál Desăi; Hindu (Visa Srimáli Bania); 36.	350
80	Kaira Vartamán	Kaira	Do.	Kahandăs Fulchand; Hindu (Desha Porvad Shrávak Bania); 55.	100
81	Káthiáwár Mitra	Ahmedabad	Do.	Jadurám Shámji Dave; Hindu (Audich Bráhman).	300
82	Káthiáwár Samáchár	Do.	Do.	Rewashankar Jagjiwan Dave; Hindu (Bráhman); 44.	500
83	Khedut	Bhávnagar	Fortnightly	Dulabhrám Rámji; Hindu (Jain)	255
84	Loka Mitra	Bombay	Bi-weekly	Kaikhosru Mánekji Minocheher-Homji, B.A; Pársi; 35.	1,000
85	Mahi Kánṭha Gazette	Sádra	Weekly	Motilal Chhotalal Vyas; Hindu (Audich Tolakia Brăhman); 45.	800
86	Navsari Patrika	Navsári	Do.	Harivallabhdas Pranvallabhdas Parekh; Hindu (Bania) 32.	500
87	Navsári Prakásh	Do.	Do.	Rustamji Jámăspji Dastur; Pársi; 56	800
88	Praja Mitră	Karáchi	Bi-weekly	Narbhayshankar Jagjivan; Hindu (Bráhman); 31.	275
89	Praja Pokár	Surat	Weekly	Hormasji Jamshedji; Pársi; 45	500
90	Prakásh and Gadgadát	Bombay	Do.	Nagindas Mancharam; Hindu (Dása Bania); 38.	500
91	Punch Dand	Do.	Do.	Jamnádăs Bhagvándás; Hindu (Surti Bania); 43.	550
92	Samsher Bahádur	Ahmedabad	Do.	Saváibhái Ráichand; Hindu (Jain); 62	150
93	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Rustamji Byrámji Vátcha-Gandi; Pársi 38. (2) Ardeshir Pestonji Contractor; Pársi; 36.	3,600
94	Sind Vartamán	Karáchi	Weekly	Devkan Devji Sachdar; Hindu (Lohána); 39	250
95	Surat Akhbár	Surat	Do.	Phirozsháh Edalji Patel; Pársi; 49	300
96	Svadesh Bandhu	Mahudha	Do.	Anopram Máneklál Visashrimáli; Hindu (Shrávak); 36.	175
	HINDI.				
97	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 43; and Tarabai, wife of the above; 32.	150
98	Sharman Samáchár	Bombay	Do.	Shambhunáth Sharma; Hindu; 45	1,500
99	Shri Venkateshvar Samáchár.	Do.	Do.	Pandit Lajya Rămji Sharma; Hindu (Nágar Bráhman); 39.	6,200
100	Shri Dnyánságar Samáchár.	Do.	Monthly	Janakprasăd Lalooram; Hindu (Kánkubja Bráhman); 30.	2,000

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KÁNARESE.				
101	A'rya Dharma Patrika	Hubli	Weekly	Mádhavánand Saraswati; Hindu (Deshasth Bráhman); 47.	104
102	Digvijaya	Gadag	Do.	Shankrapa Gadiappa Basrimarad; Hindu (Devang, Lingáyat); 37.	150
103	Karnátak Vritta	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Karháda Bráhman); 34. (2) Annácharya Bálácharya Hoskeri; Hindu (Deshasth Bráhman); 34.	825
104	Lokă Bandhu	Do.	Do.	Gururao Rágbavendra Mamdápur; Hindu (Deshasth Bráhman); 41.	300
105	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Nelgire Nádgir; Hindu (Deshasth Bráhman); 28.	150
106	Rájahansa	Dhárwár	Do.	Kamalashankar Dinkar Jathár; Hindu (Karháda Bráhman); 41.	100
107	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 41.	200
	MARÁTHI.				
108	Arunodaya	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 23.	615
109	A'ryávart	Dhulia	Do.	Ramchandra Krishna Thombre; Hindu (Deshasth Yajurvedi Bráhman); 34.	300
110	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 27	500
111	Bhála	Poona	Tri-monthly	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 30.	900
112	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 41.	300—400
113	Bhu't	Bombay	Do.	Anandrao Rámchandra Dharadhar; Hindu (Pathare Prabhu); 42.	1,500
114	Brahmodaya	Mahád	Fortnightly	Náráyan Balwant Hardikar; Hindu (Karháda Bráhman).	...
115	Chandrakánt	Chikodi	Weekly	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 40.	100
116	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 40.	275
117	Chikitsak	Belgaum	Do.	Abáji Rámchandra Sávant; Hindu (Marátha); 42.	1,000
118	Dakshin Vritta	Kolhápur	Do.	Sadáshiv Vithal Párasnavis; Hindu (Chándraseniya Káyastha Prabhu); 67.	100
119	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Joshi; Hindu (Deshasth Bráhman); 32.	200
120	Dharma	Wái	Do.	Kashinath Vaman Lele; Hindu (Chitpáwan Bráhman); 48.	1,000
121	Dhárwár Vritta	Dhárwár	Do.	Sadáshiv Hari Shaháne; Hindu (Bráhman)	600
122	Dinbandhu	Bombay	Do.	Vásudeo Lingoji Birje; Hindu (Marátha); 40.	1,000
123	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 41.	350
124	Granthamála	Do.	Monthly	Vishnu Govind Bijápurkar, M.A.; Hindu (Deshastha Bráhman); 41.	700
125	Hindu Punch	Thána	Weekly	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 38.	1,500
126	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 52.	280
127	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 75.	2,000
128	Jagatsamáchár	Thána	Do.	Trimbak A'báji Ráje; Hindu (Káyastha Prabhu); 41.	500
129	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 39.	6,400
130	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 46.	420
131	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 38.	4,100
132	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 49.	2,000
133	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 48.	17,500
134	Khándesh Chitragupta	Dhulia	Do.	Bháu Ráoji Sindekar; Hindu (Deshasth Bráhman); 26.	300
135	Khándesh Vaibhav	Do.	Do.	Yádav Bálkrishna Bahalkar; Hindu (Deshasth Bráhman); 39.	600
136	Kumtha Vritta	Kumtha	Do.	Laxman Baburao Hegde; Hindu (Gowdsaraswat); 50.	125
137	Loka Bandhu	Tásgaon	Do.	Bhikáji Gopál Bhide; Hindu (Chitpáwan Bráhman); age 35.	200
138	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 27.	80

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
139	Lokaseva	Násik	Weekly	Gangádhar Váman Barve; Hindu (Chitpáwan Bráhman); 27.	500
140	Madhukar	Belgaum	Do.	Ramling Subrao Mudliyar; Hindu (Mudliyar); 30.	150
141	Maháráshtra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha); 38.	150
142	Moda Vritta	Wái	Do.	Káshináth Váman Lele; Hindu (Chitpáwan Bráhman); 48.	650
143	Mumbai Punch	Káchara (Ratnágiri).	Monthly	Anandráo Bálkrishna Rángnekar; Hindu (Gaud Sáraswat Bráhman); 30.	100
144	Mumbai Vaibhav	Bombay	Daily	Ganesh Keshav Karandikar; Hindu (Chitpáwan Bráhman); 43.	1,650
145	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,250
146	Nagar Samáchár	Ahmednagar	Do.	Vishwanath Gangárám; Hindu (Fulmáli); 24.	200
147	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 28.	450
148	Nyáy Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 31.	400
149	Pandhari Mitră	Pandharpur	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 42.	100
150	Parikshak	Belgaum	Do.	Váman Rámchandra Kanvinde; Hindu (Sáraswat Bráhman).	300
151	Poona Vaibhav	Poona	Do.	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 36.	250
152	Prabodh Chandrika	Jalgaon	Do.	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 39.	200
153	Prakásh	Sátára	Do.	Ganesh Ballál Phansálkar; Hindu (Karháda Bráhman); 32.	500
154	Pratod	Islámpur	Do.	Ganesh Rámchandra; Hindu (Karháda Bráhman); 23.	300—360
155	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 42	100
156	Satya Mitră	Málegaon	Do.	Bálchand Hiráchand; Hindu (Gujaráti Jain); 26.	200
157	Satya Sadan	Alibág	Do.	Ráoji Hari Athavle; Hindu (Chitpáwan Bráhman); 53.	150
158	Satyă Shodhak	Ratnágiri	Do.	Hari Náráyan Limaye; Hindu (Chitpáwan Bráhman); 60.	950
159	Shet, Shetaki and Shetakari.	Poona	Fortnightly	Nominal Editor:—Ganesh Lakshman Sahasrabuddhi; Hindu (Chitpáwan Bráhman). Real Editor:—Rámchandra Vinayak Tikekar; Hindu (Karháda Bráhman); 45.	350
160	Sholápur Samáchár	Sholápur	Weekly	Narsappa Abanna; Hindu (Kámáti); 46	400
161	Shrigonda Vritta	Shrigonda	Do.	Bálábhai Jánubhai; Muhammadan (Shaikh); 44.	150
162	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshasth Bráhman); 22.	100
163	Shubh Suchak	Do.	Do.	Rámchandra Appáji Chitale; Hindu (Chitpáwan Bráhman); 61.	150
164	Sumant	Karád	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 33.	80
165	Vidya Vilás	Kolhápur	Bi-weekly	Ganesh Shankar Gokhale; Hindu (Chitpáwan Bráhman); 21.	500
166	Vihári	Bombay	Weekly	Bálkrishna Náráyan Phátak; Hindu (Chitpáwan Bráhman); 35.	500
167	Vividh Dnyán Vistár	Do.	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
168	Vrittasár	Wái	Weekly	Lakshman Mahádev Vaidya; Hindu (Chitpáwan Bráhman); 51.	250
169	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkar; Hindu (Deshasth Bráhman); 38.	100
170	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 39.	500
171	Vyápár Samáchár	Ahmednagar	Do.	Rutunchand Punamchand Mutha Hindu (Márwadi); 30.	1,200
172	Wárkari	Pandharpur	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	175

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	SINDI.				
173	Aftab-i-Sind	Sukkur	Weekly	Shámsuldin walad Mahomed; Muhammadan; 38.	500
174	Khairkháh	Lárkhána	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 32.	About 1,000
175	Musáfir	Hyderabad (Sind).	Do.	Táráchand Tahilsing; Hindu (Amil); 20	1,000
176	Sind Sudhár	Karáchi	Do.	Khánchand Rahumal; Hindu (Amil); 38	500
177	Sookree	Do.	Do.	Asaumal Reghumal; Hindu (Lohána); 42	200
178	Sind Kesary	Shikárpur	Do.	Chelárám Mánghirmal; Hindu (Lohána); 40.	100
	URDU.				
179	Ajaibat-i-Bambai	Bombay	Monthly	Mahamad Ali Anvar Ali; Muhammadan (Sunni); 32.	2,000
180	Bombay Punch Bahádur	Do.	Weekly	Hakim Mahomed Abdul Hamid Farrakh; Muhammadan; 50.	5,000
181	Jám-i-Jahánnuma	Jalgaon	Do.	Munshi Abdul Karim *walad* Habibulla; Muhammadan.	50
182	Sultán-ul-Akhbár	Bombay	Daily	Hakim Mahomed Abdul Hamid Farrakh; Muhammadan; 50.	1,000
183	Tohfa-i-Deccan	Poona	Weekly	Shaik Abdulla *walad* Shaik Mahomed; Muhammadan (Shaik); 31.	250
	GUJARA'TI AND HINDI.				
184	Jain	Ahmedabad	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Jain); 32.	1,400
	MARA'THI AND KA'NARESE.				
185	Chandrika	Bágalkot	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman, Smárta); 32.	150
	PORTUGUESE-KONKANI.				
186	A Luz	Bombay	Weekly	Antone Fernandes; Goanese; 23	1,000

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
13A	Patriot	Ahmedabad ...	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Jain); 33.	650
	GUJARATI.				
85A	Mukhbir-i-Islám	Bombay ...	Daily	Munshi Ali Mahomed Haji Abdulla Shayek Lakhpati; Khoja (Sunni); 35.	500

No. 13 has been turned into a weekly from 1st January 1903.

The publication of Nos. 38, 44, 51, 91, 92, 105 and 118 has been temporarily suspended.

Politics and the Public Administration.

Anglo-Japanese alliance.
Patriot (13A), 17th Feb.

1. "**Never did a greater diplomatic surprise burst upon the world than the announcement made some months ago by Lord Lansdowne, the then Secretary of State for Foreign Affairs, that an offensive and defensive** alliance, to last for ten years, had been made by England with Japan. It was thought by many superficial observers to be a great and magnificent achievement on the part of Lord Lansdowne.......... Nay, the slippery Mr. Balfour made great capital out of it and told all and sundry that it was not love of office that kept him so long in Downing Street, but a desire to see the alliance with Japan completed. Simple John Bull swallowed the bait and ceased growling for a while. But there were not a few sober and keen politicians who looked with suspicion on this new departure from the beaten track of British Foreign policy, questioned its necessity and pertinently asked if it was likely to work well in practice.......... In the matter of this much boasted alliance there are signs which go to prove that the British people were counting their chickens before they were hatched. The first ominous thunder was heard last week at a sitting of the Japanese Parliament. During the debate on the annual Estimates the Ministry were asked as to what steps they intended to take in order to meet the *new obligations* undertaken by them as a party to the Anglo-Japanese alliance. *New Obligations*! Why, what did the Japanese M. P. mean by it, asked John Bull? Well, the Japanese Member of Parliament seems to be less obtuse than his namesake in England. He not only meant something, but it was something which was relevant to the point. If the alliance was an instrument of *offence and defence*, then it was the duty of both the parties to it to take the necessary steps to meet the obligations that they had deliberately undertaken. As the astute Japanese Member pointed out, the obligations were *Military* and *Naval*. Each party to the alliance was *bound to add to its Naval and Military strength* in view of the fresh responsibilities undertaken by them. This view of the case came as a revelation to most men......... The general impression was that England had made a diplomatic 'cat's-paw' of Japan and that she could now indulge in as many war dances as she pleased without making a shilling's addition to her Naval and Military expenditure, backed up as she was by the invincible navy and heroic army of Japan. But the sequel has proved that the poor deluded people of England were verily counting their chickens before they were hatched. They thought they would now be able to hear a magnificent tune without having to pay the piper. The last debate in the Japanese Parliament will fall over them like a wet blanket. The Japanese have declared that the people of England could hear as many tunes as they pleased, but that they would have to pay the pip r. .... In plain English the Japanese nation calls upon Great Britain to add to her Naval and Military Forces.......... But the question now is—what next? If the Anglo-Japanese alliance is to be a fact and not a mere fiction, Great Britain must unequivocally give a reply to the important issues raised in the Japanese Parliament last week.......... It may appear to some superficial observers that India need not bother her head about the alliance and that it would not be quite amiss if she quietly laughed at the ludicrous position in which one of her late unpopular Viceroys would be placed if the alliance were thrown overboard. But India is not merely interested in the way in which Britain will get out of her present false position. There are shoals ahead of which we must take heed. The backing out of the alliance will undoubtedly be a bitter pill for England to swallow and so sinister Imperialists might quietly whisper the word 'India.' John Bull need not spend a farthing for meeting the new obligations. The alliance was, it may be argued, for the benefit and protection of India, who must, therefore, be made to pay the piper. Such an argument, monstrous though it would be, is not an unlikely move on the part of bloated and unscrupulous Imperialists. It must not be forgotten that even the ranks of the Liberals are not without some of these gentry.......... This is the danger which we have to guard against. Many people in India thought that the alliance had given a *quietus* to the Russian scare and that retrenchment would now be the watchword of the Indian Finance Minister. But our readers will now see that there is another aspect of the case."

Comments on the alleged ill-treatment of Indians in South Africa.

Bhála (111), 11th Feb.

2. One must earn money in order to live, but the money required for the support of life should be acquired by fair and honest means. Good people are of opinion that whatever luxuries a man may revel in by means of his ill-gotten wealth, he will ultimately have to suffer dire consequences. European philosophers always exhort the Western people that however rich and prosperous they may have grown by fleecing the people of other continents, they would eventually have to reap the bitter fruit of their cunning and unjust acts. But the Europeans turn a deaf ear to these exhortations and seldom desist from their fraudulent practices. Nay, their fiendish desire to rob others of their wealth is daily intensified. We do not like to discuss here how Europeans acquire their wealth and whether they will have to atone for their crookedness and fraudulent deeds. What we want to say is that the money required to keep body and soul together should be obtained fairly and with strict regard to honesty. If wealth cannot be acquired but at the sacrifice of honesty, self-respect, patriotism, etc, it should be regarded as little better than a handful of dust and its pursuit abandoned. The above-named virtues, if fostered, will not only be serviceable to us and to our friends and relatives, but also to the other constituents of that vast empire of which we form a part. Whoever is devoid of these virtues is often exposed to ignominy and has to suffer manifold miseries. These men are no better than stones who allow themselves to be trampled upon by others without raising their voice in protest. We would not have discoursed upon these virtues if some of the Indians had not migrated to South Africa and thereby brought a stigma on all their countrymen. Although the stream of milk has ceased to flow from the breasts of our motherland, it is nevertheless the duty of every true son of the soil to cling to her till her final dissolution. They ought also to have thought that it was far better to have remained half-fed in their own country than to have gone to another where they have enough to eat, but are subjected to serious hardships and are required to suffer humiliation at every step. The Indian emigrants to South Africa are reduced to such a woeful plight that a recital of their sufferings will move every sympathetic person to tears. An Indian, however rich he may be, has to bow low to the meanest white. He is not allowed to walk along the footpaths used by Europeans. He has to travel third class on railways and is required to pay various taxes from which the whites are exempt. We simply ask the South African Government: 'Does it behove you to humiliate in this manner a gentle and respectable people? Is the brutal treatment accorded by you to a people, who are dead as a nation, consistent with the fundamental principles of your civilisation? If you deem it an honour to humiliate and oppress us at every step, you may well persist in your present course. But you should bear in mind that by your acts you are only intensifying the feelings of hatred and indignation in the Indian mind.' If the plight of the higher classes of Indians is so sad, one can well imagine how hard must be the lot of the labouring classes. For our part at least we cannot distinguish them from slaves. Some of them have to work for twelve hours for a pittance, while others have to obtain their living either as shoe-makers or by cleaning gutters. Many of the Hindus have to kill cows, which are held sacred by their Shastras, and sell their meat to others, while the Musalmans are reduced to the painful necessity of killing swine against the dictates of their religion. Being unable to bear humiliation, oppression and starvation, many an Indian emigrant has committed suicide. We cannot understand why our paternal Government are so indifferent to the miseries of their Indian subjects in South Africa. They ought to have taken some steps to put a stop to the outrageous treatment and insults offered to their subjects there. The English always boastfully assert that they have abolished slavery in the world. By reviving the evil institution of slavery in their own empire, they have given the lie direct to their own assertions and thereby revealed the wickedness and depravity of human nature.

Present critical condition of India.

Vihári (166), 12th Feb.

3. No other country on the surface of the globe is so unfortunate as India. Even Ireland may be said to be rich as compared to India. It is not subjected to an annual drain of 40 crores of rupees, and has the right of returning 100 members to the British Parliament.

The religion of the Irish is also not exposed to the attacks of the missionaries. Further, the spirit and love of independence of the Irish are not undermined by an enervating system of education. But with the Indians the case is altogether different. They and their religion are alike subjected to oppression. Every other country, however backward its present condition may be, may hope to see better days. But poor India is quite crippled and left far behind in the race for prosperity. No other country in the world is so dependent, impoverished and enfeebled as India. In spite of this, our leaders say that the country has not yet been reduced to a critical plight. The President of the last Congress said that the Bengalis might be justified in resorting to boycott, but that the people of other provinces had no reason to adopt such an extreme remedy because their condition had not yet become critical. As a matter of fact, Bengal as well as every other part of India has been reduced to a critical plight long ago, *viz.*, when the country fell into the hands of foreigners. India has been continually visited by famine for the last quarter of a century; plague has been playing havoc here for the last decade; and the helpless poor are falling into the clutches of the missionaries. Does this not conclusively prove that the country has reached a critical condition? During the last 100 years England carried away 4,000 crores of rupees from this country, not to speak of the vast treasures extorted from the Princes and *zamindars* by the East India Company and its officers. England was at one time the poorest and India the richest country in the world. But now while every European officer draws a salary amounting to thousands of rupees per year, the average annual income of a native is Rs. 18 only! Is this not a clear proof of the critical condition of India? The inability of our leaders to appreciate this state of things is due to their faulty education. The real test for ascertaining the true condition of a country is to see whether it is free or not. Loss of independence is the chief cause of the critical condition of a country. The level of taxation or the division of the country in a particular manner is of no importance. The Indians must remember well that they are smarting under the agonising evil of the loss of their independence. Utter destruction would be far better than the disgrace of unmitigated slavery.

> "From life without freedom
> Oh, who would not fly!
> For one day of freedom
> Who would not die!!!"

Every true son of India must now take up not only the lawful weapon of boycott, but all other similar weapons that he can find.

Alleged thorns in the side of the British Empire.
Kál (129), 16th Feb.

4. An empire resembles a rose tree, which is beautiful to look at and spreads fragrance on all sides, but has also thorns on its body. An empire, too, carries thorns in its side. It is pleasant to behold from the outside, but conceals untold miseries behind its exterior. These thorns make the masters of an empire wish that they were not masters of it. The British Empire is an empire of this kind. It is beautiful and attractive to look at, but has many thorns in its side, and these thorns having begun to pierce it simultaneously on all sides, the British seem to be in a distracted frame of mind. Those, who have conquered many peoples on earth and planted their throne on the top of a volcano consisting of the smouldering patriotism of the subjugated communities, must be ever in dread of the flames and rumblings of that volcano! He who has trodden on the tail of a serpent can never be at his ease. Englishmen have trodden on the tails of any number of serpents in the world! In a cage of infuriated tigers and in the storm of awakened patriotism there is no freedom from danger. People everywhere have now begun to know with what cunning they were conquered by Englishmen and with the aid of what devices they are being kept in perpetual slavery. And though a people may be caught in the toils of slavery owing to their ignorance and the trickery of other people, it is quite natural that they should be disgusted with their servile lot. Such disgust is produced in the minds of many people at present. We shall turn our glance at the Egyptians to-day. The Egyptians have begun to realise the causes of their present servitude and the tricks and devices employed by Englishmen against them. Many

people do not know the important difference between national rule and a state of servitude. They know that when they are bitten by a female snake, the poison enters their body and slowly produces death. But they do not know that there is poison in slavery, which reduces not only one man, but crores of men in a country, to a condition resembling death. But the Egyptians have begun to understand these things. They have begun to realise that when a people lose their own kingdom, foreigners intrude into their country, partake of their food and other comforts and reduce them to destitution and servitude. As soon as a people begin to understand these things, it may be said that the era of independence has begun to dawn upon them. Englishmen are to be seen in Egypt in large crowds, and their presence is disagreeably felt everywhere. The Egyptians are now thinking how Englishmen entered their country and how they can be driven out of it. Englishmen never allow others to enter their country, while they enter other countries with a view to conquest. The Egyptians have, therefore, begun to ask themselves why they should allow Englishmen to enter their country. The Australians are trying to exclude Indians from their country and Chinamen are pursuing a similar policy in respect of Americans. China has effectively punished America by means of a boycott, which has produced a very salutary effect. The idea of boycotting Englishmen and their goods has similarly entered the heads of the Egyptians. China, India and Egypt occupied in olden days the same position which Russia, France and Germany do at the present day. But they have now unluckily fallen upon evil days. But by the grace of God they will outlive their present miseries and ere long witness happy days. Not only have the Egyptians begun to realise the necessity of prohibiting Englishmen from entering their country, but they have begun to know English character better. In a manifesto issued in Egypt we read the following:—"The English are deliberately ruining our language to the end of undermining our society and undermining our unity for ever." We do not know why Englishmen are ruining the language of the Egyptians. They are not doing any such thing in India. Of course, the Indian vernaculars have declined under British rule, but the English cannot be accused of having deliberately brought about the result. It is not Egyptians alone who are furious against the effects of British rule, but we observe the same tendency among the negroes of South Africa. The Egyptians and the negroes are thus two thorns in the side of the British Empire, which are disturbing the peace of mind of Englishmen. The Chinese in Tibet and the Irish in Ireland are troubling the English similarly.

Alleged necessity of breaking off the chains of foreign domination for achieving national regeneration.
Pratod (154), 9th Feb.

5. We said in our last issue that for promoting the true welfare of our country we should take the oars of the barge of our political regeneration into our own hands. We intend to show to-day what we should do to row the barge. If we look closely into the abject plight of our country, we can see that it is entirely due to our political subjection, and so long as this subjection continues, no amount of efforts put forth in holding Congresses and Conferences will materially benefit us. So long as the chain of political subjection is round our feet, the result of all efforts to secure our regeneration will be insignificant. No one ever attained true happiness under foreign rule; how can we then get it? Rulers and their ministers are human beings and are governed by human passions. The natural tendency of human nature is towards evil, and a combination of wealth, glory and power infatuate a man and urge him constantly towards the perpetration of evil deeds. History teaches us that conquerors have committed many reprehensible acts owing to their desire that the conquered races should remain permanently under their sway and minister to their pleasures. If the conquerors had only devoted the time and energy, spent by them in making their subjects traitors to their country and countrymen and in depriving them of all their property, to the promotion of the real welfare of the subject population, the world would have been a far different place from what it is at present. But the invariable tendency of wealth, glory and power is such that conquerors never think of benefiting the conquered. They may encourage the efforts made by conquered communities for their regeneration, so long as these do not clash with their own interests, but as soon as this point is reached,

such efforts are instantly suppressed. They deliberately ruin the trade of the conquered people, but they outwardly profess to encourage it and exhort the subject people to foster industries among themselves. But if the latter start any industries, laws like the Factory Act are enacted and exorbitant duties are imposed with a view to discourage those industries. The corn growing in the conquered country .is carried off by the conquerers to fill their own stomachs, and the price paid for it is again brought into the treasury of the conquerors in the shape of land revenue. This has the effect of reducing the people to the verge of death by starvation. In short, political subjection entirely destroys the happiness of the subject people, and if they want to achieve their real regeneration, they must be prepared to break off the chain of their subjection. Unless they do this, it is impossible for them to obtain true happiness and tranquillity. What applies to others applies to us. If we want true happiness, it is indisputable that we, too, should break the chains of subjection round our feet. But this task is not so easy as it seems. To carry it to the end requires extraordinary strength, and we are greatly lacking in such strength. How should we then set about the achievement of this highest goal? First, we must produce unanimity among the people and the power of combination. Many efforts are now being made in our country to produce such power of combination, and our benign British Government is encouraging those efforts. The English Government has become considerably wise by a study of the careers of despots. So they do not as yet obstruct our efforts at achieving our regeneration. They have on various occasions given a promise that when we acquire the power of combination and become able to administer our own affairs, they would restore our kingdom to us and go back to their country. If, therefore, we produce the power of combination amongst ourselves and insist upon their handing over our kingdom to us, they cannot resist our demand. So we must ignore trifles and endeavour to bring about the desired power of combination. The scope of the efforts which are at present being made in this direction is extremely circumscribed. These efforts have not reached the illiterate masses, who form a preponderating majority of the population, and until they do so, we shall never obtain the desired object. The illiterate masses consist mostly of agriculturists, and attempts must be made on a large scale to produce an awakening among this class and to divert their minds towards national objects. They pay taxes direct to Government and their word will carry more weight with Government than even that of Congress leaders. We should, therefore, acquaint this class with accurate information about the present condition of the country and dispel their indifference. To do this, we want educated bachelors or widowers, who have no family ties. One of such men should reside in a village and educate the local agriculturists to the required extent. If such a man spends his time virtuously and disinterestedly, he will get enough of food and clothing to satisfy his wants. To spend one's days in this manner is very difficult and requires the highest self-sacrifice. Many will have to forego domestic happiness and to endure hardships. But such self-sacrifice has become indispensable for the future welfare of the Hindu nation and, therefore, our thoughtful and educated people should be prepared to face such hardships. If they endure miseries in this life, they will obtain compensation in the next. Ramdas says that such a man is re-born into the world to taste the fruits of his good deeds and enjoys prosperity along with his kinsmen. If he, however, looks to his own temporary happiness and neglects that of his country, he is consigned to perdition along with his nation. It is, therefore, desirable that our educated countrymen, who are bachelors and widowers, should adopt a life of misery for the sake of the rise of their country.

Alleged impossibility of acquiring political privileges by means of begging.
Bhála (111), 11th Feb.

6. We Indians are adepts in the art of begging, and any one who outstrips us in this respect may be said to have achieved an impossibility. We have mastered the art by labouring strenuously at it for years. Although we may be behind other nations in several other respects, in this particular one we have achieved world-wide renown. The virtue of begging having become ingrained in us, we do not feel the sting of insults heaped upon us. Since the establishment of British rule in India,

we have suffered heavy pecuniary losses, but these may be recouped sooner or later, for an era of prosperity is sure one day to dawn upon India. But we cannot say when we shall be able to witness in us the revival of the invaluable virtues of self-respect and self-reliance which are now completely crushed by our beggarly disposition. Disgusted at the failure of the Congress to secure a single political privilege, we have now taken up the weapon of boycott. If we again revert to the old practice of begging, we would show ourselves to the world to be no more than automatons. Have we secured a single right by means of begging? Have we not submitted any number of memorials for the reversal of the partition of Bengal? The Bengali leaders by convening a meeting on the 31st of the last month with a view to submit a memorial to the new Secretary of State for India have not only shown their weakness but exposed themselves to the risk of humiliation and have set a bad example to the younger generation. On a little reflection it will be evident that it is no use building our hopes on the fact that the new Secretary of State holds liberal views. We admit that Mr. Morley is a high-minded statesman, but we do not think that he will grant our prayer for the reversal of the partition of Bengal, or that he will be supported by his colleagues in giving us redress. We doubt very much whether India comes within the purview of Mr. Morley's liberalism. Further, it is the desire of even the Liberal party to drain away money from India, and we feel sure that they will adhere to that principle in their policy towards India.

Comments on the advice given by an American journal to Indians to shake themselves free from the British yoke.

Sultán-ul-Akhbár (182), 16th Feb.

7. A Yankee paper, the 'Gaelic American' advises the Indian politicians to shake themselves free from the British yoke. This misguided exhortation is only an outcome of the Congress agitation in India. If this agitation is allowed to go on unchecked, it is not improbable that the Congress leaders will one day have the audacity to demand the restoration of India from the British. Will this stalwart Yankee journalist tell us by whom he wishes the present Government to be supplanted? As for the Muslims of this country, they are quite satisfied with the present rule and do not desire a change. Nay, they would help the British to establish their rule in India on a more solid basis.

Mr. Morley's opportunity as Secretary of State for India.

East and West (4), Feb.

8. "The Liberals have been borne into power on the crest of a mighty wave. They have won a memorable victory. Will their Ministry be equally memorable? So far as India is concerned, Mr. Morley has a splendid opportunity to make his sway over the destinies of the Indian Empire a landmark in its history. Though he is believed to be of a somewhat conservative temperament, he comes to office with a prepossession in his favour in India............ Wherein does his opportunity consist? It consists in the fact, which is becoming increasingly obvious every day, that India is ripe for a change. To some minds that expression may suggest the ripeness of corn for the sickle, to others the ripeness of a tumour for the lancet. In either way of looking at the situation, India is ripe for a constitutional operation. Whether it rewards merit which has waited too long, or it relieves the pain of impatient ambition, the time has come for a change, for taking a step in advance, if not to inaugurate a new policy. At such a juncture it is an incalculable advantage to have at the head of affairs a profound student of history and a statesman with a firm grasp of principles. The man may be said to have come with the hour. It would be idle to ignore that there is a spirit of unrest moving on the surface of the Indian waters. The movement may not yet be felt much deeper, but a student of history would seldom wait until suggestion developed into alarm.......... There are several outstanding problems of Indian administration on which the leaders of the popular party have laid stress for years: their solution will depend more upon the advice given to the Secretary of State by the local Governments than upon any policy which he may enunciate. Some of these were attacked in Lord Curzon's time, and the initiative as regards others must rest with the Government in India rather than the Secretary of State. The currency reforms, which, after considerable discussion, came into operation in Lord Curzon's time, will in future years place such large funds at the disposal of Government that the

improvement of the internal administration of the country will be almost a matter of moral compulsion, and not of choice. But there is one great question of policy, in which the driving power of a strong Secretary of State will count far more than the attitude of the local Governments. It is the question of associating the natives of the country with the Government in a larger measure than at present, both in advisory Councils and in the executive branches of the administration......... The demands of the popular party comprise the appointment of not less than three Indian gentlemen of proved ability and experience as members of the Secretary of State's Council; the appointment of two Indians as members of the Governor-General's Executive Council, and of one Indian as member of each of the Executive Councils of Bombay and Madras; an increase in the number of non-official and elected members of the Supreme and Provincial Legislative Councils, and the grant to them of the right of advising the Councils in financial matters coming before them, the head of the Government concerned possessing the power of veto......... The Secretary of State's Council is merely advisory, and he can, without any inconvenience, or the feeling of diffidence or doubt in starting a new experiment, make a beginning in the direction recommended as regards his own Council. The Governor-General's Council, too, is large enough to admit of the appointment of at least one native of India on it, to begin with. As the Councils become smaller, the difficulty of introducing an untried element may become greater, but in the case of the Provincial Governments the experiment may at least begin with the Secretaries. The demand which it will require special ingenuity to concede is that for an increase of the strength of the advisory Councils, and the grant to non-official members of the power of 'advising' on financial matters on an equal footing with official members. This demand raises a question of constitution, rather than of race. It cannot be granted without Parliamentary sanction......... As the law stands at present, members of the Legislative Councils may take part in the 'discussion of the annual financial statement,' but they have no power 'to submit or propose any resolution or to divide the Council in respect of any such financial discussion.' The desire is evidently to remove this disability....... The present system of securing a preponderating voice for Government by a numerical majority of officials is ethically unsound, economically objectionable, and practically inelastic......... The Englishman is believed always to take a very near view of things: his foggy atmosphere perhaps induces the habit. He glorifies it under the name of 'common-sense,' or under some other equally self-complacent and and self-laudatory epithet. The East is perhaps flighty. Let us see if Mr. Morley is also flighty, or is smitten with his chief's vaunted common-sense."

Will India be benefited by the appointment of Mr. Morley as Secretary of State for India?
Mahrátta (10), 11th Feb.

9. "'Hopes and fears and fears and hopes—an undistinguishable throng'—these words of the poet are applicable to the present state of the public mind in India. The general feeling is obviously one of hope and faith in the liberal and generous instincts of Mr. John Morley, our new Secretary of State. The great public meeting held in the Calcutta Town Hall last week actually passed a resolution of congratulation upon the destinies of India being entrusted to Mr. Morley. On the other hand, in the opinion held by the Social Democrats in England, Mr. Morely is a good literary man, but no practical politician. By Irishmen, too, a similar opinion seems to be entertained about Mr. Morley, who was Chief Secretary for Ireland in Mr. Gladstone's time and is a thorough-going Home Ruler. The 'Gaelic American' has the following in its issue of 6th ultimo:—'We observe that great hopes are held out to the Indian people because John Morley has been made Secretary for India. It is all illusion. A commercialised Liberal government in England never undoes any wrong put upon a subject and submissive people by the Tory landlord brigands. We had an example of that in Ireland at the time the Tory government of Great Britain passed its last Coercion Act. When it was turned out of office at the following election and the Liberals under Gladstone got in, John Morley was made Secretary for Ireland. What happened? Nothing. The Coercion Act which the Liberals had opposed was neither repealed nor amended; it

was left on the Statute Book intact. No! there is no hope for India any more than for Ireland under the new government. If the people of the two countries want national freedom and independence, they must work for it and achieve it themselves. There is no other way.'"

Appointment by the Secretary of State of Assistant Engineers in England for service in India.
Sind Journal (18), 14th Feb.

10. "When Coopers Hill College was abolished and it was decided to recruit Engineers for the Public Works Department here from persons who had had a practical training, fears were expressed that Indians would be altogether excluded. Though the proposed recruitment is still far off, yet what the Secretary of State for India proposes to do for selecting 10 Assistant Engineers this year shows that those fears were not groundless. It is notified that *every candidate for the above appointments must be a British subject of European descent and his father must have been a British subject, either natural born or naturalized in the United Kingdom.* This proviso places a ban on the natives of India and in consequence is open to serious objection. The great charter of the Indian people led the people to understand that nationality was no bar to their entering the higher grades of the public service provided they have proper intellectual and professional equipment and qualifications. If the present mischievous rules are not protested against in time and their amendment secured, Indians should give up all hopes of securing higher appointments in the Public Works Department. Let our local Sabha and other Associations and the general public protest against this piece of injustice."

Lord Lamington's visit to the native town of Bombay.
Jám-e-Jamshed (27), 14th Feb.

11. We are highly gratified to note that Lord Lamington peregrinated on foot through a portion of the native town on the 12th February last. Such surprise visits to native quarters by the head of the Government are to be welcomed inasmuch as they give gratification to the people at large and serve to keep the Municipal executive alive to a sense of their duties. Besides, such visits enable His Excellency to see with his own eyes how the poorer classes of natives live in their homes. If Lord Lamington's example were emulated by Government officials in the mofussil, we are sure a salutary check would be exercised upon the doings of unscrupulous underlings.

Approval of the nomination of Sardar Nowrojee Padumjee to be an Additional Member of the Bombay Legislative Council.
Daily Telegraph (3), 13th Feb.

12. "It is with feelings of gratification that we note the nomination of Sardar Nowrojee Padumjee to a seat in the Legislative Council by His Excellency the Governor of Bombay. ....The Honourable Sardar Nowrojee Padumjee is known to possess pronounced views on public matters. He is not a Congresswalla and has given counsels of perfection at times when excitement carried younger folk away. The Sardar is a well-read man and always tries to bring his educational refinement to bear upon any topic of the day. We have no doubt that his views in the Council will carry due weight, for they will always be the outcome of matured deliberation."

Views of an Irish patriot about the growth of the sentiment of nationality and the importance of a national system of education.
Kesari (133), 13th Feb.

13. We said in our last issue that without the realization of a common danger the idea of nationality does not take root in a people. Unless the people feel that they are in a state of misery, they will not be ready to unite with a view to ward off the common danger. If no nation had been under foreign domination or at any rate exposed to the danger of such domination, the idea of nationality would never have been developed in the history of the human race. It is only because some people, taking advantage of their surroundings and pecular qualities, wish to deprive others of their means of subsistence, that the latter are obliged to adopt the effective remedy of combining as a nation to restrain such wicked propensities. It is only well-to-do men in any country, who are not required to work incessantly for their living and whose time is not wholly occupied with their domestic concerns, that can take part in national concerns and devise plans for delivering their countrymen from their miseries. The middle class in any country is the mainstay of the national cause.

It is not education alone that will suffice for national deliverance, but wealth is equally essential. Again, it is not mere numbers that constitute the strength of a nation. The masses must have the power of cohesion, otherwise they will be like the particles of sand on the sea-shore. It is the middle class that can unite the scattered units of a community for national purposes. When in any country the middle class is wealthy, intelligent and alive to its duties, we may take it for granted that that country is on the path of prosperity. The above is the analysis of the idea of nationality made by Mr. Griffith, an Irishman. He proceeds to point out the lines on which a people like the Irish should conduct their national movement. He says that for delivering a nation from its miseries, there must be (1) the realisation of those miseries, (2) the desire to be free from them, (3) patriots ready to work for freeing their countrymen from their miseries and (4) an educated middle class willing to give assistance to the patriots. In the absence of these four essentials, no conquered nation can ever hope to rear its head. If a conquering nation, on the other hand, wishes to prevent the rise of the conquered nation, its aim should be to weaken the force of each of these essentials. Mr. Griffith says that mere draining away of the wealth of a conquered country is not enough to attain the above end; an attempt must also be made to deprive the conquered nation of its intellectual strength. He says that England has pursued such a policy towards Ireland. When England conquers other countries, it first takes the system of education in those countries into her hands and casts it in such a mould as to make it impossible for the idea of nationality to take root in the minds of the conquered people. The object of education in countries under British rule is to turn out a meek and submissive class of people fit for holding subordinate posts under Government. Attempts are made in the very earliest stages of education to instil into the minds of pupils belonging to the conquered race an inordinate reverence for the ruling class, and they are taught to think that they can never hope to equal their conquerors. Their intellectual powers are crushed at a very tender age and the products of schools and universities are men of stunted intellectual growth. Even the primary text-books and copy-books are printed by foreign firms, and in the High Schools men like Lee-Warner are ready to promote the work of intellectual degradation. Mr. Griffith says that such education is spurious and does not fulfil its proper aim, *viz.*, of making men patriotic. He condemns such education because the language and religion of the conquered people have no importance therein, while the historical and intellectual traditions of the conquered communities find no place in it. The lives of patriots of the conquered people are also ignored in such a system which aims at producing a race completely dependent upon their conquerors. Mr. Griffith exhorts Irish patriots to discard this system of education and to establish schools and universities on national lines. It may not be possible to start such institutions at once, but the people, he says, must endeavour to improve those that are under the control of local bodies. He wants the best intellects in the country not to be absorbed in the service of Government, but to be useful to their country.

Alleged attempts on the part of Government officials to suppress the *swadeshi* movement in Bengal.
Bhála (111), 11th Feb.

14. Diverse remedies have been employed by the whites to suppress the *swadeshi* movement. At first Sir B. Fuller depended upon his own exertions and those of the Police under him to check its spread, but now he is steadfastly supported not only by the Magistrates, but even by the Judges of the High Court. As regards the remedies adopted by him to gain his end, he first tried the plan of punishing *swadeshists*; next he resorted to the weapon of conferring personal distinctions on some of the leaders of the people. Since all these remedies failed to effect the desired object, the Government officials have now resorted to the most dreaded and effective weapon, namely, that of creating dissensions among the people. Our people will be ready to undergo all sorts of miseries and torments, but they can never withstand the temptation of a bribe or refrain from committing treacherous deeds. The vice of treachery has been bred in the bones of our people and has become an essential part of their nature. Had it not been for this, the Scindia, Holkar and Gaekwar would never have remained inactive when Bajirao II's kingdom was tottering

to a fall. The English have always taken advantage of this ignoble trait in our character. '*Divide and rule*' is the fundamental principle of British policy, and as they found us treacherous and found ample scope for the enforcement of that principle in this country, they were able to establish their supremacy in India, and they have hitherto carried on their administration on the same principle. We did not think that they would employ the device of creating internal dissensions among us for suppressing the *swadeshi* movement. But it seems the authorities in Bengal do intend to resort to this device on a large scale. It is to be seen how far our people are taken in by this familiar device. We exhort them not to be moved from their resolve to spread the *swadeshi* movement and not to be guilty of the heinous sin of being traitors to their country if the flame of true patriotism is kindled in their hearts and if they sincerely desire that India should take a leading place among the nations of the earth.

Attitude of the authorities towards the *swadeshi* movement.

Lokamat and Vengurla Vritta (138), 12th Feb.

15. It is true that no one has a right to force others to use country-made goods or to take away from him any foreign articles he might possess. But some officials have come to the conclusion that the most effective remedy to wean people from the *swadeshi* movement is to punish the above acts by sending the authors thereof to jail. It is a great pity that the higher authorities should take no notice of such abuse of power by their subordinates. The present tension between the officials and the people will be at an end if Government make it known that they are in favour of the movement and define exactly the scope of the term *swadeshi*. Imaginary fears have turned the head of the Bengal Government, who have in consequence had recourse to violent measures to effect what could have been accomplished by peaceful means. By their mistaken policy the authorities in Bengal have needlessly offended the people of that province. It is not the part of statesmanship to allow matters to reach a crisis. It will be to the interest of both the rulers and the subjects to remove the feeling of discontent from the latter's minds. Every fresh effort that may be made to suppress the *swadeshi* movement will not only be futile, but, on the contrary, tend to strengthen it. The saying "good cometh sometimes out of evil" has been found true in the case of the *swadeshi* movement.

Bombay Agricultural Conference.

Kaiser-i-Hind (28), 18th Feb., Eng. cols.; *Native Opinion* (46), 14th Feb.; * *Gujaráti* (23), 18th Feb., Eng. cols.

*16. "Though the promoters of the Agricultural Conference wisely invited representatives of important and recognised non-official bodies like the Bombay Chamber of Commerce and the Mill-Owners' Association, and also other well-known individuals who take keen interest in all matters affecting the weal of the agriculturist, it must be observed that the representation was not quite full. But, perhaps, the inadequacy of many a non-official representative of his district, if not of his town, which was transparently conspicuous at the late Conference, was inevitable. Much might be excused to an organisation which is barely twelve months old. And we have not the least doubt that the Director of Agriculture in the Presidency will supply the omission in this respect when the Conference is next held. Again, it would be an advantage, agriculturally and educationally, were the Conference held from year to year at the great centres which are known to distribute the products coming from different districts. It may not be practical to hold it in rural areas amidst rustic surroundings and among an assemblage of villagers who are agriculturists. But when a Conference is held at the distributing centres, some of these could also be invited to be present, if not to take a part, however humble, in the proceedings. The typical agricultural representative can hardly be expected to attend meetings held in a place like Bombay or Poona or Ahmedabad or Belgaum, each of which is a distributing centre of the first class. But he could make it easily convenient to be present at minor centres in the mofussil, say Bársi or Jalgaom or Dhulia, Dhárwár and Hubli. We take the Conference to be a propagandist, and it is only in the fitness of things that it should follow the method of the propagandist, namely, to propagate his creed at the very door of those to whom he would like to preach and whose welfare he would greatly desire to promote. If so exalted an authority as Lord Ampthill, whose departure from Madras has been so sincerely regretted, was successful enough in holding his agricultural gatherings or small village *darbars* in the old primitive fashion of the *punchayat*, namely, under the grateful shadow of the all-spreading banyan tree, we do not see why an Agricultural Conference, which aims at ameliorating the condition of the agriculturist and promoting his material welfare, should not successfully hold meetings at the very doors of this class of persons. We sincerely trust that so sympathetic an official as the present Director will bear this suggestion in mind. There is nothing like education, and the agriculturist in the districts of the Presidency should, by means of such Conferences, almost within a throw of the scene of his daily toil, be made to feel the interest which the State is desirous of taking to better his condition, and imparting to him the education he needs by a concrete show as the Conference really is.......... So far as to the place and the mode of inviting delegates and other persons interested in the promotion of agriculture. Next, as to the proceedings. Here, we have nothing to suggest. If the mode adopted at the late Conference is to be continued in the future, then there is hardly anything to be said. Full opportunity was given for discussion, of course, compatible with the time available. This was the very essence of the Conference. It meant a healthy interchange of views between the officials on one side and the non-officials on the other. It was an excellent idea of the President, the Honourable Mr. Muir-Mackenzie, to have summoned his experts to answer questions put by the non-officials. Interpellations were very fully answered which tell us how the Government might advantageously adopt the same method in the Legislative Council where at present the replies are not only meagre, but in most cases ambiguous and evasive. No public object is served by such unsatisfactory responses of the governing oracles. On the contrary, the public get exasperated at these answers, and the feeling is universal that Government fences or dodges all questions. As a result all confidence in the sincerity and straightforwardness of the Government is destroyed—a condition of things which no Government purporting to govern on a popular basis should ever court.......... What we have to suggest, further, is this. The presiding authority as well as the Director, who are the two chief actors in such a Conference, should keep a *broad and open mind.* It seemed to us that there was a want of it in this respect at the late Conference. Both Mr. Muir-Mackenzie and Mr. Lawrence appeared to be somewhat hide-bound. They seemed to say to the non-officials: 'Thus far and no farther.' Now that was a mental attitude which was greatly to be regretted. Of course, trained and nurtured as they have been all through their career in the spirit of the bureaucracy to which they belong, such an attitude was not unnatural. But it should be observed that when they invite experienced men of business and knowledge, equally cultured like themselves, but unaccustomed to bureaucratic ways of thinking, they should try to forget the traditional instincts of the service of which they are members, rise superior to them, and be thoroughly receptive for the purpose of instilling into their mind the new ideas offered by outsiders. Otherwise, the Conference is bound to degenerate into a mutual adulation society of the Revenue Member, the Director of Agriculture, and the 'expert' officials employed in the department. Receptivity of thought is essential and any amount of tolerance for non-official opinion. It cannot be that what the self-opinionated officials in the Agricultural Department think is all infallible.......... In short, they should never think that they alone are the repositories of knowledge and experience and that they alone can manage or administer everything. And let them never plead a *non possumus* to any suggestion. By all means hear it; argue it out if it be impracticable; but even before the suggestion is explained, do not be in a hurry to say it cannot be adopted. Such attitude was painfully evident in reference to the two crucial questions of the most vital importance to the future welfare of agriculturists, (1) about the feasibility of establishing an Agricultural Bank on the exact lines of the National Bank of Egypt and (2) of an Agricultural society similar to that in existence in Egypt to provide manure and seed at a reasonable price to the fellaheen. To the latter question an answer was given which plainly revealed how the answerer was blissfully innocent of all knowledge on the subject—so much so that the questioner controverted the ignorant statement and offered to the presiding authority a copy of the report of Lord Cromer on the subject. And as to the Agricultural Bank, the answer was made that it was 'incidentally discussed by the Board of Agriculture of India at Pusa, and it was held that the existing system of *takavi* loans was well adapted for this purpose.' Now that may be the dictum of the Board—a self-opinionated and self-contained body which, of course, has to follow the *secret* policy of the Government of India in matters agricultural. We, at least, do not at all agree with the dictum of the Imperials at Calcutta that *takavi* advances answer all purposes of the indebted and impecunious rayat......... Under the circumstances it was a matter of profound regret that a subject of the highest importance to the immediate welfare of the rayat was allowed to be brushed aside.......... We have not yet done with our observations. We shall on an early occasion refer to the lion's share which the Agricultural Department allows to the Chamber of Commerce—a body having the most selfish interests and, therefore, one whose opinions are certain to be in conflict with the best interests of our agriculturists. A great danger lurks in paying over-much attention to any and every suggestion of this body of foreign exploiters whose only object is to make money at the expense of the rayats and retire to their native country." [The *Native Opinion* and the *Gujaráti* write in a somewhat similar strain.]

Mahratta (10), 11th Feb.

17. "What is practically speaking the first Agricultural Conference of the Presidency just finished its sittings under the presidency of the Honourable Mr. Muir-Mackenzie. Besides the officers of the Agricultural Department the only body that was represented at the Conference was the Bombay Chamber of Commerce. There seemed to be very few practical agriculturists present at its sessions. Of course, the Honourable Mr. Thackersay and Mr. Wacha were there to represent the agricultural and commercial interests of the Presidency, but this can be no compensation for the absence of large landed proprietors who are perhaps the only persons competent to say what the difficulties in the path of agricultural improvement are. Perhaps at the next Agricultural Conference efforts will be made to secure a larger number of this class of persons to attend the sessions. Turning now to the work done at the Conference one cannot but be struck with the absolute unanimity between the official and the non-official members of the Conference prevailing on the point of the present scale of expenditure on agricultural improvements in the Presidency being maintained at its present level, *viz.*, about 6½ lakhs per annum. It is very rarely that with regard to matters of expenditure the view of the Government officers coincides so entirely with the wishes of the non-official public....... The question of training up a class of native specialists in agriculture was incidentally touched upon by Mr. Wacha. But as nobody on the official side seemed properly to understand what Mr. Wacha meant by it, he had to explain that what he wanted to ascertain was whether steps were being actually taken to ensure that within the next 10, 15 or even 25 years India would be self-contained as regards its agricultural experts so as to dispense with the necessity of importing specialists from abroad. The only reply vouchsafed was a reference to the proposed Agricultural College in Poona and a post-Graduate Course at the Pusa Institute. This is all very well so far as it goes, *viz.*, to train up men to do duty, in the *higher subordinate* grades of the Agricultural Department. But what Mr. Wacha wanted to know was whether Government had it in view to evolve a class of native specialists in agricultural research so that these men might ultimately take their place as equals with any of those that are now indented from abroad."

Indian Social Reformer (5), 18th Feb.

*18. "From the impression that we have been able to gather from the reports of the proceedings in the daily papers the Agricultural Conference recently held in this city would seem to have been conducted in rather narrow grooves. In the first place, the members seem to have been selected on no principle, certainly not with reference to their knowledge of practical agriculture. Naturally, these gentlemen found it the proper thing to 'interpellate' the official members on various points of theoretical interest, and the answers returned were mostly the commonplaces with which officials in India prove to their own satisfaction that if Government had not done more than they have, it was because to do more would not have been good for the people. In this way the proceedings of the Conferences were divested even of an academic interest. This is to be regretted as such Conferences can be of very practical use, if properly conceived and managed. To begin with, there is no worse place to hold an Agricultural Conference than Bombay City. The interest of Bombay in agriculture is the interest of the tradesman, not of the producer. It need hardly be said that this is not what is wanted in a movement to improve the conditions of an industry. In the next place, the members should be drawn from practical agriculturists or from among gentlemen who have kept themselves in close touch with them. One of the members, we note, wanted the Mauritius system of planting sugar-canes to be introduced in Poona. The President politely informed him that the Poona method gave better results and was superior to the Mauritius one!"

Karnátak Vritta (103), 13th Feb.; *Karnátak Patra* (60), 14th Feb.

19. The cultivators of India are becoming poorer and poorer day by day. The chief cause of this is Government, who do not look to the interests of the cultivating classes beyond giving them *takavi* loans. Our cultivators should be educated to the level of their European *confrères* before they can hope to see prosperous days. Government say that their interests and those of the cultivators are identical; but how far this is so is a question. The Government of Bombay do not spend more than 6½ lakhs upon the development of agriculture. From what transpired at the recent Agricultural Conference it looks as if even this sum has not been permanently fixed. The President of the Conference dilated upon the many benevolent acts of Government. We are afraid, however, that these do not go beyond what a Circle Inspector does for his Circle. Government have made no arrangements to train up capable men to introduce improved and scientific methods in agriculture. The very Englishmen who have done so much for the prosperity of the cultivating class in Egypt have been the cause of their ruin in India. The eminently practical suggestion of Mr. Wacha to establish agricultural banks on the model of the Egyptian Bank met with a cold response. We have in a past issue pointed out the drawbacks of the present Co-operative Credit Societies. Government should first undertake to improve the financial condition of the rayats and then seek to introduce methods of scientific agriculture. All other improvements before the one stated above are like putting the cart before the horse. [The *Karnátak Patra* is sceptical about the Conference resulting in any practical good to the agriculturist. It says that a large portion of the expenditure sanctioned by Government for the development of agriculture will go into the pockets of European officers. It is not possible, in its opinion, that European experts drawing fat salaries will teach anything to the rayats.]

Report of Mr. McNeill on the working of Co-operative Credit Societies in Bombay.

Oriental Review (12), 14th Feb.; *Indian Spectator* (6), 17th Feb.

20. "The annual report of the Registrar, Co-operative Credit Societies, gives us an idea of the difficulties in the way of popularizing the basic principle of co-operation in the minds of the agriculturists. The preliminary work has been done, and some fifteen societies have been started up to date. This number is smaller than that of the societies started in other Presidencies; in the United Provinces, for instance, the number of societies registered is almost ten times as great. There are, however, valid reasons for this slow progress. The rate of interest ruling amongst the agriculturists there is as high as 75 per cent., and the societies are allowed to charge a rate varying from 12 to 18 per cent.—a rate which will be considered exorbitant in Gujarát. The higher the prevailing rate of interest, the greater the necessity of starting such societies. An equally pressing necessity is not felt in places where the difference between the ordinary market rate of interest and the rate of interest charged by the village money-lender from the agriculturists is very small. Mr. McNeill makes two practical suggestions. One is about his being allowed to feel his way and, if possible, to start societies in districts other than those at first selected by Government for making the experiment. The other suggestion is about the appointment of honorary organisers......... Government have partially approved of Mr. McNeill's suggestion about the honorary organisers by expressing their willingness to help in the defrayal of

reasonable expenses of honorary organisers. These organisers can do much good work in educating a 'village from the first explanation up to the submission of the application for registration and the subsequent initiation of the Committee into their duties.' But neither the work of these honorary organisers, nor even that of the Registrar, can be of a permanent nature, unless the District Officers take a sympathetic interest in the movement......... As regards the districts in which the work is to be undertaken, Government approve of the idea of the Registrar to try and, if possible, to start societies in districts other than those selected at first. Government do not view with much favour the proposal of starting an urban society in Bombay to provide capital for the rural societies. The chief difficulty in the case of the newly started rural societies will be the want of capital. In the beginning these societies will not attract capital from private individuals, and as Government are not making a grant larger than the amount raised by the members, the proposed urban society in Bombay will be perhaps the only agency to assist them with capital. It is difficult to understand the reasons that have led Government to throw cold water on this proposal. The proposed society has been registered, and after seeing its philanthropic work for one year Government will, we feel confident, see the advisability of starting similar societies in the different parts of the Presidency." [The *Indian Spectator* writes:—"The work of starting Co-operative Credit Societies in this Presidency is proceeding apace. Twelve societies had been registered when Mr. McNeill submitted his first report to Government, reviewed in these columns some time ago. Twelve more have since been registered, as will be seen from the list which we have been enabled to publish elsewhere by the courtesy of the energetic and tactful officer to whom the Government has entrusted this new department of its activities. It seems that as each society was registered, a notification to that effect was published in the *Bombay Government Gazette*. We owe an apology to Mr. McNeill for having assumed otherwise in our review of his report."]

An appeal for an official inquiry into the causes of the recent emigration of the population from certain famine-stricken districts in the Presidency.

Bombay Samáchár (66), 16th Feb.

21. Signs of approaching famine are daily becoming more and more manifest in the Bombay Presidency. In the Press *Communiqué* on famine conditions in the Presidency, dated the 26th ultimo, it is stated that probably as many as 200,000 people have emigrated from the districts of Bijápur, Sholápur, Ahmednagar, Násik, Poona and Sátára in search of work elsewhere. The news is, indeed, startling, and the causes of this wholesale emigration of the people need to be carefully investigated by the authorities. It may be that in spite of the explicit direction of the Famine Commission to start relief works as soon as any signs of impending famine are observed, an unconscionable delay has taken place on the part of Government in opening such works in famine-stricken areas; or it may be that the orders of Government for starting relief works at certain places have not been properly carried out by the district officers. Another possible explanation of the emigration is that the scale of wages on the relief works which have been already started is insufficient for the bare subsistence of the worker and his dependants, or perhaps the tasks set to him are too hard for his strength and capacity. Anyway it is incumbent upon the Government of Lord Lamington to institute a searching inquiry into the circumstances which have brought about the deplorable state of things disclosed in the Press *Communiqué*. If an inquiry of this kind is undertaken, it would also be desirable to ascertain if the rise of two lakhs which, according to the recent census, has taken place in the population of Bombay City has any connection with the emigration from the famine-stricken districts of the Southern and Central Divisions of the Presidency. *En passant* we might say that as the prospects of a severe famine in the Presidency and elsewhere are now inevitable, it is high time for the officials and the public to bestir themselves and hold mass meetings in the various provinces under the presidency of the local heads of administrations for the purpose of collecting a fund for the relief of the famine-stricken. If Their Royal Highnesses could be persuaded to become patrons of the fund, we are sure the flow of private charity to it would be greatly stimulated and the memory of the Royal visit would be perpetuated by the names of the august visitors being associated with a truly philanthropic cause.

A warning to Government against the liberal advances of *takavi* loans in a famine year.
Kalpataru (130), 11th Feb.

22. It is a misfortune of the people that the famine policy of Government should not be sufficiently liberal. It merely consists of opening relief-works and granting suspensions of land revenue whenever a famine occurs. The only change that has this year taken place in that policy is in respect of *takavi* loans. Government have become more liberal in advancing such loans to rayats, and the latter in their anxiety to tide over the prevailing distress are showing an increasing tendency to take advantage of that liberality, unmindful of the fact that the loans have to be repaid in future. But it is the duty of the officials to see that the loans are devoted to the objects for which they are intended, for any neglect on their part in this respect is calculated to do serious harm to the interests of the rayats. There is no doubt that rayats will try to stave off the present crisis with the help of the loans advanced to them by Government. If by chance the next year also turns out to be unfavourable to them, they are sure to fall into arrears of land revenue and thereby render their holdings liable to forfeiture. We do not mean to say that in making liberal *takavi* advances to the rayats Government are actuated by any sinister desire to confiscate their holdings on their failure to pay the land revenue. But it cannot be gainsaid that a whimsical officer can, if he likes, make use of his powers in that direction to the detriment of the poor rayats. Up till now it has been the policy of Government to destroy the middle class, and they seem to have the same object in view in making *takavi* advances on a liberal scale. If Government were to make it publicly known that in making liberal *takavi* advances they are not actuated by a desire to confiscate the holdings of the rayats, the suspicion which their unusual liberality in this respect has given rise to in the minds of the rayats would be removed. The object of advancing *takavi* loans is to enable the rayats to effect permanent improvements in their holdings. But the policy of the Bombay Government in advancing these loans in famine times tends to defeat the object in view. There is no doubt that in famine times labour is cheap and improvements can be effected at a comparatively smaller outlay. But it should not be forgotten that in days of scarcity the greater portion of these loans are likely to be devoted to satisfy the personal wants of the agriculturists. These advances should, therefore, be made, as far as possible, in prosperous years, and if they are at all made in famine times, the officials should keep a watch and see that they are devoted to proper objects.

Grievances of the people of Dolkhamb, a village in Thána District.
Arunodaya (108), 11th Feb.

23. A correspondent writes to the *Arunodaya* :—Dolkhamb is a village in this district which is inhabited by literate classes and is frequently visited by outsiders. There is, however, no direct road to connect it with the taluka town of Shahápur, which is at a distance of 24 miles. In 1904 a petition signed by 2,000 persons inhabiting adjacent villages was submitted to the Commissioner, N. D., by praying for the construction of such a road, but without avail. Want of funds must apparently have stood in the way of the prayer of the petitioners being granted at the time. That excuse holds good no longer as work has commenced on three new roads in Shahápur Taluka. About 50 carts of paddy leave Dolkhamb for Shahápur daily. The inhabitants of the village prayed also for other facilities, such as a branch post office and a Subordinate Magistrate's Court, but with no better result. They as well as the people of the neighbouring villages are put to serious inconvenience at present for want of the above conveniences, but there is no influential supporter to back up their prayers. [In its editorial columns the paper commends the letter for the favourable consideration of the Collector and expresses its surprise that a numerously signed petition from the inhabitants of nearly 50 villages should have failed to receive favourable consideration at the hands of the authorities.]

Comments on the *Bhála* trial.
Indian Spectator (6), 17th Feb.; *Indu Prakash* (43), 14th Feb., Eng. cols.

24. "The view of a certain school of thinkers that criminality is a species of mental disease is borne in upon us with peculiar force when we read seditious writings of the kind for which the unfortunate editor of the *Bhála* is now undergoing incarceration......... It is possible

that the editor, in a moment of rashness, thought that by publishing the contribution he was not doing any real injury to Government, but rather bringing to its notice and the notice of the public the existence of a feeling of discontent and morbid resentment such as was expressed in the article. Perhaps the writing struck him at the time as more clever than wicked, having regard to the accusations often made with impunity against the British Government in articles, possibly a little more decent in language and more cunning in expression, but none the less insidious in their tendency. We have to think more of the state of mind of the writer than of the publisher.......... What is the state of mind from which the article could have emanated, and is society without its responsibility in having made such a state of mind possible? Would sedition be written if it were not read with something like sympathy in quarters from which the writer seeks approval?...... Sedition is not, like murder, or assault, an offence, the motive of which is generated only in the individual. Whenever a man suffers for sedition, we cannot but feel that that man atones for the sins of the society he lives in, though he is responsible for constituting himself the effluent through which the water contaminated by other strata finds its vent." [The *Indu Prakásh* writes:—"It is impossible to extend any sympathy to the editor of the *Bhála*, who has been convicted and sentenced. On the face of it, the incriminating article was clearly seditious....... The unmitigated nature of the condemnation of the Indian Government, the gross exaggeration of some of the statements and the utter falsehood of others, clearly took the article far beyond the limits of even a severe comment upon public measures, which, we suppose, even the newly-revised elastic Section 124A does, in spirit, freely permit....... We think the Jury were fully justified in adjudging the writer and publisher to be guilty."]

Indian Social Reformer (5), 18th Feb.

*25. "The trial of the editor of the *Bhála* for seditious writing was devoid of the excitement usually associated with such trials.......... The proceedings at the trial at the Sessions Court really hinged on the single question whether or not the writer intended the successful candidate for the viceroyalty of hell or purgatory—it matters little which—to be taken for the British Government, or knew that he would be so taken. The learned Advocate-General pointed out features of the article which evidently referred to incidents in British history and contended that if the editor did not intend, he ought to have known, that such references would be taken as applying to British rule. The editor of the *Bhála* and his counsel denied both the intention and the knowledge, and the latter described the article as 'the handiwork of a mere school-boy who drew largely upon his imagination.'......... Those who want school-boys to take an active part in politics must not shrink from the risks which they incur. The charge of the presiding Judge was studiously fair. The Jury by their verdict showed that they were unanimously of opinion that Bhopatkar should have known that the expressions would be taken to refer to the established Government, but they recommended him to the mercy of the Court.......... It is a matter of profound pity that a young man of education should have his prospects blighted on the threshold of his career, serious as his offence undoubtedly is. There would seem to be some influence at work, especially in Poona, which favours the development of sheer, stupid, purposeless perversity in some of the journalists. Are there no leaders with sufficient strength of mind to combat it?"

Rást Goftár (33), 18th Feb., Eng. cols.

*26. "No respectable journalist can have any justifiable grievance against the Bombay Government for prosecuting the editor of the *Bhála* after the exposure of such stupid effusions as were lately published in its columns.......... This was no case of Government setting itself above the law, or of the executive usurping judicial powers. Nor was this a case of meddlesome interference with the liberty of the press by means of unseemly boycotting and like coercive measures.......... Far from discouraging such prosecutions we fully sympathise with the efforts of Government to guard themselves against the foul and malicious vapourings of the sedition-monger, because every case of relaxation is likely to prove an incentive to writers, with hazy notions of loyalty, to indulge in morbid attacks against Government. We marvel at the audacity of the class of journalists who hazard such risky effusions in spite of their knowledge of the vigilance exercised by the authorities and the rigours of the law, and wonder what their recklessness would not lead to under a policy of increased laxity from the State.......... That such violent criticisms are indulged in with a view to the financial prosperity of the papers is made obvious from what transpired during the enquiry. This leads to the inevitable inference that such obnoxious vilification is viewed with favour by a certain class of readers, whose vicious tendencies are inflamed by writers of seditious effusions, who seek to make capital out of disloyalty. The presiding Judge seems to have been guided by some such view when, in imposing a fine of Rs. 1,000, he observed that he thought it expedient to inflict a fine as he did not desire that the accused should reap profit out of seditious writings."

Jám-e-Jamshed (27), 15th Feb., Eng. cols.

27. "Even the culprit in the *Bhála* case must admit it to be an irony of fate that in his own case he should obtain justice so largely blended with mercy from a tribunal set up by the very Power that he had so deliberately and remorselessly traduced. Whoever wrote the offending article, there could be no doubt as to the crime of it and the accused's responsibility for its publication.......... No Government in the world was more foully defamed, and no culprit found justice in his case blended with such a large amount of mercy. British justice has indeed once more vindicated itself and also vindicated the reputation of Government for humanity, generosity and tolerance. The Judge and Jury have scorned to use a Nasmyth hammer to crush what in the world of journalism and politics was but a mere fly and even less than a fly.......... While congratulating the editor of the *Bhála* on escaping a worse fate, we cannot refrain from congratulating the Judge and the Jury on the remarkable moderation and good sense evinced by them in the disposal of the case."

Bombay Samáchár (66), 14th Feb.; *Jám-e-Jamshed* (27), 15th Feb.; *Akhbár-e-Soudágar* (64), 14th Feb.; *Sánj Vartamán* (93), 15th Feb.

28. Considering the gravity of the offence with which the editor of the *Bhála* was charged, it cannot be said that the punishment inflicted on him was unmerited, but at the same time we cannot help saying that the trial has not resulted in any good either to Government or the public. The incriminating article is at the worst a foolish and puerile effusion or rather the production of a deranged brain, and Government would, therefore, have been well advised in letting the writing alone. As it is, their action has served to drag out of obscurity a paper which before the trial was not known or heard of outside a limited circle in Poona. The writing in question, being more or less the production of a lunatic, was by no means likely to produce disaffection or hatred against Government in the public mind in even a remote degree. The Jury apparently shared this view, for, otherwise, they would not have recommended the accused to mercy. The local authorities had better take in such cases a leaf out of the book of the Government in England. The Irish and Socialist organs in Great Britain have for the last ten years been indulging in scurrilous diatribes against Government before which the most violent fulminations of the *Bhála* pale into insignificance. Yet the authorities in England take no notice of these offending journals, and their position and prestige have not been jeopardised by this *laissez faire* attitude. The local Government would also be consulting its own dignity and prestige if it refused to attach any importance to the foolish vapourings of irresponsible writers in the Native Press. [The *Jám-e-Jamshed*, on the other hand, writes:—Rabid outpourings in the columns of the Native Press are certainly not likely to bring about the collapse of British rule. But it does not, therefore, follow that Government should pass over such writings in silence. The Government have as good a right to protect themselves against abuse and infamy as a private individual has to safeguard his reputation against a spiteful libel. The sequel of the trial is bound to have a chastening effect upon the writings of irresponsible scribes of Bhopatkar's type. The *Akhbár-e-Soudágar* and the *Sánj Vartamán* make similar comments.]

Gujaráti (23), 18th Feb., Eng. cols.; *Patriot* (13A), 17th Feb.; *Mumbai Vaibhav* (144), 15th Feb.

29. "We have absolutely no sympathy with writings of the kind for which the editor of the *Bhála* has been tried, convicted and sentenced to six months' simple imprisonment and a fine of one thousand rupees. The entire effusion for which Bhopatkar has suffered was nothing but rubbish. It had not the merit of even a clever literary or political production. It was perfect nonsense from beginning to end and could not have emanated from any really cultured brain. To us the wonder is why the Bombay Government took any serious notice of such a puerile and utterly worthless production at a time when there is absolute peace and tranquillity in the country. Whilst their Royal Highnesses are being treated to demonstrations of enthusiastic loyalty, it is sad to find that the Government have eagerly sought to proclaim to the world that British rule is disliked by some people in India.......... The sedition law is extremely elastic. It is not statesmanship to appeal to such a law in trumpery cases and manufacture cheap patriots and martyrs by putting in motion the machinery of the State for chastising the authors of silly effusions. The *Bhála* had so far been happy in its obscurity. Government have, however, given it an importance and influence which it would perhaps have taken some years to acquire. .... Articles like the one for which Bhopatkar has suffered do no good to any one. If, at all, they only impede the cause of political progress by producing needless misunderstandings. There are far more effective constitutional methods for ventilating our political grievances than such writings which cannot be too strongly condemned. It is a pity that some publicists cannot realize this fully, and it is lamentable that any educated Indian should have been responsible for the publication of such a worthless effusion. It is also equally deplorable that the mighty British Government should not be able to perceive that every such prosecution looks like a reflection on their reputation and prestige and their methods of administration....... We do not know if the local Government had asked the editor of the *Bhála* to offer any apology or publish any expression of regret before instituting criminal proceedings against him. An apology might as well have been sufficient under the circumstances of the case....... Further, it is held by some people that even the manner in which proceedings were initiated against the editor of the *Bhála* was not what it should have been. They do not quite understand why the accused was not charged and tried in Poona like all other offenders. A trial at the High Court Sessions means deprivation of the right of the accused to appeal to the High Court and to have the whole case argued before two Judges. Secondly, we were not a little surprised to find that the Chief Presidency Magistrate refused to release the accused on bail...... Thirdly, it was pure waste of public money for the Government to have retained the very costly services of a third Counsel in a trumpery case like the one in question, thus depriving the accused of his services....... Before leaving this unpleasant subject it is but fair to acknowledge that the learned Advocate-General throughout conducted the case in a spirit of scrupulous fairness which cannot be too highly commended." [The *Patriot* writes in a similar strain. The *Mumbai Vaibhav* observes that the Bombay Government was not well-advised in prosecuting the editor of the *Bhála* as, in its opinion, such prosecutions tend to give undue importance to insignificant prints. The paper advises its other contemporaries to take a lesson from the trial and to avoid reckless writing in future.]

Kál (129), 16th Feb.

30. Commenting on the result of the *Bhála* trial, the *Kál* writes:—One strange peculiarity of British justice is that you cannot write about a case so long as it is *sub judice*. If you write about it after it is concluded, people ask you why you shoud bother yourself about a matter upon which the Judge and Jury have dispassionately given their decision. But the fact that the law does not prohibit criticism upon a decided case must be considered a great boon, indeed. One strange thing that strikes us on a perusal of the proceedings in the case is that the device of calling the accused a fool in order to save him is freely resorted to by Mr. Davar. The accused must certainly not have paid his Counsel for

calling him such bad names as 'stupid' and 'foolish'. Whatever other people may say, the Counsel for the accused at least should not abuse his client while defending him. It is better not to secure a desired object at all than to needlessly expose oneself to abuse in order to achieve it. But even this device has not been found to be successful, for we do not find that the Advocate General anywhere admits that the use of abusive language by Mr. Davar in respect of his client has softened the character of the offence. Turning now to the speech of the Advocate General in reply to Mr. Davar, we find that he too admitted certain allegations against Government. He observed, for instance, in replying to Mr. Davar's argument, that it was the Portuguese, the French and the Dutch that came here under the pretext of trade and established political power. 'No, no,' said the Advocate General, 'Englishmen have done the same and the allusion must, therefore, apply to them.' The offending article contained a vague allusion to a forged document and the plucking out of teeth. The writer did not charge Clive with forgery or Warren Hastings with having plucked out any one's teeth. But the Counsel for the Crown says that Clive forged Admiral Watson's signature and that Hastings was popularly believed to have plucked out the teeth of the Begums of Oudh and that the allusion must, therefore, be held to apply to them. Similarly, he insisted that the measures of the salt tax, the income-tax, the Arms Act and the Universities Act were not introduced by any other Government than the British. Counsel on both sides thus spoke against their respective clients. Who knows, it may be necessary in the interests of the clients to do so! We merely note here what seems strange in the eyes of laymen. What have the Government gained by the prosecution? The *Times of India* suggests that other people should take a lesson from the trial. Even Government have to take a lesson from it as well. Whatever Government may decide in their law courts, it is a common belief that the fault in any matter is not wholly on one side. Unless the officials of the ruling class are at fault in some way, sedition is not engendered among the people. It is all right to say that the people should improve their ways. But are there not any faults in Government officials, which admit of improvement? Our countryman Bhopatkar is, of course, sent to jail, but what about the defective measures pointed out by him, such as the Arms Act, the salt tax, the income tax and the Universities Act, measures which are considered to be defective by the Congress no less than by the common agriculturist? Whenever there is a prosecution for sedition, the people living under foreign rule should, no doubt, ponder over the incident as suggested by the *Times*. But we venture to say that Government also should consider why people, who are not mad, write against it and where their administration is faulty. The *Times* says that native journals have made it a fine art to spread sedition covertly. Nothing of the kind. Native journalists are not such adepts as their English *confréres*. Englishmen, however, have made it a fine art to take other peoples' kingdoms and to impoverish them by gentle means. And the laws passed for the preservation of this art have to be respected by native journalists in placing their grievances before Government. It is necessary that Government should pay heed to the grievances thus brought to its notice. They cannot be suppressed by instituting prosecutions. By taking this course only one man is sent to jail, but there are lakhs of other people at large, who hold the same views and whose discontent is aggravated by the sentence passed on the convicted individual. It is not good that Government should go on increasing the number of such men. The *Times* says that the patience of Government has a limit. We assure our contemporary in return that the patience of the people in the country is not limitless. God preserves the helpless! What more can an enfeebled people say?

Hindu Panch (125), 14th Feb.

31. Big folks have generally more bad qualities in them than good ones. They have also whims of various kinds, which are indicative of folly and even something more nasty. The Bombay Government are not entirely an exception to this rule. Though they are styled the Government of Bombay, they do not stop in Bombay for even two months in the year. They were a short time ago seized by a similar whim. They wondered that there should not have been a

single prosecution for sedition for nearly a decade. As soon as the thought came into their mind and found vent in words, our Muhammadan officer said "everything is completely arranged". To gratify the freak of Government, a certain man was hauled up before the Court and sent to jail under the elastic Section 124A of the Indian Penal Code. A freak is above any considerations of time or occasion. The murder of two Europeans was an excuse for the silly action of Government in 1897. But this year there was profound peace everywhere, and no European was murdered or even assaulted. But who can resist a freak? The officers of the English Government were exercising their authority after the fashion of Ravana in this nasty world which is likened by the Hindu Shastras and Purans to the region of hell, named Raurav, but as soon as the *Bhála* compared them to the sovereign of hell, the said Muhammadan officer, forgetting his greatness, high descent and nobility of disposition, began to stare angrily with a view to put down that insignificant print in the name of Government. This action cannot be described by any other name than a freak. It is certainly unworthy of one occupying a high official position to declare publicly in a Court that it was our paternal Government which the above paper styled the sovereign of hell. The light sentence passed upon the accused by the High Court shows that even that tribunal has shown scant courtesy to the freak of Government, or to put it plainly, their slave, the said Muhammadan officer. The fact that slaves like us, falling victims to the freaks of Government, pass from a larger into a smaller prison and pass there four or five months is conclusive proof of our profound loyalty. Would to the son of God that Government may not often be liable to such freaks!

Shri Sháhu (162), 14th Feb.

32. It cannot be said that considering the gravity of the offence the punishment inflicted upon Bhopatkar was very lenient, and we praise the presiding Judge for it. But we have been of opinion from the outset that the charge was wrongly brought against the accused, and though he has been convicted by a judicial tribunal we still cling to the same view. Many persons versed in law are of opinion that the prosecution did not show that the contents of the offending article applied to the British Government, and so long as it was not shown by means of evidence that the state of things described in the article in question existed only under that Government, it cannot be admitted that the article was calculated to create disaffection towards it. Since the charge has been held to have been proved against the accused, it is evident that the state of things described in the article headed a "*A Darbar* in Hell" exists under the present *regime*. What we want to say is that Government intended to do one thing, but the result has been quite the reverse. They tried to prove that Bhopatkar attempted to create disaffection towards them, and they succeeded in their attempt. But does not this prove indirectly that the description given in the article applies to them? In our opinion there was no evidence in the case to support this view. Further, we wonder how the charge was held to have been proved when it was not shown by whom the article was interpreted in the above sense. We are extremely sorry for Bhopatkar's conviction, but any one who tries to conduct his paper in a spirited manner must expect to run such risks. Besides, it is inevitable that one's meaning should be occasionally misunderstood by others. It is no use, therefore, taking the matter seriously to heart.

Comments on the judgment of the Calcutta High Court in 'the Special Constables' case'.

Mahrátta (10), 11th Feb.; *Prabhát* (55), 9th Feb., Eng. cols.

33. "The judgment of Mr. Justice Stephen, who took a right view of the Special Constables' case, has now been published. Therein the learned Judge clearly shows how both in its inception as well as in its practical operation the appointment of certain respectable people as Special Constables in this case was utterly unjust and illegal. The worst of it was that the appointments were made, as the Judge says, with the ulterior motive of preventing the gentlemen in question from exercising their legal rights, of impeding and hampering their conduct in taking part in certain movements, and influencing them and others through fear of prosecution. According to the Judge a clear abuse of the law and an act of oppression had been committed in this case. Now, may we not ask whether Magistrates and Police officers who perpetrate such illegal

and oppressive acts do not deserve to be taken to task therefor? Is it not a fact that as authorised instruments of Government and administrators of laws their responsibility for acting illegally should be, if anything, far greater than that of private persons? Do they not deserve to be severely punished? Would the ends of justice be served by the High Court simply putting a stop to the prosecution of the oppressed and harassed gentlemen? Would that not be only a negative and an inadequate method of doing justice? There is another aspect of the Special Constables' case. It demonstrates how the spirit of the Government to put the law to an unrighteous use has permeated the executive and even Judicial officers of Government of almost every rank." [The *Prabhát* writes :—"The prosecution in the Rangpur Special Constables' case has been withdrawn by the Government at the instance of the High Court...... So far, so well. But are Sections 19 and 20 of Act V, 1861, of which the authorities in East Bengal availed themselves in calling upon respectable inhabitants of Rangpur to serve as Special Chief Constables, going to remain on the Statute Book? They are a relic of barbarous times, and it is nothing short of scandalous that they should remain in force in these days, furnishing a dangerous weapon to the executive and threatening the peace and liberties of the law-abiding people."]

Modification of the circular *re* native shoes recently issued by the District Judge of Ahmedabad.

Praja Bandhu (32), 11th Feb., Eng. cols.; *Gujaráti Punch* (25), 11th Feb., Eng. cols.

34. "In the course of the adverse criticism, which we had the unpleasant duty of making in a recent issue of this paper on the circular of the District Judge regarding native shoes, we remarked that it would cause serious inconvenience and expressed the hope that it would be withdrawn at an early date. It is gratifying to note that the District Judge has reconsidered the matter and modified his orders by issuing a subsequent circular on the same subject as follows :—'It has been brought to the notice of the District Judge that serious inconvenience has resulted from his recent orders on the subject of native shoes, and he, therefore, modifies those orders by directing that such shoes may be left anywhere in the lower verandahs of the Court buildings, or at the places set apart for the purpose in the upper verandahs at the heads of the stair-cases (one in the eastern block and two in the western). In other respects the orders contained in the previous circular are maintained.' Now, personally we regard this matter as of so little importance that we are surprised to see it form the subject of official circulars. The admission of native shoes into the various rooms of the Court-house will not, in our opinion, lower the dignity of the Court so long as a shrewd, upright and sympathetic Judge like Mr. Knight is the presiding officer, nor will their exclusion compensate for any inherent defect in the administration of justice. All the same, we thank the District Judge for his desire to remove any inconvenience that may have resulted from his orders and beg leave to point out that while his last circular will mitigate the hardship to some extent, much room still remains for just complaint. The most satisfactory step would be to revoke the first circular altogether. So far from diminishing the prestige and dignity of his office, such revocation would enhance the reputation which Mr. Knight already bears of being a sympathetic and considerate officer. If, however, it is not thought desirable to adopt this suggestion, it is confidently hoped that the circular will be brought into conformity with the regulation of the High Court which requires native shoes to be taken out only 'before stepping on the carpet, or before being sworn.'" [The *Gujaráti Punch* writes :—"We think that the modification in the order will satisfy the public. It shows that our remarks about Mr. Knight's attitude in our last article were justified. We can safely assure the public that Mr. Knight passed the order with the only object of maintaining cleanliness in Court rooms."]

Necessity of laying down a speed-limit for motor cars plying in Bombay city.

Gujaráti (23), 18th Feb., Eng. cols.

*35. "The number of motor cars used in Bombay is rapidly increasing. We do not know that the general public are in favour of allowing motorists to drive their cars in the streets of the city with the speed that now and then one meets with almost every day. It is all very easy to complain against pedestrians and drivers of horse vehicles. But it is becoming increasingly clearer that some motorists at least need to be taught the necessity of a speed-limit. The city has not got foot-paths everywhere. The streets and roads are not sufficiently wide even for pedestrians, horse-vehicles, bullock-carts and tram cars. Naturally at certain hours they are unusually crowded, and it is monstrous for motorists to complain about the negligence and slowness of oriental pedestrians. Let the city be provided with spacious and convenient foot-paths for them, and then it will be time to complain if they stray on into the middle of the road. The motor cars are a nuisance in another respect. They whistle in a manner which annoys pedestrians and startles animals. The smell they leave behind is sickening. The clouds of dust they raise owing to the speed with which they are driven are not only annoying, but are a distinct danger to the health of the city. Not a few people are in favour of laying down a speed-limit so far as driving in the streets is concerned, not by way of diminishing the responsibility that lies on motorists when accidents occur, but for diminishing the risks and dangers that the generality of the public are exposed to under the present state of things. At the same time we would strongly insist on licensed drivers only being put in charge of automobiles. Motorists are an influential class, and the companies interested in popularising the motor vehicles are equally influential. But it is the duty of Government to protect the public from the risks to which they are being daily exposed. The proposal to post European Police officers in certain well-known places is quite selfish. It does not afford any protection to the population in general which stands most in need of it. In fashionable quarters motorists are sufficienty careful in driving their cars. But they are not equally so when they travel in high spirits in less fashionable parts of the city. It is time for the public to raise their warning voice before some startling accidents open the eyes of all to the dangers of allowing motorists to have their own way in defiance of all considerations of public convenience and safety."

A complaint against the Poona Police.
Mahrátta (10), 11th Feb.

36. A correspondent writes to the *Mahrátta.*—"Allow me to ventilate a grievance relating to the conduct of the Poona Police. Mr. Vina Subramania Iyer, a musician in the service of the Maharaja of Mysore, came to Poona on 26th January on his way to Bombay on a professional trip. He put up in the Lingayat Dharmashala in Raste's Peth. He had brought a letter of introduction from the Private Secretary to the Maharaja to Mr. B. T. Sahasrabudhe of the Poona Gayan Samaj. Mr. Subramania Iyer moved about in the city, visiting people on 28th and 29th, and in the *Dnyán Prakásh* of 30th a paragraph was inserted in the local columns in which Mr. Iyer was mentioned as the son of a very famous musician, named Vina Shamanna. The place of his lodging was specified, and it was announced that he would give a performance in the Gayan Samaj Hall on the 31st, the next day. All these details will be found interesting when I further say that notwithstanding all this a policeman went to Mr. Iyer at 8 P.M. on the 30th and put several questions to him. Full answers were given to these, and even a copy of the *Dnyán Prakásh* was offered to him for verification of facts. The policeman threw away the newspaper and ordered him and his two servants to accompany him to his Jamadar. The same queries were repeated at the Police Station, and there, too, the newspaper paragraph was not deemed sufficient.......... On going to the Police Station, Mr. Iyer and his servants were ordered to march off to the Faraskhana in charge of a policeman. The European Police officer not being there, Mr. Iyer had to wait for a long time, and after being made to answer the same queries before as well as after the arrival of that officer was ultimately allowed to go away. Thus his morning was wasted, and it interfered with some of Mr. Iyer's engagements. Now, I ask, is this right? Should respectable visitors who bring letters of introduction from Private Secretaries to Maharajas and whose movements and engagements are announced in the Press be put to such ignominious treatment as Mr. Iyer was put to in this case. Is this not illegal interference with a gentleman's liberty? I understand that musicians *as a rule* are given the same treatment by the Police on their arrival in Poona. Now this, if true, is bad in all conscience. A musician is certainly not a vagabond......... The Police may keep an eye on any one. But why should they compel people to go to the Faraskhana, which is regarded as a house of demoralising terror for docile and respectable people?"

Comments on the inability of the Ahmedabad Police to re-arrest certain offenders, who recently escaped from the Cambay Prison.

Praja Bandhu (32), 11th Feb., Eng. cols.

37. **"The last that we heard about Saidu and his accomplices, the notorious Cambay murderers, was about a fortnight ago when they were reported to have taken away about Rs. 2,000 and some ornaments from the house of the Mukbi of** Ambareli, a village in the Dholka Taluka. We are not aware of their movements since then, but one thing at any rate is certain, *viz*, that they are still at large. During the five weeks that have elapsed since these miscreants made good their escape from the Cambay jail, all the available ability and daring existing in the Police force of the Ahmedabad District have been put to the amplest test possible, but we regret to have to state that the result so far is extremely discreditable to the reputation of the entire force from top to bottom. We advisedly use the word discreditable, for it is nothing short of that when only half a dozen people who have committed cold-blooded murders are able to defy for over five weeks the authority of the Police with impunity. We grant that knowing as the murderers do what their fate would be if they are caught, they have grown desperate, but in spite of all that we hold that the task of apprehending them is surely not one beyond the power of the Police. With further lapse of time the question is evidently becoming more serious. There has already been an inordinate delay in apprehending the runaway murderers, and if the Police force that is maintained at a heavy expense be only good enough for preserving order by patrolling the main roads and streets, we shall not be wrong in urging upon Mr. Doderet, our vigilant District Magistrate, to call in the aid of the military, if he thinks it advisable to do so, for a further continuance of the present state of affairs is simply intolerable."

Grievances of Hajis in Bombay prior to their embarkation for Mecca.

Praja Bandhu (32), 11th Feb., Eng. cols.

38. "We are glad to find that the question of the grievances of Hajis has attracted the notice of two Bombay dailies. The grievances patiently undergone by a large number of these people during the few days that they are under observation prior to their embarkation for Mecca are serious enough in all conscience. They have to expose themselves to the scorching noon-day sun as well as to the piercing cold at night in the camp where this observation takes place. The hands of Government, however, in this matter are to a certain extent tied down by what are known as the Venice and Paris Conventions. No one can reasonably object to Government's taking all possible precautions in order to prevent the spread of plague to other countries, but at the same time it is the duty of the authorities to take measures which while being efficacious do not entail serious hardship upon the Hajis. Now it is a matter of history that the authorities have been hitherto successful in preventing the spread of plague to the various hill stations in this country by requiring the menials of those staying there to submit themselves to medical inspection during a certain number of days. While this experiment has been hitherto successful without causing any serious hardship to the people, there is no reason to believe that the result would be different in the case of the Hajis, if it is tried in their case. This can be done quite safely, especially when every Haji has to undergo quarantine at Kamran. But in case Government think that the course they follow at present is obligatory upon them in consequence of the Conventions referred to above, we would still urge that it is their obvious duty to conduct the observation with the minimum of trouble and hardship to the pilgrims....... The question is undoubtedly important, for it affects a pretty large number of people from year to year, and we trust that both the authorities and the leaders of the community concerned will bestow their best and immediate attention upon it."

Necessity of reducing the establishments taken by officers in Sind with them on tour.

Sindhi (56), 3rd Feb., Eng. cols.

39. "The Collector has taken a very short establishment on his tour. If such a high officer can do his mofussil work thus, we may suggest that the District Forest Officer can equally do so. When Mr. Cumine was the Commissioner in Sind, he had ruled and enforced that the establishments on circuit should be greatly reduced; the Conservator as well as all his assistants took only

two clerks with them, but as soon as Mr. Cumine turned his back on Sind, the old system was reverted to, and there are many Departments in which the whole establishments are taken on tour. On many occasions we have dwelt on the great dangers of *rasai* in the Forest Department, and we are not sure that it does not prevail in all its force even at present. The Forest Officers having to do only with villagers and cattle-owners (not zamindars), their touring is a greater infliction on these people than on zamindars, who can afford to spend or borrow money on the security of their reputation or produce of land; a cattle-owner's credit is limited. If the Executive Engineer, P. W. D., can afford to take on circuit a reduced establishment, much more can Forest Officers; and we learn that the former has been recently ordered by the Government to do so. This is a matter well worthy of the Commissioner's attention and may lead to appreciable relief in many directions."

Alleged boycotting of certain Sindhi newspapers by the executive officers in that province.
Sindhi (56), 10th Feb.

40. Commenting on the restrictions, which were recently imposed upon the *Statesman* by Government and were subsequently withdrawn, the *Sindhi* writes:—"How often have boycotting methods been employed in the benighted province of Sind to intimidate the newspapers in Sind into submission or a change of policy? Unfortunately some of the journals in Sind have to live on Government advertisements and notices. Others can afford to exist, but look for larger profits from such advertisements. It is not infrequent that District Officers do employ a method, similar to that of the Government of India, to boycott papers in Sind. A paper publishes one day letters of a denunciatory character against the various official actions of the Commissioner in Sind or a District Officer, and off goes a demi-official order boycotting the paper concerned; another day a District Officer is criticised, and in his wrath he prohibits all Government advertisements to be sent to the paper criticising his acts. Such interdicts, such boycottings, never find their way on paper or official record, but can always be felt in their effect as a sequence from a cause. The Government of India had at least the magnanimity of doing all boycotting openly and officially exposing their conduct to public criticism; it had the magnanimity of withdrawing it finally within a month of its publication after the editor expressed a dignified regret at the appearance of the note."

Alleged preponderance of a particular class in the jail establishments in Sind.
Al-Haq (54), 3rd Feb., Eng. cols.

41. "That only one class of people have the monopoly of Government offices in Sind is not true of only one particular department or two, but the complaint will be found to be true wherever an inquiry be made as to the existing establishment employed. For instance, if the establishments in the several jails in Sind were examined, it would be discovered that the people of one class are predominant there. Even such a thing can be found as a Jailor's son working as 2nd Clerk under his father. We have often remarked in the past how much it is to the interest of the administration that such cliques should be broken by the infusion of a different element. We hope the authorities will call for a statement showing how the offices have been distributed in the different jail establishments, and there is no doubt that the state of things revealed thereby will seriously call for improvement."

Alleged supersession of Mr. Ali Muhammad in filling the post of Assistant Sessions Judge, Sukkur (Sind).
Prabhát (55), 6th Feb., Eng. cols.; *Karáchi Chronicle* ([illegible]), 11th Feb.

42. "We are sorry that Government should have passed over the claims of Mr. Ali Muhammad in filling the office of Assistant Sessions Judge of Sukkur. Both Hindus and Musalmans feel wronged by the action of Government in thus withholding elevation from such a worthy servant who is fully entitled to it. By supplanting Mr. Ali Muhammad, Government have confirmed the impression which obtains among the people that they find it very hard to persuade themselves to give high places to the sons of the soil." [The *Karáchi Chronicle* writes in a similar strain.]

Complaint against the action of the Hyderabad Police in prosecuting innocent men for gambling.

Prabhât (55), 9th Feb., Eng. cols.

43. "We have always urged the police to show no quarter to gamblers, but to hunt them out and bring them to book......... But when they go out of their way to raid a private *otak*, apprehend a number of respectable persons who were simply amusing themselves at cards, and march them through the Bazar with turbans round their waists, as though they were dangerous criminals, we should surely be failing in our duty, if we did not lodge our emphatic protest and ask the authorities to take severe notice of such high-handed and illegal demeanour. We need scarcely say that we are referring to the shabby treatment accorded by the police to the Mirchandani *Mahitas*. The basis of the statements we have made is the judgment of the trying Magistrate who acquitted the accused and passed strictures on the manner in which the whole business from start to finish was managed or rather mismanaged."

Complaint about the erection of a market near a Muhammadan place of worship in Hyderabad (Sind).

Al-Haq (54), 10th Feb., Eng. cols.

44. "Anent the proposal to build a new market in the Hyderabad Cantonments in the vicinity of the Idgah, the Muhammadan place of worship, it will be in time to remark that the Muhammadans would be greatly relieved of the anxiety they feel on that account and also the purposes of the market would be better served if some other site is selected for it. The market, it is anticipated, will greatly inconvenience the Muhammadans who flock to the place in thousands on Id days. Besides this, the spot selected is not the one where a market can be of any use. It is rather out of the way, and there are more central places where a new market could be more suitably built than on the site proposed."

Education.

Age-limit for the Matriculation Examination of the Bombay University.

Indu Prakash (43), 13th Feb., Eng. cols.

45. "The University Senate, as expected, meekly yielded on Friday last and said ditto to the Government 'mandate,' to raise the age-limit for the Matriculation from 15 to 16......... We do not by any means question the sincerity of either Sir Pherozeshah or Principal Selby. We know well that both of them have been for an age-limit of 16, the latter for even that of 18 or 19, but we hope we shall be pardoned if we point out that having allowed the opportunity presented by the deliberations of the Senate whilst those deliberations were unhandicapped by a declaration of Government views to pass away without pressing their views, the two gentlemen cannot be congratulated on a success they sought and obtained only when a Government expression of views came in to give them the occasion to re-open the question and to set to work the process whereby they could get a majority in their favour. As for the members of the Senate who voted with them, we shall leave the general public to judge how far sincere conviction and change of opinion under the influence of argument influenced them in voting against a decision arrived at unanimously only a few months ago. The supercilious *Times of India* has called the supporters of Mr. Padhye's amendment mere obstructionists, whom it even desires to be ousted from the Senate, if possible. It forgets that if explanation is needed, it is not needed for the fact that some Fellows held fast to their view of 15 as the proper age-limit, but for the fact that so many of them made such a complete somersault within so short a period......... We confess we were not quite able to follow the constitutional argument whereby Sir Pherozeshah Mehta endeavoured to persuade the Senate that they would be right in seeing their way to a change of front of this kind—a change of front which, we believe, would, under other circumstances, have caused a great indignation and vigorous protest from the leading men of our popular party, from such men, we mean, as the Honourable Mr. Setalwad, Sir Bhalchandra, the Honourable Mr. Dikshit and Dr. Viegas. If we understood the argument aright, it was this, namely, that Government have, under the Universities Act, the power to alter the decisions of the Senate and that if instead of exercising their power quietly in the Secretariat, they were good enough to communicate their views to the Senate, the latter should rather welcome an

opportunity to themselves reverse their decision rather than see that decision reversed by Government. We confess this seems to us to mean, at the best, making a virtue of necessity......... If the Senate were to accept it as a general rule of conduct that they should endeavour to accommodate their views to those of Government, because Government have the final word, we think it would mean a complete realization of the dread that our Senates would henceforth be mere departments of State. That they would become so was, in fact, the gist of the attack made on the Universities Act by our Presidency Association, by the Graduates' Association, and by the Congresses at Ahmedabad and Bombay. No one could have thought that the dread would so soon be realized, of all places, in Bombay."

Alleged objectionable statement in Mr. Bagomal's History of India.
Al-Haq (54), 3rd Feb., Eng. cols.

46. "We draw the attention of the Educational Inspector in Sind to page 48, line 5, of Mr. Bagomal's History of India, which has been sanctioned for use in vernacular schools. It is stated there that Akbar, the Moghul Emperor, gave his daughters in marriage to the Rajas of Jaipur and Jodhpur. This is simply outrageous. We have consulted all the available authorities but failed to find the least justification for the statement. It is true that the Emperor had pronounced predilections towards Hindus, and that in his great position he did accept the daughters of Hindu Rajas into his harem. But we cannot excuse Mr. Bagomal and the Department for an addition to history, which is calculated to raise bitter controversies even in these days. It may be due to the inexplicable favour and departmental patronage which Mr. Bagomal's books have enjoyed for the last more than 12 years that he has come under questionable influences and begun to play fast and loose with history. We suggest that the Educational Inspector in Sind should order Mr. Bagomal to withdraw his objectionable statement at once."

Railways.

Rumoured intention of the British Government to purchase the W. I. P. Railway.
O Anglo-Lusitano (52), 10th Feb.

47. In continuing its remarks in connection with the rumoured project of a railway to Kárwár the *Anglo-Lusitano* observes:—The rumour of the contemplated purchase by the British of the Marmagao line is not one of recent date. Before the S. M. Railway Co. took over the working of the Marmagao Railway a high British official had inspected the line and the port of Marmagao and submitted his report to the Bombay Government. His views are not known, but it is certain that the British will never think of purchasing, as a remunerative enterprise, a line fraught with such heavy working charges. If there is any truth in the rumour which is current, the Portuguese Government would do well to accept any reasonable conditions which the British may offer for the purchase of the line. It is only in the hands of the British that the port of Marmagao will prosper since the tract of country traversed by the railway belongs to them, and it is then only that we may hope to see the development of the industry and commerce of that port.

Municipalities.

Census of the Bombay City taken by the Bombay Municipality.
Rást Goftár (33), 18th Feb., Eng. cols.

*48. "True to all anticipation the enumeration of the population of Bombay shows an appreciable increase over the results of the official census of 1901....... The enterprise was, indeed, the first of its kind attempted by an Indian Municipality, and though the organizers of the movement had before them the methods of work employed by Government on past occasions, that fact by itself does not affect or lessen the arduous nature of the work which was imposed upon an already over-burdened department. The officers, who have been responsible for this undertaking, started upon a bold enterprise, the results whereof they could not forestall with any precision. But these have borne out the vague impression which was everywhere entertained as to the misleading data supplied by the last official census. The inadvisability of undertaking an enumeration at a time of abnormal conditions was then pointed out by Mr. Harvey, the then Municipal Commissioner of the city; but his protest was over-ruled, the Government not thinking it expedient to put off the census till normal conditions were restored. It was distinctly a mistaken decision, calculated not only to frustrate the ends in view, for which census operations are undertaken, but to do positive harm to the prestige and reputation of the city. The fall in the population of any given place is a sure indication of a depression in its material prosperity, no matter whether it takes its origin in unfavourable economic conditions or the declining health of the city. The revised enumeration has saved ours from the obliquy which would have otherwise attached to it by the misleading results of the last Government census. In the year 1901 the population of Bombay seemed to have gained its climax with its 821,000 inhabitants against 776,000 of 1901. The fall was very marked, and was attributed to the depopulation concomitant upon the periodic outbreaks of plague epidemics. But the result of the renewed census operations not only serves to indicate that there has been no decline, but that the population has undergone a steady and material increase. The census figures now obtained show an increase of about 2 lakhs over the population of the city in 1891........ But our Municipal census has reinstated the city on its former prestige, and Bombay continues to figure before the world as the premier city of India."

Canvassing in the Bombay Municipal Corporation for the Presidentship of that body.

Rást Goftár (33), 11th Feb., Eng. cols.

49. "The chair of the President of the Bombay Municipal Corporation, so ably filled by its present occupant, shortly falls vacant. Hard canvassing is set on foot from now by the henchmen of several aspirants to the office to the detriment of those members who would not care to go a-begging for the votes of their colleagues. Such a gross breach of the elementary principles of the elective franchise by the members of a body, claiming to represent a progressive city like Bombay, is not likely to strengthen our claims for a more extended form of local self-government............ Since there is a Parsi member in the chair for the current year, in the ensuing year it is held that the office should be occupied by a Hindu. The way in which the Corporation elects its president is somewhat queer. The election is not based on principles of merit or eligibility, but as a sop to propitiate the members of different communities and prevent them from dividing themselves into factions. Such a method of election is both mischievous and wrong on principle and deprives the Corporation of the guidance and counsel of proper men......... Practically it means that the members who are deserving of the honour must wait till others less eligible have filled the chair, simply because they happen to be the best available men from the community they represent......... Considering the *personnel* of the Corporation as it is at present constituted, it is our candid opinion that there are more eligible men from the Parsi community than any other. It would be invidious to suggest names, but we can easily enumerate half a dozen of them who would do honour to the chair by reason of their experience and knowledge. The least eligible man out of this half dozen members must, therefore, wait twenty-four years on the present method of election, till every Tom, Dick and Harry of the other communities has had his turn. We wish there was an end to the method of election as at present followed in the Corporation."

Comments on the disastrous fire in Chukla Street, Bombay.

Kaiser-i-Hind (28), 11th Feb., Eng. cols.; *Gujaráti* (23), 11th Feb.; *Muslim Herald* (57), 12th Feb., Eng. cols.; *Rást Goftár* (33), 11th Feb., Eng. cols.

50. "It is a mournful catastrophe—the burning down like a huge cracker last week of the ill-fated five-storied house in Chukla Street. In a matter of this character it is well to consider dispassionately the various incidents with the view of minimising accidents of a like nature in future. Firstly, as to water, it may be taken for granted that the terrible conflagration was owing to the inadequate supply of water in the first instance. None can shut his eyes to the oft-repeated fact that the city's water-supply is far from adequate to meet calamities of fire, whenever they happen to be of the appalling character of last Monday. Off and on, when such a catastrophe occurs, a good deal is said in and out of the Corporation, but the criticism on it as well as the sad

lesson of the accident is soon forgotten, and things are allowed to drift as before till another like accident takes place when the same old criticism is repeated. There should be an end to this *laissez faire* attitude, and it is to be devoutly hoped that the Corporation will rise equal to the occasion and firmly resolve upon taking the best means to minimise the evils of accidents of the terrible kind which have so greatly exercised Bombay. Next, how far the building bye-laws need amendment in this respect might also be considered, though we are of opinion that nothing specially could be done in this direction. Disasters of fire, when they happen, defy the most cautious and stringent bye-laws. It is mere cant to talk about these bye-laws being made still more stringent. It should be remembered that the stricter the bye-laws, the greater the tendency to enhanced rents. As matters stand, the poor are bitterly complaining of the burden of enhanced rents, and the only effect of more stringent building regulations will be to add to that burden. But we are strongly of opinion that in every large house like the one burned down there should be sufficient means of safe escape when a fire takes place. Coming to the fire-brigade, it may be worthwhile to consider whether tall ladders should not be available in such crowded streets immediately the danger of the residents being roasted alive is discovered. Our idea is that the tallest ladders available should be always kept in readiness in some small shed in every street. The Municipal Commissioner and the Chief of the Fire Brigade, together with the Police Commissioner and one or two experienced Councillors, might take a survey of the congested localities in the heart of the native town—say Market, Mandvi, Bhuleshwar, and so on—and see how many ladders should be always held in readiness and at what points and whence they could be easily carried within five or ten minutes to the scene of fire. They might also consider what other remedial measures of a practical character might be devised, apart from the principal one of full pressure of water. In fires, small and great, the *immediate remedy* is the most effective. Once the fire is got out of hand, nothing can be saved. It is always the first few buckets of water which have saved big fires." [The *Gujaráti*, the *Muslim Herald* and the *Rást Goftár* make somewhat similar comments.]

Water famine in Poona.
Daily Telegraph (3), 12th Feb.

51. A correspondent writes to the *Deccan Herald*:—"I would request you in fairness to the citizens of Poona to draw attention to the hardships they have to suffer once in three months for want of a supply of ordinary good drinking water. By some unaccountable process (the want of proper filtering beds as they have in the Cantonment may be the reason) the Irrigation Department with the consent of the City Municipality are in the habit of closing all the pipes in the city for six days in every three months, with the result that the poor people in the city are absolutely left without any water for drinking or bathing purposes. I ask you in what other city in the world are people subjected to the serious inconvenience of being left without a sufficient water-supply for about a month during the year. But this is what is being done for several years in Poona, the capital of the Deccan, the so-called seat of enlightenment and culture. The result of this rotten system is that Hindu women may be seen running wandering hither and thither in the streets in order to obtain good drinking water. It should be mentioned in this connection that the people in the city have for the past few years been made to pay Rs. 1-8 for an ½ inch pipe, while the people in the Cantonment, who are not put to the inconvenience of which I complain, are paying at the old rate of a rupee per year for such a pipe. Is not the matter one requiring thorough ventilation, and investigation? The fact is that the Municipality of a large city like Poona requires at its head a European Executive officer. Long-winded speeches by men of long titles do not mend matters a bit." [Another correspondent of the paper voices the same grievances.]

Muhammadan representation on the Municipal Boards in Sind.
Al-Haq (54), 3rd Feb., Eng. cols.

52. "Once more we draw attention to the Muhammadan element on Municipal Boards in Sind. Time after time we have noticed the spectacle of Municipal elections shewing the return of Hindu members *en bloc* and have to look to the Commissioner's *Gazette* for gracious attempts to minimise the evil of Hindu majorities. The matter has often raised bitter controversies in the past.

Municipal institutions in their very nature mean the local and internal management of particular areas, and as such every one of its members should have a voice in its concerns. Now the qualifications as set down in the Act do not take into account the obvious and natural divisions of the East. They are borrowed wholesale from a foreign ideal and grafted upon a tender plant. In the India of the present day there have been two divisions of population and two only—Hindu and Muhammadan—and a Municipal law that fails to take this fact into consideration will not work well."

Native States.

Alleged misdoings of Political Officers in Káthiáwár.
Hind Vijaya (59), 7th Feb.

53. The *Hind Vijaya* deplores the fall-off in the standards of administration and *morale* of the States of Káthiáwár which, it says, has brought misery and impoverishment upon the people of the province. It then proceeds to remark:—Government have appointed Political Agents for keeping an eye over the administration of Káthiáwár States. But what do we find these politicals doing? They would now and then tour through this or that State and under the pretence of taking notes of defects in the administration of the States frighten or bully the poor ignorant Thakors with a view to compass their own ends. As was pointed out by *Capital* some time ago, these politicals amass handsome fortunes by acting as commission agents to English firms and compelling the Chiefs under their control to purchase the stores required for their States from these firms. It is not, therefore, to be wondered that Political Officers have not the time to look into the administration of Native States or to check the high-handed and oppressive doings of intriguing Karbharis. Be it noted in passing that these otherwise apathetic politicals are very prompt and alert in submitting proposals and reports when a State is to be put under Agency management. Their apathy does not also prevent them from keeping themselves in touch with all the currents and under-currents of State *khatpat*. Is it not a fact that they manage to get a *douceur* or a secret allowance under the pretext of helping one party or another whenever a suitable opportunity offers itself for their intervention?

Affairs in Dhrol State.
Káthiáwár Samáchár (29), 14th Feb.

54. We have often drawn attention to the mal-administration in Dhrol State, but we regret to observe that it has not yet ceased. We are afraid that without the interference of the Agency, all hopes of improvement in the administration of the State will have to be abandoned. The Thakor imposes unjust taxes upon his subjects and exacts forced labour from them. The Bhayats have been ground down under heavy taxation, and their condition is growing worse day by day. The heir-apparent, Kumar Shri Daulatsinghji, who holds the post of Revenue Commissioner, is doing the business of a money-lender. He lends money to the Bhayats on the security of their *giras* and pays the dues of the local merchants, Bhayats and agriculturists not in cash, but in grain of indifferent quality, the price of which he fixes at his own sweet will. His subordinates in the villages exercise oppression upon the rayats for compassing their selfish objects. The rayats have been rendered miserable owing to the four-fold oppression of the Agency, the Thakor, the Kumar and his underlings. We understand that under the orders of Government heir-apparents to the *gadis* of Native States are prohibited from carrying on the business of money-lending. If this be so, the conduct of Daulatsinghji cannot be too strongly condemned and should be forthwith set right by the Agency authorities.

Affairs in Chuda State.
Káthiáwár Samáchár (29), 14th Feb.

55. We have already stated in detail our reasons for being dissatisfied with Mr. Umiashankar's administration of the affairs of Chuda State. Our chief complaint against him is that he has deprived the Thakor in his old age of all independent authority and reduced him to a mere figurehead. We are glad to note that our writings have produced the desired effect upon the Thakor's mind. It is said that the Thakor who had lately been to Rájkot expressed his unwillingness to continue the

services of Mr. Umiashankar as Karbhari of Chuda. Colonel Kennedy, instead of complying with the urgent request of the Thakor to dismiss the Karbhari, advised him to continue Mr. Umiashankar in his present office for six months more. We do not see why the Thakor should not be allowed to have a Karbhari of his own choice, when in other States, such as Bajána, the Chiefs are allowed to change their Karbharis as often as they like without any hindrance from the Agency. If Colonel Kennedy wants to do a good turn to Mr. Umiashankar, we must say that his conduct is not in keeping with his high sense of justice. Mr. Umiashankar is not a Government servant, and we cannot, therefore, understand the over-scrupulous anxiety of the Agent to the Governor to prevent his being thrown out of employment.

Intelligence extracted from the Press.

Account of the Girasia Conference held at Rájkot.
Káthiáwár Times (31), 12th, 13th and 14th Feb.

56. The *Káthiáwár Times* publishes a lengthy and detailed account of the proceedings of the Conference of Girasias in Káthiáwár held at Rájkot on Sunday, 11th February, and the following three days. The following is a brief summary of the proceedings:—The Girasias met together for the first time in the annals of Káthiáwár for the purpose of considering the best means of safe-guarding their own interests. The gathering was held in response to the invitations issued by Kumar Shri Harbhamji of Morvi with the object of starting a Girasia Association in Káthiáwár. Long before the time fixed for the gathering the *Shamiana* specially erected for the purpose was filled to its utmost capacity. The crowd, who witnessed the proceedings, numbered about 2,000. The proceedings commenced with the singing of a hymn by two Rajkumars. Kumar Shri Shivsingji of Sanganwa, Honorary Secretary of the proposed Girasia Association, welcomed the Girasias in a suitable speech. Kumar Shri Harbhamji followed him with his inaugural address in which he dwelt at great length upon the necessity of starting a Girasia Association and exhorted the audience to exert themselves to the utmost for its success. He was followed by Kumar Shri Meruji Dasaji, B.A., LL.B., and several other speakers who drew the attention of the assembled Girasias in pathetic terms to their present fallen condition and exhorted them to shake off their lethargy and follow the example of Japan. On the following day the draft Rules and Regulations for the Association were discussed and adopted. It was further resolved that the Girasia Conference should be held annually in the month of Magh. On the third day, the names of Girasias, wishing to become members of the Association, were registered and donations amounting to Rs. 10,000 were received for carrying on its work.

Swadeshi meetings at various places in the Bombay Presidency.
Násik Vritta (147), 10th Feb.

57. A correspondent writes to the *Násik Vritta*—A *swadeshi* meeting was held at Saikheda (Násik) on the 4th February. Mr. Vaman Sakharam Khare, pleader, with some friends specially came from Násik to take part in the meeting. Four or five meetings were held ere this at Saikheda and pledges taken by the people of different castes to abstain from liquor. At the meeting held on the 4th instant it was unanimously resolved to discontinue the use of foreign cloth and sugar. The meeting was largely attended by illiterate and uneducated people like Marathas, Musalmans, Bhils and Kolis. Messrs. Savarkar, Ketkar, Ganpule and Gadgil made eloquent speeches at the meeting and the national song composed by Mr. Khare was also sung.

Dnyán Prakásh (41), 13th Feb.

58. A correspondent writes to the *Dnyán Prakásh*:—Messrs. Tilak and Paranjpe, who had been specially invited to attend a *swadeshi* meeting at Karád (Sátára) on 11th instant, were accorded a very cordial and enthusiastic reception by the residents of the town. At a preliminary meeting attended by several leading men of the town the proposal about establishing several industrial associations in the various talukas of Sátára District was informally discussed. The result of the discussions was announced at the public meeting which was attended by nearly 6,000 persons. The *mandap* and its surroundings were profusely decorated

Mr. Bhausaheb Bhagvat, an influential townsman, opened the proceedings of the meeting with a suitable speech welcoming the visitors and the distinguished guests of the evening. Mr. Tilak amid loud cheers was voted to the chair. Mr. Agashe, a pleader of Sátára, and a delegate of the Sátára District Association, spoke for an hour on the *swadeshi* movement and exhorted his audience not to pay the least attention to the hollow effusions of Government underlings when Lord Curzon and Lord Minto sympathised with the movement which had not the least tinge of treason about it. Several speakers, including Mr. Paranjpe, followed Mr. Agashe. Resolutions to memorialise Government against the oppressive notification of the Forest Department were next passed. The President in his closing speech explained in detail the aims and objects of the *swadeshi* movement and refuted some of the arguments urged by Government officers against it. He discussed how the earnings of the agriculturists are unwittingly carried away by the spectre of foreign trade and how it was their duty to effectively check the evil. He also urged them to hold in restraint their desire for foreign articles like cloth, sugar, matches, &c., which had supplanted indigenous products. He described to them how people liked the British Government in its earlier days and how at the present they were tasting its bitter fruits. He reminded his hearers that Sátára had at one time played the most prominent part in the history of Maháráshtra. He also alluded in passing to the fact that seeds of disunion were frequently sown among them.

Vrittasár (168), 12th Feb.; *Modavritta* (112), 12th Feb.

59. Mr. N. C. Kelkar, editor of the *Mahrátta*, arrived at Wái by special invitation yesterday. A meeting was held the same day in the open space near Ganpati's temple to hear his speech. Mr. Kelkar informed the audience that Mr. Tilak was shortly going to visit Wái. He remarked that it was possible for every individual, however humbly situated he might be, to render some service to the country, if he only had confidence in himself. He added that every man could take part in Municipal work and that the idea of working in concert with one's countrymen was as old as the Vedas. He next dilated on the importance of the *swadeshi* movement and remarked that as it had taken a hundred years to kill the indigenous industries of the country, it should not be wondered at if their resuscitation required a like period of time. He exhorted his hearers to buy country-made goods, though the prices of these had been temporarily enhanced by the traders. By patronising articles of indigenous manufacture, he said, people stimulated the capitalists to start fresh ventures. The meeting dispersed after passing a vote of thanks to Mr. Kelkar amidst the cries of 'Victory to Krishnabai' and 'Bande Mataram.' [The *Modavritta* and some other papers of the week publish similar accounts of the meeting.]

M. A. BAIG,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 22nd February 1906.

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* Reported in advance.

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CONFIDENTIAL.]

[No. 8 of 1906.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 24th February 1906.

CONTENTS.

Politics and the Public Administration—

PARAGRAPHS.

Agrarian matters :

- Agricultural distress in Bijápur District and a request to Government to start relief works without delay 21
- Alleged invidious distinction between the talukas of Chikhli and Bulsár (Surat) in the matter of granting suspensions and remissions of land revenue 19
- Alleged malpractices in the cattle-market of Manchar (Poona) and a request to the authorities to put a stop to them 22
- Ignorance of the rayats as regards the facilities they may expect in the matter of the supply of grass for the preservation of their cattle ... 23

Bombay Legislative Council :

- Bombay Government and the question of leases on Malábár Hill (Bombay) ... ... 13 & 14
- Replies of Government to the interpellations at the last meeting of the — ... ... 9—12

British Rule in India : In what does the salvation of India lie? 8

Famine : Prevalence of — in Sholápur District and a request to Government to show indulgence to the rayats 20

House tax at Andheri : Protest against the proposed levy of a — 24

Judicial matters :

- Alleged injustice committed by a District Magistrate in Bengal 36
- Comments on the result of the *Bhála* trial ... ... 25—34
- Inadequacy of the punishment inflicted by the Sessions Judge of Ahmedabad upon the Mamlatdar of Amod 35

Parliament : Speech from the Throne in opening the new — ... ... 1 & 2

Police : Comments on the inability of the Ahmedabad — to re-arrest certain offenders who recently escaped from the Cambay Prison 37

Postal matters : Protest against a new postal regulation 38

Public Service :

- Approval of the reported grant of a special pension to Mr. F. C. Taraporewala, C. I. E., Superintending Engineer, Northern Division ... 17
- Disapproval of the appointment of Mr. S. C. Davar as Law Lecturer in the Deccan College (Poona) 18

Reflections on Sir Thomas Roe's appearance at a Darbar of the Moghul Emperor Jehangir and exhortation to the Indians to regain their lost independence... 4

Reflections suggested by the desire for independence awakened among the native population of South Africa 6

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—continued.

Relations between Europeans and Natives: Alleged tendency of the white people to tyrannise over the coloured races 7
Royal tour in India: Visit of His Royal Highness the Prince of Wales to Karáchi and complaint about the limited number of invitation cards issued for one of the functions in the city during the visit ... 3
Sequel to the centenary *Darbar* of the Goddess of Independence ... 5

Swadeshi movement:

Alleged attempts of the British to put down the — under cover of law... 16
— is the proper means for the regeneration of the country ... 15

Legislation—

Mámlatdárs' Courts Act Amendment Bill: Comments on the — 39
Sadar Court of Sind: Comments on the Bill for the reconstitution of the—... 40
Sind Courts' Act: Comments on the Bill to amend the — 41

Education—

Comments on the list of books sanctioned by Government for use in secondary schools in the Presidency 48
Convocation address: Dr. Mackichan's — and his services to the Bombay University ... ... 43 & 44
Elphinstone College Hostel: Dead rats at the — and an appeal to the College authorities to take steps in the matter without delay 45
Matriculation Examination: Age-limit for the — of the Bombay University . 46 & 47
Vernacular text-books: Complaint against the increased cost and alleged inferiority of contents and get-up of the revised series of — ... 49
Vice-Chancellorship of the Bombay University 42

Railways—

G. I. P. Railway: Complaint about frequent accidents near the Thána railway station on the — 50
S. M. Railway: Complaints against the — Company 51

Municipalities—

Bombay: Compulsory education in — and the — Municipal Corporation ... 52 & 53
Hyderabad (Sind): Question of the introduction of compulsory vaccination in— 54

Intelligence extracted from the Press—

Celebration in honour of Rámdás at Parli (Sátára) 58
Departure of Mr. Ali Muhammad Bhimji on a political mission to England ... 56
Invitation of the British Congress Committee to Sir Pherozeshah Mehta to proceed on a political mission to England 55
Standard Time: Public meeting in Bombay for protesting against the introduction of — in the city... 57

List of Newspapers and Periodicals.

(As it stood on the 1st January 1906.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	F. J. de Abrao ; East Indian ; 42	300
2	Cosmopolitan Review	Do.	Monthly	Sayyad Ibrahim Sayyad Ahmed ; Muhammadan (Konkani) ; 23.	480
3	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 49 ; formerly employed in the Byculla Press, Bombay.	550
4	East and West	Bombay	Monthly	Behrámji Merwánji Malabári ; Pársi ; 52 ; J. P.	1,000
5	Indian Social Reformer	Do.	Weekly	K. Natarájan ; Madrasi Bráhman ; 37	500
6	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári ; Pársi ; 52 ; J. P.	1,000
7	Indian Textile Journal	Do.	Monthly	John Wallace ; age 45 ; Civil Engineer	800
8	Karáchi Chronicle	Karáchi	Weekly	Assanmal Rijhumal ; Hindu (Lohána) ; 51	400
9	Káthiáwár Times	Rájkot	Daily	Pratáprái Udeshankar, B.A. ; Hindu (Nágar) ; 38.	200
10	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 31.	1,000
11	Men and Women of India.	Bombay	Monthly	Sorábji Mancherji Ratnagar ; Parsi ; 40 ; and R. D. Hughes.	500
12	Oriental Review	Do.	Weekly	R. S. Rustomji ; Pársi ; 35	400
13	Pársi	Do.	Monthly	Jehangir Sorabji Talayárkhán ; Pársi ; 30	1,000
14	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 52	350
15	Poona Observer and Civil and Military Gazette.	Poona	Daily	Cawasji Temulji ; Pársi ; 49	100
16	Railway Times	Bombay	Weekly	John Alexander Balfour ; Christian ; 43	1,000
17	Sind Gazette	Karáchi	Bi-weekly	Mrs. J. E. Tate ; European ; 41	500
18	Sind Journal (formerly named Hyderabad Journal).	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 39.	864
19	Sind Times	Karáchi	Bi-weekly	Khauchand Rahumal ; Hindu (Amil) ; 38	200
	ANGLO-GUJARA'TI.				
20	Arya Prakásh	Bombay	Weekly	Dr. Kaliándás Jaikisondás Desái, B.A., L. M. & S. ; Hindu (Lád Bania) ; 30.	1,000
21	Coronation Advertiser	Ahmedabad	Do.	Narotámdás Pránjiwandás Shethna ; Hindu (Bania) ; 30.	725
22	Evening Jáme	Bombay	Daily	Jehangir Behramji Marzbán ; Parsi ; 54	1,000
23	Gujaráti	Do.	Weekly	Ichhárám Surajram Desai ; Hindu (Surti Bania) ; 51.	4,500
24	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 45	700
25	Gujaráti Punch	Ahmedabad	Do.	Somalál Mangaldas Sháh ; Hindu (Bania) ; 29.	850
26	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar ; Pársi ; 45	800
27	Jám-e-Jamshed	Do.	Daily	Jehángir Behrámji Marzbán ; Pársi ; 54	3,000
28	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 54	2,900
29	Karáchi Samáchár	Karáchi	Do.	Bálkrishna Káshináth Málvankar ; Hindu (Marátha) ; 31.	100
30	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 42	400
31	Káthiáwár Times	Do.	Bi-weekly	Manishankar Jayashankar ; Hindu (Nagar Bráhman) ; 39.	600
32	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám ; Hindu (Mewáda Bráhman) ; 39.	1,100
33	Rást Goftár	Bombay	Do.	Pállonji Barjorji Desái ; Pársi ; 52	1,550
34	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás ; Hindu (Dás Shrimáli Bania) ; 39.	550

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*continued.*				
35	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 26.	4,200
36	Suryá Prakásh	Surat	Do.	Umedrám Nagindas Dáyábhái; Hindu (Bania); 25.	200
	ANGLO-MARA'THI.				
37	Christian Citizen	Poona	Monthly	Bháskar Nánáji Kotak; Native Christian; 32.	300
38	Deen Mitrá	Bombay	Weekly	Sadáshiv Vishvanáth Mayádev; Hindu (Chitpáwan Bráhman); 28.	500
39	Dnyán Chakshu	Poona	Do.	Waman Govind Sápkar; Hindu (Deshasth Bráhman); 47.	500
40	Dnyánodaya	Bombay	Do.	Rev. Mr. T. E. Abbott	625
41	Dnyán Prakásh	Poona	Daily	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 38.	250
42	Dnyán Prakásh	Do.	Weekly	Do. Do.	1,100
43	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 39.	600
44	Marátha Deen Bandhu	Kolhápur	Weekly	Jagannath Raghunath Ajgáonkar; Hindu (Sáraswat Bráhman); 24.	850
45	Sardesái Vijaya	Sávantvádi	Do.	Vishnu Váman Thákur; Hindu (Karháda Bráhman); 55.	300
46	Native Opinion	Bombay	Do.	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 33.	500
47	Samarth	Kolhápur	Do.	Vináyak Náráyan Joshirao; Hindu (Chitpáwan Bráhman); 36.	750
48	Shri Sayáji Vijaya	Bombay	Do.	Dámodar Sávlárám-Yande; Hindu (Marátha); 39.	4,000
49	Subodh Patrika	Do.	Do.	Dwárkanáth Govind Vaidya; Hindu (Sonár); 30.	600
50	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 38.	1,700
51	Udyamotkarsha	Bombay	Monthly	Ganesh Náráyan Joshi; Hindu (Deshasth Bráhman); 30.	600
	ANGLO-PORTUGUESE.				
52	O Anglo-Lusitáno	Bombay	Weekly	Leandro Mascarenhas; Goanese; 46	900
53	O Bombaense	Do.	Do.	A. Gomes; Goanese; 44	1,000
	ANGLO-SINDI.				
54	Al-Haq	Hyderabad (Sind).	Weekly	(1) English—Ghulám Hussain Hidiatalláh, B.A., LL.B. (2) Sindhi—Abdul Vahábkhan Ghulám Rasul; Muhammadan; 36.	1,600
55	Prabhát	Do.	Bi-weekly	Lekhráj Tilokchand; Hindu (Amil); 42	450
56	Sindhi	Sukkur (Sind)	Weekly	Virumal Begráj; Hindu (Kurseja); 32	1,000
	ANGLO-URDU.				
57	Muslim Herald	Bombay	Daily	Mahomed Yusuf bin Munshi Mahomed Amir; Muhammadan; 31.	1,100
	ENGLISH, MARA'THI AND GUJARA'TI.				
58	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 71	1,100
59	Hind Vijaya	Do.	Do.	Dáhyábhái Karsandás Sháh; Hindu (Shráwak Bania); 38.	600
	ENGLISH, MARÁTHI AND KÁNARESE.				
60	Karnátak Patrá	Dhárwár	Weekly	Malláppa Gurápp Shirhatti; Hindu (Lingáyat); 35.	300
61	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorábur; Hindu (Deshasth Vaishnav Bráhman); 43.	300
	ENGLISH, PORTUGUESE AND CONCANIM.				
62	A Luz	Bombay	Weekly	Lawrence Dantes DeSouza; Christian (Goanese); 32.	1,000

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI.				
63	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Mahomed; Muhammadan; 39.	2,500
64	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 48	3,000
65	Aryavir	Dohad	Weekly	Krishnaráo Mangeshráo Fadnis; Hindu (Shenvi Bráhman); 30.	260
66	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 35.	4,200
67	Broach Mitră	Broach	Weekly	Trikamlal Harinath Thakor; Hindu (Brahma Kshatriya); 23.	300
68	Broach Samáchár	Do.	Do.	Ardeshir Dinsha Gándhi; Pársi; 50	500
69	Cutch Kathiáwár Vartamán.	Rájkot	Do.	Kalidas Motiram	150
70	Deshi Mitra	Surat	Do.	Maganlál Kikábhai; Hindu (Shráwak); 35	1,400
71	Din Mani	Broach	Do.	Nathálál Rangildas; Hindu (Mathur Káyastha Bania); 26.	250
72	Dnyanottejak	Ahmedabad	Fortnightly	Chhotalal Desaibhai; Hindu (Bania); 42	800
73	Friend of India	Do.	Weekly	Yadavrao Parasharam; Hindu (Chitpáwan Bráhman); 50.	400
74	Gujarat	Nadiád	Fortnightly	Chandulal Nandlal; Hindu (Dashaporvad Bania; 25.	300
75	Hitechchhu	Ahmedabad	Weekly	Kálidás Ghelàbhai; Hindu (Jain); 46	300
76	Islám Gazette	Amreli	Do.	Ibrahim Daud; 36; and Abdulla Ismail; 27 (both Mahomedan Memons).	1,000
77	Jám-e-Jahanooma	Bombay	Do.	Ratanshaw Frámji Acharia; Pársi; 29	1,000
78	Jivadaya	Surat	Monthly	Dhirajrám Dalpatrám Vaid; Hindu (Audich Bráhman); 36.	300
79	Kaira Times	Nadiád	Weekly	Anopsi Máneckláll Desai; Hindu (Visa Srimáli Bania); 36.	350
80	Kaira Vartamán	Kaira	Do.	Kahandas Fulchand; Hindu (Desha Porvad Shrávak Bania); 55,	100
81	Káthiáwár Mitra	Ahmedabad	Do.	Jadurám Shámji Dave; Hindu (Audich Bráhman).	300
82	Káthiáwár Samáchár	Do.	Do.	Rewashankar Jagjiwan Dave; Hindu (Bráhman); 44.	500
83	Khedut	Bhávnagar	Fortnightly	Dulabhrám Rámji; Hindu (Jain)	255
84	Loka Mitra	Bombay	Bi-weekly	Kaikhosru Mánekji Minocheher-Homji, B.A; Pársi; 35.	1,000
85	Mahi Kántha Gazette	Sádra	Weekly	Motilal Chhotalal Vyas; Hindu (Audich Tolakia Brahman); 45.	800
86	Navsari Patrika	Navsári	Do.	Harivallabhdas Pranvallabhdas Parekh; Hindu (Bania) 32.	500
87	Navsári Prakásh	Do.	Do.	Rustamji Jámaspji Dastur; Pársi; 56	800
88	Praja Mitră	Karáchi	Bi-weekly	Narbhayshankar Jagjivan; Hindu (Bráhman); 31.	275
89	Praja Pokár	Surat	Weekly	Hormasji Jamshedji; Pársi; 45	500
90	Prakásh and Gadgadát	Bombay	Do.	Nagindas Mancharam; Hindu (Dása Bania); 38.	500
91	Punch Dand	Do.	Do.	Jamnádas Bhagvándás; Hindu (Surti Bania); 43.	550
92	Samsher Bahádur	Ahmedabad	Do.	Saváibhái Ráichand; Hindu (Jain); 62	150
93	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Rustamji Byrámji Vátcha-Gandi; Pársi 38. (2) Ardeshir Pestonji Contractor; Pársi; 36.	3,600
94	Sind Vartamán	Karáchi	Weekly	Devkan Devji Sachdar; Hindu (Lohána); 39	250
95	Surat Akhbár	Surat	Do.	Phirozsháh Edalji Patel; Pársi; 49	300
96	Svadesh Bandhu	Mahudha	Do.	Anopram Máneklál Visashrimáli; Hindu (Shrávak); 36.	175
	HINDI.				
97	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 43; and Tarabai, wife of the above; 32.	150
98	Sharman Samáchár	Bombay	Do.	Shambhunáth Sharma; Hindu; 45	1,500
99	Shri Venkateshvar Samáchár.	Do.	Do.	Pandit Lajya Ramji Sharma; Hindu (Nágar Bráhman); 39.	6,200
100	Shri Dnyánságar Samáchár.	Do.	Monthly	Janakprasad Lalooram; Hindu (Kánkubja Bráhman); 30.	2,000

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KÁNARESE.				
101	A'rya Dharma Patrika	Hubli	Weekly	Mádhavánand Saraswati; Hindu (Deshasth Bráhman); 47.	104
102	Digvijaya	Gadag	Do.	Shankrapa Gadiappa Basrimarad; Hindu (Devang, Lingáyat); 37.	150
103	Karnátak Vritta	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Karháda Bráhman); 34. (2) Annácharya Bálácharya Hoskeri; Hindu (Deshasth Bráhman); 34.	825
104	Loka Bandhu	Do.	Do.	Gururao Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 41.	300
105	Loka Mitra	Haveri (Dhárwár).	Do.	Gundo Nelgire Nádgir; Hindu (Deshasth Bráhman); 28.	150
106	Rájahansa	Dhárwár	Do.	Kamalashankar Dinkar Jathár; Hindu (Karháda Bráhman); 41.	100
107	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 41.	200
	MARÁTHI.				
108	Arunodaya	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 23.	615
109	A'ryávart	Dhulia	Do.	Ramchandra Krishna Thombre; Hindu (Deshasth Yajurvedi Bráhman); 34.	300
110	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 27	500
111	Bhála	Poona	Tri-monthly	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 30.	900
112	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 41.	300—400
113	Bhu't	Bombay	Do.	Anandrao Rámchandra Dharadhar; Hindu (Pathare Prabhu); 42.	1,500
114	Brahmodaya	Mahád	Fortnightly	Náráyan Balwant Hardikar; Hindu (Karháda Bráhman).	...
115	Chandrakánt	Chikodi	Weekly	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 40.	100
116	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 40.	275
117	Chikitsak	Belgaum	Do.	Abáji Rámchandra Sávant; Hindu (Marátha); 42.	1,000
118	Dakshin Vritta	Kolhápur	Do.	Sadáshiv Vithal Párasnavis; Hindu (Chándraseniya Káyastha Prabhu); 67.	100
119	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Joshi; Hindu (Deshasth Bráhman); 32.	200
120	Dharma	Wái	Do.	Kashinath Vaman Lele; Hindu (Chitpáwan Bráhman); 48.	1,000
121	Dhárwár Vritta	Dhárwár	Do.	Sadáshiv Hari Shaháne; Hindu (Bráhman)	600
122	Dinbandhu	Bombay	Do.	Vásudeo Lingoji Birje; Hindu (Marátha); 40.	1,000
123	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 41.	350
124	Granthamála	Do.	Monthly	Vishnu Govind Bijápurkar, M.A.; Hindu (Deshastha Bráhman); 41.	700
125	Hindu Punch	Thána	Weekly	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 38.	1,500
126	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 52.	280
127	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 75.	2,000
128	Jagatsamáchár	Thána	Do.	Trimbak A'báji Ráje; Hindu (Káyastha Prabhu); 41.	500
129	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 39.	6,400
130	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 46.	420
131	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 38.	4,100
132	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 49.	2,000
133	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 48.	17,500
134	Khándesh Chitragupta	Dhulia	Do.	Bháu Ráoji Sindekar; Hindu (Deshasth Bráhman); 26.	300
135	Khándesh Vaibhav	Do.	Do.	Yádav Bálkrishna Bahalkar; Hindu (Deshasth Bráhman); 39.	600
136	Kumtha Vritta	Kumtha	Do.	Laxman Baburao Hegde; Hindu (Gowdsaraswat); 50.	125
137	Loka Bandhu	Tásgaon	Do.	Bhikáji Gopál Bhide; Hindu (Chitpáwan Bráhman); age 35.	200
138	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 27.	80

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Maráthi—*continued.*				
139	Lokaseva	Násik	Weekly	Gangadhar Váman Barve; Hindu (Chitpáwan Bráhman); 27.	500
140	Madhukar	Belgaum	Do.	Ramling Subrao Mudliyar; Hindu (Mudliyar); 30.	150
141	Maháráshtra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha); 38.	150
142	Moda Vritta	Wái	Do.	Káshinath Váman Lele; Hindu (Chitpáwan Bráhman); 48.	650
143	Mumbai Punch	Káchara (Ratnágiri).	Monthly	Anandráo Bálkrishna Rángnekar; Hindu (Gaud Sáraswat Bráhman); 30.	100
144	Mumbai Vaibhav	Bombay	Daily	Ganesh Keshav Karandikar; Hindu (Chitpáwan Bráhman); 43.	1,650
145	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,250
146	Nagar Samáchár	Ahmednagar	Do.	Vishwanath Gangárám; Hindu (Fulmáli); 24.	200
147	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 28.	450
148	Nyáy Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 31.	400
149	Pandhari Mitră	Pandharpur	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 42.	100
150	Paríkshak	Belgaum	Do.	Váman Rámchandra Kanvinde; Hindu (Sáraswat Bráhman).	300
151	Poona Vaibhav	Poona	Do.	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 36.	250
152	Prabodh Chandrika	Jalgaon	Do.	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 39.	200
153	Prakásh	Sátára	Do.	Ganesh Ballál Phansalkar; Hindu (Karháda Bráhman); 32.	500
154	Pratod	Islámpur	Do.	Ganesh Rámchandra; Hindu (Karháda Bráhman); 23.	300—360
155	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 42	100
156	Satya Mitră	Málegaon	Do.	Bálchand Hiráchand; Hindu (Gujaráti Jain); 26.	200
157	Satya Sadan	Alibág	Do.	Ráoji Hari Athavle; Hindu (Chitpáwan Bráhman); 53.	150
158	Satyă Shodhak	Ratnágiri	Do.	Hari Náráyan Limaye; Hindu (Chitpáwan Bráhman); 60.	950
159	Shet, Shetaki and Shetakari.	Poona	Fortnightly	Nominal Editor:—Ganesh Lakshman Sahasrabuddhi; Hindu (Chitpáwan Bráhman). Real Editor:—Rámchandra Vinayak Tikekar; Hindu (Karháda Bráhman); 45.	350
160	Sholápur Samáchár	Sholápur	Weekly	Narsappa Abanna; Hindu (Kámáti); 46	400
161	Shrigonda Vritta	Shrigonda	Do.	Bálabhai Jánubhai; Muhammadan (Shaikh); 44.	150
162	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshasth Bráhman); 22.	100
163	Shubh Suchak	Do.	Do.	Rámchandra Appáji Chitale; Hindu (Chitpáwan Bráhman); 61.	150
164	Sumant	Karád	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 33.	80
165	Vidya Vilás	Kolhápur	Bi-weekly	Ganesh Shankar Gokhale; Hindu (Chitpáwan Bráhman); 21.	500
166	Vihári	Bombay	Weekly	Bálkrishna Náráyan Phátak; Hindu (Chitpáwan Bráhman); 35.	500
167	Vividh Dnyán Vistár	Do.	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
168	Vrittasár	Wái	Weekly	Lakshman Mahádev Vaidya; Hindu (Chitpáwan Bráhman); 51.	250
169	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkar; Hindu (Deshasth Bráhman); 38.	100
170	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 39.	500
171	Vyápár Samáchár	Ahmednagar	Do.	Rutunchand Punamchand Mutha Hindu (Márwadi); 30.	1,200
172	Wárkari	Pandharpur	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	175

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	SINDI.				
173	Aftab-i-Sind	Sukkur	Weekly	Shámsuldin walad Mahomed; Muhammadan; 38.	500
174	Khairkhâh	Lárkhána	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 32.	About 1,000
175	Musáfir	Hyderabad (Sind).	Do.	Táráchand Tahilsing; Hindu (Amil); 20	1,000
176	Sind Sudhár	Karachi	Do.	Khánchand Rahumal; Hindu (Amil); 38	500
177	Sookree	Do.	Do.	Asaumal Reghumal; Hindu (Lohána); 42	200
178	Sind Kesary	Shikárpur	Do.	Chelárám Mánghirmal; Hindu (Lohána); 40	100
	URDU.				
179	Ajaibat-i-Bambai	Bombay	Monthly	Mahamad Ali Anvar Ali; Muhammadan (Sunni); 32.	2,000
180	Bombay Punch Bahádur	Do.	Weekly	Hakim Mahomed Abdul Hamid Farrakh; Muhammadan; 50.	5,000
181	Jám-i-Jahánnuma	Jalgaon	Do.	Munshi Abdul Karim *walad* Habibulla; Muhammadan.	50
182	Sultán-ul-Akhbár	Bombay	Daily	Hakim Mahomed Abdul Hamid Farrakh; Muhammadan; 50.	1,000
183	Tohfa-i-Deccan	Poona	Weekly	Shaik Abdulla *walad* Shaik Mahomed; Muhammadan (Shaik); 31.	250
	GUJARA'TI AND HINDI.				
184	Jain	Ahmedabad	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Jain); 32.	1,400
	MARA'THI AND KA'NARESE.				
185	Chandrika	Bágalkot	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman, Smárta); 32.	150
	PORTUGUESE-KONKANI.				
186	A Luz	Bombay	Weekly	Antone Fernandes; Goanese; 23	1,000

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
13A	Patriot	Ahmedabad ...	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Jain); 33.	650
	GUJARATI.				
85A	Mukhbir-i-Islám	Bombay ...	Daily	Munshi Ali Mahomed Haji Abdulla Shayek Lakhpati; Khoja (Sunni); 35.	500

No. 13 has been turned into a weekly from 1st January 1906.

The publication of Nos. 38, 44, 51, 91, 92, 105 and 118 has been temporarily suspended.

No.	Name of Publication.	Where Published.	Edition.	Place of birth and age of Editor.	[illegible]
	[illegible]				
[illegible]	[illegible]	[illegible]	Weekly	[illegible]	
[illegible]	[illegible]	[illegible]	Do.	[illegible]	
[illegible]	[illegible]	[illegible]	Do.	[illegible]	
[illegible]	[illegible]	[illegible]	Do.	[illegible]	
[illegible]	[illegible]	Do.	Do.	[illegible]	
[illegible]	[illegible]	[illegible]	Do.	[illegible]	
	Urdu.				
[illegible]	[illegible]	Bombay	[illegible]	[illegible]	
[illegible]	Bombay [illegible]	Do.	[illegible]	[illegible]	
[illegible]	[illegible]				
[illegible]	[illegible]				
[illegible]	[illegible]	Poona			
[illegible]	[illegible]				
[illegible]	[illegible]				
[illegible]	[illegible]				
[illegible]	[illegible]				

Note.—[illegible]

Politics and the Public Administration.

Speech from the Throne in opening the new Parliament.
Indian Spectator (6), 24th Feb.

1. "The speech from the Throne, opening the present Parliament, appears to have been of more than ordinary length as the new Government had to foreshadow its policy with some degree of particularity. A reference to the visit of Their Royal Highnesses the Prince and Princess of Wales was bound to occupy a prominent place in that part of the speech which related to this country, and people here will respectfully join in the hope expressed by His Majesty that the visit will tend to strengthen among the Indian population loyalty to the Crown and attachment to the United Kingdom. .... The Tibetan treaty still hangs fire: if it had been ratified, the first instalment of the indemnity ought to have been paid, we believe, on the 1st of January at Darjeling. It has not transpired if any such payment has been made; on the other hand, Chinese editors have been writing menacingly because of the visit which the Tashi Lama ventured to pay to India, without, perhaps, the sanction of the Amban."

Jám-e-Jamshed (27), 21st Feb., Eng. cols.

2. "The portion in the speech from the Throne, as wired by Reuter, that is of truly Imperial interest and importance is that in which His Majesty has been graciously pleased to notice the reception accorded by his Indian subjects to the Prince and Princess of Wales. To the Indians this kindly and generous reference must, indeed, be particularly gratifying and flattering.......... As far as the Indians can estimate the results of the Royal tour, they do believe that their loyalty to the Throne and attachment to Britain have been considerably strengthened thereby, and they would not grudge the acknowledgment that this has been to a very large extent due to the gracious and kindly demeanour of the Royal Visitors towards all classes of people. They have done the utmost that any two souls could do by their personal efforts to cement the bonds of union between the rulers and the ruled in this country, and it is the hope of all classes of His Majesty's subjects that His Majesty will use his personal influence with his Ministers to crown the noble work done by his son and daughter-in-law with some fitting and permanent mark of Imperial goodwill towards India."

Visit of His Royal Highness the Prince of Wales to Karáchi and complaint about the limited number of invitation cards issued for one of the functions in the city during the visit.
Phœnix (14), 21st Feb.

3. "We hear that a very limited number of cards is to be issued on the occasion of the unveiling ceremony of the statue of the late Queen Victoria, the accommodation at Frere Hall being insufficient. On occasions like this all the subjects of the King-Emperor should have free access, especially as the ceremony is to be performed by the Queen's grandson, our future sovereign, whom all people alike have a right to see. Royal visits do not come off every day, but only once in the life-time of individuals and to invite people only of the higher classes or, as the rumour says, only Government servants who draw Rs. 150 or upwards, is most uncharitable. If the accommodation is insufficient, why not provide more? Surely there is enough of space in the Frere Hall compound to accommodate about 7 or 8 thousand people. Cards should be freely issued to Government servants without any distinction of pay. We would also request the authorities to instruct the Police, and the European Constables in particular, to treat with consideration the crowds that will assemble on public roads to see the Royal party and not to handle them roughly. The Collector of Karáchi has invited the clubs and the general public to illuminate their buildings in honour of the Royal visit, and as we trust that all subjects of the King will do so and observe the day as a gala day it is but fair that Mr. Mules should likewise afford an opportunity to the people to see their future King in whose honour such illuminations are to take place."

Reflections on Sir Thomas Roe's appearance at a *Darbar* of the Moghul Emperor Jehangir and exhortation to the Indians to regain their lost independence.
Dnánottejak (72), 16th Feb.

4. One Mr. R. S. Mehta contributes the following article to the *Dnánottejak* containing an account of a *Darbar* supposed to have been held by the Moghul Emperor Jehangir :— One night Emperor Jehangir held a *Darbar* with oriental splendour and magnificence. The hall resounded with music, the audience was spell-bound by the songs of the dancing-girls and the Emperor himself was transported with joy. All of a sudden the music ceased and the musician abruptly apostrophised the assembly : "who is that strange being there ? He looks like a monkey, but he has no tail." All eyes were curiously turned to a remote corner of the *Darbar* room where a foreign traveller had quietly taken his seat. The Emperor accosted the man, and he answered with difficulty in broken Urdu. Jehangir nodded, and the *Darbaris* amused themselves with good-humoured jokes about his white, clean shaven, monkeyish face, and the barbarous unintelligible language which he spoke. Reader, the despised foreigner was no other than the famous Sir Thomas Roe. The ruin of India must be said to date from the moment when he was looked down upon by Jehangir's courtiers. Those who are familiar with Indian history need not be told that Sir Thomas had attended the *Darbar* to request the Emperor to make a grant of land to his countrymen for the establishment of factories. The Emperor did not even dream that by acceding to this prayer he would consign his descendants and subjects to an evil fate. Under a momentary impulse of generosity he granted the prayer and the foreigner's object was gained. What an irony of fate that the Imperial sceptre should have passed into the hands of the kith and kin of an obscure individual, who in Jehangir's *Darbar* had to occupy an humble seat amidst the shoes of the courtiers and the spittoons of dancing girls ! The very life-blood of the sons of the soil is now sucked up by these foreigners; they cannot get sufficient food to eat; nor have they a decent roof to live under. O goddess of misfortune ! If you had not supported the action of the Emperor by your silence, the children of the soil would not have been reduced to such a miserable plight to-day. The demand for a plot of land proved in the long run to be a demand for a whole empire, and those who were once despised as monkeys have reduced their *quondam* rulers to slavery. Such are the ruinous results of luxury and indolence. Ye sons of India, who revel in idle pleasures, ponder over your condition. You were once happy, but now you have to live in a state of starvation and beggary. If you had not made a gift of land to the foreigners, how could they have obtained a footing in this country ? Now is the time for you to wake up. Signs of your rise have already begun to appear in the East. Japan has attained glory, and your turn of regeneration, too, will come one day. Render what help you can with your mind, body and purse to movements which are set on foot in this country in consonance with the spirit of the age. Retrace your steps to the point whence you deviated from the right path and work enthusiastically with firm faith in God. May Providence help you to regain what you have lost !

Sequel to the centenary *Darbar* of the Goddess of Independence.
Pratod (154), 23rd Feb.

*5. "Chitragupta," who communicated to us the account of a *Darbar* held by the Goddess of Independence published in our 13th issue (*vide* paragraph 4 of Weekly Report No. 6), has again sent us the following :—After the dissolution of the *Darbar* held by the Goddess of Independence, some select yellow people went to the palace of that Goddess with the object of obtaining a private interview with her. At first the goddesses who kept watch at the door refused to let them in as the Goddess of Independence was then asleep. As, however, the yellow people said that they had some very urgent business, the door-keepers promised to allow them access after an hour as the latter were known to them to be the favourite votaries of the Goddess of Independence. When she awoke, she expressed her surprise that the yellow people should have come to see her so soon after the last *Darbar*. She, however, ordered them to be brought in. The yellow people after approaching the Goddess and saluting her most respectfully said that they wished to make some representation to her regarding her decision at the *Darbar* enjoining them to punish the whites. The Goddess having allowed them to do so, one of them rose and said:—"At the last *Darbar* you expressed your indignation against the whites and passed an order for their punishment. With reference to that mandate I beg to represent on behalf of the yellow people that it is very severe. The white people may have committed some reprehensible and evil deeds referred to in your speech at the last *Darbar*, but they have also done some good ones. They have increased the means of the happiness of mankind by making many scientific discoveries and have also endeavoured to dispel the ignorance of men by educating them. The oriental nation which was alleged by the Goddess of Justice to have been plundered by them was a prey to widespread unrest and ignorance before the advent of the ancestors of the white people to that country. These ancestors of the whites conferred the blessing of unbroken peace upon the people of that country and spread enlightenment among them. If the people of that nation ever become entitled to your favour, the credit of it will be due to the white people. The whites have increased the happiness of the people of the said country by the introduction of railways and telegraphs. As that country was in the past a constant prey to revolts and dacoities, the lives and property of the people thereof were not safe, but since the advent of the white people there, any man can safely travel from one end of the country to the other with a piece of gold tied to the end of his walking stick. It is true that famine and poverty are on the increase in that country, but the white people are always planning measures for the removal of the same and are trying to keep up the spirits of the people by making divers promises to them. They even directly assist some of the famine-stricken people. In short, they have done some good along with their evil deeds in the last century. They have also conferred many obligations on ourselves and for the present they have become friends with us. We, therefore, humbly and earnestly pray that you will be pleased to reconsider the decision given by you at the last *Darbar*." The speaker having taken his seat, the Goddess of Independence replied as follows:—"My beloved people, your coming to me to intercede on behalf of the whites in spite of their having rendered themselves liable to my anger shows that you are champions of benevolence, and I congratulate you on it. With reference to my decision I have to inform you that it is not my practice to reverse or modify, at a private interview, any decision passed by me in full *Darbar*. In giving the above decision I took into consideration both the good and the evil deeds of the white people brought to my notice. It is, therefore, difficult to modify it. Moreover, as my four principal friends, *viz.*, the Goddess of Justice, &c., have gone on a tour round the earth, I have at present no opportunity of consulting them. Under these circumstances I cannot accede to your request. In order, however, to avoid any disrespect to the representation of beloved votaries like you, I shall again discuss this matter with my said friends, and if I find it desirable to modify my previous decision in any way, I shall announce such modification at another *Darbar* to be specially held for that purpose. Till then I suspend the execution of my previous decision." With this the Goddess of Independence bade the yellow people a courteous farewell.

Reflections suggested by the desire for independence awakened among the native population of South Africa.
Kal (129), 23rd Feb.

6. The natives of South Africa have become a serious source of menace to the European settlers there. The people of Cape Colony, Natal and Zululand have become quite disgusted with the tyranny of the Europeans. Readers in India need not be told why they are so disgusted. Africa is the motherland of the black people, but Europeans have established their kingdoms there and made the blacks their slaves. The Negroes have now come to dislike their slavery. The educated Negroes of America have come over to South Africa and established a new society there called the Ethiopean Church, and it is their ambition to emancipate with its aid their brethren in the Dark Continent. But the Europeans do not like the idea. How can they, when they are accustomed to usurp other people's possessions and to make them their slaves? When other people

think of becoming independent, Europeans do not relish the thought. But with the advance of enlightenment, the desire for independence is sure to spring up in a people. Knowledge and independence are not far apart from each other. Europeans wish to educate the people under their sway, but do not want them to become independent. But it is folly to hope that education should not beget the desire for independence. Some Europeans condemn the movement initiated by the Ethiopean Church as seditious. Surely, the Africans are guilty of a heinous sin in desiring to become independent of Europeans! But if such a desire is an offence, the Europeans must be held to be the greatest offenders. If they desire the independence of their respective countries, how can it be an offence on the part of the black people of South Africa to be inspired by a similar desire? To-morrow, these Europeans will say that it is an offence on the part of the Africans to eat food, because by eating food they get strength and may think of utilising that strength in driving out the Europeans from their continent. But surely the Africans are not going to abstain from food on that account. Similarly they cannot be expected to abandon the desire for independence. The number of the native population in South Africa is one crore, and as the Europeans have brought both war and pestilence under control, the number of black people is steadily increasing, and the increase is viewed with alarm by the European settlers, the proportion between whom and the aborigines is as 1 to 10. The disparity between the numbers of Europeans and Natives in India is much more formidable. Here we have thirty crores of natives against a bare couple of lakhs of Europeans. But still the Europeans are not afraid of the large number of natives. We have kept up our internal feuds and made it impossible for Hindus and Musalmans to unite together. Englishmen are, therefore, very pleased that there is no fear of the ideas of patriotism and a common nationality entering the minds of Indians. The task of keeping such a people under control is quite easy. Does not one shepherd look after a flock of 1,000 sheep! But in Africa the problem has become difficult, because the idea "Africa for the Africans" has entered the heads of the people there. We pray to God that the Europeans may surmount the danger they are exposed to in South Africa. The Indians are not yet inspired with a desire for independence like the Africans. Such a desire is not wanted for the present, but we may well ask "What has prevented the birth of this desire among us?" Many people answer this question differently. Some say that the explanation is to be sought in the ignorance of the Indians. Others like Mr. Dadabhai think that the fact is due to the enormous drain of the country's wealth. Mr. Shyamji Krishnavarma furnishes a different explanation altogether. He says we are considerably handicapped because many of our people accept service under Government and help to augment the drain of the nation's wealth. So far as the number of appointments carrying a salary of more than one thousand rupees is concerned, natives do not seem to be much in evidence, as out of 1,263 of such appointments they hold only 92. Mr. Shyamji Krishnavarma thinks that if the 15 lakhs of Indians, who are now in Government service, would cease to drain the life-blood of the country, the country's cause would be materially advanced. Some Government servants are troubled with the thought of what they should fall back upon in the absence of Government service. But they should bear in mind that the rest of the country's population, a much larger number, find means of support without helping in sucking the blood of their countrymen. Mr. Shyamji Krishnavarma is also delighted at Mr. Dadabhai's defeat at the polls. He thinks a solitary Indian in the British Parliament is nowhere and cannot do much good to the country. He wants a separate Parliament for India under the shadow of British suzerainty.

Alleged tendency of the white people to tyrannise over the coloured races.

Prakásh (153), 21st Feb.

7. On a careful study of the modern history of the world the supremacy of the whites in the struggle for existence will be manifest. Acting on the principle of "might is right," they have trodden the coloured races under foot and turned them into their slaves. Signs are everywhere visible of their efforts to enter uncivilised countries under the pretext of promoting the welfare of their barbarous inhabitants and to establish their dominion over them. The yellow

races, such as the Chinese and the Japanese, fathomed the real intentions of the whites and endeavoured to prevent their domination over them. And the terrible reverses which Russia recently sustained at the hands of Japan have made it clear to Europeans that it is no longer possible for them to practise deception on the yellow people. The whites by establishing their supremacy in Africa have been trying to deprive the dark people of that continent of all their possessions. But these people, too, having been roused to the reality of the situation in time are putting forth efforts to secure political concessions from their rulers. The remarks made by a correspondent of the *Times*, while writing about the political situation in Africa, are very instructive to the people of India. He remarks that the difference of creeds in India, which tends to promote discord between the diverse communities, is absent in Africa. He further observes that these divergences amongst the different classes of the population are essential to the supremacy of the whites, since the absence of such differences will lead all the coloured population to unite together and render it difficult for the Europeans to maintain their ascendancy.

In what does the salvation of India lie?
Vihári (166), 19th Feb.

8. In the cricket match between Europeans and Hindus, which was recently played on the Esplanade, the Hindus came off victorious. This victory is considered as a great triumph by some. Now, can cricket save a country? These are not the times for us to play cricket. So long as we have got the chains of slavery round our feet we must think only of breaking them and of nothing else. It is to the interest of Englishmen that we should be engaged in play as that will prevent us from thinking about our country's salvation. It is unfortunate that our leaders, failing to detect this device of the English, should encourage our young men in the pursuit of games. In the present condition of the country, how can our young men take delight in playing foreign games? We must feel shame, and not pride, in winning victory in such matches. Mazzini never played cricket. As early as 16 he donned mourning costume on account of the dependent condition of Italy. Countries are saved only by men like Mazzini, and not by those who by playing cricket help to augment the drain of crores of rupees from this country to England.

Replies of Government to the interpellations at the last meeting of the Bombay Legislative Council.
Bombay Samáchár (66), 20th and 22nd Feb.

9. The replies to the interpellations of the non-official members at the last meeting of the Bombay Legislative Council were couched in a sympathetic and conciliatory tone, although some of them were not as satisfactory as could be desired. It is very gratifying to note that Government in replying to a question of the Honourable Mr. Setalwad promised to introduce a short Bill at the next session of the Council for amending the Improvement Trust Act so as to empower the Trustees to undertake the erection of suitable buildings for primary schools in Bombay. The decision of Government will help at no distant date to remove a long-standing reproach upon the city. The reply of Government to the Honourable Mr. Ibrahim Rahimtulla's question regarding the number of plague cases among Hajis in the Pir Pao Camp was also satisfactory. From the detailed information supplied by Government it appears that only one case of plague was detected among the 50,000 pilgrims who passed through the camp on their way to Mecca during the last three years. This shows that the Hajis as a class enjoy exceptional immunity from plague, and this inference which is derived from the statistics given by Government themselves should strengthen the hands of the leaders of the Muhammadan community who have been praying the authorities to abolish the quarantine at Pir Pao. Turning to the questions about agrarian matters, we are glad to observe that the authorities have with commendable foresight taken steps to afford timely relief to the smitten agriculturists in view of the impending famine. We are concerned to notice that in the Bijápur District the actual amounts of revenue suspended and remitted in 1904-1905 fell short of the amounts sanctioned by Government by Rs. 31,591 and Rs. 31,000 respectively. The shortage shows that the benevolent orders of Government were nullified in practice through the over-zeal of subordinate officers. Government should order the Collector to institute a search-

ing inquiry into the reasons of these shortages and inflict exemplary punishment upon those officials who are found to have wantonly exceeded their explicit instructions. The shortage in suspensions is explained by Government on the hypothesis that many agriculturists paid up voluntarily. This theory, however, needs to be critically examined, especially as it does not fit in with the official belief about the contumacious conduct of the agriculturists as a class. In reply to the Honourable Mr. Parekh's questions about the notices of forfeiture issued to certain occupants in Broach District, Government stated that they accept the Collector's assurance that the occupants in question were contumacious defaulters. We emphatically disclaim sympathy with agriculturists who deliberately evade the payment of their dues, but instead of relying upon the bare assurance of the Collector, would it not be better if Government instituted careful inquiries with a view to ascertain whether the withholding of the dues in the cases referred to by Mr. Parekh was due to contumacy as alleged by the Collector or to *bonâ fide* inability on the part of the occupants to pay the arrears of suspended revenue? The reply to the Honourable Mr. Dikshit's interpellation about the grazing-fees levied from Vanjaris will meet with unqualified approval. Government not only admitted the injustice that is being done to the Vanjaris in the levying of the grazing-fee from them in each district through which they pass during the same year, but have also announced their intention to issue instructions to District Officers to the effect that only one grazing-fee should, in future, be levied annually for each Circle.

Indian Spectator (6), 24th Feb.

10. "The interpellations at the last meeting of the Bombay Legislative Council were of a very searching character, and they testified to the vigilance of the representatives of the people in various directions. Leases at Mahábaleshwar, the patronage extended to certain publishing firms, and a few other questions have for some time been in the 'black books' of some of the Honourable Members, and they are plied with a perseverance worthy of policemen who have an eye on old offenders. The new questions presented a diversity which indicates in how many directions the eye of a vigilant Government has to be turned. Does the Government mean that the money spent on fencing railway lines is a mere waste? It was stated in reply to Mr. Khare that considerable portions of the Southern Mahratta Railway traversing this Presidency are not fenced, that cattle are not infrequently run over on these lengths, and that a limited number of human trespassers are also killed. The Government, however, seemed anxious to palliate, if not to justify, the omission by adding that similar accidents happen on fenced portions of railway lines as well, because people climb over the fences on to the line. What is the conclusion? Perhaps the Railway Conferences may discuss this question. A Government which has asked for a full report on accidents due to motor cars is surely bound to investigate the probable degree of protection which railway fences afford to human lives and to cattle. For human beings a fence is a sufficient warning against the risks of wanton trespass: the warning, if it sometimes proves ineffectual, would at least exonerate the Company of all blame. It is worth inquiring how cattle happen to trespass on fenced lines. Mr. Khare may well be struck with the alacrity with which the land revenue is paid in Bijápur. In 1904-05 suspension of revenue to the extent of Rs. 3,75,000 was sanctioned: this was, indeed, generous—apart from the necessity for the suspension. It appears that the amount actually suspended was nearly Rs. 31,500 less, because the rayats paid up 'voluntarily'. Can it be pretended any longer that they are not sufficiently thrifty? The story of remissions is even more significant. Of Rs. 46,000 sanctioned only Rs. 15,000 was remitted! The subject seems to be still under inquiry. If no better explanation is available, we must suppose that the rayat is even more generous than Government. In the Honourable Sardar Muhammad Yakub Shaikh Ismail the zamindars of Sind have evidently a watchful student of their interests. The allegations which he brought to the notice of Government at the last meeting of the Legislative Council were rather of a grave nature, and the Government will hardly have done its duty when it has disclaimed knowledge of the irregularities complained of. The gist of one of the grievances is that the zamindars are made to pay the

cost of certain irrigation works, which they ought not to be made to pay, and that labourers on the canals are not sometimes paid the wages which are their due. In both these cases remedies may be available to the injured parties in the courts of law in theory. But, evidently, allegations of such a serious nature should have elicited from Government the promise of an inquiry.......... The Honourable Member could not have repeated an idle story; he must have had sufficient reasons to call attention to the alleged grievance in the Legislative Council.......... More than a year ago Mr. Khare called the attention of Government to a rule made under the Forest Act that no person should open a saw-pit, or cut wood, or do any carpentry work within one mile of a protected or reserved forest! This meant that no cart, or wheel, or plough was to be repaired within one mile of such forest, but unfortunately villagers have to live within that sacred area and repair their profane carts and implements. It seems that the Government made an inquiry, and the Forest officers reported that they had received no complaints. How many villagers could read, and how many were aware of the rule? It may be that the Forest officers did not quite realise the application of which the rule was capable, and there was probably no real oppression. If the Forest officers did not realise the full significance of the rule, how could the ignorant villagers be expected to know better than they? The rule has now been modified, it seems, and three months were allowed for objections to be preferred. No objections have been received. Perhaps the Government may wait for three years without receiving any written representation. But let the officers call a meeting of the villagers and ask them to state their objections. Possibly, objections may be forthcoming within three minutes. The officers may be estimable gentlemen, full of the milk of human kindness: the system is unsuitable."

Patriot (13A), 24th Feb.

11. "An important interpellation that met with a disappointing reply at the last meeting of the Bombay Legislative Council related to the Vernacular Text-books scandal. Really, the last is the only word that can be applied to the way in which the work of the *purdah* Vernacular Text-books Committee, with an *Englishman* for its President, has done its work. And the indecent jobbery of the printing contract is a standing disgrace to those who made it as well as to those who sanctioned it...... It resembles the War-Stores scandal in England and will not add much to the reputation of the experienced educationist who was responsible for the whole affair.......... But even leaving the shabby contract business severely alone there are other aspects of the question which Government would have done well to dispassionately look into and examine. But their ignorance about them, which they admitted in their reply to the Honourable Member who put the question, is as ludicrous as it is painful. The public had got an inkling of what was being done behind the scenes by the *purdah* Committee and of the lines on which the various text-books were to be prepared. A cry of warning to all concerned was at once raised in the whole Press of the Presidency and was incessantly continued, and it cannot be said that its echoes have yet died. There was almost a unanimity of opinion among the non-official public about the inappropriate nature of the lines on which the revision and recasting of the text-books was being carried on; and yet on Saturday last Government serenely gave the reply:—'*Government are not aware of the existence of a strong feeling of dissatisfaction in the minds of the public about the Text-books in question.*' What can be said of a Government that *acknowledges* its utter ignorance about matters of such grave moment, but that it is to be pitied?"

Indu Prakash (43), 22nd Feb., Eng. cols.

12. "The Honourable Mr. Hari Sitaram Dikshit did well to bring to the knowledge of Government and the public an instance of Revenue administration in which notices were issued under Section 141 of the Land Revenue Code by the Revenue authorities of the Khândesh District that cultivators should not be allowed to take away the corn lying in their respective *khalas* unless they paid the land revenue. Government had already called for a report before the notice of the question was received.......... It must be a real hardship to cultivators if they had to pay for water-supply from a canal from which they actually received no water, as appears to have been the case from

another question of the Honourable Member. If they received no water but had to pay for it, equity demands that the money collected should be refunded. But Government said they did not propose to make any inquiry into the matter and desired aggrieved parties, if any, to apply to the Collector and then to the higher authorities if they are not satisfied with his decisions. To us this seems to be indeed callousness incarnate. Better indeed would it be if the right of interpellation were entirely taken away than that Government should tell in effect the non-official members that Government will not accept them as proper representatives of aggrieved parties. Redress of grievance, Government seem to say, can be given only through the slow and unsympathetic channels of red tape."

The Bombay Government and the question of leases on Malábár Hill (Bombay).

Oriental Review (12), 21st Feb.; *Akhbár-i-Islám* (63), 22nd Feb.

13. "Some uneasiness, not to say alarm, has been felt by many Indians in Bombay with regard to the attitude of the Government towards the question of the Malábár Hill leases. The Honourable Mr. Setalwad put a question at the last meeting of the Bombay Legislative Council whether it was the intention of Government to resume the leasehold ground at Malábár Hill, upon which a number of bungalows are built, and to erect upon the sites of these bungalows houses reserved for the accommodation of Government officials; and also asked for information as to the number of houses proposed to be built on these sites, when resumed, for the accommodation of Government officials, and as to the total amount which it is proposed to spend on the scheme. It was a direct question, and one which demanded an unambiguous reply, but the answer given was a study in official evasiveness. 'The question'—so the reply ran—'of resuming certain resumable plots of land on Malábár Hill in order to provide accommodation for Government servants has been for some time past under the consideration of Government, but no final decision has yet been arrived at, and only one notice of resumption has been served.' In spite of the fact that 'no decision has yet been arrived at,' there is only too much reason to fear that it is the steadfast intention of Government to create on the land in question a 'European Pale.' If this be the case, there will certainly be a considerable outcry. It may be urged on behalf of Government that, since the land belongs to them, they have a manifest right to house thereon whomsoever they will. This, of course, is so. But it is not the legal aspect of the matter which is in question: it is the unreasonable hardship that would be inflicted on many esteemed native residents by their eviction from houses which they have occupied for many years." [The *Akhbár-i-Islám*, on the other hand, remarks that in view of the exorbitant rents charged by owners of property on the Malábár Hill Government are justified in resuming land in the locality for providing accommodation for their officers at reasonable rates.]

Jám-e-Jamshed (27), 20th Feb., Eng. cols.

14. "At the last meeting of the Bombay Legislative Council the Honourable Mr. Setalwad asked whether Government intend to resume the leasehold ground on which a number of bungalows on the Malábár Hill are built, and to erect upon the sites houses reserved for the accommodation of Government officials......... The reply given by Government was far from a plain and whole-hearted one. It was as halting as could be imagined; and, therefore, unsatisfactory and irritating to those for whose assurance the question was asked......... Now surely Government can neither claim that they are not in a position to give a little bit of more information than they have chosen to supply to the public, nor that it is not in the 'public interest' to do so at the present moment. The fact is what the people understand by the term 'public interest' is not, and cannot be, served in any way by the Government holding down the *purdah* on their intentions on the subject......... After what has been stated in the Council, however, one duty it has become imperative on the part of the native leaders of the community to perform, and that is to press for further information and to take steps by organized efforts to prevent Government from ignoring vested interests and the claims of the community as a whole, and sacrificing them to the interests and comforts of a handful

of officials who are certainly in a position to provide for themselves without any aid from the State. We have too much faith in the honesty, integrity and sound judgment of Government to believe that they would intentionally do aught that might inflict a hardship or injustice on any section of the population. But it is our duty to warn them that the resumption of the leases, for the exclusive benefit either of the European or the official community, is liable to be interpreted as an act of spoliation, an example of the assertion of the doctrine of 'might is right' by those who are ever in search of something or another to 'show up' the alien character of the Government that rules the land. There is absolutely no justification whatsoever for Government to take upon themselves the duty of ejecting landlords and tenants from any part of the town for the benefit of any particular section, class or community of the inhabitants, and such ejectments in the case of the landlords and tenants of one of the finest localities in Bombay will surely never fail to be most bitterly resented and adversely commented upon even by those who have hitherto refrained from saying or thinking aught that could be interpreted as uncomplimentary to the British Government. We trust that the Government of Bombay will think twice before taking any step that might be interpreted as harsh, cruel, unjust, or oppressive.......... We write thus plainly on the subject to-day because the irritation and alarm felt by the landlords on Malábár Hill are very keen and intense, especially because it is believed that the words Government officials are intended to be limited to only one section of them, *viz.*, the European Government officials, and that under certain circumstances the benefit of such ejectments may come to be shared exclusively by the members of the European non-official community."

Swadeshi movement is the proper means for the regeneration of the country.
Shubha Suchaka (163), 23rd Feb.

15. A study of the world's history shows that backward nations become prosperous in course of time, while nations occupying the pinnacle of prosperity fall into decline and decay. In accordance with this general rule, our country, which was once the object of universal admiration, is now on the verge of ruin owing to the absence of Home Rule. Its present condition is sure to agonise the heart of every patriot. Every son of India should, therefore, gird up his loins to secure independence, which alone can save the country which is now lying prostrate through exhaustion. To bring about our country's salvation we should rely upon ourselves alone. It is quite foolish to depend upon the English people for that purpose. The history of the world shows, and even the god Shrikrishna teaches us, that nothing is to be gained by begging. We must secure our advance by sheer force and wisdom. Does not past experience prove that memorials and resolutions passed at meetings praising the kind-heartedness of the English cannot improve our condition in the least? We, therefore, exhort our countrymen that, if they are really grieved at their present condition, they should give their hearty support to the *swadeshi* movement.

Alleged attempts of the British to put down the *swadeshi* movement under cover of law.
Vihári (166), 19th Feb.

16. Commenting on the difference between divine and human justice the *Vihári* writes:—Instances of rulers giving the appearance of justice to unjust acts by means of legal enactments to serve their own ends are not rare in India. The number of such instances has been rapidly increasing since the inauguration of the *swadeshi* movement. The interests of a conquered people and their rulers being always antagonistic, whenever the former attempt to ameliorate their condition, the latter try to defeat such attempts by treating even lawful acts as unlawful. The anarchy now prevailing in Bengal illustrates the above proposition. It is, of course, the duty of a backward people like ourselves to encourage native industries and to boycott foreign goods. But as this is detrimental to the interests of our rulers and the mercantile class in England, they are trying, by committing unjust acts under cover of law to make us abandon the *swadeshi* movement. The cry of 'Bande Mataram' turns the heads of officials. Now in the reign of George III, during the

prosecution of Wilkes for treason, the words "Wilkes and Liberty" used to be shouted by large mobs even in front of the King's palace and yet no one was prosecuted for doing so. The cry of 'Bande Mataram' exasperates the officials in Bengal because it is the watchword of the *swadeshi* movement which is opposed to the interests of their countrymen. It is perfectly lawful for us to use native goods, but as that would ruin the English merchants, attempts are being made to throw obstacles in our way under cover of law. All of us should remember that though the *swadeshi* movement may be condemned by human tribunals as unlawful, it is perfectly just and lawful in the eye of God, and so we should stick to it as it is the only means of our salvation.

17. "It has been reported that Mr. Fardunjee Cooverji Taraporewalla, C. I. E., who is on the eve of retirement from the Public Service, is to receive a special pension for the signal services he has rendered as Superintending Engineer. Certain recent events have unfortunately helped to deepen the impression that not only are the loaves and fishes of office reserved entirely for Europeans, but that even in retirement, the natives are never to receive such reward and recognition as their long, arduous and devoted services to the State may entitle them to expect at the hands of the Government, and such as would undoubtedly have been their good fortune to receive were they not branded with the crime of colour. The extra pension of a thousand rupees per year which, according to our correspondent, has been granted to Mr. Taraporewalla ought, therefore, to help greatly in restoring confidence in the ranks of native officials."

Approval of the reported grant of a special pension to Mr. F. C. Taraporewalla, C. I. E., Superintending Engineer, N. D.

Jám-e-Jamshed (27), 20th Feb., Eng. cols.

18. The Law Lectureship at the Deccan College, Poona, has been recently conferred by Government upon the local Government Pleader, Mr. Davar. This gentleman has passed only the District Pleaders' Examination and is not known to have devoted any attention to the study of such subjects as Roman Law and Jurisprudence. There are in Poona several able and experienced pleaders holding University degrees. Under the circumstances it is not proper that graduates and under-graduates should be made to sit at the feet of Mr. Davar. If Government wanted to reward that gentleman for his services, they could have granted him an increase to his salary, which no one would have grudged. Mr. Davar's predecessor, Mr. Venkatrao Ramchandra, was a High Court Pleader and possessed wide reputation as a scholar. Mr. Davar has no such qualifications, and his appointment to the Law Lectureship legitimately gives rise to the complaint that it is due to favouritism. [The *Sudhárak*, the *Kesari* and several other papers of the week similarly express their disapproval of the appointment.]

Disapproval of the appointment of Mr. S. C. Davar as Law Lecturer in the Deccan College.

Dnyán Prakásh (41), 17th Feb.; *Sudhárak* (50), 19th Feb.; *Kesari* (133), 20th Feb.

19. The Chikhli (Surat) correspondent of the *Bombay Samáchár* writes:—It is to be regretted that the grievances of the rayats of Chikhli Taluka (Surat) do not receive sufficient attention at the hands of the authorities. The taluka in fact is somewhat neglected as it is mostly inhabited by the Kaliparaj people, who, being an illiterate and backward class, are unable to bring their hardships prominently to the attention of the authorities. This year an invidious distinction has been made in granting suspensions and remissions between the rayats of Chikhli and those of the neighbouring taluka of Bulsár, despite the patent fact that the agricultural conditions in the two talukas are exactly similar. Some idea of the cheerless outlook in Chikhli can be formed from the fact that those agriculturists who harvested 35 cart-loads of grain last year, when the crops had partially failed, have not reaped more than 13 cart-loads this year. Besides, the *rabi* crops having totally failed this year, the misery of the agriculturist knows no bounds. Government should have remitted as well as suspended a certain percentage of the assessment on each holding in the taluka, but, as it is, only a few agriculturists have obtained concessions, while

Alleged invidious distinction between the talukas of Chikhli and Bulsár (Surat) in the matter of granting suspensions and remissions of land revenue.

Bombay Samáchár (66), 24th Feb.

the rest have been made to pay the full amount of their dues. It is to be hoped that Government will extend the same lenient treatment to this taluka as they have done to Bulsár.

Prevalence of famine in Sholápur District and a request to Government to show indulgence to the rayats.

Kalpataru (130), 18th Feb.

20. Famine has begun to make itself felt in an appreciable degree in this district. From the small numbers on relief works in some talukas it may be supposed by Government that these talukas are free from famine, but such is not the case. It seems that the work of collecting the revenue is in full swing in talukas where there has been only a five-anna crop. But this meagre yield not being sufficient for the maintenance of the rayats and their cattle, there has been of late a large exodus of the cultivating population to Bombay, Poona and other places in search of livelihood. As the agriculturists find it difficult to maintain their cattle, many of these are finding their way to the local market for sale. People have no money to buy grass from the depôts opened by Government. We are given to understand that certain forests are thrown open for the free grazing of cattle, but they are inconveniently situated. The Forest authorities seem to have been prompted by a desire to swell the cattle-pound receipts, for there can be no other object in throwing open forests for free grazing in the vicinity of closed ones. It is such a policy as this on the part of officials that has reduced the rayats to the verge of ruin. Under the circumstances we pray that Government will, at least in the present famine, be pleased to direct their officials in the Revenue and Forest Departments to show as much indulgence to the distressed rayats as possible.

Agricultural distress in Bijápur District and a request to Government to start relief works without delay.

Karnátak Vaibhav (61), 17th Feb.

21. The weekly season reports point to increasing scarcity throughout the Karnátak. In other districts attempts are being made to mitigate the effects of famine by starting relief works, granting remissions, etc. But in our district nothing has been done in that direction as yet. The question of granting suspensions is, we learn, still under consideration. In the meantime subordinate officers are pushing on the work of revenue collection. There is nothing that requires prolonged consideration in the matter as there is acute distress throughout the district, and it is desirable that immediate measures should be taken to give relief to the cultivators by means of liberal remissions. If this cannot be done at once, the Collector should at least instruct his subordinates to treat the rayats considerately in the matter of revenue collection. This district has been suffering from scarcity for the last six years and more, and nothing short of an immediate opening of relief works is likely to do any good to the agriculturists.

Alleged malpractices in the cattle market of Manchar (Poona) and a request to the authorities to put a stop to them.

Kalpataru (130), 18th Feb.

22. Mr. Krishnaji Abaji Guruji writes to the *Kalpataru* :—The village of Manchar in Junnar Taluka is noted for its great cattle market, which is frequented by two classes of persons; one of these buy cattle for agricultural purposes, while the other purchase them for purposes of slaughter. It is needless to say that a serious blow is dealt to the development of agriculture by the slaughter of cattle for food or for their hides and bones. It should, therefore, be the aim of Government and their officers to give special attention to this matter. The people themselves seem to be absolutely apathetic about it. Prior to the advent of British rule, such functionaries as Deshmukhs and Deshpandes made it their business to control and regulate the traffic in cattle within their respective jurisdictions. Under the British *raj* this duty devolves upon the village patels. No certificate of ownership is demanded by them from those who bring cattle for sale to a cattle market, and the consequence of this laxity is that many stolen cattle are sold in such markets. It is the duty of Police Patels to see that no fraud is committed in the cattle market held in their village, that all transactions are carried on with the free consent of the parties, and that brokers and middlemen who throng the market do not make an undue profit by underhand practices. I wish specially to draw the attention of the Mahalkari of

Junnar and the Collector of Poona to the laxity prevailing in this respect in the cattle market at Manchar. In these days of famine cattle lifting is rife in the district, and it is possible that stolen cattle are brought for sale to the market. It would be better if certificates of ownership were demanded from all sellers and if the bargains were to be made without the help of intermediaries.

Ignorance of the rayats as regards the facilities they may expect in the matter of the supply of grass for the preservation of their cattle.
Jagadhitechchhu (127), 17th Feb.

23. In the present famine Government have issued orders to the Forest Officers to make arrangements for the supply of grass from Government forests to agriculturists for the preservation of their cattle. But unfortunately cultivators are ignorant of the facilities which Forest Officers intend to offer to them in this respect. Notifications in the *Government Gazette* and departmental circulars are the only means whereby people can know what the authorities intend to do for them. But as these notifications and circulars are in English, they can scarcely be called fit media for communicating information to the ignorant rayat. They should, therefore, be published in vernacular. It is not fair that the information on such a subject should be practically withheld from those for whom it is intended. We, therefore, request Government to take steps to make the cultivators understand clearly what facilities they may expect from the Forest Department in the matter of the supply of grass for their cattle.

Protest against the proposed levy of house-tax at Andheri.
Jám-e-Jamshed (27), 22nd Feb.

24. The Bombay Government have often professed their anxiety to relieve the overcrowding in Bombay City by encouraging the migration of the people to the suburbs. But we are sorry to note that their actions are sometimes inconsistent with their professions. The latest example of such inconsistency is the proposal to levy a 10 per cent. house-tax on landed property in Andheri. The inhabitants of this suburb held a meeting last Sunday under the presidency of Mr. Bhaishankar Nanabhai, Solicitor, to discuss the question, and as a result a weighty representation has been addressed to the authorities pointing out the illegality and hardship of the proposed tax. The arguments advanced by the petitioners against the new impost are, to our mind, unanswerable. In view of the various disabilities from which the population of Andheri is at present suffering, we trust that the representation will receive sympathetic consideration at the hands of Government.

Comments on the result of the *Bhála* trial.
Oriental Review (12), 21st Feb.; *Surat Akhbár* (95), 19th Feb., Eng. cols.: *Arya Prakásh* (20), 18th Feb., Eng. cols.

25. "There may be, and we believe there are, two opinions as to the advisability of the prosecution of the *Bhála* for its notorious article on a '*Darbar* in Hell.' But we believe there are not two opinions either as to the culpable character of his writing or as to the moderation of the penalty imposed. It has been questioned if Government would not do wisely to leave these notorious writers to stew in their own juice and to treat them with studious contempt. There is some force in such comment. But may we not fairly ask if public opinion has made such contempt possible on the part of Government by anything like a general denunciation of those who disgrace their education and the class to which they aspire to belong by indulging in such loathsome writings? Why have these gentlemen who come forward to counsel Government to refrain from prosecution never come forward to counsel men like Bhopatkar, who is a graduate and a pleader, to refrain from vile vituperation and malignant abuse? It should be borne in mind that the men who commit these offences are not contemptible illiterates or ignorant fanatics. They are men who have been educated at the public expense and who pose as leaders of a faction whose growth would be perilous if it is not checked either by force of public opinion or by fear of deterrent punishment......... It is impossible to contend that the publication on which this charge was based did not come within the section of the Penal Code, or that it was not intended to create in the public mind disaffection towards the constituted government of this land. It is no excuse under the law that the production was wretched. We doubt if it was so wretched as not to appeal

to the more numerous class of those who have no education worth the name and who probably form the bulk of the readers of the *Bhála.* Such writings are popular among them and are therefore paying." [The *Surat Akbhár* writes:—"The *Bhála* seems to have fancied that it ill deserved the name of *Bhála* or spear if there was no due degree of venom in its edge. The writing at best was a coarse production, such as is often known to appeal to the illiterate and the half-educated.......... We cannot find fault with the Government for its wide awake policy.......... Those whom nature has blessed with the aptitude of becoming wise from other people's misfortunes will do well to take a lesson from the *Bhála's* fate." The *Arya Prakásh* makes similar comments.]

Gujaráti (23), 18th Feb.

26. Can it be that the virus of sedition has contaminated the blood of the Indians? We have felt the pulse of our countrymen and we unhesitatingly reply to this question in the negative. Yet for the last ten years the spectre of sedition has been haunting the dreams of the authorities in India. From time to time Government are startled by terrific sounds of treason vibrating in the air and exert themselves with all their might and main to stifle these ominous manifestations. For a year or two after the Poona episode of 1897 the authorities made gigantic efforts to nip journalistic sedition in the bud. A Press Gagging Act was passed, and the people were terrorised and frightened out of their wits. Then followed a comparative lull during the *regime* of Lord Curzon. It is reported that Lord Curzon was often goaded by his official advisers to institute prosecutions against newspapers which trenchantly criticised his measures and policy, but the *ex*-Viceroy set his face against this advice, inasmuch as he shrewdly believed that unlicensed criticism in the Native Press would in the long run benefit Government by revealing to it the inner mind of the native community. Whether there is any foundation for this report or not, this much is certain that not a single native newspaper was prosecuted during Lord Curzon's Viceroyalty. But Lord Curzon's back having been turned upon the country and Lord Minto having just assumed the reins of administration, the Bombay Government apparently thought that the transition period was very favourable for a revival of the discredited policy of Press prosecutions. To our mind, however, the time selected for a resuscitation of the policy is singularly inopportune. The situation in the Bombay Presidency, at any rate, is quiet, nay the people of the Presidency were not long ago praised for their loyal demonstrations of joy on the occasion of the arrival of the Prince and Princess of Wales. Will not the public in England and India be perplexed to reconcile the encomiums bestowed on our loyalty with the fact that the Bombay Government were constrained to prosecute a native journal for disseminating sedition ere the sounds of rejoicings over the Royal visit had died away? As to the merits of the incriminating article in the *Bhála*, we think that the effusion was certainly calculated to excite in the minds of its readers feelings akin to contempt—but towards whom? Certainly not towards Government, but towards the writer himself. At the worst with its grotesque mixture of history, criticism and allegory, it was a puerile production. We wonder what could have led the Jury to discern sedition in such a childish lucubration. Perhaps the explanation is that not one member of it understood Marathi and was capable of entering into the spirit of the writing. So far the *personnel* of the Jury left much to be desired. We are sure the result of the trial would have been different, if there had been one or two Marathi-knowing gentlemen on the Jury. We are not inclined to say much about the attitude of the presiding Judge at the Sessions. The Jury having unanimously returned a verdict of 'guilty,' he had no recourse but to convict the accused, but we think the ends of justice would have been sufficiently satisfied if the learned Judge had let the accused off with a fine. By dealing indulgently with Bhopatkar, Mr. Justice Batty would have left on the Bombay public an impress of his magnanimity and forbearance. In view of the spirit of healthy and moderate criticism, which characterises the Press of the Presidency as a whole, a more severe punishment than that of fine was scarcely demanded in the case. Besides, the editor of the *Bhála* is a University graduate, and it is improbable that he does not appreciate the bright side of British rule or entertains a desire to subvert it. As to the larger question opened by the *Bhála* prosecution, we think that sedition, as understood by Government,

exists nowhere in the country. The official hierarchy indulge in futile antics like the one under discussion, because they have never made an effort, nor have they the capacity, to understand the real sentiments of the people. Dissatisfaction with the existing Government is certainly not tantamount to sedition. It is one thing to incite the people to rebel against constituted authority and quite another to grumble against a system of administration, which allows the people no voice in the management of their own affairs and which in consequence presses hard upon the country. As a rule, the criticisms of the Indian press on the measures of Government do not transgress the bounds of moderation. The suspicion entertained by the authorities that such criticisms are calculated to engender diaffection in the minds of the people is damaging to the prestige of the British Government. It shows that British rule after 150 years of its existence in India does not yet stand on a firm basis. Akbar by his wise and enlightened government extending for less than 60 years was able to win over the hearts of the Hindus with whom he had no ties of religious or racial affinity. The British have failed to accomplish this in a century and a half! The contrast affords an eloquent commentary on the superior statesmanship of the more enlightened Moghul Emperor as compared with that of the British. We have said that sedition is to be found only in the imagination of the authorities, but there is no doubt that discontent exists in reality in the country. It is for our rulers to diagnose the causes of this discontent and apply remedies to eradicate the evil. They would be committing a grave political blunder, if by their own actions they converted this discontent into rank sedition.

Mahrátta (10), 18th Feb.

27. "The sentence passed on the editor of the *Bhála* was apparently influenced by two different considerations. The Jury had coupled their verdict with a recommendation of mercy, and this, together with the trivial nature of the offence actually committed, accounts for what may possibly be regarded as the lightest punishment so far awarded for an offence under Section 124A. As for the excessively heavy fine the Judge made no secret of the fact that he did want to make it so in order to deprive Bhopatkar of the gains he was supposed to have made by means of his writings. The public will no doubt appreciate the judicious discretion exercised by the learned Judge in awarding a sentence of simple instead of rigorous imprisonment, though many will feel inclined to ask whether a lesser term of even this kind of imprisonment would not have met the necessities of the case when the amount of fine was so excessively heavy and when it was admitted that the accused was only technically guilty in that he allowed the incriminating contribution to be published in his paper, while his own writings generally showed better sense and a greater capacity for a temperate discussion of public measures....... No doubt Bhopatkar will have by his troubles once more usefully reminded the Native Press of the shifting limits and the elastic capacity of the new law of sedition as enacted in 1898. And Government might legitimately claim to be congratulated on the smooth sailing they uniformly had in this prosecution and the speedy and effective execution which the guillotine of the new law of sedition has proved itself able to accomplish. But there are also other aspects of the case which cannot be overlooked, and we do not think that the judgment of the public upon the conduct of Government in resorting to a prosecution in a case like this will be very complimentary to them. For in the first place Government have lent themselves to the obvious suspicion that the prosecution was undertaken to bleed a victim at the door of the *swadeshi* agitation......... Then, again, one wonders whether Government could not have usefully resorted to the special legal machinery with which they equipped themselves seven years ago, we mean the provisions then introduced for the first time under Section 108 of the Criminal Procedure Code......... As it is, the regular prosecution of a paper, which had hardly passed through its first year and on which there was no evidence to prove that a warning would have been lost, appears to have been a hasty step. The procedure provided for in the aforesaid section was eminently fitted for a first offender who had not proved himself recalcitrant and who might possibly have benefited by a warning......... We are not, of course, in love with the procedure in Section 108 which is liable to be abused. But it was perhaps a more appropriate procedure to be followed in the present case."

28. The *Bhála* prosecution has ended in the conviction of the accused, and some of our contemporaries have dismissed the subject with the observation that they have no sympathy with the writing which formed the basis of the prosecution or that Government should not have proceeded against the paper. We think, however, that it is necessary to go a little deeper into the matter and inquire what the object of Government was in launching the prosecution and how far the sentence passed upon the editor of the *Bhála* is calculated to attain it. It is, of course, a great mistake to suppose that Government were actuated by any personal considerations in the matter, but no one can help feeling sorry for the fact that Bhopatkar fell a victim to the needlessly stern policy of Government. In our opinion such prosecutions benefit neither journalists, nor Government, nor the people, but only needlessly exasperate public feeling. Let us first look at the matter from the point of view of Government. Every Government is bound to take steps for ensuring its stability. This is particularly true of a foreign Government. It is no mean task to come from a distance of 6,000 miles and to rule 30 crores of people with the help of 60,000 British soldiers. In such a case no amount of vigilance can be said to be superfluous. But when in the exercise of such vigilance Government suspects a rope to be a snake and belabours it, it is bound to excite pity, if not ridicule, in the public mind. If rulers want their subjects to be attached to their sway, they should keep them happy and contented. This is the only way to make them love their rulers. Stern laws can never produce the result. Government can restrain the outward acts of their subjects by the enactment of laws, but their inner feelings and sentiments are beyond the reach of legislation. Similarly, if the condition of an organism is wholly deranged from within, it will not be possible to set it right by performing a surgical operation upon a tumour on the surface, which is merely an indication of the inward diseased condition and not the disease itself. The paper next dilates on the change in the law of sedition effected in 1898 and remarks :—The task of the prosecuting counsel in a trial of sedition has become very easy under the new law, and any Jury is likely to return a verdict of guilty against the accused under the extremely stringent provisions of Section 124A. We wish to ask Government in connection with the *Bhála* case the following questions :—Who recommended the prosecution of the paper? Were the papers in the case sent to the Legal Remembrancer and the Advocate General and did they or did they not give it as their opinion that the case was not fit to be taken before a Court, though the editor could be convicted under the new cruel law of sedition? The incarceration of the editor of the *Bhála* has not averted any serious danger to the British *raj*, nor would his remaining at large have brought on any such danger. The discontent produced in the public mind against the Government is not due to the writings in the *Bhála*, and the imprisonment of its editor will not efface it. So long as 40 crores of rupees are drained away to England every year without any equivalent being left behind and so long as it is the policy of Government to keep the people of India in a maimed and effete condition in point of spirit, courage and wealth, the people will never think well of the administration nor their leaders remain contented. The discontent is alive and burning in the public mind, and it will not do merely to prevent its flames from being outwardly visible. So long as the discontent is there, it does not behove Government to imprison those who seek to give expression to it in some way or other. It is the duty of Indians to draw the attention both of Government and the people to the state of the public mind and to suggest remedies for its improvement. We, therefore, request Government not to pursue a needlessly stringent policy in these matters. The miseries under which the Indians are groaning at present are real and will never be mitigated by the imprisonment of a stray journalist like the editor of the *Bhála*. As long as the miseries exist, people will complain about them. It is not the part of statesmanship to pounce relentlessly upon editors, who carelessly expose themselves to the rigours of the sedition law, which has been cruelly made far more stringent than before. The ends of the cord thrown by the sedition law round the necks of journalists are in the hands of Government, and it rests entirely with them to tighten or relax its hold at their will. This explains the fact why the counsel for the accused did not enter upon an elaborate defence. It was openly avowed

Kesari (133), 20th Feb.

on behalf of Government that they did not undertake the prosecution to avert any danger. The prosecution was, therefore, unnecessary from whatever point of view we look at the matter. Such prosecutions will in no way increase the good feeling between the ruling class and the people. The miseries of the latter will not be lessened thereby and ultimately both will have to suffer. The action of Government in the *Bhála* case was thus an extreme measure gratuitously adopted at the instance of subordinate officers. We request Government that if it is not possible to send these officers to jail for six months like the editor of the *Bhála*, they should at least be called upon to show cause why they should not be suspended from duty for a like period.

29. Nobody ever expected that the editor of the *Bhála* newspaper would be prosecuted for sedition by Government and condemned to incarceration for six months and to pay a fine of Rs. 1,000. In conducting his paper he fully kept in view the broad provisions of Section 124A of the Indian Penal Code, and in his mild but impartial comments upon the improper and unjust measures of Government and their officers he was solely actuated by a sense of duty, and this will also be the future policy of the *Bhála*. It is not our business to decide whether the article, for which the editor of the *Bhála* was convicted, is really seditious. The High Court has held it to be so, and it is of no use now to question that decision. But we cannot help placing before Government, our leaders and our contemporaries a few observations which the prosecution has suggested to our mind. Is it not detrimental to the interests of both the Government and the people to disturb the placid current of public opinion by instituting such prosecutions? It is our honest belief that by disturbing the peace of the public mind by raising the cry of sedition Government are doing a wrong both to themselves and to the people. The article for which the editor of the *Bhála* has been condemned was given wide publicity owing to its having been printed and circulated broadcast through the medium of the Press. Thus Government have themselves been instrumental in spreading sedition. Another point is that in a prosecution instituted at the instance of Government and conducted before a tribunal under its control and before a Jury of whom the majority consisted of Europeans, the accused had little prospects of getting proper justice. We hope Government will consider these points. Since the conviction of the editor of the *Bhála*, he has been made the target of abuse by the Anglo-Indian journalists and their blind followers in the Native Press. We do not care for the howlings of the former, as it is their nature to hate the Native Press, but we are sorely grieved to find the degeneration of our own brethren as exemplified in their discourtesy and malice towards this paper. We do not care for their harshness of language, but we are sorry for the exhibition which they have made of their dullness of intellect and malicious propensities. We never expected that they would stoop to such meanness. We never cared for their sympathy. We have started our paper not with the view of making any profit out of it, but with the sincere desire of discharging the debt of gratitute we owe to our mother-land by propagating among the public the thoughts that are uppermost in our minds. It is our desire that the *Bhála*, the national weapon of the Marathas, should find admission into every family in Maháráshtra. We have in view the welfare of the country, and not our own interest. We do not wish to dance attendance upon Government officers with a view to earn a decoration. It is our duty to pass honest criticism and our main object is that Indians should acquire the right of local self-government and the rights of British citizenship. It is also our desire that they should have national autonomy under the protecting wings of the British Empire. Anybody who finds fault with our outspoken language in dilating upon these topics cannot blame us personally. The fault lies with the English education received by us. Our writings are not actuated by a desire to create contempt or disaffection towards Government. In conclusion, we tender our sincere thanks to the trustees of the "Press prosecution fund" for their generous pecuniary assistance.

Bhála (111), 21st Feb.

30. We made a few observations on the *Bhála* case last week. There are others which we should like to make to-day. It has become a general cry now-a-days that the Englishmen have lost their balance of mind in consequence of the *swadeshi* movement and

Kál (129), 23rd Feb.

are adopting Russian methods of administration in carrying on the government of this country. But this is a vain cry. The British Government is still far behind the Russian Government. The number of incarcerated journalists in Russia is 58, while here we have only a solitary specimen of the species. The amount of the fines levied from journalists in Russia is very much larger than in India. A fine of one thousand rupees has been inflicted upon our countryman Bhopatkar on the ground that seditious writings should not be turned into a source of profit. If this be so, why should Government, too, derive any profit from such writings? They should distribute the amount of fine levied from seditious journalists among the poor. Some people say that if such a trial as Bhopatkar's had taken place in Russia, the punishment inflicted would have been far severer, indeed. This may be so, but we must bear in mind that the Russian people do not communicate with their Government through the medium of ordinary language but of bombs; so there is no comparison between the two Governments. The British Government is no doubt a kind Government, but it would have been better if it had cared for our happiness as much as it loves our wealth. In the course of his summing up Mr. Justice Batty pointed out to the Jury that writings like the offending article in the case made the people look with distrust and suspicion upon the efforts made by Government to promote the public weal, and that to frustrate these efforts was not a patriotic endeavour. It is clear from this that Englishmen recognise the value of public welfare and patriotism. The people, too, are actuated by these very motives. They wish to promote the public good and feel love for their country. Our countryman Bhopatkar was also animated by them along with other native journalists. It is rather venturesome on the part of Government, therefore, to assert that the Indians frustrate their endeavours to promote patriotism and public welfare. To say that a foreign Government respects these noble principles and that our countryman Bhopatkar is opposed to them is unnatural. The wording "exciting contempt, hatred and disaffection towards Government" is convenient. When Government say that any one has attempted to excite these feelings, there is an end of the matter. But when Mr. Justice Batty goes on to argue about patriotism and public welfare, the point is open to dispute, and those who maintain it are likely to be worsted in an argument over it. How can Englishmen, who are foreigners, be said to be more patriotic and solicitous about promoting the public weal than Indians, who are children of the soil? When we are exerting ourselves night and day to promote the welfare of our countrymen, how can we be said to frustrate the endeavours of Englishmen in the same direction? Our *bonâ fides* in respect of promoting the true welfare of our people can never be doubted, whereas those of Englishmen may be open to grave doubt. History tells us how far Englishmen have promoted the welfare of Indians. Is their overthrow of our native kingdoms and the establishment of their sway over us an act of promoting our welfare? They ruined our trade and are carrying off 3 millions sterling annually to England. Are these acts of promoting our welfare? So long as Englishmen desire to promote our true welfare, no Indian will oppose them. But if they will show partiality to the welfare of their own countrymen, the three hundred millions of Indians cannot sooner or later help obstructing them.

Samarth (47), 21st Feb., Eng. cols.

31. "If we had been the British Government, we should have simply smiled at the circumstantial description of the *Darbar* in Hell and the proceedings of that *Darbar*. We should not have gone mad even if a solitary newspaper had criticised us in the most direct manner. We should have relied in perfect safety on the strength of the impregnable fortress of our justice and rectitude of action. But it seems that individual officers, who constitute the British Government, are smarting under the bites of a guilty conscience. The heart of Englishmen is yet sound. The head alone seems to be turned since allegorical articles are taken to be very serious utterances......... When once taken to the law-court, the fate of any article in any newspaper is sealed, and the new principle that the mischievous character of any writing depends not on the result it produces but on its tendency to produce that result will supply any deficiency that may be left in the law as it stands. When it

is known and admitted by such Anglo-Indian papers as the *Times of India*, who can never be accused of paying an undeserved compliment to Indian journalism, that almost all 'native' journals are what they ought to be, a correspondence describing an imaginary *Darbar* in a paper of scarcely a year's standing could have been safely ignored or could have been made at the most a subject of serious warning to the editor. To any casual reader it is clear that the writer meant to put forth types of rulers having cruelty and mercilessness as their common point and followed a model set forth by Government in one of their text-books for boys......... The country can be really happy without its annals embodying these sedition trials calculated to cow down a race of people already humbled and effeminated in a thousand other ways. Government do not gain anything by discouraging fearless expression of opinion in whatever style it may be. What is suppressed is not destroyed. Liberty of the Press is more a necessity to the rulers than to the ruled, and wise rulers maintain it even at the risk of its degenerating into license."

Arunodaya (108), 18th Feb.; *Jain* (184), 20th Feb.

32. The *Bhála* case shows how sternly Government regards the Native Press. On a perusal of the article on which the prosecution of the paper was based it would appear that the Bombay Government, or for the matter of that, Englishmen in general, had no ground for thinking that it referred to them. The article does not appear to have created hatred against the British Government in the mind of any one. By prosecuting the *Bhála* in such peaceful times as the present Government have unnecessarily made an exhibition of suspiciousness, cowardice and want of statesmanship. The article in question has not led to murder or revolt, nor does it defend any murderer, and hence the sentence passed on the accused is unduly severe. On the whole, it may be said that the Native Press has fallen on evil days. This circumstance, however, need not dishearten it or make it neglect its duty of fearlessly criticising and protesting against any measures of Government likely to injure the interests of the people. By instituting the present prosecution Government have conveyed a sort of warning to the Native Press that any one criticising their doings would be punished. They have not, however, indicated any resolution on their part to improve their own conduct as they should have done. Elsewhere the paper remarks:—In passing sentence on the editor of the *Bhála* Mr. Justice Batty observed that he fined the accused Rs. 1,000 with a view to prevent him from deriving any profit from the article in question. These words are likely to create an impression in the minds of the people that courts of justice are dens of judicial robbers. Such an impression would not be creditable either to Government or their Courts. [The *Jain* thinks that the conviction of the editor of the *Bhála* has resulted in no gain to Government, and that the authorities committed an indiscretion in hauling up the editor of an obscure paper before the High Court for a stupid writing which could not have affected the prestige of Government, nor incited the people to disaffection.]

Native Opinion (46), 21st Feb., Eng. cols.

33. "The *Bhála* prosecution has ended in the conviction of the accused.......... The punishment awarded is six months' simple imprisonment and a fine of Rs. 1,000.......... Justice is here intended to be blended with mercy, but we are inclined to think that the scales have leaned towards severity rather than towards leniency. The fact that no animus on the part of the editor could be proved, as the general writings of the paper appeared to be quite temperate, should have led the Judge and Jury to let the editor off with a warning for the incautious publication of a foolish contribution......... The idea of punishing an accused for making illicit gains from mischievous writings is no doubt novel, but it is not unjust if only warranted by actual facts......... In the present case, as in the former ones, the circulation of the paper advanced with the trial and not before it. This must signify something."

Vihári (166), 19th Feb.

34. Patriotism and loyalty are really identical. As the king exists only for the good of the country, a person who loves his country is necessarily loyal to the king. Love of country and treason against the king can thus never be compatible with each other. In India love of country and loyalty to the king have always gone toge-

ther, and no period of Indian history furnishes us with any instance of treason. Let us examine the circumstances of Bhopatkar's case from the above point of view. In view of the risk attending the profession of a journalist and the stern laws against journalism, it cannot be said that Bhopatkar started his paper only with a view to earn a living. He must be a slave of the most degraded type who cannot perceive Bhopatkar's love for his country from the manner in which he conducted his paper. Another proof of his devotion to his country is his having opened and maintained a school for giving efficient education to our young men, though he derived no profit from the institution. He was a staunch supporter of the *swadeshi* movement from its beginning. It is impossible that a man inspired by such patriotism should be guilty of treason. But, in spite of this, he has been convicted of treason. As Bhopatkar ranks among our best patriots, it is impossible that he should be disloyal to the king. Whether he is guilty of treason or not in the eyes of Government, every native of Maháráshtra sympathises with him. The facts that he laboured for his country, that his object was noble, and that he is enduring persecution for the sake of his motherland are sufficient to enlist popular sympathy in his favour.

Inadequacy of the punishment inflicted by the Sessions Judge of Ahmedabad upon the Mamlatdar of Amod.

Kaiser-i-Hind (28), 18th Feb.

35. If the traditional reputation of the British Government for the administration of pure justice is to be upheld, it is necessary that officers dispensing justice should be free from the taint of corruption and that their lapses, when brought to light, should be visited with exemplary punishment. We regret that this salutary principle has not been observed by the Sessions Judge of Ahmedabad, who let off the Mamlatdar of Amod, who was charged with offering a bribe to the Assistant Commissioner, N. D., with a paltry fine of Rs. 200. The punishment is utterly inadequate and will not exercise a salutary effect upon the conduct of other black sheep of the type of the accused. Besides, only one out of a hundred cases of bribery sees the light of day, and it is, therefore, clear that corruption cannot be uprooted from the public service unless drastic punishment is inflicted upon those whose guilt is proved.

Alleged injustice committed by a District Magistrate in Bengal.

Indu Prakásh (43), 17th Feb.

36. There is no doubt that under British rule justice is done in many cases in which both the complainant and the accused are natives. But the Indians know by experience that the impartiality of the Judges gives way in cases in which one of the parties is a white man and the other a native. An instance of the latter kind occurred a short time ago. One Manamohandas of Madáripur, a school-boy of ten years, was placed before Mr. Brisco, District Magistrate, on a charge of having thrown clods of earth at three Europeans. No evidence was adduced by the prosecution to show that the clods alleged to have been thrown by Manamohandas either touched the bodies or soiled the dress of the complainants. The Magistrate, however, sentenced the boy to rigorous imprisonment for one month and a half and expressed his regret that he could not sentence him to whipping owing to his tender age. Now, if the above charge had been proved against a white man, could Mr. Brisco have passed on him such a severe sentence as the above? It is a slur on British prestige to make a boy of ten the object of one's revenge against the *swadeshi* movement. We leave it to our readers to say whether Mr. Brisco in the above case committed injustice or merly showed sternness in administering justice.

Comments on the inability of the Ahmedabad Police to re-arrest certain offenders who recently escaped from the Cambay prison.

Gujaráti Punch (25), 18th Feb., Eng. cols.

37. "The Police of Ahmedabad are perilously near losing their prestige by their failure to arrest the five convicts who are now roaming at large and defying the united strength of more than a hundred members of the Police force. We have always held the Police of Ahmedabad in high respect. They are believed to be more intelligent than the Police in the sister districts of Gujarát. Nothing is, therefore, further from our intention than to charge the Ahmedabad Police with inefficiency

or incompetency. We are, however, constrained to say that their unsuccessful efforts in the direction of arresting the escaped convicts are now the subject matter of adverse criticism in all quarters. The air is thick with the rumour that these convicts are within the precincts of Dholka Táluka. If this is true, we cannot help joining with others in deprecating the failure of the local Police to cope with the emergency. That a handful of desperate individuals cannot be captured by a Police force, mustering a hundred strong, detracts much from its usefulness and efficiency. We believe that if a cordon be drawn round the precincts of the Táluka and then slowly tightened it would be no difficult matter for the Police to accomplish their desired object. If they think themselves unable to cope with the situation, they should openly confess their inability to do so, rather than lie in wait on the uncertain chance of arresting the fugitives. We think it is high time for the authorities to depute a special trained officer with a large staff of detectives and mounted Police for the purpose of arresting these desperadoes as early as possible. This course alone will allay the apprehensions of the public of Dholka about the safety of their lives and property."

Protest against a new postal regulation.

Jam-e-Jamshed (27), 23rd Feb., Eng. cols.

38. "There is no more popular Department in all India than the Post Office, and we should ask its authorities not to undermine its popularity by promulgating new-fangled rules of doubtful wisdom......... There may have been some good reason in the regulation forbidding the drawing of even a straight line across a stamp attached to a cover. But there is absolutely very little to justify a still later regulation which lays down that if any part of the name or address on a cover or a post-card appears on the stamp the cover or post-card should be considered as unpaid and a fresh fee demanded from the addressee. The Indian Post Office surely knows well enough how small is the size of the stamped cover it provides to the public; and in a country like India where the people, for the sake of assuring the safe delivery of a letter and thereby helping as much as possible the Post Office in its work, are in the habit of crowding so much by way of name and address on their communications, surely such a hard and fast rule must cause not merely annoyance but positive hardship. There might have been some excuse if the Post Office had sought to apply such a rule to the separate stamps that are attached to letters and post-cards by the public themselves. What wisdom could there be in applying it even to the covers and post-cards that are stamped by the Post Office?......... There can be absolutely no justification for charging the public twice over for the conveyance of the same article on such a flimsy pretext, and they are right in protesting against the rule and condemning it strongly."

Legislation.

Comments on the Mamlatdars' Courts Act Amendment Bill.

Gujaráti (23), 25th Feb., Eng. cols.

*39. "The Bombay Presidency Association have addressed to the Bombay Government a short representation on the Mamlatdars' Courts Act Amendment Bill. The existing provisions of the Act are not quite happily worded. Besides, they are incomplete in many respects and we wish the present Bill had aimed at giving legislative effect to the decisions of the High Court on several doubtful or intricate points and sought to remove some further deficiencies in the existing enactment. For most purposes Section 9 of the Specific Relief, Act is intended to afford the same relief as the Mamlatdars' Courts Act does. and that too through the instrumentality of properly trained judicial officers Most of the Mamlatdars have no knowledge of civil law, and many a time have they erred grievously in administering the provisions of the Mamlatdars' Courts Act. If the Bill had withdrawn the cognisance of suits for possession and injunction from the Mamlatdars' Courts and vested the jurisdiction in Subordinate Judges, the change would have been welcomed by the public. The Mamlatdars are essentially executive officers, and we do not blame them for the sad mistakes they now and then commit in administering the provisions of the Act owing to lack of judicial training. There is no doubt that relief would be more satisfactorily and expeditiously obtained from the regular Civil Courts by the aggrieved parties. Executive duties cause a good deal of delay and expense, and those who are in a position to judge of the working of the Act would rather not have any such law. The Bombay Presidency Association are not in favour of retaining it on the Statute book and, if it is not to be repealed, would see its operation restricted to agricultural holdings, as proposed in the present Bill.......... The working of the Mamlatdars' Courts Act has, on the whole, never commanded the unqualified confidence of the public and the proposed changes are bound to result in dilatory and capricious administration of law and consequent injustice and to further bring into discredit Courts which owing to some reason or other have failed to win the esteem and confidence of the general public."

Comments on the Bill for the reconstitution of the Sadar Court of Sind.
Sind Gazette (17), 16th Feb.

40. "The Sind Hindu Sabha has sent to Government a brief representation, criticising certain points in the Bill for the Reconstitution of the Sadar Court. It is to be presumed that the Sabha approve of the main features of the Bill, as their criticism is confined merely to four points. The first objection taken is to the power to be conferred on the Judges of recording summary evidence. We cannot support the Sabha in this contention, as we regard the proposed change as extremely desirable. The time taken up in recording the full evidence is not the only disadvantage of the system; it imposes a very serious and unnecessary strain, both mental and mechanical, upon the Judge. ....A really experienced Judge can take down all that is necessary to assist his memory even in cases lasting over several days, and he can always record the evidence in full whenever it seems to him to be necessary to do so. We have on previous occasions inveighed against the waste of power involved in the taking down of evidence, urging that if it is considered necessary the Judge should be relieved of the burden by a shorthand writer. We are in accord with the Sabha on the other points brought forward, *i.e.*, the transference of the power to suspend or remove Sub-Judges from the Judicial Commissioner to the Commissioner in Sind, which appears to us to be an inadvisable and retrograde step; the omission to give the new Court revisional powers over the proceedings of Muktyarkars, powers which the Court should undoubtedly possess, and the absence of provision for the institution of Civil Courts in the Nára Valley Division.......... We have no doubt that the Sabha's representations will receive full consideration at the hands of Government."

Comments on the Bill to amend the Sind Courts' Act.
Sind Journal (18), 21st Feb.

41. "Last time we took a general review of the Sind Courts' Bill. Now we propose to criticise some of its provisions and offer general remarks on the Judicial constitution of the province.......... Section 9-C of the Bill is based on the same principle and refers to criminal appeals and references. But we are of opinion that there will be some practical difficulty in its working. It should be borne in mind that the Criminal Procedure Code allows no second appeal. So far, therefore, as regards appeals from the Courts of the First Class Magistrates or of District Magistrates, this section will serve all purposes. But a difficulty will arise in appeals from the Court of the Sessions Judge of Karáchi. The Sessions Judge will be one of the three Judges of the proposed Court. He will have decided the original case. When an appeal from his decision is heard by the two remaining Judges and there is a difference of opinion, the case shall have to be referred to the third Judge and decided according to his opinion. But this third Judge will be the same Judge who has already decided the original case. The necessary result would, therefore, be that he will have to confirm his own judgment, a result which can hardly be satisfactory or desirable. The same difficulty will be experienced in second civil appeals from the Karáchi District.......... We are afraid these evils would be oft-recurring unless this state of things is remedied by the appointment of a fourth Judge.......... We object strongly to Section 9E of the Bill. The reason given by Government for this section is that 'Judges entrusted with the work of a High Court may presumably be trusted to make an adequate record of the evidence.' But who admits that we are going to have a High Court? The name of High

Court excites in the mind of every Indian, at least, ideas of justice and independence. Does the proposed patch-work of the Sind Court give any signs that our reformed Sadar Court will be as independent as a High Court, when the Bill under consideration instead of enhancing the powers of the proposed Court curtails them (*vide* the proposed amendment of Section 9 of the old Act)? The three Judges will still be suppliants at the door of the Commissioner in Sind for every reference to Government and for the appointment, promotion, transfer and dismissal of Subordinate Judges. When in these small executive matters, it is considered necessary to place them under the control of a non-expert, the Commissioner in Sind, how should they, in the name of justice, be entrusted with the power merely to make memoranda of evidence where the life, property and reputation of an individual are concerned? As regards Section 7 we would strongly insist that the whole Thar and Párkar be brought under regular Judicial administration. It is high time that the Civil work in this district were taken from the hands of Mukhtyarkars and Deputy Collectors and entrusted to trained men. Let one Subordinate Court be established in Thar and Párkar proper, and the other in the rich and fertile Nára Valley, which, lately on account of its Egyptian cotton experiments especially, has come into prominence.......... Now as regards the general constitution of the Court, we beg that if we cannot get anything better, we should at least have the Chief Judge appointed by the King or at least by the Government of India from among practising Barristers of well-known standing. That will secure us, besides independence, proper legal training, so requisite for a Chief Judge. The presiding Judge not being a Civilian, and owing his appointment to powers beyond the local Administration, and having wide judicial experience, untrammelled by the tradition of any service, will not only be an acquisition but will in no small measure contribute to raise the judicial tone of the new Court.......... In the end, we would urge, in the interests of the welfare of the administration in Sind, that the appointment, etc., of Subordinate Judges and Resident Magistrates be entirely left to the new Court and that Magisterial powers should not be conferred except on the recommendation of the Judicial Commissioner."

Education.

Vice-Chancellorship of the Bombay University.

Indu Prakásh (43), 23rd Feb., Eng. cols.; *Akhbár-i-Soudágar* (64), 24th Feb., Eng. cols.; **Gujaráti* (23), 25th Feb., Eng. cols.

42. "Government are to be congratulated on the nomination of Principal Selby as Dr. Mackichan's successor in the Vice-Chancellorship of the University. If a European Government servant was to be appointed, there can be no doubt that no choice could have been better than that of the popular Principal of the Deccan College. He commands the confidence of a very large section of the educated public, has a high reputation for learning, and his sincerity, straightforwardness and honesty of purpose are beyond question. Having thus expressed our high appreciation of the new Vice-Chancellor's merits, we hope we shall not be misunderstood if we express great regret that Government should not have seen their way to appoint a native gentleman to the high office. Calcutta has an Indian Vice-Chancellor and so has, we believe, the Punjáb University. Now that the reconstruction of the University is over, Government could safely have afforded to be generous enough to let an Indian pilot for one year the affairs of the University. In the Honourable Sir P. M. Mehta, or Mr. Justice Chandavarkar, or Mr. Justice Badruddin, they could have found a person fully worthy of the honour. But in this matter the Bombay Government has always been too fond of officialism. A word in regard to the retiring Vice-Chancellor. Dr. Mackichan had a very delicate position to occupy. He was selected thrice in succession because he represented Government policy as embodied in the New Universities Act. Be it said to his credit, however, that except on only one or two occasions, he preserved an attitude of neutrality and maintained the dignity and balance necessary for a Vice-Chancellor. He also showed a most thorough grasp of the constitution of the University and never allowed a spirit of partisanship to interfere with perfect freedom of debate. It is rare that a President is able to sink so far his personal predilections and opinions as Dr. Mackichan did, and that too in the testing times

during which the entire system of University management had to undergo the ordeal of animated discussion." [The *Akhbár-i-Soudágar* makes similar remarks. The *Gujaráti* also approves of the appointment of Principal Selby as Vice-Chancellor of the local University.]

Dr. Mackichan's Convocation address and his services to the Bombay University.

Jám-e-Jamshed (27), 22nd Feb., Eng. cols.; *Pársi* (13), 25th Feb.

43. "Dr. Mackichan is a past master in the art of delivering admirable academic addresses, and the clever and exhaustive discourse, in which he reviewed the work of the Bombay University during the past year was well worthy of his reputation as a veteran educationist.......... Indeed no one that reads this extremely lucid and able discourse and reflects on Dr. Mackichan's share in the success of the past year's work of the University will be disposed to question his right to the praise bestowed upon him by the Chancellor at the conclusion of the evening's proceedings. Lord Lamington's reference to the retiring Vice-Chancellor's exertions in the cause of University education, his work for the University during the critical period through which it has recently passed, his wise counsel and sagacious guidance, must be heartily endorsed, in spite of every difference of opinion that may exist on particular questions or in regard to points of detail. Dr. Mackichan's long experience and close and intimate knowledge of the various matters pertaining to the University have stood the Senate in good stead throughout, and future generations will more clearly trace his hand in the work done during the recent trying period than the present." [The *Pársi* writes:—"The speech of Dr. Mackichan at the Convocation of the University gives indirect glimpses of great possibilities before the Bombay University. The building of a hall for examination purposes is a distinct *desideratum*, yet the outlay of lakhs of rupees on an Examination Hall for the use of a mob of Matriculation students for a few hours yearly might be considered by some as mere extravagance. As to the resolution fixing the age-limit for the Matriculation Examination, it will be generally conceded to be a wise measure."]

Jám-e-Jamshed (27), 23rd Feb., Eng. cols.

44. "Dr. Mackichan, in his address before the University Convocation on Tuesday, called attention to one of the most pressing needs of the University—an Examination Hall. As long as the University examinations came on during the dry season the want was evidently not very keenly felt by the authorities. But now that the examinations have come to be distributed over the year, including the monsoon months, surely something must needs be done, and we are glad to be assured by the retiring Vice-Chancellor that the matter has received the attention of those who are in a position to influence the erection of a permanent Hall. Apart from the inconvenience and serious discomforts felt by the poor students, the erection of a *mandap* every year proved a very expensive job to the University, and it is well that, during his tenure of office as Vice-Chancellor, Dr. Mackichan sought the co-operation of Government with a view to provide a permanent shelter to the University examinees. Dr. Mackichan in referring to the matter made a stirring appeal to the wealthy citizens of Bombay to emulate the example of the *sethias* of by-gone generations, the men who have by their enlightened beneficence writ their names indelibly on the roll of fame, and to come to the assistance of the University in the way in which Sir Cowasjee Jehangir and Mr. Premchand Roychand did in the seventies. There is no reason to believe that Bombay is less wealthy to-day than it was then, and certainly it is pardonable to assume that since those days the great merchant princes in the First City of India have not grown less enlightened in their ideas of charity and beneficence. It may, however, take some time before some wealthy and enlightened *sethia* in our midst is persuaded to come forward with such a generous offer as Dr. Mackichan expects, and in the meanwhile the Government must be entreated to make up its mind to enable the University to proceed with the work."

Dead rats at the Elphinstone College Hostel and an appeal to the College authorities to take steps in the matter without delay.

Indu Prakásh (43), 24th Feb., Eng. cols.

*45. A correspondent writes to the *Indu Prakásh* :—"On Thursday and Friday last some dead rats were found in the verandah of the old residential quarters of the Elphinstone College. The matter was reported to the Principal of the College, but contrary to our expectations he said that there was no cause for alarm and that nothing could be done immediately. The proposal for giving permission to the students in the old hostel to go home was ruled out of order. No huts or tents can be erected in two or three days as the Government does not sanction money at once. Seeing that the matter is of urgent necessity as the lives of the students are in jeopardy, it is the duty of the College authorities to take immediate steps to prevent panic among students in their charge and to avert all danger either by erecting huts for them or allowing them to go home to their parents if they like. We hope the College authorities will kindly consider over this matter and take the necessary steps without delay."

Age-limit for the Matriculation Examination of the Bombay University.

Kaiser-i-Hind (28), 18th Feb., Eng. cols.

46. "The Senate exercised practical wisdom at its last meeting in resolving by an overwhelming majority that the age-limit in future for candidates for the Matriculation Examination should be 16. There was ample experience before that learned body to fix 16 as the limit. The history of this age question through all its phases ever since the establishment of the University goes absolutely to confirm the action of the Senate. Originally, the age was 16. The lower limit had come to be fixed some years ago in consequence of the action of the Civil Service Commissioners. The age for candidates to the Indian Civil Service was reduced from 23 to 19, and it was complained that Indians competing for that Service would be greatly handicapped were the limit of 16 adhered. So the lower age was fixed. But it is well-known that since the Resolution of Mr. Herbert Paul was passed by the House of Commons for simultaneous examinations there was a fresh agitation. The Government of India could not bring into practice that famous Parliametary Resolution, but it considered it fair, we believe, at the personal suggestion of Sir P. M. Mehta to Lord Lansdowne, that under the circumstances the age of the candidates for the Civil Service should again be raised. And so it was raised from 19 to 22. Meanwhile, the late Mr. Ranade had discoursed on the premature loss of many a Hindu graduate. The reason was asked for such an early mortality. It was primarily traced to the excessive grinding for our University examinations at an immature age when the mind of the youth is not properly formed for thinking purposes. Later, the Raleigh Universities' Commission inquired into the subject. And so far as the Bombay University is concerned, there are indubitable statistics to demonstrate to the hilt that out of the fifteen hundred and more candidates who have annually passed their Entrance Examination these many years only 15 to 20 or at the utmost 25 happen to be under 16 years! Practically, therefore, the mass of the successful candidates pass at the age of 16 and upwards. Surely, nothing could be more conclusive than this fact in support of the resolution passed by the Senate fixing the age at 16."

Praja Bandhu (32), 18th Feb., Eng. cols.

47. "It cannot be too forcibly pointed out that the new rule, while it is unnecessary in the case of average men who pass at 17 or 18, inflicts an undeserved hardship on the flower of our youth. Further, a mere mechanical age-limit will not prevent under-age boys from presenting themselves for the test. This has been proved by experience. For a long time the age-limit was 16 in Bombay, but this was no bar to bright youths, who could easily evade it by over-stating their age. It is not difficult practically to get people to certify to such age. The moral effect of the rule will thus be null in the case of such young men, whilst it is uncalled-for in the majority of cases. To urge that the change would be innocuous because the age for the Civil Service has been raised is to argue in a confused way. Hardly one in a thousand of the

passed candidates is able to compete for the Indian Civil Service or the other examinations which our rulers out of a short-sighted but unjust policy have determined to hold in England. It is the evil of unnecessarily compelling our bright men to waste one year of their life that parents at large resent and denounce. If such a course were proved to be necessary in the best interests of our youths, we should welcome it.......... We are not unmindful in making these observations of the complaint that the students are unable to follow the lectures of the professors at the Colleges. The evil, where it exists, is traceable to the imperfections of the examination tests, and not at all to the age-limit.......... The real remedies lie in the direction of insisting on a better class of teachers. No tinkering with the age-limit can be of any avail."

Comments on the list of books sanctioned by Government for use in secondary schools in the Presidency.
Indian Social Reformer (5), 25th Feb.

*48. "We are not of those who think that young men in schools need no guidance in the choice of books which they should read. There are several worthless books published, and some wicked ones, and it is not desirable that young minds should be fed on such garbage for want of suitable direction. But we cannot commend the present practice of Government prescribing what books may be used in schools. Not that we distrust for a moment the good intentions of Government. With the best of intentions, the task is an impossible one to perform without exciting ridicule......... Let us illustrate what we mean. Last week's *Government Gazette* contains the consolidated list of books sanctioned by Government for use in secondary schools in this Presidency. 'No books except those included in this list,' it is declared, 'should be used in Government or aided secondary schools without the sanction of Government.' In other words, Government offer the list as containing a more or less complete collection of books published in English, French and Latin and in the classical and vernacular languages of the country, which are best suited to secondary schools. The first objection to the scheme is that it is a stupendous undertaking for any individual or body of individuals to undertake. But this is perhaps a general objection, and we proceed to point out in the Government's list the inevitable lack of coherence and principle that must attend all such attempts. The first heading is 'English Books—Prose.' Addison's 'Spectator' is the first work recommended, and it is an excellent one. But who is Anna Buckland and what is the good of Indian boys reading her 'Our National Institutions'? We are glad to see that the Department does not object to the reading of Æsop's Fables (but only in Mr. Townsend's edition) and of that other work known as the English Bible! We should have thought that 'Arabian Nights' would not spoil the morals of our youth, but it is not on the Government list and should not be used without special sanction......... We do not know what is Cassells' 'Our Great City' and why 'Gulliver's Travels' has not been included in the list.......... Charles Dickens is barely tolerated, and it seems only 'Little Nell' and 'Oliver Twist' of the great novelist's works are approved by the Government of Bombay. But why disallow 'Martin Chuzzlewit' and 'David Copperfield'?........ We pass rapidly down the list, past Lee-Warners and Lethbridges, only noticing Lytton's 'Harold' and Macaulay's 'Essays' on the way. What is this? Can it be that the compiler of this list really believed that Milton wrote 'Lycidas' in prose? What objection again could Government have to all of Sir Walter Scott's novels being read in schools? They allow 'Ivanhoe' and 'Quentin Durward,' but why not 'Kenilworth' and 'The Heart of Midlothian'? Is the 'Merchant of Venice' a work in prose? We turn to the heading 'Poetry' and the anomalies noted above appear in an aggravated measure. Why should a bureaucrat dare to limit the poetic reading of our boys to 'Comus,' 'Paradise Regained' and 'Sampson Agonistes' among Milton's works? Would it not be good for them to learn by heart the sonnets of the poet? Shakespeare's 'Julius Cæsar' is his only play given under 'Poetry.' We can see no earthly reason why 'Lear' and 'Othello' should not be taught without the permission of the Director of Public Instruction......... Would it be believed that not a line of Wordsworth is to be found sanctioned in the consolidated list? And yet is there any English poet whom a Hindu boy can appreciate better?......... We confess we should not mind Mr. D. N. Wadia's masterpieces being postponed, if necessary, to provide room for 'him who uttered nothing base.' It is, we know, not easy to interest Indian officials in a matter of this kind, but we should not mind appealing to Mr. John Morley to put a stop to this melancholy farce of prescribing books for schools."

Complaint against the increased cost and alleged inferiority of contents and get-up of the revised series of vernacular text-books.
Indu Prakásh (43), 22nd Feb., Eng. cols.; *Patriot* (13A), 24th Feb.

49. "The Honourable Mr. Daji Abaji Khare was informed at the last Council meeting that Government were not aware of the existence of a strong feeling of dissatisfaction in the minds of the public about the quality of the contents, the suitability, the general get-up, and the prices of the Gujarati and the Marathi text-books published for Government under the recommendations of the Text-books Committee. We wonder how in spite of voluminous criticisms made in the Press by competent literary men as well as by men actually in the profession as to the stiffness of the lessons, their faulty arrangement and the unsuitability of the lessons in poetry, Government could remain ignorant of the existence of a strong feeling of dissatisfaction. It behoves the public, therefore, to convene protest meetings and send their complaints to Government for consideration, in which case the plea of not being aware will be barred. From the comparative table showing the bulk, price, etc., of the old and the new vernacular Readers submitted to the Council, it will be found that there is a decrease of 2 annas and 9 pies in the total cost of the books of the new Marathi series over the total cost of the old series. There is an increase of Re. 1 and pies 9 in the total cost of the Gujarati series, an increase of 13 annas and 9 pies in the case of the Sindhi series, and an increase of 5 annas and 6 pies in the Kanarese series. Thus it will be seen that the prices of all the new series are higher than those of the old, except in the case of the Marathi series. The increase in the cost of the revised series is explained away on the ground of better printing, better binding, better illustrations and better arrangement of more interesting matter. Whether the matter is more interesting or whether it is better arranged is open to very serious doubt indeed as appears from the criticisms in the Press. The illustrations appear to us to be bad enough and the havoc made with orthography is simply terrible. Individual idiosyncracies have found full play in the new series. The Director of Public Instruction in a letter to Government himself admits that 'cheapness is a most valuable quality in books for the masses,' but to the ghost of efficiency everything else ought to be made subservient. Parents are expected to rejoice at the fact that they will have to spend only about 7 annas a year on an average for the vernacular education of their children extending over 8 years of school-life, the total cost of all the reading books being Rs. 3-5-6. The Director seems to be labouring under the impression that children of 5, 6 and 7 years of age are as careful about their belongings as himself. Many a parent would be over-anxious to make a contract with him for providing their children with text-books for 7 annas a year."

Railways.

Complaint about frequent accidents near the Thána Railway Station on the G. I. P. Railway.
Arunodaya (108), 18th Feb.

50. Referring to a number of petty accidents said to have recently occurred on the G. I. P. Railway near the Thána Station, the *Arunodaya* says:—Such accidents are frequent near the gate beyond the Thána Station, but it is to be deeply regretted that the Railway Company does not take the matter into consideration. The Railway line passes, so to say, through the town of Thána at the above-mentioned spot, and so a bridge should have been erected there when the line was first built. This, however, was not done, and though accident after accident has occurred at the spot during many years past, no attention is paid to the matter. If the Collector of Thána were to take it into his consideration, he would earn the credit of saving the lives of many people.

Complaints against the S. M. Railway Company.
Karnátak Patra (60), 19th Feb., Eng. cols.; *Madhukar* (140), 17th Feb.

51. A correspondent writes to the *Karnátak Patra*:—"It is a matter of deep regret that the S. M. Railway Company pay very little attention to the convenience of passengers that travel on their line. At Dhárwár, the head-quarters of this Company, the third class waiting-room is small. It does not afford adequate accommodation

to the large number of passengers using it. Though such is the case, a portion of the waiting-room is rented to a native confectioner. Look at the greed of the Company in making money. Is there no one to look to this state of things? There is a department newly opened called the Railway Board, but its officials rarely travel on this side. Though the Board issued orders to increase the number of third class carriages, &c., the S. M. Railway Company has only increased their stock of such goods vehicles as can, in their opinion, be used for passenger as well as goods traffic. But I need hardly say that such hybrid carriages cannot afford as much convenience as the ordinary third class carriages. Does the Railway Board ever take the trouble of seeing that its instructions are carried out by the S. M. Railway Company?". [The *Madhukar* complains of the want of sufficient rolling stock on the railway and remarks that serious loss is occasioned thereby to the mercantile community in these days of famine when they are naturally anxious to send goods from one place to another without undue loss of time. The paper also complains that the goods suffer much damage in transit through the neglect of the Company's employés.]

Municipalities.

Compulsory education in Bombay and the Bombay Municipal Corporation.
Pársi (13), 25th Feb.; *Patriot* (13A), 24th Feb.

*52. "The ice is officially broken in the matter of compulsory education in Bombay. The Municipal Corporation have asked Government what they think about it, and Government have replied that they would like very much to see it introduced, and are willing to instruct a committee to inquire into it. Almost the only precedent we have in India is the experiment in compulsory education which was carried out in a particularly backward part of the Baroda State. This, owing to a deal of tact, was successful, and there is no reason why it should not be equally successful in Bombay if the loyal co-operation of the educated community is secured......... It is possible, of course, that some real prejudice against the measure might exist in certain quarters, and it would never do to hunt down truants and haul their parents and guardians before a Magistrate for punishment as is done in England. We may come to that later on, but for the present we shall have to be content, in practice, with providing education, and trust to persuasion and the good sense of the people to avail themselves of it. ...... The Corporation of Bombay have a big task before them if they mean to educate the First City in India, but on its feasibility being proved, they had better hold to it with all their might rather than give it over to Government. .... If the Municipality undertake general education they should pay for it entirely out of municipal funds." [The *Patriot* writes:—"Having regard to the many and obvious difficulties which are sure to present themselves if the proposal reaches the stage of action, we cannot help recording our opinion that the proposal is premature and that a far greater advance must be made by the lower classes before compulsory education can do them any good."]

Akhbár-i-Soudágar (64), 24th Feb., Eng. cols.; *Jám-e-Jamshed* (27), 19th Feb.; *Bombay Samáchár* (66), 20th Feb.

53. "The Government have addressed an encouraging letter to the Corporation in reply to its invitation to appoint a Joint Committee of Inquiry as to the feasibility of free and compulsory education in Bombay. They have accepted the proposal with some mental reservations. The difficulties of the proposal are recognised, but they have wisely decided to allow an inquiry. Whether the time has arrived in this city for introducing compulsory edcation or not—and we are of opinion that it has not—we may be sure that a thorough investigation of the question of primary education will, at least, pave the way for its extension to this city. It is calculated that amongst the juvenile population, at least two out of every three, go without any education at all, and a considerable proportion of those under instruction attend most ill-housed and ill-equipped private schools with teachers very indifferently qualified for their task. How to improve the condition of such schools and the quality of primary education in general, how to bring the thousands of boys and girls who are brought up at present in

absolute ignorance is a problem for the earnest consideration of the proposed committee." [The *Jám-e-Jamshed* and the *Bombay Samáchár* express unqualified satisfaction at the reply of Government to the representation of the Bombay Corporation praying for the appointment of a Joint Committee to consider the question of introducing compulsory primary education in Bombay City. Both the papers note with especial gratification the willingness expressed by Government to render financial help for the extension of primary education in the city.]

Question of the introduction of compulsory vaccination in Hyderabad (Sind).

Prabhát (55), 13th Feb., Eng. cols.

54. "In spite of Mr. Thakurdas's partisan efforts, the introduction of compulsory vaccination has been staved off for another twelve months. But why does not the Municipality abandon altogether the idea of compulsion? That compulsion is wrong in principle, and harmful in its results, is generally admitted, even by the officials. It was plague, more than anything else, which taught Government that the evil of compulsory and penal measures far outbalance the good done by them. In the present case we are sure the application of the Act will lead to three very bad results. Vaccination will lose some of the popularity which it is winning in an increasing degree, and people will resort to many tricks and subterfuges, and last, but not least, the poor will be harassed by the vaccinator—even valid reasons for delay will not be accepted without a tip. Have our Municipal Councillors not read the bitter complaints which have come from Sukkur and Rohri during these twelve months about the operation of the Act?......... Where is the necessity of resorting to the Act at all? At present large numbers of people are only too anxious to avail themselves of the vaccinator's services, and keep enquiring after him. Compulsion will only produce a revulsion of feeling among them."

Intelligence extracted from the Press.

Invitation of the British Congress Committee to Sir Pherozeshah Mehta to proceed on a political mission to England.

Akhbár-i-Soudágar (64), 23rd Feb.

55. We understand that the British Congress Committee has invited Sir Pherozeshah Mehta to visit England and deliver speeches before the British public on Indian topics. It is felt by India's friends in England that at the present juncture when the tide of popular feeling is flowing strongly in favour of the Liberal party, Sir Pherozeshah's presence in England will be of immense advantage to the cause of India. Sir Pherozeshah's absence even for a few months in England will be sorely felt in the sphere of a civic and political work in Bombay, but his Congress friends are nevertheless pressing him to go to England out of regard for the interests of the country at large. Sir Pherozeshah has not yet definitely decided whether he should accept the invitation of the British Congress Committee.

Departure of Mr. Ali Muhammad Bhimji on a political mission to England.

Sánj Vartamán (93), 23rd Feb.

56. Mr. Ali Muhammad Bhimji departed from Bombay on his mission to England yesterday by the Messageries Maritimes S. S. *Sidney*. A number of Hindu, Parsi and Muhammadan gentlemen had assembled at the Victoria Dock to bid him farewell. Shawls and bouquets were presented to him on behalf of the Khoja Sunni Jamat and the Bombay *Swadeshi* Association. Mr. Bhimji in thanking those who had contributed to the fund started for helping him in the columns of the *Sánj Vartamán* said that it was his duty as a patriotic Indian to serve his poor country and hoped that his mission would be rewarded with success. In the course of an interview with our representative Mr. Bhimji said: 'It is my intention to deliver numerous lectures on Indian political topics in Hyde Park, London, and before various political associations in England. I have received assurances of sympathy and help in my work from Mr. Dadabhai Naoroji, Sir Henry Cotton, Sir William Wedderburn, Sir John Jardine and other Liberal friends of India. My stay in England will extend to 18 months, during which period I am confident of making an impression upon the British public. When I reach England I shall lose no time in seeing

Mr. Dadabhai and convey to him India's genuine sorrow at his failure to secure a seat in Parliament. During my first visit to England I had received a cordial welcome from the British public, and I have, therefore, no doubt that my present visit will be crowned with success.'

Public meeting in Bombay for protesting against the introduction of Standard Time in the City.
Oriental Review (12), 21st Feb.; **Kaiser-i-Hind* (28), 25th Feb., Eng. cols.

57. "There was a mass meeting, thoroughly representative of the people in the town, at Madhavbag—the popular rendezvous of the Hindu community—to express their sentiments and feelings on the subject of Standard Time. The spacious hall as well as the compound was crowded, and at a very moderate computation there must be about 3,000 persons. The meeting was in every way orderly and enthusiatic, while the speakers themselves were highly intelligent and knew very well how to put their points and how to express them in a telling manner.... ..... The Chairman, Sir Bhalchandra Krishna, in a sober speech, recounted the history of the matter and the manner in which Standard Time was enjoined by certain officials, how the local Chamber of Commerce, which was unwilling at first, was *samjaoed* subsequently, and how the weak-kneed non-official members of the Corporation were won over to consent to the adoption of Standard Time. Altogether the meeting was a great success, and the promoters are to be congratulated on it. The following was the principal resolution passed thereat:—'That for the reasons set forth in the petition addressed to Government by over 15,000 signatories this meeting is still of opinion that it is a source of great inconvenience and hardship to the inhabitants of a city like Bombay with a population of nearly a million people to have Standard Time imposed upon it, and they earnestly pray both the Government and the Municipal Corporation to return to Bombay time.'" [The *Kaiser-i-Hind* writes:—"Sir Bhalchandra, who presided at the meeting, was not only full of arguments but most vigorous in his denunciation of this officially engineered affair. And it was quite a treat to notice four or five speakers waxing eloquent in the vernacular in the same strain with a wealth of reasoning which would have made the Standardwalas blush and for very shame compelled them to admit that they had no case. The meeting revealed, what was well-known before, the strong feeling which rages in the breast of the masses against the use of Standard Time so cunningly forced on a people accustomed to local time in their domestic habits, social usages and their religious rites. The advocates of this 'stupid time,' as one of the speakers rightly characterised it, ought to have been present to gauge the feeling of the meeting which was a thoroughly representative one. It is to be earnestly hoped that both the Government and the Corporation would now see the impropriety of their senseless time and return to the old solar time."]

Celebration in honour of Ramdas at Parli (Sátára).
Shri Sháhu (162), 21st Feb.

58. The annual celebration held at Parli in honour of Rámdás ended on last Saturday. Owing to the absence of plague in the greater portion of the Sátára District this year, the number of people who attended the celebration was very large, larger perhaps than in any year during the preceding decade. It is remarkable that though the Courts were open, some of the local pleaders attended the celebration. On Saturday Messrs. Soman, Agashe, Phansalkar, pleaders, and some other gentlemen delivered stirring speeches dilating upon the great necessity of the *swadeshi* movement before a very large audience. Instead of taking an oath to use native goods, the people gave cheers in honour of Ramdas. At Wái, Chavande Buva, in the course of a *hari kirtan*, carefully explained to his audience the necessity of cow-protection, and so great was the effect of his exhortations that the butchers are not able to purchase a single cow in the local market.

M. A. BAIG,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 28th February 1906.

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* Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.] [No. 9 of 1906.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 3rd March 1906.

CONTENTS.

Paragraphs

Politics and the Public Administration—

British Rule in India:

Alleged miserable condition of India under British rule 14
Alleged resemblance between the British Government and a jealous husband 13
Alleged selfishness of Englishmen 17
Blessings of British rule as narrated by an imaginary labourer employed on a famine relief work 15
Exhortation to the Indians to effect their regeneration by their own efforts 18
Is sedition rampant in India? 19
"Self-government under British rule" is an impossible boon for the Indians to expect 16

Judicial matters:

Alleged tendency of tribunals of justice in British India to show partiality to European accused 25
Comments on the result on the *Bhála* trial 26
Military matters: Mr. Morley's decision on the Army Administration Scheme ... . 9—12

Parliament:

Comments on Mr. Herbert Roberts' amendment to the address and Mr. Morley's speech on the subject ... . 4—6
Mr. Morley's declaration of policy ... ... 7 & 8
Speech from the Throne in opening the new — ... ... 1—3

Police:

A daring dacoity in Jalálpur Taluka (Surat) 27
Disapproval of the reported intention of the authorities to impose a punitive — force upon Dholka Taluka (Ahmedabad) 28
Public service: Rules framed by the Bombay Government for regulating admission to the Provincial Service 24
Resolution of the Government of India on the purchase of stores in this country 20

Sind:

Desirability of giving an opportunity to Press representatives in — to be present at State functions 29
Frequency of thefts in Hyderabad (—) and the alleged indifference shown by the authorities in coping with the evil 30
Necessity of testing the weights and measures used by shop-keepers in Hyderabad (—) 31

Swadeshi movement:

Public meeting in Calcutta to honour certain persons convicted and sentenced in connection with the — ... ... 21 & 22
— is the proper remedy for protecting the country from foreign spoliation. 23

PARAGRAPHS.

Legislation—

The Mámlatdárs' Courts Act Amendment Bill 32

Education—

Exhortation to the people to contribute to the Hindu Education Fund ... 35
Vice-Chancellorship of the Bombay University ... ... 33 & 34

Railways—

Kotri-Rohri Railway: Alleged indifference of the authorities of the — to the convenience of passengers travelling on the line... 36

Municipalities—

Injustice of the arrangement whereby teachers in the Municipal Schools at Belgaum are made to do plague duty in addition to their usual work without any extra remuneration 37
Question of the introduction of compulsory vaccination in certain towns in Sind and a suggestion to Government in the matter 38

Native States—

Alleged short-comings of the Judicial Administration in the Mahi Kántha and Pálanpur Agencies 40
Comments on the views of an Anglo-Indian correspondent *anent* the opportunities afforded under British suzerainty to Native Chiefs to do good to their people 39
Junágadh State: Affairs in — 41

Intelligence extracted from the Press—

A *swadeshi* meeting at Málád (Thána) 44
Mrs. Stannard's lectures in Poona 42
Swadeshi meetings at Sávantvádi 43

List of Newspapers and Periodicals.

(As it stood on the 1st January 1906.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	F. J. de Abrao; East Indian; 42	300
2	Cosmopolitan Review	Do.	Monthly	Sayyad Ibrahim Sayyad Ahmed; Muhammadan (Konkani); 23.	480
3	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis; Englishman; 49; formerly employed in the Byculla Press, Bombay.	550
4	East and West	Bombay	Monthly	Behrámji Merwánji Malabári; Pársi; 52; J. P.	1,000
5	Indian Social Reformer	Do.	Weekly	K. Natarajan; Madrasi Bráhman; 37	500
6	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári; Pársi; 52; J. P.	1,000
7	Indian Textile Journal	Do.	Monthly	John Wallace; age 45; Civil Engineer	800
8	Karáchi Chronicle	Karáchi	Weekly	Assanmal Rijhumal; Hindu (Lohána); 51	400
9	Káthiáwár Times	Rájkot	Daily	Pratáprái Udeshankar, B.A.; Hindu (Nágar); 38.	200
10	Mahrátta	Poona	Weekly	Narsinh Chintáman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 31.	1,000
11	Men and Women of India.	Bombay	Monthly	Sorábji Mancherji Ratnágar; Pársi; 40; and R. D. Hughes.	500
12	Oriental Review	Do.	Weekly	R. S. Rustomji; Pársi; 35	400
13	Pársi	Do.	Monthly	Jehángir Sorábji Talayárkhán; Pársi; 30	1,000
14	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu; Muhammadan (Khoja); 52	350
15	Poona Observer and Civil and Military Gazette.	Poona	Daily	Cawasji Temulji; Pársi; 49	100
16	Railway Times	Bombay	Weekly	John Alexander Balfour; Christian; 43	1,000
17	Sind Gazette	Karáchi	Bi-weekly	Mrs. J. E. Tate; European; 41	500
18	Sind Journal (formerly named Hyderabad Journal).	Hyderabad	Weekly	Kundanmal Manghirsing, B.A.; Hindu (Amil); 39.	864
19	Sind Times	Karáchi	Bi-weekly	Khanchand Rahumal; Hindu (Amil); 38	200
	ANGLO-GUJARA'TI.				
20	Arya Prakásh	Bombay	Weekly	Dr. Kaliándás Jaikisondás Desái, B.A., L. M. & S.; Hindu (Lád Bania); 30.	1,000
21	Coronation Advertiser	Ahmedabad	Do.	Narotámdás Pránjiwandás Shethna; Hindu (Bania); 30.	725
22	Evening Jáme	Bombay	Daily	Jehángir Behrámji Marzbán; Pársi; 54	1,000
23	Gujaráti	Do.	Weekly	Ichhárám Surajrám Desái; Hindu (Surti Bania); 51.	4,500
24	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji; Pársi; 45	700
25	Gujaráti Punch	Ahmedabad	Do.	Somalál Mangaldas Sháh; Hindu (Bania); 29.	850
26	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar; Pársi; 45	800
27	Jám-e-Jamshed	Do.	Daily	Jehángir Behrámji Marzbán; Pársi; 54	3,000
28	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta; Pársi; 54	2,900
29	Karáchi Samáchár	Karáchi	Do.	Bálkrishna Káshináth Málvankar; Hindu (Marátha); 31.	100
30	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji; Pársi; 42	400
31	Káthiáwár Times	Do.	Bi-weekly	Manishankar Jayashankar; Hindu (Nágar Bráhman); 39.	600
32	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám; Hindu (Mewáda Bráhman); 39.	1,100
33	Rást Goftár	Bombay	Do.	Pállonji Barjorji Desái; Pársi; 52	1,550
24	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Dás Shrimáli Bania); 39.	550

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI—*continued.*				
35	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 26.	4,200
36	Suryă Prakásh	Surat	Do.	Umedrám Nagindás Dáyábhái; Hindu (Bania); 25.	200
	ANGLO-MARA'THI.				
37	Christian Citizen	Poona	Monthly	Bháskar Nánáji Kotak; Native Christian; 32.	300
38	Deen Mitră	Bombay	Weekly	Sadáshiv Vishvanáth Mayádev; Hindu (Chitpáwan Bráhman); 28.	500
39	Dnyán Chakshu	Poona	Do.	Waman Govind Sápkar; Hindu (Deshasth Bráhman); 47.	500
40	Dnyánodaya	Bombay	Do.	Rev. Mr. T. E. Abbott	625
41	Dnyán Prakásh	Poona	Daily	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 38.	250
42	Dnyán Prakásh	Do.	Weekly	Do. Do.	1,100
43	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 39.	600
44	Marátha Deen Bandhu	Kolhápur	Weekly	Jagannath Raghunath Ajgáonkar; Hindu (Sáraswat Bráhman); 24.	850
45	Sardesái Vijaya	Sávantvádi	Do.	Vishnu Váman Thákur; Hindu (Karháda Bráhman); 55.	300
46	Native Opinion	Bombay	Do.	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 33.	500
47	Samarth	Kolhápur	Do.	Vináyak Náráyan Joshirao; Hindu (Chitpáwan Bráhman); 36.	750
48	Shri Sayáji Vijaya	Bombay	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 39.	4,000
49	Subodh Patrika	Do.	Do.	Dwárkánáth Govind Vaidya; Hindu (Sonár); 30.	660
50	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 38.	1,700
51	Udyamotkarsha	Bombay	Monthly	Ganesh Náráyan Joshi; Hindu (Deshasth Bráhman); 30.	600
	ANGLO-PORTUGUESE.				
52	O Anglo-Lusitáno	Bombay	Weekly	Leandro Mascarenhas; Goanese; 46	900
53	O Bombaense	Do.	Do.	A. Gomes; Goanese; 44	1,000
	ANGLO-SINDI.				
54	Al-Haq	Hyderabad (Sind).	Weekly	(1) English—Ghulám Hussain Hidiatalláh, B.A., LL.B. (2) Sindhi—Abdul Vahábkhan Ghulám Rasul; Muhammadan; 36.	1,600
55	Prabhát	Do.	Bi-weekly	Lekhráj Tilokchand; Hindu (Amil); 42	450
56	Sindhi	Sukkur (Sind)	Weekly	Virumal Begráj; Hindu (Kurseja); 32	1,000
	ANGLO-URDU.				
57	Muslim Herald	Bombay	Daily	Mahomed Yusuf bin Munshi Mahomed Amir; Muhammadan; 31.	1,100
	ENGLISH, MARA'THI AND GUJARA'TI.				
58	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 71	1,100
59	Hind Vijaya	Do.	Do.	Dáhyábhái Karsandás Sháh; Hindu (Shráwak Bania); 38.	600
	ENGLISH, MARÁTHI AND KÁNARESE.				
60	Karnátak Patră	Dhárwár	Weekly	Malláppa Guráppa Shirhatti; Hindu (Lingáyat); 35.	300
61	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorábur; Hindu (Deshasth Vaishnav Brahman); 43.	300
	ENGLISH, PORTUGUESE AND CONCANIM.				
62	A Lua	Bombay	Weekly	Lawrence Dantes DeSouza; Christian (Goanese); 32.	1,000

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI.				
63	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Mahomed; Muhammadan; 39.	2,500
64	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 48	3,000
65	Aryavir	Dohad	Weekly	Krishnaráo Mangeshráo Fadnis; Hindu (Shenvi Bráhman); 30.	260
66	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 35.	4,200
67	Broach Mitră	Broach	Weekly	Trikamlal Harinath Thakor; Hindu (Brahma Kshatriya); 23.	300
68	Broach Samáchár	Do.	Do.	Ardeshir Dinsha Gándhi; Pársi; 50	500
69	Cutch Kathiáwár Vartamán.	Rájkot	Do.	Kalidas Motiram	150
70	Deshi Mitra	Surat	Do.	Maganlál Kikábhai; Hindu (Shráwak); 35	1,400
71	Din Mani	Broach	Do.	Nathálál Rangildas; Hindu (Mathur Káyastha Bania); 26.	250
72	Dnyanottejak	Ahmedabad	Fortnightly	Chhotalal Desaibhai; Hindu (Bania); 42	800
73	Friend of India	Do.	Weekly	Yadavrao Parasharam; Hindu (Chitpáwan Bráhman); 50.	400
74	Gujarat	Nadiád	Fortnightly	Chandulal Nandlal; Hindu (Dashaporvad Bania; 25.	300
75	Hitechchhu	Ahmedabad	Weekly	Kálidás Ghelàbhai; Hindu (Jain); 46	300
76	Islám Gazette	Amreli	Do.	Ibrahim Daud; 36; and Abdulla Ismail; 27 (both Mahomedan Memons).	1,000
77	Jám-e-Jahanooma	Bombay	Do.	Ratanshaw Frámji Acharia; Pársi; 29	1,000
78	Jivadaya	Surat	Monthly	Dhirajrám Dalpatrám Vaid; Hindu (Audich Bráhman); 36.	300
79	Kaira Times	Nadiád	Weekly	Anopsi Mánecklál Desai; Hindu (Visa Srimáli Bania); 36.	350
80	Kaira Vartamán	Kaira	Do.	Kahandas Fulchand; Hindu (Desha Porvad Shrávak Bania); 55.	100
81	Káthiáwár Mitra	Ahmedabad	Do.	Jadurám Shámji Dave; Hindu (Audich Bráhman).	300
82	Káthiáwár Samáchár	Do.	Do.	Rewashankar Jagjiwan Dave; Hindu (Bráhman); 44.	500
83	Khedut	Bhávnagar	Fortnightly	Dulabhrám Rámji; Hindu (Jain)	255
84	Loka Mitra	Bombay	Bi-weekly	Kaikhosru Mánekji Minocheher-Homji, B.A; Pársi; 35.	1,000
85	Mahi Kántha Gazette	Sádra	Weekly	Motilal Chhotalal Vyas; Hindu (Audich Tolakia Brahman); 45.	800
86	Navsari Patrika	Navsári	Do.	Harivallabhdas Pranvallabhdas Parekh; Hindu (Bania) 32.	500
87	Navsári Prakásh	Do.	Do.	Rustamji Jámaspji Dastur; Pársi; 56	800
88	Praja Mitră	Karáchi	Bi-weekly	Narbhayshankar Jagjivan; Hindu (Bráhman); 31.	275
89	Praja Pokár	Surat	Weekly	Hormasji Jamshedji; Pársi; 45	500
90	Prakásh and Gadgadát	Bombay	Do.	Nagindas Mancharam; Hindu (Dása Bania); 38.	500
91	Punch Dand	Do.	Do.	Jamnádas Bhagvándás; Hindu (Surti Bania); 43.	550
92	Samsher Bahádur	Ahmedabad	Do.	Saváibhái Ráichand; Hindu (Jain); 62	150
93	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Rustamji Byrámji Vátcha-Gandi; Pársi 38. (2) Ardeshir Pestonji Contractor; Pársi; 36.	3,600
94	Sind Vartamán	Karáchi	Weekly	Devkan Devji Sachdar; Hindu (Lohána); 39	250
95	Surat Akhbár	Surat	Do.	Phirozsháh Edalji Patel; Pársi; 49	300
96	Svadesh Bandhu	Mahudha	Do.	Anopram Máneklál Visashrimáli; Hindu (Shrávak); 36.	175
	HINDI.				
97	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 43; and Tarabai, wife of the above; 32.	150
98	Sharman Samáchár	Bombay	Do.	Shambhunáth Sharma; Hindu; 45	1,500
99	Shri Venkateshvar Samáchár.	Do.	Do.	Pandit Lajya Ramji Sharma; Hindu (Nágar Bráhman); 39.	6,200
100	Shri Dnyánságar Samáchár.	Do.	Monthly	Janakprasad Lalooram; Hindu (Kánkubja Bráhman); 30.	2,000

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KÁNARESE.				
101	A'rya Dharma Patrika	Hubli	Weekly	Mádhavánand Saraswati; Hindu (Deshasth Bráhman); 47.	104
102	Digvijaya	Gadag	Do.	Shankrapa Gadiappa Basrimarad; Hindu (Devang, Lingáyat); 37.	150
103	Karnátak Vritta	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Karháda Bráhman); 34. (2) Annácharya Bálácharya Hoskeri; Hindu (Deshasth Bráhman); 34.	825
104	Loka Bandhu	Do.	Do.	Gururao Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 41.	300
105	Loka Mitra	Haveri (Dhárwár).	Do.	Gundo Nelgire Nádgir; Hindu (Deshasth Bráhman); 28.	150
106	Rájahansa	Dhárwár	Do.	Kamalashankar Dinkar Jathár; Hindu (Karháda Bráhman); 41.	100
107	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 41.	200
	MARÁTHI.				
108	Arunodaya	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 23.	615
109	A'ryávart	Dhulia	Do.	Ramchandra Krishna Thombre; Hindu (Deshasth Yajurvedi Bráhman); 34.	300
110	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 27	500
111	Bhála	Poona	Tri-monthly	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 30.	900
112	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 41.	300—400
113	Bhu't	Bombay	Do.	Anandrao Rámchandra Dharadhar; Hindu (Pathare Prabhu); 42.	1,500
114	Brahmodaya	Mahád	Fortnightly	Náráyan Balwant Hardikar; Hindu (Karháda Bráhman).	...
115	Chandrakánt	Chikodi	Weekly	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 40.	100
116	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 40.	275
117	Chikitsak	Belgaum	Do.	Abáji Rámchandra Sávant; Hindu (Marátha); 42.	1,000
118	Dakshin Vritta	Kolhápur	Do.	Sadáshiv Vithal Párasnavis; Hindu (Chándraseniya Káyastha Prabhu); 67.	100
119	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Joshi; Hindu (Deshasth Bráhman); 32.	200
120	Dharma	Wái	Do.	Kashinath Vaman Lele; Hindu (Chitpáwan Bráhman); 48.	1,000
121	Dhárwár Vritta	Dhárwár	Do.	Sadáshiv Hari Shaháne; Hindu (Bráhman)	600
122	Dinbandhu	Bombay	Do.	Vásudeo Lingoji Birje; Hindu (Marátha); 40.	1,000
123	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 41.	350
124	Granthamála	Do.	Monthly	Vishnu Govind Bijápurkar, M.A.; Hindu (Deshastha Bráhman); 41.	700
125	Hindu Punch	Thána	Weekly	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 38.	1,500
126	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 52.	280
127	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 75.	2,000
128	Jagatsamáchár	Thána	Do.	Trimbak A'báji Ráje; Hindu (Káyastha Prabhu); 41.	500
129	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 39.	6,400
130	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 46.	420
131	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 38.	4,100
132	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 49.	2,000
133	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 48.	17,500
134	Khándesh Chitragupta	Dhulia	Do.	Bháu Ráoji Sindekar; Hindu (Deshasth Bráhman); 26.	300
135	Khándesh Vaibhav	Do.	Do.	Yádav Bálkrishna Bahalkar; Hindu (Deshasth Bráhman); 39.	600
136	Kumtha Vritta	Kumtha	Do.	Laxman Baburao Hegde; Hindu (Gowdsaraswat); 50.	125
137	Loka Bandhu	Tásgaon	Do.	Bhikáji Gopál Bhide; Hindu (Chitpáwan Bráhman); age 35.	200
138	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 27.	80

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Marathi—*continued.*				
139	Lokaseva	Násik	Weekly	Gangádhar Váman Barve; Hindu (Chitpáwan Bráhman); 27.	560
140	Madhukar	Belgaum	Do.	Ramling Subrao Mudliyar; Hindu (Mudliyar); 30.	150
141	Maháráshtra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha); 38.	150
142	Moda Vritta	Wái	Do.	Káshináth Váman Lele; Hindu (Chitpáwan Bráhman); 48.	650
143	Mumbai Punch	Káchara (Ratnágiri).	Monthly	Anandráo Bálkrishna Rángnekar; Hindu (Gaud Sáraswat Bráhman); 30.	100
144	Mumbai Vaibhav	Bombay	Daily	Ganesh Keshav Karandikar; Hindu (Chitpáwan Bráhman); 43.	1,650
145	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,250
146	Nagar Samáchár	Ahmednagar	Do.	Vishwanath Gangárám; Hindu (Fulmáli); 24.	200
147	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 28.	450
148	Nyáy Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 31.	400
149	Pandhari Mitră	Pandharpur	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 42.	100
150	Parikshak	Belgaum	Do.	Váman Rámchandra Kanvinde; Hindu (Sáraswat Bráhman).	300
151	Poona Vaibhav	Poona	Do.	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 36.	250
152	Prabodh Chandrika	Jalgaon	Do.	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 39.	200
153	Prakásh	Sátára	Do.	Ganesh Ballál Phansálkar; Hindu (Karháda Bráhman); 32.	500
154	Pratod	Islámpur	Do.	Ganesh Rámchandra; Hindu (Karháda Bráhman); 23.	300—360
155	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 42	100
156	Satya Mitră	Málegaon	Do.	Bálchand Hiráchand; Hindu (Gujaráti Jain); 26.	200
157	Satya Sadan	Alibág	Do.	Ráoji Hari Athavle; Hindu (Chitpáwan Bráhman); 53.	150
158	Satyă Shodhak	Ratnágiri	Do.	Hari Náráyan Limaye; Hindu (Chitpáwan Bráhman); 60.	950
159	Shet, Shetaki and Shetakari.	Poona	Fortnightly	Nominal Editor:—Ganesh Lakshman Sahasrabuddhi; Hindu (Chitpáwan Bráhman). Real Editor:—Rámchandra Vinayak Tikekar; Hindu (Karháda Bráhman); 45.	350
160	Sholápur Samáchár	Sholápur	Weekly	Narsappa Abanna; Hindu (Kámáti); 46	400
161	Shrigonda Vritta	Shrigonda	Do.	Bálábhai Jánubhai; Muhammadan (Shaikh); 44.	150
162	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshasth Bráhman); 22.	100
163	Shubh Suchak	Do.	Do.	Rámchandra Appáji Chitale; Hindu (Chitpáwan Bráhman); 61.	150
164	Sumant	Karád	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 33.	80
165	Vidya Vilás	Kolhápur	Bi-weekly	Ganesh Shankar Gokhale; Hindu (Chitpáwan Bráhman); 21.	500
166	Vihári	Bombay	Weekly	Bálkrishna Náráyan Phátak; Hindu (Chitpáwan Bráhman); 35.	500
167	Vividh Dnyán Vistár	Do.	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
168	Vrittasár	Wái	Weekly	Lakshman Mahádev Vaidya; Hindu (Chitpáwan Bráhman); 51.	250
169	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkar; Hindu (Deshasth Bráhman); 38.	100
170	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 39.	500
171	Vyápár Samáchár	Ahmednagar	Do.	Rutunchand Punamchand Mutha Hindu (Márwadi); 30.	1,200
172	Wárkari	Pandharpur	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	175

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	SINDI.				
173	Aftab-i-Sind	Sukkur	Weekly	Shámsuldin walad Mahomed; Muhammadan; 38.	500
174	Khairkháh	Lárkhána	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 32.	About 1,000
175	Musáfir	Hyderabad (Sind).	Do.	Táráchand Tahilsing; Hindu (Amil); 20	1,000
176	Sind Sudhár	Karachi	Do.	Khánchand Rahumal; Hindu (Amil); 38	500
177	Seokree	Do.	Do.	Asaumal Reghumal; Hindu (Lohána); 42	200
178	Sind Kesary	Shikárpur	Do.	Chelárám Mánghirmal; Hindu (Lohána); 40.	100
	URDU.				
179	Ajaibat-i-Bambai	Bombay	Monthly	Mahamad Ali Anvar Ali; Muhammadan (Sunni); 32.	2,000
180	Bombay Punch Bahádur	Do.	Weekly	Hakim Mahomed Abdul Hamid Farrakh; Muhammadan; 50.	5,000
181	Jám-i-Jahánnuma	Jalgaon	Do.	Munshi Abdul Karim *walad* Habibulla; Muhammadan.	50
182	Sultán-ul-Akhbár	Bombay	Daily	Hakim Mahomed Abdul Hamid Farrakh; Muhammadan; 50.	1,000
183	Tohfa-i-Deccan	Poona	Weekly	Shaik Abdulla *walad* Shaik Mahomed; Muhammadan (Shaik); 31.	250
	GUJARA'TI AND HINDI.				
184	Jain	Ahmedabad	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Jain); 32.	1,400
	MARA'THI AND KA'NARESE.				
185	Chandrika	Bágalkot	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman, Smárta); 32.	150
	PORTUGUESE-KONKANI.				
186	A Luz	Bombay	Weekly	Antone Fernandes; Goanese; 23	1,000

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ră*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
13A	Patriot	Ahmedabad ...	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Jain); 33.	650
	GUJARATI.				
85A	Mukhbir-i-Islám	Bombay ...	Daily	Munshi Ali Mahomed Haji Abdulla Shayek Lakhpati; Khoja (Sunni); 35.	500
	MARATHI.				
164A	Vidur	Dhamni (Sátára) .	Weekly	Dámodar Gangádhar Maráthe	200

No. 13 has been turned into a weekly from 1st January 1906.

The publication of Nos. 33, 44, 51, 91, 92, 105 and 118 has been temporarily suspended.

Politics and the Public Administration.

Speech from the Throne in opening the new Parliament.
Moda Vritta (142), 26th Feb.

1. Commenting upon the King-Emperor's speech from the Throne at the opening of the new Parliament the *Moda Vritta* observes:—Who denies that India is attached to England? Who will not also desire like His Majesty that the ties of that attachment should be drawn closer? But as England's desire to promote the interests of India has not yet assumed a practical shape, we cannot help demurring to the King-Emperor's assertion that the Prince of Wales' visit to India will tend to strengthen the bonds of attachment between the two countries. We think that England's conduct towards India will be more instrumental in promoting good-will between the two countries than the Prince's visit. We feel sure that genuine devotion to England will spring up in the Indian mind when Englishmen are able to show that they are really striving for India's good. Just as it is thought desirable to give Responsible Government to the Transvaal and to govern Ireland in a spirit regardful of the wishes and sentiments of the Irish, similarly it is essential in the interests of India that she should be governed in consonance with the wishes of the Indians. So long as this is not done, we do not think India's love for England will increase. It is impossible for the Prince and the Princess to obtain a true insight into the condition of the people by simply touring through India. Nor do we think that the attachment between the two countries would be promoted as long as the condition of the people is not known to the rulers. As regards the loyalty of the Indian people to the British Crown, it may be observed that it has reached the highest pitch and cannot possibly rise higher.

Chikitsak (117), 28th Feb.

2. In his speech at the opening of Parliament the King-Emperor said that the visit of the Prince and Princess of Wales to India was likely to increase the loyalty of the Indians. This strikes us as rather strange. How is the mere visit of Their Royal Highnesses to this country to remove our grievances or increase our happiness? Had the money wasted on grand receptions to Their Royal Highnesses been utilised in relieving the famine-stricken people, or had the visit put some check on the high-handedness of British officers in this country, or had any right been conferred on the Indians in commemoration of the Prince's visit, the loyalty of the Indians would no doubt have been increased. If the Prince and Princess of Wales had mixed with the people and obtained direct information from them about their condition, their hearts would have melted with pity, and the people, too, might have had an opportunity of laying their grievances before their future ruler. But nothing of the kind has taken place. Under these circumstances, we are at a loss to understand how the Royal visit will tend to increase our happiness. From the King-Emperor's speech it also appears that political rights are to be conferred on the Transvaal, Orangia and Ireland. It is remarkable that while the Ministry deem it expedient to grant political concessions to the above-named countries, they should turn a deaf ear to our long-continued prayers for similar concessions. But the reason of this is obvious. If we resolutely and strenuously try to acquire the necessary pluck, Parliament will readily confer those rights upon us.

Arunodaya (108), 25th Feb.

3. It appears from the King-Emperor's speech from the Throne that His Majesty has no knowledge whatever of the true condition of the people of India. It is true that the loyalty of the Indians has been manifested by their reception of the Prince and Princes of Wales during their tour through this country, and it is possible that this loyalty will be strengthened hereafter. But are the scenes of oppression enacted in Bengal and the encouragement offered thereto even by officers presiding over tribunals of justice a fit return for the deep-seated loyalty of the Indians? It was with the view of displaying this sentiment of loyalty that the Indian National Congress had invited His Royal Highness to Benares. Will the disregard of that invitation by the Prince tend to strengthen Indian loyalty? Will it be increased by such measures as the prosecution of the *Bhála* on the serious charge of sedition

for allowing publicity to an insignificant article? We suppose that all these things are not known to the King-Emperor. But it never behoves a ruler to connive at the oppression practised on his subjects on the plea that he has no knowledge of it.

Comments on Mr. Herbert Roberts' amendment to the address and Mr. Morley's speech on the subject.

Oriental Review (12), 28th Feb.

4. "It will have been seen that the chief subject of Mr. Herbert Roberts' amendment to the address related to the question of the partition of Bengal. He pleaded for a modification of the scheme in order to allay discontent in India. Sir Henry Cotton, who seconded the amendment, said that it voiced the Indian view of partition and suggested the inclusion of Assam in Bengal and the creation of a new province to the westward of the capital of Pátna. In answer the Secretary of State for India is reported to have said that he *did not assent* to the view that the movement for the partition of Bengal arose from political motives. Mr. Morley admitted that the partition made wholly disregarded the wishes of the majority of the people of Bengal. Nevertheless, it was a settled thing, and it was unreasonable to ask the Government to start afresh, especially as he was assured on the highest authority that the feeling regarding the same was subsiding. Here again the expected has happened; nobody believed for one moment that the Proclamation would be withdrawn, that the pieces into which Bengal was divided would be joined together and that the Bengalis would get what they wanted. The whole costly machinery of the administration of the Eastern Province of Bengal has been set in motion, to the utter disregard of the wishes of the people of Bengal. It would be asking too much from the Liberal Government to pull the machinery to pieces and join it somewhere else. What was hoped for was, and what we believe the Liberals would do is, not to modify the scheme so much as to change the manner and the method in which it was sought to be put into practice. It is unfortunate that Mr. Morley should have been led into the belief that the feeling regarding the partition was subsiding. Of course, his authorities are the Anglo-Indian bureaucrats, and relying upon the information he derived from them Mr. Morley has been led to make this erroneous statement. He is more to be pitied than to be blamed. We sincerely trust that the Bengal patriots will not become desperate and write and say things which will not only do injury to themselves but will set the back of the whole Liberal party against educated Indians. They must take courage, gird up their loins and go on fighting in a constitutional manner for their nationality till the battle is won and victory achieved.......... The weapons of boycott and *swadeshism* are all very good in their way, but they must be carefully and constitutionally handled. Mr. Herbert Roberts also appealed that the demands of the Indian people for a larger share in the administration should receive the consideration of the Government. He pointed out the deep impression the rise of Japan had made on Indians and mentioned that the continuance of the present policy would result in the loss of India. Mr. Morley's reply was sympathetic. He said he would be true to the general principles of Liberalism, and that those knowing India declared the people were admirable material on which the system might be built up in which they would have a far greater share in the administration, but it was folly to pretend that immediate action in that direction was possible.......... We are glad that the new Secretary of State for India does not like Lord George Hamilton consider the people of this country as barbarous and devoid of every kind of civilisation. Of course, we do not understand why Mr. Morley should consider it a folly to pretend that immediate action in the direction of the development of self-government was impossible, for there is a large number of both Indians and Anglo-Indians, good men and true, experienced in the administration of this country and interested not only in the welfare of Indians themselves, but also in the consolidation and the permanence of the British Government in this country, who unhesitatingly declare that the present policy of distrust, centralisation and bureaucratic Government would be a permanent check to the moral and material evolution of the people of this country and would sap the very foundations of British rule in India."

*5. "The fate of the partition scheme would appear to be practically sealed to the disappointment not only of Bengal but of the whole country. If the partition of Bengal cannot be undone, can a readjustment of the present scheme be brought about? Here again our available forces must be properly organized in Parliament as well as outside. If anything is to be attempted in right earnest, we still think that the presence of a strong deputation is necessary. But the discussion that took place in the House of Commons on Mr. Roberts' amendment to the address and its final withdrawal still further minimise the chances of success......... Mr. Morley admitted that the partition made wholly disregarded the wishes of the people. He added that it was a *settled* thing, and that it was *unreasonable* to ask the Government to start afresh, especially as he was assured on the *highest* authority that the popular feeling on the subject was subsiding. In this estimate he was evidently mistaken. But he had to rely upon the reports supplied to him by Lord Minto's Government. No doubt meetings after meetings are no longer being held. But they are not the only indication of popular feeling. The whole country is dissatisfied, and if the modification of the scheme suggested by Sir Henry Cotton would produce contentment and satisfaction, such a result is more to be welcomed than reliance upon the absence of any active manifestation of discontent. We are sorry Mr. Morley has been misled in this matter. His recognition of the fact that the partition was carried out in the teeth of public opposition should have warned him against the reliability of official reports. But Mr. Morley is not on the spot, and we are not surprised that he has been put on the wrong scent."

Gujaráti (23), 4th Mar., Eng. cols.

6. When the prospects of the Liberal Ministry coming into power became visible, some of our countrymen were overwhelmed with joy and confidently hoped that India would enjoy an era of prosperity under the rule of the Liberals. As for us, we still adhere to our former opinion that whatever political party might gain ascendency in England, there was little likelihood of any radical change being introduced into the Indian administration. We notice two very serious defects in the national character of our countrymen, firstly that they are easily contented and secondly that they are too optimistic. The moment any tax is reduced or the people are granted any political concession they begin to dance with joy. It is the tendency of human nature to always hope for the best, but like every other thing this hope has a limit. On a perusal of the King-Emperor's speech at the opening of the new Parliament our readers must have been convinced how vain are the hopes cherished by some of our milksops that the Liberals on coming into office will grant us concessions and sympathise with our miserable condition. In his short speech His Majesty made a passing reference to India, and that was confined to the Royal tour through this country. This shows that the momentous questions of the partition of Bengal and the *swadeshi* movement have not attracted the attention of the Liberal party. It is clear from this to what extent that party will promote the interests of India. As stated by His Majesty there can be no question that we have been uniformly loyal to the British Crown. Loyalty is a virtue which has been bred in our bones, and the officers of Government have from time to time granted us certificates of loyalty. But we regret to find that our loyalty bears no fruit. His Majesty expresses his gratification at the loyal welcome we have accorded to Their Royal Highnesses the Prince and Princess of Wales during their tour through this country. All of us were keenly anxious to know how the King-Emperor would reward us for it. Our only prayer is that since His Majesty has been gratified at our demonstrations of loyalty, he should bestow upon us some gift that will be worthy of an exalted ruler. There are many things which His Majesty can grant us, and we beg leave to suggest one or two of them. He should enforce the resolution passed by the Parliament some years ago with regard to the holding of the Civil Service Examinations simultaneously in England and in India or repeal the Arms Act, which has emasculated us. We shall be content if we are allowed to carry small arms to enable us to defend ourselves and our property from the fury of dacoits and the depredations of wild beasts. If these

Bhála (111), 1st Mar.

suggestions do not meet with His Majesty's approval, he may confer upon us some other substantial boon. As His Majesty's loyal subjects, we have a right to demand something of him. May not our prayer be a mere cry in the wilderness!

Mr. Morley's declaration of policy.
Indian Spectator (6), 3rd Mar.

7. "We prayed for a Liberal Government and Jupiter gave us one. It was prayed that Sir Henry Fowler might not return to the India Office, and the prayer was granted. Mr. Morley is a Liberal, he is an authoritative exponent of Liberalism, and he is a disciple of one of the greatest Liberals of the last century. If he disappoints us, it will be time to consider whether we have not any other and better task before us than to pray and to whine alternately. Mr. Morley may be a man of compromises in the best and highest sense of the word, in the realisation of advanced opinions, but he is not a man of promises. There does not seem to have been anything equivocal in the reply given by him to the members who spoke on the amendment to the address proposed by Mr. Herbert Roberts. A full report of his speech has not yet reached India. Briefly, while he is prepared to believe the testimony of competent persons as to the capacity of the natives of India for the assumption of administrative responsibility and political power, he is not convinced of the wisdom of taking any immediate action in the direction of granting them a '*far* greater share in the administration.' We have emphasised that word, because we understand Mr. Morley to mean that if any proposals are placed before him which do not shift the responsibility for the administration to shoulders other than those that are entitled to bear it at present in the fitness of things, and if the character and efficiency of the administration are not impaired, he would consider such proposals with all the impartiality that is in him. Mr. Morley spoke only in reply to previous speakers, and he cannot be understood as having favoured the House with a complete and independent exposition of the policy of his Government. The splendid, but not exaggerated, eulogy of Lord Curzon's administration was evidently a reply to Mr. O'Donnell. It is not yet clear to us, in the absence of a full text of the speeches, why the Secretary of State wishes the Government to 'take breath' after the energetic administration of the last seven years. Possibly, Mr. Morley did not wish to be understood, by his praise of Lord Curzon's activity, as disapproving of the sentiment expressed by Lord Minto on the eve of his departure from England, that his sporting experience had taught him the wisdom of sometimes giving rest to his horses. We shall also have to learn more explicitly what kind of economy the new Secretary of State expects to effect in the administration of India. Has he any intention of reducing the military expenditure, or was he merely repeating the Liberal watchwords of 'reform and retrenchment,' so familiar to British audiences? Will he yield to the resistance of the local authorities, as he has yielded in the Military administration controversy, or will he insist on economy in spite of opposition? It is perfectly possible to 'take breath,' and yet advance a small step further in the direction of associating the natives of the country with its Government.......... The British Government can create as many appointments as may seem desirable, and it may throw open a few very high ones to competent natives of the soil without detriment to British interests, but to the immense gratification of the party seeking for such concessions. Mr. Morley may or may not think that there is much statesmanship in such concessions, but he may yield in a spirit of compromise. It seems clear from his speech, however, that he will be in no hurry to take any steps which will give to the people 'an effective voice' in the sense in which the National Congress asks for it."

Gujaráti (23), 4th Mar., Eng. cols.

*8. "We were never over-enthusiastic about Mr. Morley's appointment as Secretary of State for India. He is a well-meaning, broad-minded and upright politician......... But after all he has to rely upon the information supplied to him by the permanent officials at the India Office. Herein lies the germ of grave disappointment that his reply on Mr. Herbert Roberts' amendment is likely to cause in India. He has declared that he was not likely to depart from the general principles of

Liberalism. That is satisfactory so far as it goes. But then the very next observation shows how he has to depend upon others for his facts. 'Those knowing India,' he observed, 'declared that the people were admirable material on which the system might be built up in which they would have a far greater share in the administration, but it was folly to pretend that immediate action in that direction was desirable.' Are the people of India to understand that the time has not yet come for some forward step in that direction? If Mr. Morley has committed himself to this position, nothing could be more deplorable than such a declaration of policy at the very threshold of his career at the India Office. We do not wish to judge Mr. Morley at this stage on the strength of Reuter's meagre reports. The Indian Press had better wait till his speech is before them in its entirety. There is one observation in his speech which will arrest general attention in India. Light taxation, he remarked, was one of the master-keys to loyalty, and he is prepared to look in the direction of economy for lightening taxation."

Mr. Morley's decision on the Army administration scheme.

Jám-e-Jamshed (27), 28th Feb., Eng. cols.

9. "Mr. Morley has justified his claim to the title of a statesman. With wisdom, moderation and prudence that have evoked the admiration and praise of all parties, he has found a practical solution for one of the most difficult and ticklish problems that ever racked the brains of the highest and best of British statesmen of our time....... The most pronounced of 'Little Englanders' has by his genius and statesmanship done what the proudest of Imperialists failed to do. Without any violent change or demolition of the work done by his predecessor, he has saved the British Empire from the gravest and most serious menace that ever threatened it. He has refused to lay violent hands on a scheme of Army administration drawn up and recommended by one of the greatest and most popular of British soldiers, and at the same time he has, by wise and sagacious modifications, divested it of some of its most objectionable features. He has, in short, saved the situation. He has conceded Lord Kitchener's demand for the reorganization of the Military Department of India, and at the same time, by certain well-thought-out proposals, secured the maintenance of the great and cardinal principle for which Lord Curzon fought so strenuously, *viz.*, the predominance of the civil over the military element in the government of the country. The extremists on either side will not, we know, be satisfied with Mr. Morley's decision. But no statesman can hope to please extremists on both sides at one and the same time. What reasonable people looked forward to was such modification of the Kitchener scheme of reorganization as would, while giving the Commander-in-Chief a free hand in the administration of the Army, prevent him from setting up as a Military autocrat.......... Mr. Morley has by a deft handling of the question achieved this. He has, while making it possible for Lord Kitchener to continue at his post and accomplish his work, provided effective guarantees for the preservation and maintenance of the great principle for which Lord Curzon fought. It is no small achievement, and those of us who may be disposed to be still dissatisfied with Mr. Morley's solution will do well to remember that the attempt to do more would have been fraught with the gravest risk to the safety of the country, and that no statesman, conscious of his responsibilities, would have thought himself permitted to destroy root and branch the work already done by a soldier like Lord Kitchener for the defence of India."

Indian Spectator (6), 3rd Mar.

10. "On the merits of the Secretary of State's decision, apart from its character as a compromise, our congratulations cannot be more pronounced than Mr. Morley himself must have expected the public verdict to be, when he penned his despatch. It is difficult to see how he has upheld the supremacy of the Civil over the Military authority in any special degree. The position assigned to the Commander-in-Chief in Mr. Brodrick's scheme as the administrative head of the Army, in the sense in which the old Military Member was supposed to be its administrative head, remains unaltered, and that was the principal feature of Mr. Brodrick's scheme. Mr. Morley has indeed placed the Secretary in the Army Department in a position precisely analogous to that of the Secretaries in the other Departments and he has severed the Army Head Quarters from the Army Department—the two agencies through which the

Commander-in-Chief is to exercise his dual functions. The combination of two characters in the same person, as proposer and disposer, which in the opinion of some cannot but set up a Military autocracy, is to remain. It can hardly be pretended, therefore, that Mr. Morley has upheld the supremacy of the Civil authority in any manner not contemplated by his predecessor. The most important provision which has now been added to weaken the autocracy is that the Secretary to Government in the Army Department is to have a seat on the Mobilisation Committee. It had already been agreed in Lord Curzon's time that no important change should be introduced in the Army without submitting the proposal to the Mobilisation Committee, and that the Military Supply Member—as the Government's general adviser on Military policy—should have a seat on it. The presence of the Army Secretary in the Committee will be an additional safeguard against a possible tendency on the part of the Commander-in-Chief to play the autocrat. The Army Secretary and the Military Supply Member being independent of the Commander-in-Chief, the Mobilisation Committee will not be a farce, as it might have been if it had consisted only of the Commander-in-Chief's subordinates."

Indian Social Reformer (5), 4th Mar.

*11. "Mr. Morley's despatch on the Military question and his speech in Parliament on Mr. Herbert Roberts' amendment to the address have been received in the English Press as the quintessence of wisdom, but to us they have both brought disappointment. We have ourselves not thought the Military controversy as more than of departmental interest, public opinion counting for nothing in the old scheme as well as in the new. But Mr. Morley had spoken of it in public in terms which implied not only political disapproval but moral censure. It was the subordinating of Civil to Military authority, of intellect to brute force. And if it was Mr. Morley's duty to judge the matter free from party predilections, it could not assuredly have been his duty to look at it in a spirit of detachment from his moral scruples. Perhaps—and that is the most kindly view to take—Mr. Morley saw in office that events were forcing the British Empire on the path of militarism just as the older Empires were forced along the same path, and that it was beyond the strength of man to check the career of this historical necessity. Such a reasoning would have militated against the retirement from Kandahar in 1881. But Mr. Gladstone was never overwhelmed by any necessity save that arising from moral considerations, and everybody recognises now that the occupation of Afghanistan was a blunder and the withdrawal an act of wise patriotism. If Mr. Morley thinks that the annulment of the partition which was sanctioned yesterday, so to speak, would be impossible, how does he think that the annulment of the Union of Ireland, which took place two centuries ago, is and ought to be possible? Perhaps, the answer will be that in Ireland the agitation against the Union is not going down, whereas in Bengal that against the partition has gone down. Does, then, a statesman require a popular agitation to persuade him to act on the justice of a question?......... Is there such a thing as right and wrong in politics, but only the conflict of two necessities, the one being in authority and the other in subordination? Is authority under no obligation to be just and true? In that case how can the subjects be under an obligation to be loyal and devoted? Such a view may be justified by current events in certain countries, but we cannot believe that it is the highest conception of either political or national duty. And it is one which we least expected from Mr. John Morley. So far as we are concerned, it is not so much Mr. Morley's conclusions but the arguments whereby he arrives at them that are most unsatisfactory. The conclusions affect particular questions which, whatever their importance, are of limited dimensions. But the arguments reach much beyond them. They raise the whole subject of political justice against a narrow administrative propriety and seem to place the latter above the former. We may be mistaken."

Gujaráti (23), 4th Mar., Eng. cols.; *Oriental Review* (12), 28th Feb.

*12. "Mr. Morley's despatch on the great Military controversy which led to a rupture between Lord Curzon and Lord Kitchener has been accepted in competent quarters as satisfactory on the whole, having regard to the situation created by the Conservative Government through Mr. Brodrick's agency. As was to be expected, Lord Minto ranged himself on the side of Lord

Kitchener. It would be useless to disguise the fact that but for some assurance of this kind he would not have been offered a post which Lord Curzon found himself constrained to give up owing to sharp differences of opinion between him and the Commander-in-Chief. The latter was in favour of practically amalgamating Army Head-quarters with the Army Department and wanted to virtually strip the Secretary to Government of the position, powers and responsibilities which pertain to the 'office of the other Secretaries. The final differences centred round these points. Lord Minto, General Scott, the new Supply Member, and Mr. Baker, the Finance Member, supported Lord Kitchener, whilst Sir A. Arundel, Sir Denzil Ibbetson, Mr. Richards and Mr. Hewett disapproved of these proposals. Mr. Morley has decided that the Army Head-quarters and the Army Department are not to be merged, but kept separate. He has further ruled that the Secretary to Government shall have the full powers of his office so as to make him an independent adviser to the Viceroy on Military affairs. Further, he is to be nominated by the Viceroy. It may be fairly said that Mr. Morley has remained firm on the question of principle that was at stake. But it is doubtful how far these theoretical checks on paper will be found to be useful in practice. The Supply Member is not likely to be an independent adviser. General Scott's support of the Commander-in-Chief's proposals does not remove apprehensions on this score. The Military Secretary who will be a still more subordinate officer is scarcely expected to assert the independence of his position. And so practically the situation is not materially changed. Even under the old order of things the check was almost *nil*, whatever Lord Curzon might say to the contrary. But the situation becomes serious when even theoretical and constitutional checks are removed at the dictation of a powerful and popular Commander-in-Chief. Mr. Morley has attempted to steer a middle course by upholding the claims of the constitutional principle which vests the constitutional control of the Indian Army in the hands of the Government of India. Whether under certain contingencies the control will remain in those hands remains to be seen. India had to bear ruinous Military expenditure under the old system, and we are scarcely entitled to expect that any relief will come under the new." [The *Oriental Review* writes:—"The compromise propounded by the Secretary of State for India in reference to the Army administration embroglio brings to a happy end an unfortunate controversy which has agitated India keenly for the past several months, and which led to the resignation of Lord Curzon. The compromise has given satisfaction to all parties concerned. With the scheme now revised, and with the numerous constitutional checks now put upon the working of the Army Department upon which Mr. Morley has rightly insisted, we see no reason why the new form of Military administration should not be found working with efficiency both from the point of view of the Military as well as the Indian Empire as a whole. The Secretary in the Department, endowed as he will be with the full power enjoyed by the other Indian Secretaries, will necessarily be a man not only of the highest standing but of the widest experience and will be a capable adviser on Military subjects. Mr. Morley must be congratulated on the *modus vivendi* he has promulgated."]

Alleged resemblance between the British Government and a jealous husband.

Shri Sháhu (162), 28th Feb., Eng. cols.

13. The *Shri Sháhu*, in the course of a communicated article, compares the British Government to a jealous husband and observes:—"Our British Government, the praises of which are constantly sung by hired bards, thoroughly resembles a jealous husband...... If any Government is most miserably wanting in the virtue of confidence, the British Government is emphatically such a Government. Whether one looks at its methods of administration or at its laws or measures, one finds evidences of a consistent policy of diffidence and distrust. Just as a jealous husband always suspects the unchastity of his wife, so the British Government everywhere suspects disloyalty. Now it thinks that India will invite the French power, and now it fears that Russia has already entered India. Now it dreams that there is discontent in the army, and now it imagines that a rising of the Poona Brahmins is imminent. There was a time when a Wellesley trembled at the contemplated invasion of the country by Napoleon Bonaparte, and when a Bentinck was impatient to make treaties with Ranjitsingh on

account of the Russian danger. A period there was when the British Government was terrified by the well-drilled forces of Native Rajas, and there was also a time when even the Congress struck terror into its heart. The Government has now made Tilak the object of its dread......... Why should the British Government, which has extended its power all over the globe, be so weak of heart as to quake before the name of a Tilak? Why should it again take alarm at the acclamation of 'Bande Mataram'? It is the old fear that India is disloyal....... 'Uneasy lies the head that wears a crown' says the poet, but he does not give the cause of such uneasiness. The cause is to be found in the fact that the sovereign is either a usurper like Auranzeb or jealously suspicious like our British Government. From the Prime Minister to the meanest policeman, from the greatest politician to the most rabid Bombay newspaper, every good soul is engaged in extirpating sedition from India. Now the editor of the *Bhála* is sent to jail, and now the Parali speakers are shadowed by the Police. In the true spirit of a jealous husband the British Government first disarms the poor Indian rayat and then proceeds to garrison the country on a vast scale. Care is taken that the Indian sepoy is not raised very high in his military rank, and that he is not furnished with the same weapons that are given to the white soldier...... No teacher is allowed to take part in political movements, and boys are forbidden to attend public meetings. Even religious movements are closely watched, and the names of the organizers of Ganpati-melas are entered in police diaries. No title, no honour, no favour is vouchsafed to public leaders, and a class of titled slaves and flatterers is created to serve as tell-tales and to handicap the legitimate efforts of their more honest countrymen......... In short, the Government is horridly running amuck with crazy ideas about the disloyalty of Indians. Fair India, can you be congratulated on your wisdom in selecting your lord? You had the fiery Muhammadan, you had the bland Hindu, you had the fanatic Portuguese, you had the credulous French, each dying for your kiss, each waiting for your embrace. But rejecting all you accepted the Englishman trusting to his oaths and relying on his promises. You saw that the Englishman was the foremost in civilization, that he was the great friend of liberty, that he was the great advocate of equality and that he was the great champion of the distressed......... With all these enviable qualifications on his side, you surrendered your fate into his hands and you took him for good or for evil. But, alas! all your expectations have been belied, and your union with the lord of your choice has (at least hitherto) been only for evil. Though your chastity cannot be in the least impeached, your consort has gagged your mouth, shackled your body, and is utterly deaf to your cries. Lo! Your feet are bleeding with the chains, but your master remains inexorable. What Iago is responsible for this mischief, God only knows, but your accepted companion, who was so famous for his championship of women's rights and women's freedom, is only tightening your *purdah*. At the present time at least we do not expect any happy moment for you!!!"

Alleged miserable condition of India under British rule.
Hindu Panch (125), 28th Feb.

14. The *Hindu Panch* publishes an allegory over the signature "Hind Bai," wherein India is made to soliloquise thus:—No one need be told on what good terms England and Russia are with each other. A Russian Military Officer has recently been talking on Indian affairs. There is much truth in his talk, but the question is how do these rogues get correct intelligence? The relation between India and England is that of a mistress and her lover, but it is a mystery how this would-be lover of mine obtains information about everything going on in the household of my present lover. The aforesaid Russian officer says that British rule in India is nothing but dacoity concealed under the disguise of commerce. Now, the English may be dacoits or cut-throats, but what business has this would-be husband of mine to turn up his nose at them? He says that England treats India as a beast. But why should not England do so when India is too forbearing and docile? The officer also says that mistress Hind, seeing her neighbour Afghanistan enjoying independence, has come to hate England and wishes to become independent, too. But why should Russia take this ill? The repelling and reprehensible manners of the English have engendered intense hatred against them in the minds of the Indians. The said officer says that England has carried away all the wealth

of Hind and reduced her to beggary. Now, as a matter of fact, the mistress herself has voluntarily made over her wealth to her lover. It is also asserted by the said officer that England levies an exorbitant land tax and starves Hind. Now, who gave this correct information to this rascal? He is giving out one true fact after another. The above officer stigmatises my lover as a plunderer. For this accusation I should like to prosecute him for treason, but he cannot fall into my lover's clutches. It is true that the "pludering" British Government has taxed salt and reduced my supply of it, but why does this Russian knave show so much solicitude for me? He says that though India was formerly liable to famines, she was never reduced to such a miserable plight as at present. He is speaking the truth here. But I now see his object in thus cajoling me. He says that he who gets this mistress in his power would become master of the entire world. Had I known this wile beforehand, I might have got him chastised a little more by brother Japan. What will become of me now? His attitude shows that he will shortly seize me by force and take me into his keeping. But of what use is my complaining? My children are not well-behaved and do not care a bit for me. They are engrossed in shows, jubilees of dramatic companies, &c. I cannot now call upon brother Japan for help as my lover has already got him under his arm. I am destined to continued misery. O God! save me from this persecution.

Blessings of British rule as narrated by an imaginary labourer employed on a famine relief work.
Kál (129), 2nd Mar.

15. The *Kál* publishes the following imaginary account of a labourer engaged in the task of breaking metal on a famine relief work:—A poor cultivator from Northern India gave up his ancestral calling and accepted service in a neighbouring town. There he led a dissipated life, contracted a number of vices and was ultimately sent to jail. After his release from jail, he found town life to be most uncomfortable for him and returned to his native village. His parents were dead, he lost his ancestral lands owing to his vicious habits and was soon left without resources. He learnt that the British Government started relief works for starving people; so he wended his steps to one of these with his wife and children. He was given the work of breaking metal, but the remuneration that he got for it was extremely meagre and insufficient for the support of his family. One of his children was carried off by fever, and the other was taken away by a missionary lady. When he was thus rid of his two children, his wife gave birth to a third. He found it burdensome even to support this child and was informed that his wife could obtain a situation as a wet nurse in the household of a European gentleman who was staying in the neighbourhood. The latter would not, however, employ a wet nurse who had her child living; so, the relief worker induced his wife after much difficulty to consent to the child being strangled. There was a *panchnama* over the child's corpse, but as the Saheb wanted the wet nurse badly, the affair of the inquest was hushed up. The woman was duly installed as a wet nurse in the European's household, but felt sorely the loss of her child. She was puzzled with the thought that while native children had to be strangled in famine camps for want of the means of support those of Europeans were brought up in great luxury. Her husband was offered the chance of being taken to heaven by the God Shiva, but he declined it on the ground that life in heaven might not be so pleasant as under the British *raj* and that there might not be independence or justice there. He preferred to pass his days under the rule of the British, where there were so many good things as famine, plague, inoculation, the presence of Europeans and tell-tales, the prohibition of saluting one's mother, &c. Shiva, who had promised deliverance to this man from his troubles, was surprised at the fondness which certain people seemed to have for slavery and left the man to his fate, who shortly afterwards died of plague.

"Self-government under British rule" is an impossible boon for the Indians to expect.
Vihári (166), 26th Feb.

16. Since the commencement of British rule in this country there has arisen a creed of sycophants and liars among our people, whose object it is to injure the interests of their country as far as possible. These men are turned to account by our Government, who encourage them in their unpatriotic conduct by conferring titles on them. Though the country is groaning under oppres-

sion, these sycophants advise their countrymen not to resort to extreme remedies. In spite of Sir B. Fuller's autocratic rule in Bengal and the total deprivation of our liberties, these parasites proclaim loudly that even-handed justice is dispensed under British rule and that this country has derived great benefits from England. In the opinion of these men the greatest blessing that India should seek is "self-government under the British rule." The expression, however, is incongruous and involves a contradiction in terms. We are told again that in our Municipalities we have got self-government. But is the nation likely to be saved by the right of sweeping streets? The expressions "independence of America" and "independence of Germany" are perfectly intelligible, but we can understand nothing by such an expression as "independence under the British rule." Now, if you are independent, you must be at liberty to raise Volunteer corps or a navy! But will the British Government allow you to do so? If not, would your independence really deserve that name? The independence of a nation implies its power to do whatever it chooses. Viewed in this light true independence can never be enjoyed by any nation under foreign domination. Bullocks are under men's control, while Hindus are under the control of the British. Our people want to enjoy independence under subjection, or heavenly bliss in hell, which is impossible. By seeking this sort of independence they will only get firmly fixed in the mire of slavery. Those who tell the people that independence can be enjoyed under British rule are deceiving them. It must never be forgotten that so long as we are under the rule of others, we are in a state of subjection.

Alleged selfishness of Englishmen.

Lokabandhu (137), 18th Feb.

17. The principle of self-sacrifice has application both in ethics and politics. One should be ready to suffer loss for one's neighbour and also for one's village or country. The duty of self-sacrifice is enjoined by all religions, but among the Christian nations only it is sadly neglected at the present day. They are blinded by selfishness and are utterly indifferent to the happiness or misery of others. England has won the highest rank among these nations in point of selfishness. If England feels anxiety about any country on earth, it is about India. But what kind of anxiety is it? Is it about promoting our welfare or delivering our countrymen from the ravages of famine? No, the selfish and ungrateful Englishmen never worry themselves about such things. Their sole concern seems to be about preserving the stability of their rule in India, increasing the drain of India's wealth to England and deceiving the foolish people of India. There may be a few honourable exceptions to this rule in England, but they are a mere drop in the ocean. Englishmen say that they desire the welfare of India. But do they show the same readiness to succour the Indians as they do in the case of their own countrymen? The piteous wail of a cow, caught in the jaws of a tiger, will evoke pity from other creatures, but not from the tiger. Similarly, if we are born to minister to the pleasures of Englishmen, how can England sympathise with our sorrows? Englishmen pride themselves upon their wisdom, but they do not consider that their selfishness makes their wisdom of no avail. Their virtues should engender respect for them in the native mind, but instead of respect our people feel contempt for their rulers. Even the nations of Europe cannot bear to see England prosperous. Unless, therefore, Englishmen restrain their selfishness betimes, they might come to grief and repent of their present mistakes.

Exhortation to the Indians to effect their regeneration by their own efforts.

Bakul (110), 25th Feb.

18. With the advance of modern civilization, the ambition of different nations has expanded, and they have been hankering after power and territorial aggrandisement. This has especially been the case with Western nations. By virtue of their power they are trying, under colour of justice, to keep other people in a state of bondage and to feather their own nests. The nations that are now plunged in servitude are also trying to extricate themselves from their dependent position. India, which is now enduring the agonies of bondage under the protecting wings of British rule, is also trying to find out a way for regaining her independence. Our people should not be led away by the hope that England would promote our country's welfare. The English did not conquer India with a benevolent object, though by means of their high-sounding

promises they try to make us believe so. We should effect our regeneration by our own efforts. A policy of begging will do us no good. It is no use complaining that we are deprived of all power. Let us all try with one heart to stand upon our own legs and show ourselves worthy of the possession of power.

Is sedition rampant in India?
Gujarati (23), 25th Feb.

19. The present-day rulers of India are carried away by the belief that sedition lurks in the Indian mind. God has granted to every man certain natural rights which he greatly prizes, and the desire of a subject race to protect these rights against encroachments should not be misconstrued into a yearning to subvert the Government. Self-respect is a divine quality and not sedition. Nor is it seditious to say the truth whether in plain language or in the shape of an allegory, or to discourse on history or to arouse the Government from their slumber or to employ strong language for rivetting their attention upon certain remedies for alleviating the sufferings of the people. Such conduct springs from loyalty rather than from treason, for it stimulates the authorities to remove the obstacles which block the path of the people's happiness. Love of oneself, one's country, one's ancestors and one's independence has been implanted in the breasts of human beings ever since the creation of the world. Of these various objects of human love, the last is the sublimest gift of God to man. It is incumbent upon both the sovereign and his subjects to work justly and honestly with a view to enable every one to enjoy this divine gift. There is no wonder that discontent should exist in a country where the authorities look askance at popular progress where the official hierarchy is actuated by lip-sympathy for the people and is fond of exercising arbitrary and unrestrained powers, and where the just rights of the ruled are grudged to them in pursuance of an illiberal policy. It is imperative that Government should eradicate the source of this discontent, instead of raising the cry of sedition, which only tends to shake the loyalty of the people and create uneasiness in the minds of the British public. A review of the history of India during the last twenty years shows that the administration of the country is growing more and more despotic year after year. Half a century ago the condition of India was different from what it is now. The present-day Indians are in no way inferior to any other nation on the surface of the earth. When they see that other nations are enjoying happiness and independence and are ranked among the great powers of the world, it is natural that their hopes and ambition should be stimulated and that they should exert themselves for their regeneration. In any other country the rulers would be ready to satisfy this desire for advancement on the part of the people. But in India the officials are apathetic in this matter. This indifference of the bureaucracy to the aspirations of the people is one of the most potent causes of popular discontent.

Resolution of the Government of India on the purchase of stores in this country.
Indian Spectator (6), 3rd Mar.

20. "The *Gazette of India* of 24th February contains an important Resolution on the purchase of stores locally by Government, which must give satisfaction to genuine *swadeshists*: indeed, it specifically refers to the encouragement of local industries, and facilities to be afforded to manufacturers who have started, or who desire to start, factories in India. It is well-known that the Government has from time to time examined the system of ordering stores from England and added to the list of stores to be obtained locally. Only in September last the Railway Board issued certain orders under which tenders for 25 per cent. of all goods stock required for State Railways are called for in India. In the interest of the tax-payer the Government has, no doubt, to insist that articles must be of suitable quality and the prices should not be appreciably higher than those of imported articles. A committee has now been appointed to investigate the subject further, and to find out how far effect has been in practice given to the intentions and orders of Government, and by what measures further effect may be given to them. Have orders been sent to the Stores Department of the India Office, which might have been placed locally? Are Indian firms capable of undertaking a much larger volume of business than is at present entrusted to them? By what system can an accurate comparison be obtained between the prices of local and of foreign

articles? Have imported articles, locally purchased, given satisfaction as regards prices and quality? How can tests and inspection be arranged for? Is it advisable to pass strict orders for the purchase of local articles, or may a certain amount of discretion be allowed to Government officers? These are the questions which the Committee will have to investigate. The composition of the Committee suggests the easy and familiar objection that there is no native member on it. Every facility, however, will be afforded to the representatives of European as well as Native firms to place their views in detail before the Committee."

Public meeting in Calcutta to honour certain persons convicted and sentenced in connection with the *swadeshi* movement.

Mahrátta (10), 25th Feb.

21. "On Wednesday before last the Calcutta public gave an unmistakable indication of the growing spirit of nationality among them by meeting together to do honour to the twenty-eight Bengali gentlemen who had been convicted and sentenced to undergo imprisonment or to pay fine in connection with the *swadeshi* movement. The expression of public sympathy and the appreciation of the patriotic spirit shown by these gentlemen in suffering for the *swadeshi* cause took the form of awards of medals, lockets and certificates. The president of the meeting, Babu Narendra Nath Sen, rightly remarked that the meeting marked a new era in the history of political agitation in Bengal. Suffering always constitutes the indispensable sacrifice in any political struggle if it is to be at all successful. And though the sufferings of these twenty-eight gentlemen were nothing as compared with those of the people of Ireland or Russia, still evidence had been afforded in these twenty-eight prosecutions of the preparation which the national mind is slowly undergoing for greater struggles. But even more remarkable than the spirit of the sufferers is, in our opinion, the spirit of those who publicly honoured the convicts. The policy of repression has been most effectively met in this case by the policy of glorifying the victims of repression. For, as Babu Surendra Nath Bannerji told the meeting, these victims, far from being degraded in public estimation, were only placed higher in the regard and esteem of the people."

Moda Vritta (142), 26th Feb.

22. If people are convinced that they rise in public esteem by being sent to jail in the service of their country, it is needless to say that the number of persons exerting themselves for the good of India will considerably increase. Government deserve the thanks of the public, because the repressive measures adopted by them to put down public movements indirectly benefit the people. The partition of Bengal has had the effect of uniting in a common cause the population of that province. Our rulers, however just and wise they might be, are, after all, human beings, and as the interests of the rulers and the ruled are antagonistic, it is natural that the efforts made by the people for their own advancement should prove a source of annoyance to Government. It will, however, be suicidal on our part to desist from the pursuit of our own good under a fear that our action will draw down upon us the displeasure of our rulers. If it be a sin to incur the displeasure of our rulers, a little reflection will show us that such a sin is a hundred times less heinous than that of the sacrifice of our interests. Our rulers have taught us the importance of the *swadeshi* movement. They have not taught it by mere precept, but have inculcated it upon us by their own example. They have sown the seed of *swadeshi* movement in India with their own hands, and it is to be regretted that they should now make an inhuman effort to kill with their own efforts the plant that has grown up from that seed. They are wrong if they suppose that by trying to nip the *swadeshi* movement in the bud they will be able to crush it altogether. Past experience shows that the more they try to uproot the plant, the more vigorously does it thrive and grow.

Swadeshi movement is the proper remedy for protecting the country from foreign spoliation.

Native Opinion (46), 28th Feb.

23. We must endeavour to stop the drain of our mineral wealth to foreign countries, which is encouraged by our Government. If we do not do this in time, the soil of this country will, within the next hundred years, become as impoverished as the people have become during the last century. None but the children of the soil have a right to the mineral wealth of a country,

but this wealth is being carried away from India to foreign countries under the pretext of commerce. The railways have entailed untold loss upon us, because they facilitate the export of food-grains and other commodities from every part of that country. They really benefit British traders. The large quantities of exports from India are cited as a proof of her prosperity, but in reality they only point to her gradual impoverishment. Irrigation works are likely to prove injurious to this country in the same manner as railways. Our rulers have also begun to export precious metals and even copper, iron and coal from this country to England. The British officials are further despoiling India by means of their fat salaries and the British merchants by means of trade. These are the two leeches applied to India, and we must save the country from them with the help of the *swadeshi* movement.

Rules framed by the Bombay Government for regulating admission to the Provincial Service.
Indian Social Reformer (5), 4th Mar.

*24. "The rules regulating admission to the Provincial Service are published in last week's *Government Gazette*. The Service is divided into two branches, the Executive comprising about 81, and the Judicial comprising about 130 appointments. In respect of Judicial appointments in Sind the Commissioner takes the place of the Governor in Council. The Service is open to all subjects of His Majesty and of a Native State or Prince in India under the suzerainty of the King, who have resided for not less than three years before the date of appointment within the limits of this Presidency or of Native States under its political control. A native of Baroda will be ineligible under this rule, and if a similar one be adopted in Madras, subjects of the Mysore State will be disqualified for employment in the Provincial Service of that Presidency. This seems to be a retrograde step, but it is not unreasonable in view of the jealousy with which men from the adjoining British Districts are often regarded in some of the Native States. Competitive examinations there are none, nor is there any standard fixed for the high educational qualifications which are expected of candidates. It is further stated that nothing in the rules shall prevent Government from appointing, in exceptional cases, to the Service any person whom they consider to be specially qualified, by nomination pure and simple...... Henceforth, whoever gets into Government service will do so frankly by the favour of Government. Not a bad thing for the relatives and friends of those who have mastered the art of how to get on the soft side of a high official, for high officials have sometimes very soft sides......... We trust every officer who has anything to do with these nominations will bear one thing always in mind. Every Government is judged by its officials. If the standard of ability or character in the ranks of the Public Service is allowed to fall appreciably below that of the non-official educated community, scandalous will become the state of the Administration, and it will pave the way more than anything else to the downfall of the noble structure which the genius of a by-gone generation has laboriously raised."

Alleged tendency of tribunals of justice in British India to show partiality to European accused.
Bhála (111), 1st Mar.

25. Hardly a week passes without the whites murdering some defenceless native of India or acting towards him in an unlawful manner. This state of things will continue to exist so long as the Goddess of British Justice is lost in slumber. Since that goddess does not use her sharp-edged sword against Europeans, they will not be deterred from their present unrestrained conduct. They have as little regard for the children of the soil as they have for bugs and feel as little remorse in killing a native as one does in crushing the aforesaid vermin. They do not think even for a moment that they will have to answer before God in the next world for their acts in this. They are convinced that since the Goddess of Justice is kindly disposed towards them there is no need for them to fear that they would be caught in the clutches of law. Consequently their unrestrained conduct knows no bounds, so much so that now-a-days it is dangerous to approach an armed European. There have occurred many shooting accidents during recent years. Some how or other bullets from the guns of the whites lodge themselves in the flesh of unarmed natives. It seems that there is something wrong with the vision of Europeans. Otherwise, how can a human being, who appears to

others to be an ascetic, be mistaken by the whites for a wild boar? Why should they also take an old woman to be a bear? We also observe that if a European is summoned before a court of justice to answer for his unrestrained conduct, he very often escapes with a nominal fine or a light term of imprisonment. The leniency shown by judicial tribunals in dealing with European offenders is exemplified in a case which recently occurred in Bombay. A European by name Kelly was charged before the Chief Presidency Magistrate with the offence of having sold some guns and ammunition to a Pathan named Sikandar Shah who did not possess an arms license. There being strong evidence against the accused, he was fined Rs. 250. But considering the gravity of the charge the punishment inflicted was light. The accused should have been severely punished because by selling dangerous weapons to Sikander Shah he virtually committed the offence of treason, for it was possible that the former might have put these weapons into the hands of Afridis or Pathans who are considered to be the enemies of the British Government. We feel sure that if the offence committed by Mr. Kelly had been perpetrated by a native, he would never have got off with a mere fine. The present state of things is so strange that the whites are sentenced to pay a simple fine for an offence for which natives are severely punished. This partial administration of justice has shaken the confidence of the people in judicial tribunals, and it is believed that if the present state of things continues some time longer, a heavy blow will perhaps be dealt to the prestige of Government.

Comments on the result of the *Bhála* trial.

Aryávarta (109), 24th Feb.; *Loka Bandhu* (137), 18th Feb.

26. The sentence passed by the High Court on Bhopatkar for having published in his paper the article entitled "A *Darbar* in hell" is no doubt proper, but can the wicked acts attributed by Bhopatkar in the said article to the English be completely effaced or wiped out in this manner? Will the incarceration of an outspoken patriot like Bhopatkar enable Englishmen to leave off at once the ranks of the wicked and become virtuous? We do not at all think that Government are so ignorant as not to know that the law will produce an effect only upon our bodies, but that it can never influence our inner feelings. Some of the statements in the article will be easily seen to apply to the British Government in the past and even at the present day. The only loophole for bringing an accusation was to be found in the queerness of the language employed. The reference to forged documents and the plucking out of the Ranis' teeth was only vague in the incriminating article. The Advocate-General plainly admitted the truth of the statements and said that Clive forged Admiral Watson's signature and that Hastings plucked the teeth of the Ranis of Oudh. If Bhopatkar is sent to jail for six months for a vague statement, what treatment should the Advocate-General receive for his explicit assertion? [The *Loka Bandhu* writes:—Englishmen boast of their strict sense of justice, but in the *Bhála* case there was not a single gentleman on the Jury whose mother-tongue was Marathi. Is this not disgraceful to the English? We hope the calamity of prosecution will not damp, but stimulate the zeal of the conductors of the *Bhála*.]

A daring dacoity in Jalálpur Taluka (Surat).

Jám-e-Jamshed (27), 1st Mar.

27. The Navsari correspondent of the *Jám-e-Jamshed* gives an account of a daring dacoity said to have taken place at the village of Káliáwádi in the Jalálpur Taluka of Surat District. He writes:—On the night of the 26th ultimo a gang of 20 to 25 dacoits entered the village with torches and repairing to Desái-wáda began to break with pick-axes the entrance door of the house of one Bhimbhai Pragji Desai. While these destructive operations were going on, the *budmashis* fired shots in the air and created a great deal of noise. The disturbance aroused the inmates of the neighbouring houses, but the desperadoes threw stones at those who opened their windows or doors so that no one could stir out and check their nefarious doings. A Dubla ventured to approach the scene of the disturbance, but a large stone was flung at him, and the poor man being severely wounded sank to the ground bleeding profusely. In the meantime the dacoits entered the house and breaking open a box took away property worth Rs. 5,000. They belaboured with sticks such of the inmates as raised a cry for help and thrust a burning torch into the mouth of

one woman who expostulated with them about their conduct. The police have been informed of the affair and are endeavouring to trace the culprits. The people are in a state of great panic owing to this daring dacoity which reminds them of the vile deeds of the Pindharis.

Disapproval of the reported intention of the authorities to impose a punitive Police force upon Dholka Taluka (Ahmedabad).
Praja Bandhu (32), 25th Feb., Eng. cols.

28. "It will be remembered that it is more than a month and a half that Saidu and his accomplices after committing murder at Cambay have been able to defy all attempts of the Police to apprehend them. Soon after committing the crime at Cambay the escaped prisoners turned their footsteps towards Dholka Taluka and made their presence felt by committing a dacoity in the village of Ambareli. The news of their having escaped from the Cambay jail was immediately communicated by the Cambay authorities to the Police of the adjacent British districts, and we think that if the Police of the Ahmedabad District had then taken prompt measures on an adequate scale, they would not have failed to apprehend the offenders. In our opinion they did not correctly realize the situation at the beginning, and this gave the runaway prisoners ample time to replenish themselves with the necessary means to evade arrest. It appears that the local Police subsequently realized the gravity of the situation, as is evident from their having called in Police aid from other districts and recently even from the Káthiáwár Agency. But we are afraid all this is likely to prove ultimately to be a day after the fair. Holding as we do this view we suggested, while last writing in connection with this matter, to the responsible Head of this district, to call in the aid of the military, if he deemed it advisable to do so, for apprehending Saidu and his companions. We had not the remotest idea then that the authorities would seek to impose a punitive Police force on Dholka taluka at the expense of the people, if no trace of the whereabouts of Saidu and his gang was found within a certain period. The news, therefore, that the people of Dholka have been duly informed by the authorities of this intention of theirs comes upon us as a surprise. It need hardly be said that the dangerous character of the ruffians precludes all possibility of any appreciable portion of the people of Dholka helping them. If a small number of persons may be doing so, we think it must be solely through fear of being harmed by the dastardly ruffians. We are well aware that the Police have been of late trying their utmost to catch the murderers, but so far without any success whatever. The proper course under these circumstances would have been to call in the aid of the military, if necessary. We are firmly of opinion that the imposition of a punitive Police force is an extremely ill-advised measure for which there is absolutely no justification. The idea of stationing a punitive Police force in the Dholka Taluka, therefore, deserves to be abandoned at once."

Desirability of giving an opportunity to Press representatives in Sind to be present at State functions.
Karáchi Chronicle (8), 25th Feb.

29. "When Lord Lamington was last at Hyderabad, a contemporary complained that there were hardly any Press representatives present at some of the official functions and inquired what reasons had induced Government to act so shabbily towards the Press. An opportunity has once more offered itself for the Government to rectify their past mistake, which may have been due to mere oversight. It is only reasonable to suppose that the Press of the whole province will be fully represented on the present occasion. We take this early opportunity of drawing the attention of Government to the matter and trust that no occasion will arise for a public complaint in this connection."

Frequency of thefts in Hyderabad (Sind) and the alleged indifference shown by the authorities in coping with the evil.
Prabhát (55), 16th Feb., Eng. cols.

30. "What a great pity that we should have to report such a rich crop of thefts during one week in a town like Hyderabad? We are, however, by no means surprised. Indeed, considering how easy it has become for thieves to carry on their operations with impunity, there would rather be occasion for surprise, if they did not pursue their career as merrily as they are doing now. We have called the attention of the authorities to this formidable evil until we have become hoarse. We are, however, sorry to say that very little

has come out of our endeavours to rouse into action those, whose duty it is to see that people enjoy security of life and property. We wish we had the choice of keeping quiet and saying nothing about this matter—so sick have we got of it. But are we free to do so? Would we not be failing in the duty which as journalists we owe both to the people and to the Government, if, out of disgust, however justified at the strange attitude of our officials, we let things severely alone, when thieves are stalking the land and robbing the people fearlessly? This is our plea for our repeated comments in connection with this matter. Whatever the officials may think of it, our readers, will, we feel sure, find in it ample excuse for our again and again reverting to the subject."

Necessity of testing the weights and measures used by shop-keepers in Hyderabad (Sind).
Prabhát (55), 20th Feb., Eng. cols.

31. "For some time past complaints have been heard that the weights and measures used by shop-keepers in Sind are not accurate, and that unwary buyers are shamelessly cheated. It is, therefore, gratifying to learn that the matter is now engaging the attention of Mr. Mules, District Magistrate, Karáchi. May not Mr. Pratt, our District Magistrate, also take measures to have the weights and measures in use here tested? The necessity for such a step is scarcely less urgent here than in Karáchi."

Legislation.

The Mamlatdars' Courts Act Amendment Bill.
Mahratta (10), 25th Feb.

32. "Any one conversant with the history of the Mamlatdars' Courts Act will at once realise that the Bill, which has been introduced in the Bombay Legislative Council to entirely reconstruct that piece of legislation, aims at carrying it backwards to one of the earliest stages of its development. The root idea of this piece of legislation in its earliest stage, *viz.*, Regulation XVII of 1827, was to enable the Collector as a Revenue Court to adjust the respective claims of parties in cases relating to land and its rent and profits and to give *immediate* possession to the party in whose favour the adjudication might be made. The amendments of the Regulation made after 1827 were due to a desire on the part of the local Government merely to enable the Collectors to entrust part of this work of adjustment of claims to Mamlatdars with a view to get relief to themselves to that extent....... But whereas the original grant of power to the Mamlatdars was to be exercised by them only when any cases were specially referred to them by Collector, an understanding soon gained ground that the only limitation upon the Mamlatdars' powers was in respect of the money-value of the claim. And the Mamlatdars, probably with the authoritative recommendation of Collectors, began to do, as a matter of course, what they were expected to do only on special reference. This was, strictly speaking, illegal, and Act V of 1864 may be looked upon as a sort of a Validation Act, for while affecting only to clear the doubts on the point it actually legalised the past and authorised the future exercise of the power to give immediate possession of lands, &c., by Mamlatdars as Civil Courts of *original* jurisdiction. Act III of 1876 was only an amplified edition of Act V of 1864 without any alteration in the purpose of the latter enactment. The earlier Act gave the Mamlatdars power only in respect of lands, &c.; the later Act extended this power to water from wells, tanks, &c., or profits arising therefrom. This was obviously reasonable enough. So far, however, the idea was that the Mamlatdars, though they were competent to deal with claims to land, water, &c., as partly Revenue and partly Civil Courts and to give immediate possession, still their jurisdiction was confined to rural areas. But three years after the passing of Act III of 1876 this apparently small point came to the front, and in 1879 it was for the first time authoritatively decided by the Bombay High Court that the jurisdiction of the Courts dealt with by Act III of 1876 was not limited to rural areas, but extended equally to towns and cities. It is not a little curious that more than a quarter of a century should have been allowed by Government to elapse before the Mamlatdars' Courts Act was taken up in hand for amendment so that its working should be confined only to its original objects and intentions. The experiment, however, has gone on for that long period with the full acquiescence

of the Government—the experiment, we mean, of Mamlatdars administering the law with regard to immoveable property in urban as well as rural areas in their charge. And it would not seem altogether unreasonable if those who like things generally to remain as they are were to challenge the *raison de être* of the change. .... Whether the Mamlatdars should or should not administer the Act in urban as well as rural areas as before is, however, a minor matter compared with the question whether the Mamlatdars' Courts should not be altogether abolished as *quasi*-Civil Courts and the litigation about land, water, &c., made over to the regular Civil Courts. There would appear to be weighty considerations on both sides of the question. Thus in favour of the retention of the Mamlatdars' Courts the following may be urged:—The Mamlatdar's is an itinerant Court. He can visit the place in dispute and have local inspection.......... Under the Mamlatdars' Courts Act the suit is bound to be taken up for hearing immediately after its institution, and lastly the procedure also is of a summary character and often saves time, and possession can be obtained in a Mamlatdar's Court at a comparatively less cost, only an eight annas stamp being required for the plaintiff's application, and pleader's fees being assessed at a fixed sum of five rupees, whatever the value of the subject-matter in dispute. As against this there are some counter considerations in favour of an adjudication and delivery of possession by a regular Civil Court. The procedure under the Civil Procedure Code is more formal, but complete. Minors and others, when parties to a suit, are better cared for in a regular Civil Court. The suit in the Mamlatdar's Court abates by the death of a party, and no substitution of legal representatives as parties being allowed, a suit for possession has to be instituted *de novo*. A summary procedure again has its bad side, and very flagrant instances often happen in which the possession, which is said to be nine points in law, being unjustly given to one party, the opposite party is more handicapped in a dispute in even a regular Civil Court than he would otherwise be. There is no regular appeal against the Mamlatdar's decree, and the remedy of an application for revision to the High Court, though it is available, still proves ineffective in practice, because no appreciation of evidence of facts is allowed in a revision proceeding.......... And this last named disadvantage is sure to be aggravated if, as is proposed to be done by the new Mamlatdars' Court Bill, the Collector is invested with the power of interference and revision. On balancing these opposite considerations we think that the best course would be to abandon the Mamlatdars' Courts altogether and to move the local High Court and the Government of India to exercise their powers by the issue of High Court Circulars, by amendment of the Court Fees Act, by amplification of the Specific Relief Act and otherwise, so that parties could go to a regular Civil Court for adjudication upon the right of possession of lands, water-courses, &c., or delivery of the possession of these or an injunction against obstruction to such possession without having to pay the full Court-fee charges as for possession of property, and without being subjected to the notorious delays of civil proceedings. In short, our idea is that by making legal provision so that a regular Civil Court may entertain a suit for immediate possession at a small cost and peremptorily dispose of it in a short time from its entertainment, the advantages of both the different Courts and procedures would be combined. We recognise that the new Mamlatdars' Courts Bill is intended to restore the Mamlatdars' Court to its original character of a purely Revenue Court of the Regulation period, and that while excluding immoveable property in urban areas from its jurisdiction it improves upon the existing Act by providing for an equitable decision with regard to standing crops upon a property, the immediate possession of which may be adjudicated. But the considerations we have adduced in favour of the abolition of the Mamlatdars' Courts apply not only to disputes about immoveable property in urban areas but also to those regarding such property in rural areas. We are absolutely certain that an adjudication in such matters by a regular Civil Court is sure to be more just and equitable on the whole than an adjudication by a Revenue Court or a Collector in his revisional jurisdiction. We have, therefore, to raise a sort of a preliminary objection to the Mamlatdars' Courts Act and have not, therefore, discussed the details of the Bill."

Education.

Vice-Chancellorship of the Bombay University.

Mahrátta (10), 25th Feb.; *Jám-e-Jamshed* (27), 27th Feb., Eng. cols.

33. "In appointing Principal Selby as the Vice-Chancellor of the Bombay University Government have shown proper appreciation of his merits as a scholar and an educationist. During the next few months Mr. Selby will combine in himself the two offices of Director of Public Instruction and Vice-Chancellor of the University. It will be recognised on all hands that there are not many people in this Presidency who can show as high a claim to these honours as Mr. Selby can. In fact he might have been installed in the Vice-Chancellor's chair even earlier, if Dr. Mackichan had not succeeded in practically monopolising the honour for six years off and on. While thus recognising the claims of Principal Selby to the honour now conferred upon him, we are not, however, quite sure that the claims of everyone else in the University, who may be regarded as entitled to the same, have been properly considered by Lord Lamington's Government. And we do think Sir Pherozeshah Mehta is unquestionably one of our own University men, whose claims have been disregarded. Sir Pherozeshah, besides being one of the most prominent men in the city of Bombay, has worked with great ability and zeal for the last 30 years as one of the leaders in the University Senate. And though not quite a great scholar in the accepted sense of the word, still he is one of the foremost educationists so far as the University affairs are concerned. Himself a brilliant graduate of the oldest generation, he has, though all along engaged in professional pursuits, successfully maintained a sympathetic and intelligent interest in the cause of learning. In the sister Presidencies native aspirations in this direction are, we think, better understood. For while men like Mr. Justice Chatterji in the Punjáb, Pandit Sunderlal at Allahabad, Mr. Justice Mukerji at Calcutta and Sir Subramani Ayier in Madras are found worthy of being appointed Vice-Chancellors of their respective Universities, we in the Bombay Presidency alone have the misfortune to find men like the late Mr. Justice Ranade and Sir Pherozeshah Mehta silently and studiously passed over. If Mr. Ranade was the Prince of graduates we might with equal truth call Sir P. M. Mehta the Nestor among our University Senators. And the public have felt it as a bitter disappointment that he should have been passed over." [The *Jám-e-Jamshed* writes:—"If the Government felt that at the present juncture none but a European educationist should be selected for the office of Vice-Chancellor of the Bombay University, then surely there was no one throughout the Presidency on whom the mantle worn by so many eminent and distinguished men could have more worthily fallen than on Principal Selby. He is as popular in the student-world as among those who take an active part in the furtherance of education in the Western Presidency.......... The destinies of the University could not have been entrusted to safer hands, and his appointment is the best guarantee of the desire of Government to see the work of the University conducted on broad and generous lines during the next two years.......... But all the same we may venture to voice a little of public sentiment in regard to this subject. It has been for long a matter of keen disappointment in native circles that the Government of Bombay have not thought of recognising the claims of eminent Indians, like Sir P. M. Mehta, to this high office like the authorities in Bengal and Madras."]

Oriental Review (12), 28th Feb.

34. "The retiring Vice-Chancellor of our University, Dr. Mackichan, was far from popular. The Chancellor in his speech complimented him upon the work he had done. Dr. Mackichan might have worked hard, but in the opinion of educated Indians he did not work well or sympathetically. It is so easy to make long harangues on the building up of character, the necessity of application, and harmony in working, but so difficult to practise what one preaches. We must reluctantly say that we were often grieved to observe the apathetic attitude of Dr. Mackichan towards the higher aspirations of educated Indians. The *Times of India* complains of the violent attacks made upon the retiring Vice-Chancellor, but our contemporary forgets

that Dr. Mackichan never missed an opportunity, since he came under the overwhelming influence of Lord Curzon, to misrepresent and misapprehend the motives of those who led the opposition, rightly or wrongly, to Lord Curzon's Universities Bill."

Exhortation to the people to contribute to the Hindu Education Fund.
Kesari (133), 27th Feb.

35. It has already been known that Mr. Dhavle, one of the students sent out by the Hindu Education Fund Committee to Europe for study, has passed the Civil Service Examination. Other students have gone to England, America and Japan with the help of the same Fund for prosecuting their studies. The saying "If the mountain will not come to Muhammad, Muhammad must go to the mountain" is applicable to us in our present condition. As a matter of fact Government ought to teach us all arts and sciences in our own country, but as this is not done by them, we must send our boys abroad to learn them. To enable us to do this is the object of the Hindu Education Fund. As the Fund is not financially in a prosperous condition, the Trustees thereof have deputed Mr. Vishwanath Abaji Marathe to collect subscriptions in various parts of the country. As this is a public cause, we hope that all people—especially the educated middle-class people, whether Government servants or not—will not be backward in subscribing to the Fund.

Railways.

Alleged indifference of the authorities of the Kotri-Rohri Railway to the convenience of passengers travelling on the line.
Prabhát (55), 20th Feb., Eng. cols.

36. "It does not reflect credit upon the management of the Kotri-Rohri Railway that they should not as yet have provided waiting accommodation for passengers, though the matter has been brought to their notice times out of number. Is this the way in which those at the helm of the Railway administration do their duty by the travelling public, who bring grist to their mill?"

Municipalities.

Injustice of the arrangement whereby teachers in the Municipal Schools at Belgaum are made to do plague duty in addition to their usual work without any extra remuneration.
Madhukar (140), 24th Feb.

37. Since the outbreak of plague in Belgaum in 1897, the teachers in the Municipal Schools are told off to do plague duty. This work in the beginning did not entirely fall upon the school-masters, as clerks from the Revenue and Sanitary Departments shared it with them. Latterly, however, they have had to bear the brunt of it unassisted and unremunerated, for, except on two occasions, they have been paid no allowance in consideration of the extra work done by them. It is a pity that the authorities concerned should not perceive the injustice of an arrangement whereby a very low-paid class of public servants are made to forego their leisure in attending to extra work. Their work in the schools is bound to suffer by such an arrangement, and it is highly improper that men entrusted with such important work as the training of the young should, in their spare hours, be made to expose themselves to the risk of catching plague. We understand that everywhere else, except in Belgaum, school-masters have been relieved of plague duty and that whenever any additional work is thrown upon them, it is accompanied by adequate remuneration. It is stated that in Ratnágiri District school-masters employed on the work of destroying locusts were granted an allowance of Rs. 7 per mensem. We, therefore, take this opportunity of requesting the Collector-President of the local Municipality to give his attention to this matter and redress the grievance.

Question of the introduction of compulsory vaccination in certain towns in Sind and a suggestion to Government in the matter.
Prabhát (55), 20th Feb., Eng. cols.

38. "Of late the subject of vaccination has occupied the thoughts of the Sind public to an unusual degree. On the one hand, attempts have been made to compulsorily vaccinate all eligible children, and on the other there have been many complaints as regards the hardships arising out of the compulsory system. But there seems to be a consensus of opinion even in less enlightened circles that it is desirable to popularise

vaccination by divesting it of all such features as may lead to hardship or cause disquietude of mind. We have already said enough as to the means of popularising vaccination in the city of Hyderabad; only we have to add that the suggestion to authorise our qualified medical practitioners to vaccinate children in the homes they visit should not be shoved aside. But there is one proposal we have to offer for the province at large and which we commend to the serious notice of the higher authorities concerned. It is that the Vaccination Department should be amalgamated with the Medical Department, and that medical men, to wit qualified Hospital Assistants, should be appointed as vaccinators. There are various diseases which one untrained in therapeutics will be unable to detect. It sometimes happens that children suffering from one or other of such diseases are vaccinated with the result that when the lymph taken from them is introduced into the bodies of other children, the latter are attacked with dreadful maladies, and ignorant people either attribute it to the wrath of the 'Goddess of Small-pox' or to the futility and mischievousness of the system of vaccination. A prejudice is thus created in many minds by the blunders of the uninstructed vaccinator. All this would be avoided and a general feeling of confidence induced by the appointment of qualified medical men as vaccinators."

Native States.

Comments on the views of an Anglo-Indian correspondent *anent* the opportunities afforded under British suzerainty to Native Chiefs to do good to their people.

Kaiser-i-Hind (28), 25th Feb., Eng. cols.

39. "A marked feature which is most noticeable in and common to all the letters appearing in the columns of the British and the Anglo-Indian Press from the pens of the special correspondents, who are following our Royal visitors, on their tour throughout the country, is the superbly laudatory account given of the British *raj* in India and of the beneficent relations of the paramount Power with the rulers of Native States! That the British administration is on the whole excellent, despite its many glaring imperfections, its striking anomalies, and its transparent selfishness, is acknowledged on all hands. And well may this brilliant band of Press singers sing the song of British dominion in India. Their patriotic hearts no doubt swell with pride at the spectacle of a well-ordered government of three hundred millions of the East by a handful of the 'great' men from the West, the ungrateful West which in its racial arrogance, materialism and pride of wealth and power has forgotten what in the past it has owed to the East. We should not complain of this tribe of occidental scribes who thus trumpet Britain's fame to the farthest corners of the globe. But it seems that in their exuberant imagination, perhaps owing to the tropical character of the country in which they have been sojourning, they are carried away beyond the region of stern reality. Thus it is that the romance of the special correspondents differs so widely from the realities which the permanent residents of the country daily witness.......... The worst of it is that this fine legendary lore passes for gospel truth in Great and Greater Britain! And among all the legends which have been related for some time past and are being related at this hour there is none to surpass that which gives an account of the manner in which the Indian Government treats the Feudatories of the Empire. For purposes of illustration we may refer the reader to the columns of Tuesday last of a daily local contemporary. There the faithful correspondent romances at length on the Nizam, the faithful ally of the British. Leaving alone the descriptive part which is interesting enough, we may come at once to the kernel which is to be found in the three last paragraphs where a bold attempt is made to portray in the most vivid, but unrealistic colours, the present relations subsisting between the paramount Power and the Feudatory Chief. Here is the opening sentence: 'Pausing for a moment on the experiences of these crowded months, you cannot but be impressed with the unsurpassed opportunities for good that the Indian Prince enjoys.' Is this a fact? Will any one who has even the slightest personal experience of the internal administration of a Native State aver that the statement has a substantial foundation in reality? 'Unsurpassed opportunities for good,' indeed! Why, it would take away the breath of the Nizam himself,

were he to shake off his mental reserve and speak out his mind freely on the precious opportunities *he* has been afforded by the Imperial Government to render good to his State according to his wishes. So, too, will be the case with the Gaekwar, masterful as he is and a Prince among Native Princes in the country. Ask Mysore, ask Travancore, what may be *their* experience about these 'unsurpassed opportunities.' Why, it is notorious that even the most prominent and important of Native Chiefs, when doing their very best by divers diplomatic arts to pamper and please the 'Political' at his Court, seldom finds opportunities of the kind discovered by the tropical imagination of this special correspondent............ The unfortunate fact is that a Native Chief is only too conscious of his position in the polity of the Imperial Government to be able to speak out his mind freely. It would spell his ruin to do so. He knows that he is nothing more than a bird in a gilded cage—a mere puppet in the hands of the Political Agent. He is scarcely a free agent. He lives in a kind of glass house where every movement of his is watched by detectives paid and unpaid, so that the poor fellow lives in a condition of perpetual dread which is indeed 'unsurpassed.' Is it possible that under such a condition he is at all afforded 'unsurpassed opportunities' to do good to himself and his people? On the contrary, the only personage who has unsurpassed opportunities to do good or evil to the *raj* is the Political Agent for the time being. *It is he who rules*; the poor Chief only reigns! What a pity!...... We are next told that 'his revenues are as entirely at his own disposal as those of any country gentleman'! Well may the free-thinking Englishman inquire: 'Then at whose disposal should the revenues be? Should these be wholly absorbed by the Imperial Treasury and the Prince doled out a decent allowance to play the puppet in his own State midst the humiliation of his subjects?' Can that be called independence? And yet because the Prince in a Native State has control over his own revenues this circumstance is bruited about as an illustration of 'unsurpassed' generosity on the part of the British Government! How misleading is the statement! Then we are told that, in the event of his revenues failing through seasonal irregularities, 'he can draw on the purse of the Government of India at most modest charges.' True; but the scribe has not informed the public that the Government has *compelled* him to do so. He is no free agent in the matter. Formerly, he was allowed to borrow wherever he chose. He was independent of Government aid. But now he has been deprived of that freedom in order that his neck may be directly under the heels of the paramount Power. The poorest wretch in his territory may borrow from whomsoever he pleases; but his Raja must go and humbly entreat the Imperial Government to lend him a few lakhs, and he gets the loan after any amount of red tape and circumlocution of a most vexatious, if not exasperating, character. The Imperials must scrutinise his accounts and see how far his application should be granted! This is the way the Government allows him to draw on its purse!......... Again, is a Native Chief kept 'in full enjoyment of uncurtailed boundaries'? Is that a fact or fiction? How many cases might be cited of boundaries curtailed under one pretext or another? Are they not casting wistful glances *even now* on territory belonging to Native Chiefs which may lie contiguous to their own? And what diplomatic pressure is applied to obtain the coveted territory?......... But we need not further analyse the precious gems of high polity which the correspondent has endeavoured to hold before the public with a view to dazzling them. The ignorant may be so dazzled, but not those who happen to know something of the internal administration of Native States and the embittered relations existing at present between the Feudatories and the paramount Power.......... The high falutin of the special correspondent is romance and not reality, that is the long and short of it."

Alleged shortcomings of the Judicial administration in the Mahi Kántha and Pálanpur Agencies.

Mahi Kántha Gazette (85), 25th Feb

40. A feeling of dissatisfaction prevails among the people living in the Mahi Kántha and Pálanpur Agencies owing to the Agency Courts being placed beyond the pale of the revisional and appellate jurisdiction of the Bombay High Court. In British territory the control of the High Court over the lower Courts tends to inspire among the people a sense of confidence in the

administration of justice, but such is not the case in these Agencies. Not that the Agency Officers are incompetent or deliberately hold the scales of justice uneven, but their work is subject to no check except in criminal matters concerning which some sort of supervision is exercised over them by the Divisional Commissioner. In civil cases these politicals are all in all with the result that many suits hang fire for an unconscionably long time. These delays are to a certain extent inevitable, as the Assistant and Deputy Political Agents are burdened with multifarious duties which leave them very little time to look into civil cases. In these circumstances, if a Judicial Assistant is appointed for the Mahi Kántha and Pálanpur Agencies, as is done in Káthiáwár, he would serve as a useful check upon the Agency Courts. He might call for explanations in cases of long delay, make suggestions for the guidance of the lower Courts and exercise general supervision over their work. In the absence of a Judicial Assistant all these functions devolve upon the Political Agent whose hands are full of other work. The appointment of a Judicial Assistant will not only render the administration of justice in the Agencies more efficient, but also relieve litigants of the expense and worry of undertaking a journey to the camp of the Political Agent for obtaining a redress of their grievances.

Affairs in Junágadh State.
Káthiáwár News (30), 24th Feb., Eng. cols.

41. "The Junágadh ministry, which has been tottering ever since Mr. Becherdas assumed the office of Diwan, is likely to collapse very soon, since the Nawab Saheb has found out that to allow the present Diwan to continue any more in office would pave the way for Government interference; and he is trying to get another man; and in this connection the name of Mr. Usaf Ali, a Subha in the service of His Highness the Gaekwar, is freely mentioned as the prospective Diwan. The present Diwan has only been working on sufferance, due to the kindness of the Agent to the Governor in Káthiáwár, who does not wish to see anybody harmed, but who at the same time does not hesitate to give a bit of his mind to those in need of it. The Nawab Saheb will soon find out, if he has not done so already, that the interests of his State and of his people have considerably suffered during the tenure of office of Mr. Becherdas and will still more suffer, if he is allowed to stay on; and we feel positive that if the brothers Becherdas and Gopaldas are not made soon to leave Junágadh, Government would be compelled to appoint a European officer at the head of the administration, and that such a step would be viewed with public approval."

Intelligence extracted from the Press.

Mrs. Stannard's lectures in Poona.
Mahrátta (10), 25th Feb.

42. "Mrs. Stannard, the lady disciple of Mahatma Agamya Guru, delivered, during the course of the week that she had been here, three lectures for the benefit of the city public and one for the benefit of the students of the Fergusson College. And it is not too much to say that by these addressess she has created on the mind of the Poona public an impression altogether creditable to her intelligence, her earnestness of purpose and her intense and genuine sympathy for the Indian people. She has been travelling in India for about a year making observations and mental studies of the people whose religious philosophy originally captivated her judgment and imagination; and she has been gratefully repaying the obligations of India by taking the people into her confidence and speaking to them her mind which overflows with good wishes for their political regeneration and up-lifting......... Her first two lectures were devoted to the treatment of somewhat theoretical questions. In the first lecture she dealt with the subject of the 'Need of a revival of national spirit in India.' Her second lecture was devoted to a consideration of 'The trend of Western thought towards the Vedanta.'......... The subject of her third and concluding lecture was 'Aids to the evolution of a corporate spirit in India.' This address was conceived in an essentially practical spirit, and therein she gave her audience an idea of what she expected from the Indian people by way of the work of organisation, considering the weight they had to lift up and the mass they had to move in the form of an

unsympathetic Government. Mr. Tilak cordially moved a vote of thanks to her and in doing so pointed out that while we in India understood and appreciated the work of organisation that was so successfully being done in the West, we had to contend with a number of difficulties which were peculiarly our own. Mere forms of organisation were unavailing so long as they were not animated by the spirit of national work and self-sacrifice. But this spirit was after all, he remarked, gradually arising, and if the people strove for it, they could prove that even in India, in this philosophical eastern country, they could create a public spirit that may be stronger than the forces of repression."

Swadeshi meetings at Sávantvádi.
Sir Desái Vijay (45), 28th Feb.

43. Mr. Narayan Shivram Barve, a travelling agent of the *Swadeshi Vastu Pracharini Sabha,* visited our town (Sávantvádi) recently and delivered a number of lectures on such subjects as "*swadeshi* movement," "protection from famine," &c. His discourses produced a considerable impression on the public mind and are calculated to foster the growth of patriotism among the people. He exhorted the students not to neglect physical exercise and asked his hearers to bear in mind the maxim "might is right."

A *swadeshi* meeting at Málád (Thána).
Bombay Samáchár (68), 26th Feb.

44. A meeting of the inhabitants of twenty villages in Thána District, including Goregaum, Borivli, Málád, etc., was held at Málád under the presidency of the Honourable Mr. Daji Abaji Khare for taking steps to support the *swadeshi* movement. A resolution was passed for giving encouragement to *swadeshi* goods as far as possible, and a committee was appointed for disseminating a knowledge of the aims and objects of the movement among the masses and for taking such other steps as might be deemed necessary for furthering the *swadeshi* cause. Speeches dwelling on the importance of the movement as a potent factor in the revival of Indian industries were made by Messrs. Alibhai, Masurkar, Vishvanath P. Vaid, Nagindas and Ranade. The president then called upon Mr. B. G. Tilak, who was among the audience, to address the meeting. Mr. Tilak remarked that the people enjoyed every kind of happiness under the ægis of British rule, but their complaint was that their condition was daily getting more and more impoverished. According to the speaker, if the present state of things continued for fifty years more, the miseries of the people would become simply indescribable. He added, however, that the Indians had no reason to despair, and that if they made united efforts to revive indigenous industries, the country would soon prosper.

M. A. BAIG,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 8th March 1906.

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* Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.]

[No. 10 OF 1906.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 10th March 1906.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

- Agrarian matters:
  - Agricultural outlook in the Bombay Presidency 21
  - Depradations of tigers in the vicinity of Ratnágiri and the alleged apathy of Government in the matter 22
  - Request to the Agricultural Department to publish vernacular pamphlets on agricultural topics for the enlightenment of agriculturists ... 20
- British Rule in India:
  - Alleged contrast between the treatment of India and other parts of the Empire by England 18
  - Contrast between the past and present condition of India 17
  - End of the age of Empires in the West and the dawn of a new era of independence in the East 16
  - Indians should welcome repeated disappointments as a discipline of character 19
  - Need for more vigorous methods of political agitation in India ... 15
- Bombay Legislative Council: Interpellations of the Honourable Sardar Muhammad Yakub Khan at the last meeting of the — 27
- Judicial matters: Adverse comments on a decision of the District Magistrate, Kolába, in a case tried before him under the Forest Act ... 23
- Military matters: Mr. Morley's decision on the Army Administration Scheme 12
- Parliament:
  - Comments on Mr. Morley's speech in reply to Mr. Herbert Roberts' amendment to the Address ... ... 6—11
  - Comments on the suggestion of Mr. Rutherford, M. P., for the appointment of a Standing Committee as a link between India and the House of Commons 13
  - Grievances of Indians in South Africa and the Liberal Ministry ... 14
- Police:
  - Alleged wide prevalence of the crime of counterfeiting coins in India... 24
  - Dacoities in Mahád Taluka (Kolába) 25
  - Disapproval of the reported intention of the authorities to impose a punitive — force upon Dholka Taluka (Ahmedabad) 26
- Royal Tour in India:
  - Alleged official compulsion exercised upon the Nizam to invite the Prince and Princess of Wales to Hyderabad in the midst of a domestic calamity 5
  - Is the — officially complete? 4
  - Prince of Wales' visit to a famine camp 1
  - Visit of His Royal Highness the Prince of Wales to Karáchi ... 3
  - Will the Royal visit benefit India? 2

PARAGRAPHS.

Politics and the Public Administration—continued.

Sind :
- Need of a special detective force at Karáchi 28
- Theft in a Hindu temple at Matyári (—) said to be prompted by certain bigoted Muhammadans 29

Legislation—
- The Sind Encumbered Estates Act 30

Education—
- Alleged deliberate exclusion of useful and practical subjects from the curriculum of the Art Schools in India 37
- Alleged injustice to natives in the matter of the bestowal of higher appointments in the Educational Department 33
- Comments on the conduct of the Head Master of the Thána High School in suspending certain boys of the school for taking part in the *swadeshi* movement 38
- Jubilee of the Elphinstone College 31
- Need of another Medical College in Bombay 34
- Vice-Chancellorship of the Bombay University 32
- Working of the Victoria Jubilee Technical Institute... ... ... 35 & 36

Railways—
- Bhávnagar-Gondal-Junágadh-Porebandar Railway : Alleged rush of passengers on the — on the occasion of the Mahashivratra fair at the foot of the Girnár hills 39

Municipalities—
- Nominated Councillors in Sind Municipalities 41
- Overcrowding in Hyderabad (Sind) 42
- Umreth : Alleged maladministration of the — Municipality 40

Intelligence extracted from the Press—
- Proposed celebration of the death anniversary of Nana Fadnavis at Velás (Ratnágiri) 43
- *Swadeshi* meetings :
  - — at Karjat (Kolába) 44
  - — at Vengurla (Ratnágiri) 45

List of Newspapers and Periodicals.

(As it stood on the 1st January 1906.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	F. J. de Abrao; East Indian; 42	300
2	Cosmopolitan Review	Do.	Monthly	Sayyad Ibrahim Sayyad Ahmed; Muhammadan (Konkani); 23.	480
3	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis; Englishman; 49; formerly employed in the Byculla Press, Bombay.	550
4	East and West	Bombay	Monthly	Behrámji Merwánji Malabári; Pársi; 52; J. P.	1,000
5	Indian Social Reformer	Do.	Weekly	K. Natarajan; Madrasi Bráhman; 37	500
6	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári; Pársi; 52; J. P.	1,000
7	Indian Textile Journal	Do.	Monthly	John Wallace; age 45; Civil Engineer	800
8	Karáchi Chronicle	Karáchi	Weekly	Assanmal Rijhumal; Hindu (Lohána); 51	400
9	Káthiáwár Times	Rájkot	Daily	Pratáprái Udeshankar, B.A.; Hindu (Nágar); 38.	200
10	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 31.	1,000
11	Men and Women of India.	Bombay	Monthly	Sorábji Mancherji Ratnagar; Pársi; 40; and R. D. Hughes.	500
12	Oriental Review	Do.	Weekly	R. S. Rustomji; Pársi; 35	400
13	Pársi	Do.	Monthly	Jehangir Sorabji Talayárkhán; Pársi; 30	1,000
14	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu; Muhammadan (Khoja); 52	350
15	Poona Observer and Civil and Military Gazette.	Poona	Daily	Cawasji Temulji; Pársi; 49	100
16	Railway Times	Bombay	Weekly	John Alexander Balfour; Christian; 43	1,000
17	Sind Gazette	Karáchi	Bi-weekly	Mrs. J. E. Tate; European; 41	500
18	Sind Journal (formerly named Hyderabad Journal).	Hyderabad	Weekly	Kundanmal Manghirsing, B.A.; Hindu (Amil); 39.	864
19	Sind Times	Karáchi	Bi-weekly	Khanchand Rahumal; Hindu (Amil); 38	200
	ANGLO-GUJARA'TI.				
20	Arya Prakásh	Bombay	Weekly	Dr. Kaliándás Jaikisondás Desái, B.A., L. M. & S.; Hindu (Lád Bania); 30.	1,000
21	Coronation Advertiser	Ahmedabad	Do.	Narotámdás Pránjiwandás Shethna; Hindu (Bania); 30.	725
22	Evening Jáme	Bombay	Daily	Jehangir Behramji Marzbán; Pársi; 54	1,000
23	Gujaráti	Do.	Weekly	Ichhárám Surajram Desai; Hindu (Surti Bania); 51.	4,500
24	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji; Pársi; 45	700
25	Gujaráti Punch	Ahmedabad	Do.	Somalál Mangaldas Sháh; Hindu (Bania); 29.	850
26	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar; Pársi; 45	800
27	Jám-e-Jamshed	Do.	Daily	Jehángir Behrámji Marzbán; Pársi; 54	3,000
28	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta; Pársi; 54	2,900
29	Karáchi Samáchár	Karáchi	Do.	Bálkrishna Káshináth Málvankar; Hindu (Marátha); 31.	100
30	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji; Pársi; 42	400
31	Káthiáwár Times	Do.	Bi-weekly	Manishankar Jayashankar; Hindu (Nagar Bráhman); 39.	600
32	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám; Hindu (Mewáda Bráhman); 39.	1,100
33	Rást Goftár	Bombay	Do.	Pállonji Barjorji Desái; Pársi; 52	1,550
34	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Dás Shrimáli Bania); 39.	550

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*continued.*				
35	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 26.	4,200
36	Suryă Prakásh	Surat	Do.	Umedrám Nagindás Dáyábhái; Hindu (Bania); 25.	200
	ANGLO-MARA'THI.				
37	Christian Citizen	Poona	Monthly	Bháskar Nánáji Kotak; Native Christian; 32.	300
38	Deen Mitră	Bombay	Weekly	Sadáshiv Vishvanáth Mayádev; Hindu (Chitpáwan Bráhman); 28.	500
39	Dnyán Chakshu	Poona	Do.	Waman Govind Sápkar; Hindu (Deshasth Bráhman); 47.	500
40	Dnyánodaya	Bombay	Do.	Rev. Mr. T. E. Abbott	625
41	Dnyán Prakásh	Poona	Daily	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 38.	250
42	Dnyán Prakásh	Do.	Weekly	Do. Do.	1,100
43	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 39.	600
44	Marátha Deen Bandhu	Kolhápur	Weekly	Jagannath Raghunath Ajgáonkar; Hindu (Sáraswat Bráhman); 24.	850
45	Sardesái Vijaya	Sávantvádi	Do.	Vishnu Váman Thákur; Hindu (Karháda Bráhman); 55.	300
46	Native Opinion	Bombay	Do.	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 33.	500
47	Samarth	Kolhápur	Do.	Vináyak Náráyan Joshirao; Hindu (Chitpáwan Bráhman); 36.	750
48	Shri Sayáji Vijaya	Bombay	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 39.	4,000
49	Subodh Patrika	Do.	Do.	Dwárkánáth Govind Vaidya; Hindu (Sonár); 30.	600
50	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 38.	1,700
51	Udyamotkarsha	Bombay	Monthly	Ganesh Náráyan Joshi; Hindu (Deshasth Bráhman); 30.	600
	ANGLO-PORTUGUESE.				
52	O Anglo-Lusitáno	Bombay	Weekly	Leandro Mascarenhas; Goanese; 46	900
53	O Bombaense	Do.	Do.	A. Gomes; Goanese; 44	1,000
	ANGLO-SINDI.				
54	Al-Haq	Hyderabad (Sind).	Weekly	(1) English—Ghulám Hussain Hidiatalláh, B.A., LL.B. (2) Sindhi—Abdul Vahábkhan Ghulám Rasul; Muhammadan; 36.	1,600
55	Prabhát	Do.	Bi-weekly	Lekhráj Tilokchand; Hindu (Amil); 42	450
56	Sindhi	Sukkur (Sind)	Weekly	Virumal Begráj; Hindu (Kurseja); 32	1,000
	ANGLO-URDU.				
57	Muslim Herald	Bombay	Daily	Mahomed Yusuf bin Munshi Mahomed Amir; Muhammadan; 31.	1,100
	ENGLISH, MARA'THI AND GUJARA'TI.				
58	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 71	1,100
59	Hind Vijaya	Do.	Do.	Dáhyábhái Karsandás Sháh; Hindu (Shráwak Bania); 38.	600
	ENGLISH, MARÁTHI AND KÁNARESE.				
60	Karnátak Patră	Dhárwár	Weekly	Malláppa Guráppa Shirhatti; Hindu (Lingáyat); 35.	300
61	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorábur; Hindu (Deshasth Vaishnav Bráhman); 43.	300
	ENGLISH, PORTUGUESE AND CONCANIM.				
62	A Lua	Bombay	Weekly	Lawrence Dantes DeSouza; Christian (Goanese); 32.	1,000

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI.				
63	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Mahomed; Muhammadan; 39.	2,500
64	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 48	3,000
65	Aryavir	Dohad	Weekly	Krishnaráo Mangeshráo Fadnis; Hindu (Shenvi Bráhman); 30.	260
66	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 35.	4,200
67	Broach Mitră	Broach	Weekly	Trikamlal Harinath Thakor; Hindu (Brahma Kshatriya); 23.	300
68	Broach Samáchár	Do.	Do.	Ardeshir Dinsha Gándhi; Pársi; 50	500
69	Cutch Kathiáwár Vartamán.	Rájkot	Do.	Kalidas Motiram	150
70	Deshi Mitra	Surat	Do.	Maganlál Kikábhai; Hindu (Shráwak); 35	1,400
71	Din Mani	Broach	Do.	Nathálál Rangildas; Hindu (Mathur Káyastha Bania); 26.	250
72	Dnyanottejak	Ahmedabad	Fortnightly	Chhotalal Desaibhai; Hindu (Bania); 42	800
73	Friend of India	Do.	Weekly	Yadavrao Parasharam; Hindu (Chitpáwan Bráhman); 50.	400
74	Gujarat	Nadiád	Fortnightly	Chandulal Nandlal; Hindu (Dashaporvad Bania; 25.	300
75	Hitechchhu	Ahmedabad	Weekly	Kálidás Ghelàbhai; Hindu (Jain); 46	300
76	Islám Gazette	Amreli	Do.	Ibrahim Daud; 36; and Abdulla Ismail; 27 (both Mahomedan Memons).	1,000
77	Jám-e-Jahanooma	Bombay	Do.	Ratanshaw Frámji Acharia; Pársi; 29	1,000
78	Jivadaya	Surat	Monthly	Dhirajrám Dalpatrám Vaid; Hindu (Audich Bráhman); 36.	300
79	Kaira Times	Nadiád	Weekly	Anopsi Mánecklál Desai; Hindu (Visa Srimáli Bania); 36.	350
80	Kaira Vartamán	Kaira	Do.	Kahandas Fulchand; Hindu (Desha Porvad Shrávak Bania); 55.	100
81	Káthiáwár Mitra	Ahmedabad	Do.	Jadurám Shámji Dave; Hindu (Audich Bráhman).	300
82	Káthiáwár Samáchár	Do.	Do.	Rewashankar Jagjiwan Dave; Hindu (Bráhman); 44.	500
83	Khedut	Bhávnagar	Fortnightly	Dulabhrám Rámji; Hindu (Jain)	255
84	Loka Mitra	Bombay	Bi-weekly	Kaikhosru Mánekji Minocheher-Homji, B.A; Pársi; 35.	1,000
85	Mahi Kántha Gazette	Sádra	Weekly	Motilal Chhotalal Vyas; Hindu (Audich Tolakia Brahman); 45.	800
86	Navsari Patrika	Navsári	Do.	Harivallabhdas Pranvallabhdas Parekh; Hindu (Bania) 32.	500
87	Navsári Prakásh	Do.	Do.	Rustamji Jámaspji Dastur; Pársi; 56	800
88	Praja Mitră	Karáchi	Bi-weekly	Narbhayshankar Jagjivan; Hindu (Bráhman); 31.	275
89	Praja Pokár	Surat	Weekly	Hormasji Jamshedji; Pársi; 45	500
90	Prakásh and Gadgadát	Bombay	Do.	Nagindas Mancharam; Hindu (Dása Bania); 38.	500
91	Punch Dand	Do.	Do.	Jamnádas Bhagvándás; Hindu (Surti Bania); 43.	550
92	Samsher Bahádur	Ahmedabad	Do.	Saváibhái Ráichand; Hindu (Jain); 62	150
93	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Rustamji Byrámji Vátcha-Gandi; Pársi 38. (2) Ardeshir Pestonji Contractor; Pársi; 36.	3,600
94	Sind Vartamán	Karáchi	Weekly	Devkan Devji Sachdar; Hindu (Lohána); 39	250
95	Surat Akhbár	Surat	Do.	Phirozsháh Edalji Patel; Pársi; 49	300
96	Svadesh Bandhu	Mahudha	Do.	Anopram Máneklál Visashrimáli; Hindu (Shrávak); 36.	175
	HINDI.				
97	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 43; and Tarabai, wife of the above; 32.	150
98	Sharman Samáchár	Bombay	Do.	Shambhunáth Sharma; Hindu; 45	1,500
99	Shri Venkateshvar Samáchár.	Do.	Do.	Pandit Lajya Ramji Sharma; Hindu (Nágar Bráhman); 39.	6,200
100	Shri Dnyánságar Samáchár.	Do.	Monthly	Janakprasad Lalooram; Hindu (Kánkubja Bráhman); 30.	2,000

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KÁNARESE.				
101	A'rya Dharma Patrika	Hubli	Weekly	Mádhavánand Saraswati; Hindu (Deshasth Bráhman); 47.	104
102	Digvijaya	Gadag	Do.	Shankrapa Gadiappa Basrimarad; Hindu (Devang, Lingáyat); 37.	150
103	Karnátak Vritta	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Karháda Bráhman); 34. (2) Annácharya Bálácharya Hoskeri; Hindu (Deshasth Bráhman); 34.	825
104	Lokă Bandhu	Do.	Do.	Gururao Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 41.	300
105	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Nelgire Nádgir; Hindu (Deshasth Bráhman); 28.	150
106	Rájahansa	Dhárwár	Do.	Kamalashankar Dinkar Jathár; Hindu (Karháda Bráhman); 41.	100
107	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 41.	200
	MARÁTHI.				
108	Arunodaya	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 23.	615
109	A'ryávart	Dhulia	Do.	Ramchandra Krishna Thombre; Hindu (Deshasth Yajurvedi Bráhman); 34.	300
110	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 27	500
111	Bhála	Poona	Tri-monthly	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 30.	900
112	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 41.	300—400
113	Bhu't	Bombay	Do.	Anandrao Rámchandra Dharadhar; Hindu (Pathare Prabhu); 42.	1,500
114	Brahmodaya	Mahád	Fortnightly	Náráyan Balwant Hardikar; Hindu (Karháda Bráhman).	...
115	Chandrakánt	Chikodi	Weekly	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 40.	100
116	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 40.	275
117	Chikitsak	Belgaum	Do.	Abáji Rámchandra Sávant; Hindu (Marátha); 42.	1,000
118	Dakshin Vritta	Kolhápur	Do.	Sadáshiv Vithal Párasnavis; Hindu (Chándraseniya Káyastha Prabhu); 67.	100
119	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Joshi; Hindu (Deshasth Bráhman); 32.	200
120	Dharma	Wái	Do.	Kashinath Vaman Lele; Hindu (Chitpáwan Bráhman); 48.	1,000
121	Dhárwár Vritta	Dhárwár	Do.	Sadáshiv Hari Shaháne; Hindu (Bráhman)	600
122	Dinbandhu	Bombay	Do.	Vásudeo Lingoji Birje; Hindu (Marátha); 40.	1,000
123	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 41.	350
124	Granthamála	Do.	Monthly	Vishnu Govind Bijápurkar, M.A.; Hindu (Deshastha Bráhman); 41.	700
125	Hindu Punch	Thána	Weekly	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 38.	1,500
126	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 52.	280
127	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 75.	2,000
128	Jagatsamáchár	Thána	Do.	Trimbak A'báji Ráje; Hindu (Káyastha Prabhu); 41.	500
129	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 39.	6,400
130	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 46.	420
131	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 38.	4,100
132	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 49.	2,000
133	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 48.	17,500
134	Khándesh Chitragupta	Dhulia	Do.	Bháu Ráoji Sindekar; Hindu (Deshasth Bráhman); 26.	300
135	Khándesh Vaibhav	Do.	Do.	Yádav Bálkrishna Bahalkar; Hindu (Deshasth Bráhman); 39.	600
136	Kumtha Vritta	Kumtha	Do.	Laxman Baburao Hegde; Hindu (Gowdsaraswat); 50.	125
137	Loka Bandhu	Tásgaon	Do.	Bhikáji Gopál Bhide; Hindu (Chitpáwan Bráhman); age 35.	200
138	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 27.	80

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
139	Lokaseva	Násik	Weekly	Gangádhar Váman Barve; Hindu (Chitpáwan Bráhman); 27.	500
140	Madhukar	Belgaum	Do.	Ramling Subrao Mudliyar; Hindu (Mudliyar); 30.	150
141	Mahárashtra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha); 38.	150
142	Moda Vritta	Wái	Do.	Káshináth Váman Lele; Hindu (Chitpáwan Bráhman); 48.	650
143	Mumbai Punch	Káchara (Ratnágiri).	Monthly	Anandráo Bálkrishna Rángnekar; Hindu (Gaud Sáraswat Bráhman); 30.	100
144	Mumbai Vaibhav	Bombay	Daily	Ganesh Keshav Karandikar; Hindu (Chitpáwan Bráhman); 43.	1,650
145	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,250
146	Nagar Samáchár	Ahmednagar	Do.	Vishwanath Gangárám; Hindu (Fulmáli); 24.	200
147	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 28.	450
148	Nyáy Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 31.	400
149	Pandhari Mitră	Pandharpur	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 42.	100
150	Parikshak	Belgaum	Do.	Váman Rámchandra Kanvinde; Hindu (Sáraswat Bráhman).	300
151	Poona Vaibhav	Poona	Do.	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 36.	250
152	Prabodh Chandrika	Jalgaon	Do.	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 39.	200
153	Prakásh	Sátára	Do.	Ganesh Ballál Phansálkar; Hindu (Karháda Bráhman); 32.	500
154	Pratod	Islámpur	Do.	Ganesh Rámchandra; Hindu (Karháda Bráhman); 23.	300—360
155	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 42	100
156	Satya Mitră	Málegaon	Do.	Bálchand Hiráchand; Hindu (Gujaráti Jain); 26.	200
157	Satya Sadan	Alibág	Do.	Ráoji Hari Athavle; Hindu (Chitpáwan Bráhman); 53.	150
158	Satyă Shodhak	Ratnágiri	Do.	Hari Náráyan Limaye; Hindu (Chitpáwan Bráhman); 60.	950
159	Shet, Shetaki and Shetakari.	Poona	Fortnightly	Nominal Editor:—Ganesh Lakshman Sahasrabuddhi; Hindu (Chitpáwan Bráhman). Real Editor:—Rámchandra Vinayak Tikekar; Hindu (Karháda Bráhman); 45.	350
160	Sholápur Samáchár	Sholápur	Weekly	Narsappa Abanna; Hindu (Kámáti); 46	400
161	Shrigonda Vritta	Shrigonda	Do.	Bálábhai Jánubhai; Muhammadan (Shaikh); 44.	150
162	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshasth Bráhman); 22.	100
163	Shubh Suchak	Do.	Do.	Rámchandra Appáji Chitale; Hindu (Chitpáwan Bráhman); 61.	150
164	Sumant	Karád	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 33.	80
165	Vidya Vilás	Kolhápur	Bi-weekly	Ganesh Shankar Gokhale; Hindu (Chitpáwan Bráhman); 21.	500
166	Vihári	Bombay	Weekly	Bálkrishna Náráyan Phátak; Hindu (Chitpáwan Bráhman); 35.	500
167	Vividh Dnyán Vistár	Do.	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
168	Vrittasár	Wái	Weekly	Lakshman Mahádev Vaidya; Hindu (Chitpáwan Bráhman); 51.	250
169	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkar; Hindu (Deshasth Bráhman); 38.	100
170	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 39.	500
171	Vyápár Samáchár	Ahmednagar	Do.	Rutunchand Punamchand Mutha Hindu (Márwadi); 30.	1,200
172	Wárkari	Pandharpur	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	175

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	SINDI.				
173	Aftab-i-Sind	Sukkur	Weekly	Shámsuldin walad Mahomed; Muhammadan; 38.	500
174	Khairkháh	Lárkhána	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 32.	About 1,000
175	Musáfir	Hyderabad (Sind).	Do.	Tárachand Tahilsing; Hindu (Amil); 20	1,000
176	Sind Sudhár	Karachi	Do.	Khánchand Rahumal; Hindu (Amil); 38	500
177	Sookree	Do.	Do.	Asaumal Reghumal; Hindu (Lohána); 42	200
178	Sind Kesary	Shikárpur	Do.	Chelárám Mánghirmal; Hindu (Lohána); 40.	100
	URDU.				
179	Ajaibat-i-Bambai	Bombay	Monthly	Mahamad Ali Anvar Ali; Muhammadan (Sunni); 32.	2,000
180	Bombay Punch Bahádur	Do.	Weekly	Hakim Mahomed Abdul Hamid Farrakh; Muhammadan; 50.	5,000
181	Jám-i-Jahánnuma	Jalgaon	Do.	Munshi Abdul Karim *walad* Habibulla; Muhammadan.	50
182	Sultán-ul-Akhbár	Bombay	Daily	Hakim Mahomed Abdul Hamid Farrakh; Muhammadan; 50.	1,000
183	Tohfa-i-Deccan	Poona	Weekly	Shaik Abdulla *walad* Shaik Mahomed; Muhammadan (Shaik); 31.	250
	GUJARA'TI AND HINDI.				
184	Jain	Ahmedabad	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Jain); 32.	1,400
	MARA'THI AND KA'NARESE.				
185	Chandrika	Bágalkot	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman, Smárta); 32.	150
	PORTUGUESE-KONKANI.				
186	A Luz	Bombay	Weekly	Antone Fernandes; Goanese; 23	1,000

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
13A	Patriot	Ahmedabad ...	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Jain); 33.	650
	GUJARATI.				
85A	Mukhbir-i-Islám	Bombay ...	Daily	Munshi Ali Mahomed Haji Abdulla Shayek Lakhpati; Khoja (Sunni); 35.	500
	MARATHI.				
164A	Vidur	Dhamni (Satara) .	Weekly	Dámodar Gangadhar Maráthe	200

No. 13 has been turned into a weekly from 1st January 1906.

The publication of Nos. 38, 44, 51, 91, 92, 105 and 118 has been temporarily suspended.

Politics and the Public Administration.

Prince of Wales' visit to a famine camp.
Jám-e-Jamshed (27), 7th Mar., Eng. cols.

1. **"We are glad the Prince has had an opportunity of visiting a famine camp and to have an idea of the conditions under which famine relief is dispensed in this country. When the programme of the Royal tour was being arranged, we had repeatedly expressed the opinion that it would be better to give their Royal Highnesses an opportunity to see some of the famine camps and affected tracts.......... "The nation in every country dwells in the cottage," and the population that dwells in the cottage in India lives periodically, if not always, in straits of which no one could be expected to have an adequate idea till he has seen it at close quarters. To have shown the Prince only the brighter side of India would have been not only obviously unfair to the people but an unkindness to him personally, and it is indeed a matter for gratification that the Prince has had an opportunity given to him to visit a famine camp and to see how the failure of a single season spreads devastation and misery over large tracts of the country, sapping the very life-blood of the people and making it practically impossible for millions upon millions to stand upon their legs without the crutches of State aid. .... We are told that His Royal Highness 'evinced the greatest interest in all the details of the work, riding amongst the workers, inspecting the bazar, hospital, huts and those receiving gratuitous relief, and before riding away, left a sum sufficient to give each individual on the works an extra day's pay.' It would be impossible to exaggerate the value and the importance of this visit and of the very happy impression created by the truly Royal bounty which the thoughtfulness and the generosity of His Royal Highness prompted him to leave behind. It is hard to say how many of those poor 6,000 men, women and children employed on this particular work would live to return to their homes. But there could be no doubt that those who would will cherish till the end of their lives grateful memories of the visit their future King paid them in the hour of their sore affliction and of the bounty he left behind to mark his sympathy and kindness."**

Will the Royal visit benefit India?
Karnátak Vaibhav (61), 3rd Mar.

2. There are some ultra-loyal persons among us who proclaim at the top of their voice that the condition of the people of India will be improved in consequence of the Royal tour. We are afraid, however, that there is very little that can be urged to substantiate this statement. Nay, it is easy on the other hand to prove that the visit has entailed an enormous pecuniary loss on the people and that their condition has consequently become worse than before. The Prince has now been touring among us for a period of four months. What remissions and suspensions of revenue have been granted to the public during this interval? How many starving people have got a full meal during all these days in commemoration of the Royal visit? What special privileges have been bestowed upon our loyal Native Chiefs, who fleece their people and spend enormous sums of money? The Prince has only promised to communicate to his Royal father the fact of the loyalty of the Feudatories. It is foolish to expect any good from such dry admissions about our loyalty by the King-Emperor or his son.

Visit of His Royal Highness the Prince of Wales to Karáchi.
Phœnix (14), 7th Mar.

3. "The Royal visit has become the general topic of the day among the citizens of Karáchi and well it might, for we have never before been honoured with the presence of Royalty in our midst and the visit of their Royal Highnesses the Prince and Princess of Wales will be a unique and historical event in the annals of this city......... Small wonder, therefore, if our fellow-citizens take a keen interest in the forthcoming visit and feel honoured thereby. We take this opportunity of marking our deep sense of appreciation of the officials who have so zealously and industriously devoted themselves for months past to make the Royal visit a decided success and not to leave the least loophole for discontent or murmur. It is indeed a lucky circumstance to have for the organizer of the various functions during the visit a Col-

lector like Mr. Mules who has spared no pains to make the occasion a marvel of perfection. No less credit is due to Mr. Brunton, our sturdy and valiant Chief Officer, for the splendid arrangements made by him......... The stand that he has erected near the Frere Hall for the eight thousand and odd guests who are expected to attend the ceremony of unveiling the statue of Her Majesty the late Queen Victoria is a sight to see and admire......... At one time there was an ill-natured rumour about a distinction to be observed in the seats to be allotted to the different communities, but knowing as we do Mr. Mules and Mr. Brunton, we discredited those rumours at the very outset, and the event has proved them to be false. Strenuous efforts have been made to provide as many seats as possible so as to avoid any disappointment. And we publish elsewhere a letter from Mr. Mules wherein with characteristic forethought and kindliness he informs the people that if the limits of space prevent some people from having a look at the Royal visitors at the Cantonment Railway Station and the Frere Hall Stand, they can take their seats behind the cordon of troops and police who will line the route of their Royal Highnesses' procession. 'The public will be not only at liberty but *welcome* to take up position, &c.,' says Mr. Mules. We are sure the public will thankfully acknowledge this concession and freely avail themselves of it." [Elsewhere the paper writes:—"Karáchi is busy making elaborate preparations for according a right Royal reception to the 'Shahazada' and his consort. Steam-rollers are working here, there and everywhere, and the organizers of ceremonies, we daresay, have not a wink of sleep at night. Flags and bunting are much in demand. The topic of the hour is the Royal visit, and even the little children are chatting every day about the unique event. We hope the authorities concerned will make suitable arrangements for pleasing the little angels. The children should be given every opportunity of seeing their future Emperor and Empress; they should be given suitable mementos to remind them when they grow old about the Shahazada's visit in our midst, and we hope that a packet of sweets will be given to each of them so that they may cheer and bless the day."]

Is the Royal tour in India officially complete?

Sind Gazette (17), 2nd Mar.

4. "Some mistake must have occurred in Reuter's rendering of the official statement regarding the tour of Their Royal Highnessess the Prince and Princess of Wales. We fail to see how the tour can be 'officially complete' until it is over, unless it is imagined in England that the shooting trip now being enjoyed means that all ceremonial visits to Indian towns are over. The Prince and Princess have yet, however, to be greeted by the populations of Quetta and Karáchi and by the ruling Chief of Lus Beyla, the Khan of Khelat and the Mir of Khairpur. As much affectionate loyalty exists in the North-West portion of the Peninsula as elsewhere in the Indian Empire, and the friendship and devotion of the Chiefs who have not yet seen Their Royal Highnessess are fully as much desired and appreciated by the British Crown as those of others who were privileged to receive them earlier in the tour."

Alleged official compulsion exercised upon the Nizam to invite the Prince and Princess of Wales to Hyderabad in the midst of a domestic calamity.

Gujaráti (23), 4th Mar.

5. The *Gujaráti* vehemently protests against the alleged optimistic descriptions given by the special correspondent of the *Times of India* accompanying the Royal party on their tour regarding the happy relations subsisting between the British Government and its Feudatory States. It insinuates that the encomiums bestowed by the *Times* correspondent on the loyalty and independence of the Nizam have a sinister import and are officially inspired. It says:—When the Prince and Princess proceeded to Hyderabad, the Nizam's favourite daughter was lying on her death-bed. It is said that when she fell ill, the Nizam abandoned his intention of inviting Their Royal Highnesses to his capital, but had ultimately to yield to official pressure. It so happened that the Nizam's daughter died during the stay of Their Royal Highnesses in Hyderabad, and if what is reported be true, the Prince actually complained that arrangements should at all have been made for inviting him to Hyderabad, when it was known that the Nizam was under the shadow of a domestic calamity. His Royal

Highness was much affected by the sad event, and having left Hyderabad on a shooting trip did not return to the Nizam's territory. The Prince is after all human, and he must have divined what the feelings of the Nizam must have been over the whole affair. Anglo-Indian journalists taking the incident as the text of their sermon have bestowed hollow-sounding praises on the loyalty of the Nizam. They say that although the Nizam, being a perfectly independent potentate, could have excused himself, if he chose, from entertaining the Prince, but he subordinated his personal grief to the claims of the Royal visitors upon his hospitality. We think, however, that the real object of this fulsome flattery of the Nizam is to divert public attention from this painful occurrence. It is a transparent device to soothe the wounded feelings of the Nizam and to gloss over the whole ugly affair. The incident, however, will not fail to be indelibly impressed upon the mind of the Prince as illustrating the treatment accorded by Government to Native Chiefs.

Comments on Mr. Morley's speech in reply to Mr. Herbert Roberts' amendment to the Address.
Mahrátta (10), 4th Mar.

6. "On Monday last, Mr. Herbert Roberts moved his amendment to the Address. The amendment stated that 'the House viewed with concern the widespread unrest in India connected with the partition of Bengal and favoured such modifications as were required to allay the discontent, and further that the House was of opinion that the demands of the Indian people for a larger share in the administration should receive the consideration of Government.' The amendment, it will be seen, was worded in a very fair and moderate spirit, and instead of seeking to commit the Liberal Government or Parliament to any irrevocable measures, offered them an opportunity to take up any cues from the situation in India they might like, and do justice to their own sense of fairness or liberality by reconsidering the problem of the Bengal partition in the spirit of compromise and enlarging the scope of the association of the Indian people with their own Government. Mr. Roberts was quite right in alluding, in the course of his speech, to the deep impression the rise of Japan had made on the Indian mind; and his warning that the continuance of the present policy in India would ultimately result in the loss of India to the British Crown was certainly no over-statement of the case, regard being had to the turn the sentiments of the Indian people have taken of late owing mainly to that policy. Sir Henry Cotton, who combines political sagacity with Indian experience, seconded Mr. Roberts' amendment; and while voicing forth the Indian view of the Bengal partition, with which no other member of Parliament could possibly be more closely acquainted, he made some very practical suggestions to help a reconsideration of the question. We may mention also in this connection that Sir Henry Cotton is an *ex*-President of the National Congress and presided over a public meeting in Calcutta convened to discuss the partition question. The amendment was supported by no less than six Anglo-Indian M. P's., who were once members of the Indian Civil Service, and each of whom pointed out the defects of the Curzonian policy and declared that the Indian people deserved greater political rights and privileges than were allowed to them. The fate of the amendment, of course, depended upon the attitude of Mr. Morley towards it. But this attitude proved most disappointing......... Considering that this was the first speech made by Mr. Morley on the subject of Indian affairs, we have no hesitation in saying that it is very disappointing to India and discreditable to Mr. Morley himself. The speech easily lends itself to criticism. As regards the first part of the amendment Mr. Morley may be regarded as having some excuse in thinking that the Bengal partition has no political, but only an administrative genesis. He for one would not, if he were Viceroy in Lord Curzon's place, have perhaps done what the latter did; he would not have dismembered the Bengali nation and cut it up in twain out of mere spite as Lord Curzon did. And what he himself would not have done he may be excused if he refuses to believe that others did. But in politics it is not always sagacious to judge of others' motives by your own. But the question of motives apart, Mr. Morely could not deny that the partition was, at any rate, resented by the entire Bengali nation as a blow to their national unity and development. He might have, if he had tried, come to realise that a political measure, though not *intended* to ruin a nation, may possibly *result*

in producing that effect. And he was bound to put it to his conscience whether he was not called upon to prevent the evil in time if he could do so by any reasonable and practicable measure. The partition was not certainly an immutable degree like the laws of the Medes......... As regards the other part of the amendment, Mr. Morley's declaration that though in India there was good material for a representative Government, it was folly to pretend that immediate action was possible in that direction is nothing more than a confession of his own political impotency and of his own righteousness and liberalism being a spent force. The solution of the Indian problem, according to him, does not lie in self-government, but in maintaining an enlightened despotism that does not pinch or kick! If that is all, then neither is Mr. Morely's logic clear nor his ideals praiseworthy as a Liberal Secretary of State for India. So much for Mr. Morley. But what is our duty in the matter? Shall we not prove to him that things cannot so easily be allowed to be settled in the political world even in India? And as for his declaration that it is a folly to pretend that any action by way of enlarging the popular share in the Indian Government is possible in the near future, shall we not prove that real folly lies rather in waiting than in proceeding to immediate action?"

Kesari (133), 6th Mar.

7. There were some people among us who were jubilant over the success of the Liberal party at the recent general election in England and built high hopes about securing concessions from them for India. They read telegrams of Liberal victories at the polls with avidity and scrutinised the lists of successful candidates with a view to discover therein the names of India's friends like Sir Henry Cotton. They seemed to think in short that India's fate depended solely upon the result of the election, and the appointment of Mr. Morley as Secretary of State for India was hailed with exuberant gratification. Many of our leaders expected that he would do something for our country. Mr. Herbert Roberts' amendment to the Address happily gave us an early opportunity of knowing Mr. Morley's attitude towards our country, and what do we find it to be? Mr. Morley has completely disappointed us. His speech is, of course, thoroughly in accord with British policy, and we feel inclined to pity the folly of those who hoped much from him. Mr. Morley seems to have cast aside all his logic while making the speech. The argument employed by him for not re-opening the question of the partition of Bengal might justify a Magistrate in telling a complainant, who has been severely beaten by another person, that he need not proceed with the complaint because the injured parts of his back have ceased to bleed and are likely to be healed completely in course of time. Shall we not call a Magistrate, who resorts to this line of argument, a big fool? Mr. Morley's mode of reasoning in connection with the partition of Bengal is on a par with the above and shows plainly what good we may expect from him in future. The Bengalis were so keenly disappointed with Mr. Morley's speech that as soon as its report reached them they made a huge bonfire of English clothes on the spot and went away after smearing their foreheads with ashes from the the burnt pile. This act may appear to some to be inspired by extreme pessimism. But the whole blame lies with Mr. Morley. Is it not an injustice that the authorities of any place should trample upon public opinion and do things with a high hand simply in order to suit their own convenience? If so, does it not deserve to be rectified? Mr. Morley's action has confirmed the popular belief that India need not expect any better treatment from the Liberals than from the Conservatives. No amount of learning or Liberalism is of any avail when it is a question of checking or disapproving the action of one's countrymen, who are feeding on the resources of another country. The fabric of the British Empire is not based on the philosophical views of a Spencer or a Morley, and the British public will not be ready to emancipate a harassed and persecuted community in their Empire on Mr. Morley's recommendation. We should not, therefore, depend upon the help of learned and philosophic Secretaries of State. We must prove to the British people that our miseries are really unbearable and should take the work of obtaining redress for our grievances into our own hands. Self-reliance should be our motto. By means of the boycott and *swadeshi* movements we must prove our determination to obtain redress. Then it will not matter in the least whether Mr. Morley or any other person is the Secretary of State for India.

Patriot (13A), 10th Mar.

8. "There is intense excitement in Bengal in consequence of the adverse decision of Mr. Morley in regard to the Partition question. The main reason of the Secretary of State's refusing to re-open the question was the impression *that the agitation in Bengal was abating.* We in India know, of course, what monumental ignorance about the real state of things this declaration betrays....... Bengal must not be left to fight her battle alone. The whole of the country must back her up in the present crisis.......... The whole of India ought to make common cause with Bengal. Mere lip-sympathy at such a time would be nothing short of an insult to the heroic sons of Bengal.......... This was the secret of Mr. Morley's confident assertion that the dissatisfaction caused by the partition of Bengal was dying out. In the camp of our enemies the apathy and lip-patriotism of the Indian leaders has almost come to be regarded as an axiom. It is time that we turned upon our vile traducers and showed them our fangs. It is true they think us to be so many *worms* created by a partial Almighty for their own special benefit. But even a worm will turn when trodden. True, we are now armless....... But what care we for arms of metal! We believe ourselves to be superior to those whose only gospel is the gospel of might. We put all our faith in *mental arms* and not in *arms of metal.* We mean to fight Englishmen in India and in their own island home. But it will be with the arms of constitutional agitation, righteousness, justice and loyalty. Bengal has adopted one of such offensive arms—the weapon of 'boycott'—the last resource of armless and harmless men against a mighty and armed Government."

Subodha Patrika (49), 4th Mar., Eng. cols.

9. "The decision of Mr. John Morley on the question of the partition of Bengal must have come as a great disappointment upon those who had pinned their faith to the Liberal Party. Mr. Morley admitted that the partition was carried through without the consent of the people and much against their wishes; but it was a settled affair and he did not dare undo it. Mr. Morley does not, according to his speech of last Tuesday, like to depart from the principles of Radicalism, but we would like to know what kind of Radicalism it is which dares not rectify what it admits to be a mistake. The fact is, India has no business to look either to the Radicals or the Conservatives for anything. She must try to cultivate the noble virtue of self-help which alone is capable of showing her better times."

Indian Spectator (6), 10th Mar.

10. "The Viceroy's despatch read by Mr. Morley in the House of Commons may be taken to set at rest all speculations concerning the action which Lord Minto and Lord Kitchener propose to take on the Secretary of State's final settlement of the Army administration controversy. They will cheerfully endeavour to give effect to the scheme, and not grow sulky because superior authority did not accept their proposals in their entirety. The British press seems generally content to know that the whole affair has ended decorously: if 'scandal' is avoided, all other considerations will somehow adjust themselves. It is not yet known here whether Lord Curzon has tried to explain to his countrymen the merits of the controversy: all that is known is that his letter to the *Times* has produced a 'sensation,' because it is unusual for a Viceroy to carry on a controversy in newspapers after his retirement concerning measures in which he is interested. As his resignation arose out of this very controversy, it is difficult to see anything improper in Lord Curzon's action in writing to the newspapers about Mr. Morley's confirmation of the arrangement against which he had fought in the first instance. The British press, however, is not likely to side with him, as the arrangement is essentially one to which he had latterly given his assent. Lord Curzon has placed it beyond his own power to re-open the controversy. As long as the appointment of the Commander-in-Chief as a member of the Viceregal Council is regarded as an inviolable custom of the constitution, a reversion to the old system seems to be out of the question. The only reform which can secure the object which Lord Curzon has in view is to do away with the 'Extraordinary Members.' When the Welby Commission gave an opportunity to Lord Curzon to maintain a bold attitude on this question in the interests

of the Treasury, he declined to avail himself of it. We must now wait for another Lord Lytton for a radical change in the system of Army administration. Lord Cromer said before the Welby Commission that if the two Military advisers agree, the days are bad for the Treasury. If the Viceroy, the two Military advisers and the Finance Minister—all the four—agree on questions of Military expenditure, as they concurred regarding the position of the Army Secretary, and if the Army Secretary, too, happens to be a man after Lord Kitchener's own heart, the days will be very bad indeed for the Treasury."

Rást Goftár (33), 4th Mar., Eng. cols.

11. "The party for India in Parliament is daily gathering strength, and the country may congratulate itself on having secured the co-operation of such a powerful combination to plead her cause in Parliament. The advocates, however, would be doing very doubtful service by exceeding the bounds of moderation, and they cannot be too often reminded to proceed very cautiously by not forfeiting the sympathy of the House by reckless statements and exaggeration......... Though the debate which took place on the amendment of Mr. Herbert Roberts to the address was generally characterised by a subdued and dignified tone, we note that certain statements might have been suppressed and better left unsaid. The reference to the impression made by the rise of Japan on the Indians was ill-advised when viewed in the light of the threat that followed. That a continuation of the present policy would lead to the loss of India is news even to our own countrymen, and we pray the advocates of our cause to be sparing in the use of all minatory phrases. Mr. Morley's attitude was conciliatory. Though he declined to recognise the immediate expediency of retracing the steps in connection with the partition of Bengal, he confessed that the measure was opposed to the wishes and views of the Indian people....... That the agitation has not a whit subsided but is increasing in force is a fact which no one residing in the country can gainsay. If the bold confession in the House by Mr. Morley were to lead to a more emphatic demonstration and a continuance of that agitation, what inferences are we to draw? Are we to infer that the Secretary of State would reconsider the matter? The Bengalis have not been slow to utilize their opportunity, and we are informed that a mass meeting was held last week in Calcutta, under the presidentship of Mr. Surendranath Bannerjee, to protest against the decision at which Mr. Morley has arrived on the ground that the feeling against partition was subsiding......... From the report our contemporary furnishes of the proceedings of the meeting it appears that a large quantity of English goods was burnt to ashes and fresh vows taken to discard those goods so long as the partition was not reversed. Though the Bengalis to all outward appearances are hoping against hope, they seem to have a firm conviction that success would ultimately crown their agitation. We are, however, afraid that the question has now reached a stage when a retractation of the measure is impossible, and the Bengalis would be well advised to give up their opposition and reconcile themselves as best they can to existing conditions."

Mr. Morley's decision on the Army Administration scheme.

Kaiser-i-Hind (28), 4th Mar., Eng. cols.

12. "Two utterances on the two burning Indian questions of the day by our new Great Mogul in the historic hall of St. Stephen's at Westminster have been flashed here by Reuter. The one is in reference to the last word for the present on the controversy which led to the resignation of the late Viceroy and the other on the ill-considered and ill-advised partition of Bengal. So far as the first subject is concerned, it would seem that there is a general unanimity in the Press in England and India. The decision pronounced by Mr. Morley is held to be in the nature of a compromise, and it is as a compromise that satisfaction is expressed at it......... On the eve of the General Election, speaking to his constituents, Mr. Morley had vigorously expressed himself on the supreme importance of the Civil authority in India being paramount, as in Great Britain itself, over the Military. It is a fundamental axiom of British national polity and, so far as that axiom goes, it cannot be said that in his recent despatch to the Viceroy the Secretary of State for India has at all departed from it......... That Lord Kitchener, apart from the scheme of increasing the army, which we

absolutely and unhesitatingly condemn as disastrous to Indian interests, only desired as a great Military Commander to have certain executive details in his own hand goes without saying. We, at least, are not aware that at any stage of the controversy, from first to last, he had any idea of usurping the civil authority and making it subordinate to the Military. The real issues he had raised from the point of view of purely Military details were obscured as the controversy was fanned by the flames of Curzonian artifice. So far then as the details were concerned, it seems from Mr. Morley's despatch that they have been reconsidered and modified. And those that involved even a semblance of over-riding the civil authority have been eliminated. As a result the despatch is calculated to bury the ashes of the controversy and no more............ It cannot be said that we have seen the end of it as yet."

Comments on the suggestion of Mr. Rutherford, M. P., for the appointment of a Standing Committee as a link between India and the House of Commons.

Indian Spectator (6), 10th Mar.

13. "The friends of India in Parliament are to be congratulated on the determined efforts which they are making to provide some permanent constitutional means of securing more attention to Indian affairs. The proposal to put the Secretary of State's salary on the British Estimates was negatived when the Conservatives were in power, as also the suggestion regarding periodical Royal Commissions to inquire into the progress of the Indian administration. Mr. Rutherford suggested a new device when he asked Mr. Morley whether he would not appoint a Standing Committee as a link between India and the House of Commons. Mr. Morley's only objection to the supplying of this missing link seems to have been that he saw no reason for such exceptional procedure in the case of India. The fact is that the designers of the present constitution of the Government of India intended the Secretary of State's Council to be a link between India and the Secretary of State, who is responsible to Parliament. That Council is an exceptional body, and Mr. Rutherford followed a precedent when he asked for another exceptional body, composed, not of retired officials, but of members of Parliament. Mr. Rutherford's was a good idea, but most statesmen in England seem to be afraid of stirring up the Indian waters. Have we not been told times without number that the glory of the East lies in its repose? The Standing Committee suggested by Mr. Rutherford would perhaps have ultimately absorbed the Committee of the Congress in Parliament and would have been a constitutional means of securing an unfailing representation in the House of Commons for the popular party in India. And if we want a link in Parliament, do we not want a similar link in India? Of course, in the Legislative Councils we have some links between the Government and the people, and the ring of the metal, whenever the Councils meet, reminds us that the links which have been forged are of very good steel. But they are too slender for a country like India, and they do not admit of multiplication."

Grievances of Indians in South Africa and the Liberal Ministry.

Oriental Review (12), 7th Mar.

14. "Mr. Winston Churchill, Under Secretary of State for the Colonies, has made a statement in the House of Commons that the Government would neglect no opportunity to secure a satisfactory status for Indians in the Transvaal. He added that they would endeavour above all to secure a recognition of the high state of civilization of their Indian fellow-subjects. These statements have been received with the utmost satisfaction by all classes of Indians all over the country. No other subject has grieved and agitated our people more than the anti-Indian legislation in South Africa, based upon ignoble selfishness and blind hostility to colour. England, the land of liberty, the implacable foe of slavery and the chosen instrument of Heaven to carry the blessings of peace and civilisation to the uttermost parts of the world, has not had, so far, the courage to restrain her foolish Colonial daughters from enacting laws unrighteous in character and humiliating to the whole Indian nation. But, we believe, the sun of righteousness is rising. What step the Liberal Government will or can take to bring about the consummation we all so devoutly wish, we do not know. On matters of legislation and in some Colonies in other important matters as well, the Secretary of State for the Colonies would exercise his power of veto. But we are afraid he will

not have sufficient courage to stand up against Colonial opinion. Lord Elgin was Viceroy of India; he knows the country and her people well; he knows also the state of civilisation that prevails in India. He is, therefore, the right man to gird up his loins and fight for the protection of the rights and privileges of His Majesty's Indian subjects. The late Government of Mr. Balfour, even when so powerful a man as Mr. Chamberlain was Secretary of State for the Colonies, did not lift up their little finger to remove the disabilities under which our countrymen were labouring in South Africa. We sincerely trust the Liberal Government will rise to the occasion and fulfil the hopes they have raised."

Need for more vigorous methods of political agitation in India.
Mahrátta (10), 4th Mar.; *Kalpataru* (130), 4th Mar.

15. "The events of last week have made clear, more than ever before, the necessity of the entire Indian nation backing up Bengal in its agitation. As observed by Mr. Gokhale in his presidential address at the Benares Congress, the cause of Bengal is the cause of India, and Bengal's mortification must be the mortification of the whole Indian nation. As the question of the methods of political agitation is a question of the temperament of the individuals concerned in it, even in the face of these events we may have people counselling our Bengal brethren to cheer up, not to lose hope in their cause and faith in the hum-drum methods of agitation tried for so many days past. And we may, therefore, allow these counsellors to pursue their own path for what it may be worth. But it is time to declare that these people can no longer be allowed to claim an exclusive right to advise the people as to the proper course to be now followed. The time has now come to discard our leaders as also our methods that have been tried but found wanting......... Evidently the present time demands greater sacrifices and revised methods.. ..... If our leaders are not prepared even now to move on, we must drive them onwards by our force. We think the Bengal leaders are now entitled to put the query point-blank to their comrades in the sister Presidencies, whether they will not support them through thick and thin in the coming struggle." [The *Kalpataru* makes similar remarks.]

End of the age of Empires in the West and the dawn of a new era of independence in the East.
Kál (129), 9th Mar.

16. Russia should no more think of absorbing India within her Empire. It is idle to entertain such inordinate ambition in these days. The eighteenth and nineteenth centuries may be centuries of spoliation, but the present century heralds the dawn of independence over the different countries on the face of the globe. The smaller countries which are now in a state of servitude are being inspired by a desire for independence, and this desire is gathering strength day by day. It is impossible under these circumstances that empires should survive long. High-handedness must cease, and the belief that these are days of empires and not of the independence of small countries should henceforth be discarded. God seems to will now that empires should make room for independent nations. It is thus that we can explain the desire for independence that is being generated in the minds of the peoples of different countries. Formerly, people wished to live under the shadow of some empire, but now their views are gradually undergoing a change. The end of the age of empires has come, says Tolstoi. He sees the signs of the dawn of a new age in the revolutionary disturbances in Russia. The empires, based on brute force and the conquest of other people's territories, are making a last desperate stand for prolonging their existence, but these efforts will be of no avail. How can empires, consisting as they do of a conglomerate of heterogeneous parts forced into an artificial union, be expected to cohere for any length of time? Where are the ties of affinity in such empires, which alone can hold them together or make them homogeneous entities? Count Tolstoi asks what earthly connection there is between Finland, Poland, Syberia and Manchuria that they should cohere as constituents of the Russian Empire? What bond of union or sympathy is there between the different parts of the Austrian or the British Empire? Canada, Australia and India have as little in common between them as Hungary and Bohemia, says Tolstoi. Such unnatural combinations will not last long, and people have come to discover this fact. There are illustrious advocates of Imperialism in Russia, Germany and

England, who favour the domination of small countries by large ones but who are painfully aware that the days of imperialism are numbered and that the tide of popular feeling is now dead against them. They dream of universal conquest, but their projects are not nearing fulfilment. Signs of the decadence of empires are manifest within the limits of those empires in Europe and America, while the signs of the dawn of the new age are to be discerned in the hearts of the people of subject nations in Asia and Africa. The new age has begun in Japan, and as China has the advantage of contact with that country, the new era of independence has begun to dawn upon the Celestial Empire, too. The Chinese have boycotted American goods, and the younger generation in that country aspires to acquire a knowledge of Western arts. The influence of the new age does not stop in China, but has very nearly reached India. Every one knows the history of the Tibet expedition and of the interference of the English in the affairs of that country without the consent of China. The British are further trying to establish their influence in Tibet by winning over to their side the Tashi Lama by means of presents. Both the Tibetans and the Chinese are denouncing the conduct of the Tashi Lama as treacherous and unpatriotic. But Englishmen have taken him in hand. It is also rumoured that the force left at Gyangste is enveloped by a much larger hostile army and that Englishmen will have to send an expedition for the relief of the besieged force. This is a favourite device of European nations. They leave a small force in some isolated parts of the world and allow it to be massacred by the people of the country among whom it is located. The object of making this small sacrifice in the beginning is to secure a much larger gain in the end. This device is similar to that of hanging a sheep in a cage in which a tiger is to be entrapped. The sheep is deliberately sacrificed in view of the capture of the tiger in the cage.

Contrast between the past and present condition of India.

Dnánottejak (72), 2nd Mar.

17. In an incomplete article the *Dnánottejak* discourses as follows on the present state of India:—Our country was known as the land of gold in ancient times, but its condition has now been completely changed. The bulk of the middle classes are plunged in slavery, while a few are petty traders and are eking out a bare livelihood. The people make a display of wealth on festive occasions so as to hide their poverty, but the show is hollow from within. By God's mercy this land of gold was inhabited in the past by Aryans alone, and was therefore named Aryávarta. What right have we to-day to claim that proud appellation for our land? The country is no longer Aryan, and even if it be so to some extent, we cannot be said to manifest our manliness merely by venerating the name of our ancestors and taking pride in tracing our descent from them. If we have a germ of the Aryan spirit in our breasts, we ought to show it in our deeds. In days of yore our country was the home of all good qualities. It produced great poets, saints and warriors like Vyas, Valmiki, Yudhishthir, Arjun, Shri Krishna, Bhishma, Ramchandra, Hanuman and Bhoj. All honour to these great personages who proclaimed to the world their Aryan origin by their deeds and thereby discharged their duty to their mother-land!

Alleged contrast between the treatment of India and other parts of the Empire by England.

Modavritta (142), 5th Mar.

18. Our rulers wish that the attachment of the Indians for England should constantly increase, but so long as the interests of India are sacrificed to those of England the Indians cannot love that country. It was hoped by the Indians that the Liberals on coming into office would redress their grievances at least partially, but from the speeches hitherto made at different places by the leading members of Parliament it appears that India is not likely to receive much attention from the new Ministry. Though the trade of Great Britain is already in a most flourishing condition, the Ministry deem it necessary to encourage it still further; but though our trade and industries have been destroyed by Government through selfishness and the people find it extremely hard even to get a bare living, India finds no place in the programme of the Ministry. The Ministers are devising means to provide for the unemployed in England, but though the Indians are starving, the so-called Liberal

Ministry, relying on the stereotyped assurances of Indian officials about India's prosperity, are totally indifferent about the condition of the Indian poor. Education is widely spread in England, but still more money is proposed to be spent on education in that country, while nothing of the kind is done in India, where 80 per cent. of the population is illiterate. The Ministers think it their duty to improve agriculture in Ireland, but not in India, though it is well-known that agriculturists in our country are condemned to pass their days in a condition of semi-starvation. The Ministers think that the Boers can be conciliated only by giving Responsible Government to them, but unfortunately for India, they view with utter indifference the arbitrary system of administration prevailing here. The partiality of England in her treatment of the various parts of the Empire shows that whatever party be in power, India is destined always to remain in misery though England owes her present prosperity and prestige to India alone. It is, therefore, plain that the Indians should not rely on England but on themselves for the advancement of the interests of their country. They can attain this object by promoting the *swadeshi* movement and boycotting English goods.

Indians should welcome repeated disappointments as a discipline of character.

Karnátak Vaibhav (61), 3rd Mar.

19. Whatever others may think, we strongly hold the view that our country's welfare depends on the decree for the partition of Bengal remaining unrepealed. It was that decree which served to rouse the feeling of national unity among the Bengalis, and if it were to be cancelled to-morrow, there is the possibility that the *swadeshi* and the boycott movements would languish and decay. We, therefore, welcome disappointments. It is these that brace us for a national struggle. The greater the difficulties in the path of an individual, the greater is his ambition to surmount them. We must demonstrate to Government that frequent disappointments do not daunt us, and that we are fully capable of enduring them. If we do this, we shall not be long in getting every object of our desire.

Request to the Agricultural Department to publish vernacular pamphlets on agricultural topics for the enlightenment of agriculturists.

Mahrátta (10), 4th Mar.

20. "The Imperial Department of Agriculture has done well to issue a consolidated report of its work in the year 1904-05, in which are embodied the reports of the Inspector General of Agriculture, the Director of the Agricultural Research Institute at Pusa, the Agricultural Chemist, the Cryptogamic Botanist, and the Entomologist to the Government of India. As appendices to the report are given an account of the scientific investigations of Indigo conducted in India by the Agricultural Bacteriologist at Pusa, a report on the Jute experiments made in Bengal by the Jute specialist, and a report of the Agricultural Department of the Mysore State, &c......... Apart from what may be called the purely administrative information, there is much in the report before us by way of technical information on scientific agriculture. Scientific agriculture may possibly sound like a pedantic phrase, especially when one considers that in a country like India the great mass of agriculturists are very poor and ignorant. But it is possible to have a workable and practical idea of the significance of that term. To pursue scientific agriculture the farmer himself need not be a man of science, such as an entomologist, a botanist or a chemist; but he must have a general education that will enable him to understand and make use of results obtained by scientific men, if they are embodied for him in popularly written books or pamphlets. The other element in scientific agriculture is the scientific spirit. But even this mainly depends on education. And looked at from this point of view the question of scientific agriculture is more or less a question of primary education. Now when we remember that an overwhelming majority of our agriculturists are quite illiterate, we are inclined to look upon the efforts at scientific agriculture as premature. And indeed we were surprised that at none of the numerous Agricultural Conferences that were recently held in India the advocates of scientific agriculture were found to come forward with an enthusiastic advocacy of primary education. The official literature has, of course, its own value so far as the educated classes are concerned, but unfortunately these classes have got practically nothing to do with agriculture.

We make these remarks only with a view to point out to the Agricultural Department, which has been latterly giving a good account of itself, to extend the scope of its publications and to go in more largely and enthusiastically for cheap printed literature in the vernacular languages."

Agricultural outlook in the Bombay Presidency.
Kesari (133), 6th Mar.

21. The rainfall during the last fortnight in Northern India has somewhat improved the condition of the *rabi* crops, and there was consequently no rise last week in the prices of food-grains. In the Bombay Presidency, however, famine is gradually presenting a grim outlook. Scarcity of water is keenly felt in Ahmednagar, Bijápur, Dhárwár and parts of the Belgaum District, and men and cattle are greatly suffering therefrom. We have already published details about the arrangements made by Government for supplying grass from State Forests to famine-stricken tracts and for throwing open certain forest areas for free grazing. The famine conditions this year are not uniform throughout any district. While some parts are sorely smitten, others enjoy fair immunity, while a few are on the border between famine and plenty. It will not do under these circumstances to throw open forests in one part of a district only for free grazing; if the cattle of the whole district are to be saved, all forest areas therein should be similarly thrown open. Again, concessions in the shape of remissions and suspensions should be given with proper discretion. It will not do to adhere to the principle of averages in such cases, as the principle is apt to be misleading. There may be only a two-anna outturn of crops in some parts of the district, while in others it may be as high as 8 or 10 annas. The average for the whole district may thus exceed four annas, and Government will probably decide under the existing rules that no remissions can be sanctioned for any part of the district. This must entail hardship upon those whose crops are much below 4 annas. We do not, of course, advocate that remissions should be granted after inquiry into each individual case. What we wish is that the average be taken in respect of distressed tracts only in determining the extent of relief to be sanctioned for those parts. We hope Government will not apply the principle of average to whole districts.

Depredations of tigers in the vicinity of Ratnágiri and the alleged apathy of Government in the matter.
Satya Shodhak (158), 4th Mar.

22. Depredations of tigers are constantly reported from villages in the vicinity of Ratnágiri. Traps have been laid in various places for catching the brutes, but without avail. Cattle are carried off and devoured by them in broad day-light. Postal runners are also reported to have applied to their superior authorities to take measures for their protection against tigers that are encountered by them on the road at night. When matters have reached such a pass, it is very strange that Government should not have moved as yet in the matter and devised no measures for removing a public grievance.

Adverse comments on a decision of the District Magistrate, Kolába, in a case tried before him under the Forest Act.
Arunodaya (108), 4th Mar.; *Chikitsak* (117), 7th Mar.

23. The decision of Mr. A. W. Chuckerbutty, District Magistrate of Kolába, in a recent case tried before him under the Forest Act illustrates the danger of stringently enforcing the provisions of the said Act. The facts of the case are as follows:—A man in the service of two gentlemen of Kharbav, Kolába District, used to take their cattle to the forest for grazing. On 19th September the cattle becoming frightened by the growl of a tiger strayed into the Government forest. Thereupon the Round Guard prosecuted both the above gentlemen and their servant before the District Magistrate of Kolába, who said that the owners of the cattle were guilty of abetting the servant's offence as they did not take measures to prevent it and sentenced them each to imprisonment for three months. On appeal Mr. Tipnis, Sessions Judge of Thána, found that the owners of cattle were not present in the forest at the time the offence was committed and as he disapproved of the principle laid down by Mr. Chuckerbutty in his judgment, he referred the case to the High Court, who, agreeing with the Sessions Judge, reversed the sentences. In this case Mr. Chuckerbutty laid down a dangerous principle. If his cook were

to commit theft, Mr. Chuckerbutty would, according to his own principle, be liable for it. It is true that the High Court ultimately did justice to the accused, but what about the mental worry and the unnecessary heavy expenditure entailed on them by the conduct of the overwise District Magistrate? In this case the loss caused to Government by the straying of the cattle into the forest amounted to 9 annas. If severe sentences like the above were to be inflicted for such trivial offences, there would be no guarantee for the rayat's safety. If the straying of frightened cattle into Government forests is to be attributed to the negligence of the servant, why should not deaths from plague be attributed to Government? But it is useless to expose absurdities like the above where "might is right." [The *Chikitsak* makes similar remarks and adds:—The ostensible object of Government in organizing the Forest Department is to promote the happiness of the people. But, as a matter of fact, instead of fulfilling the above object, the Department causes harassment to the people and impoverishes them. The Forest rules promulgated by Government from time to time have made it impossible for the people and their cattle even to touch a single blade of grass in the forest. The harsh, stringent and oppressive manner in which the rules are enforced by thoughtless and hard-hearted officials irritates and exasperates the people. A fresh instance of this is afforded by the recent forest case from the Kolába District in which Mr. Chuckerbutty, the District Magistrate, sentenced the accused to rigorous imprisonment for three months each on a charge of abetting their servant in allowing their cattle to stray into the Government forest. It is proper that Government should inquire into the matter and compensate the accused for the loss sustained by them.]

Alleged wide prevalence of the crime of counterfeiting coins in India.

Karnátak Patra (60), 5th Mar., Eng. cols.

24. "The British Indian Government exercises suzerain powers over our Native States, and supervises the management of each State so closely and carefully through its Political Officers stationed there that a father's care in rearing his infant child is nothing compared with it. This unflinching attention to the feudatory States has not, however, for its object the well-being of those States so much as finding fault with them. Such, at any rate, is the public impression. No evidence of a Native Chief being rewarded by the Government for his good management has come before the public, while lots of cases can be pointed out in which the Princes are punished for their real or supposed mismanagement. Most of the Viceroys of our country have earned a reputation for punishing native rulers for some fault or other, and Lord Curzon stands at the head of all of them. The Maharajas of Indore, Jhalwad, Bharatpur and some two or three petty chiefs were deposed by this single autocrat, while none of his predecessors ever claimed similar honour beyond one or two cases at the most....... But is not a Government, which appropriates the position of a moral teacher to the Native Chiefs, itself bound to be guided by the strictest canons of morality and the purest desire for the welfare of its subjects? If such a Government makes laws tempting its subjects to make illicit gains, in what light would it be viewed by the cultured sections of its subjects and by the Native Chiefs? We are very sorry to say that our Government has done this very thing for the sake of self interest. We refer to the currency law passed some years ago, which has created for the artizan classes the new profession of counterfeiting King's coins. The cases of false coinage, brought to light by the police, give an idea of the extent to which the crime has increased lately......... A case of false coinage was recently brought before the Sessions Judge of Násik implicating seven men and women who were caught red-handed by the police. These people were caught on the railway platform at Jalgaum where their conduct appeared to be suspicious. On a search being made by the police the women were found to possess on their persons some false rupees, moulds, ladles, &c. A more serious case was brought to light in the Panjáb about a year ago. A large number of persons including some expert artizans were charged with fabricating all sorts of silver coins. And it was discovered in the course of their trial that they possessed three separate establishments at Delhi and other places, two of which were equipped with complete stamping and other appara-

tus manufactured in Europe, probably in Germany. This case vividly proves the perfection to which the profession of false coining has been carried in the country. Who can say with his hand on his breast that similar establishments, perhaps in large numbers, do no exist in other parts of the country? What action have Government taken to put a stop to this heinous crime? None whatever. Not satisfied with imposing countless taxes on the people, who have been brought thereby to the brink of starvation, they have sanctified their sinful course by passing a law which enable them to sell to the people debased pieces of silver at sixteen pence whose market-value is scarcely more than half that amount. By this means the alien Government have shown that their greed for money is ever insatiable, and that they can grind their Indian subjects on the principle of might is the right. But such of those subjects as possess wit enough pay the Government *in their own coin*, and Government are powerless to put down their nefarious practice. What we mean to say in conclusion is that this whole affair fully illustrates the truth contained in the Sanskrit saying 'like ruler like subjects."

Dacoities in Mahád Taluka (Kolába).

Dnyán Prakásh (41), 7th Mar.

25. A Mahád (Kolába) correspondent of the *Dnyán Prakásh*, in giving an account of two dacoities said to have been recently committed there, writes:—Within the space of four days two dacoities have been committed in the town, one at Mr. Balkrishnapant Pingale's house on the night of the 20th ultimo and the other at Mr. Chandroba Joshi's on the night of the 23rd idem. The inmates of both the houses were brutally handled by the dacoits, but luckily escaped with their lives. Another dacoity of a more dangerous character was also committed at Nágothana (Kolába) at sunset, probably on the same date (23rd). The victim was a Marwari. The dacoits numbered 50. One noteworthy feature of this last dacoity was that the dacoits had notified their intention of raiding the Marwari's house to the Police beforehand and asked them if they dared to prevent it. Several other thefts and dacoities are reported to have taken place in Pen Taluka. Is this recrudescence of crime the result of the present famine? The Police are indeed to be pitied for not having moved an inch when the dacoity was being committed at Mr. Joshi's house at Mahád though they were not far from the scene.

Disapproval of the reported intention of the authorities to impose a punitive Police force upon Dholka Taluka (Ahmedabad).

Gujaráti (23), 11th Mar., Eng. cols.

*26. "The power to impose a punitive Police force upon a certain locality or localities is apt to be easily misused. This was pointed out when the District Police Bill was under discussion. Such a punitive measure can be justified in practice only under exceptional circumstances and only on the clearest and strongest grounds; otherwise, the Police can always conceal their own deficiencies or inefficiency by throwing the responsibility for their own incompetency upon inoffensive inhabitants of the locality or localities concerned......... The Ahmedabad District Police, though they have called in the aid of the Police from the other districts and even the Káthiáwár Agency, have failed to apprehend Saidu and his comrades. It may be that they have done their level best to catch the ruffians and yet failed. But their deplorable failure is surely no reason for resorting to a drastic measure for punishing all and sundry. In its very nature it is a harsh and unjust remedy the enforcement of which can only be justified on very special and exceptional grounds in the larger interests of public safety. The occurrence of a dacoity at Ambareli was probably enough to frighten defenceless villagers, and we find it impossible to believe that peaceful and innocent people can ever think of deliberately harbouring murderers and dacoits except through a sense of helpless terror, if at all these have found shelter in the hospitable homes of some villagers. Even under normal circumstances the people are extremely unwilling to give information to the Police for well-known reasons, and it is easy to understand why those villagers who might happen to know the whereabouts of a migratory and desperate gang should not come forward to give any clue to the Police. But it is absurd to suppose that as many as *thirty-two* villages have allied themselves with the dangerous criminals. In these days of scarcity to make starving villagers contribute more than ten thousand rupees for the maintenance of a punitive Police force for six months seems to many people little short of heartless. To mulct the subjects of the British Government for the incompetency or negligence of the Cambay Jail authorities, followed by the failure of the District Police to apprehend the run-away prisoners, is wholly unjustifiable. We hope Lord Lamington will personally look into this matter. The infliction of a punitive Police force at such heavy expenditure in these hard times is regarded by the public as a cruel measure."

27. "Sardar Muhammad Yakub deserves the thanks of the Sind Zamindars in general, and those of the Jámráo districts in particular, for bringing to the notice of Government some of their grievances at the last meeting of the Legislative Council held at Bombay on Saturday, the 17th instant...... The allegations made in the Sardar's interpellations with regard to the imposition of fines, the recovery from Zamindars of the cost of certain irrigation works which they should not pay and the non-payment of wages to labourers employed for closing breaches and protecting lands and crops are of a grave nature. Yet the Government, instead of promising inquiry and the application of the necessary remedy in case the allegations are found true, gave very evasive and disappointing answers. Sardar Muhammad Yakub is a Government servant (now on deputation in a Native State), and Government should know that he could only have asked the questions under the strongest conviction of the reality of the evils alleged. Even now it is not too late for Government to make full inquiries and remove the cause of complaint."

Interpellations of the Honourable Sardar Muhammad Yakub Khan at the last meeting of the Bombay Legislative Council.
Sind Journal (18), 28th Feb.

28. "From all accounts received the strength of the local Police force appears to be hardly adequate. The result is that offences, particularly thefts, are more frequent than they should be. The detection of crime, on the other hand, is growing more and more difficult. The ordinary policeman is not suited for the work of detection. Even if he were, he has to attend to the more immediate work of patrolling in his beat. We are, therefore, disposed to think that in order to make the Police force at Karáchi effective it is necessary to have in it a fair number of detectives. At Bombay there is special detective force whose presence is a great boon to the city. That there is great need of it here, nobody who knows the state of public feeling on the subject can gainsay. We, therefore, take this opportunity of making the suggestion and trust the authorities will consider the advisability of acting on the same."

Need of a special detective Police force at Karáchi.
Karáchi Chronicle (8), 4th Mar.

29. "We have received a letter in connection with a theft committed in a Hindu temple at Matyári which deserves attention. The writer attributes the theft to the instigation of certain bigoted Muhammadans of the place, to which the fact that Matyári is the hot-bed of Muhammadan fanaticism appears to lend colour. This is not the first time, we are told, that a theft of this kind has occurred. But be this as it may—whether religious bigotry has anything to do with the theft or not—there can be no manner of doubt that such thefts merit serious notice because they cause great irritation among Hindus, who look upon them in the light of a desecration of their places of worship."

Theft in a Hindu temple at Matyári (Sind) said to be prompted by certain bigoted Muhammadans.
Prabhát (55), 27th Feb., Eng. cols.

Legislation.

30. "The Bill to amend the Sind Encumbered Estates Act of 1896 is passed into law. Only one slight amendment to the Bill as originally published in the *Gazette of India* was accepted, and this because it came from the Select Committee. This amendment provides that the compensation to a dispossessed lessee shall be a first charge on the estate after Government dues are paid. The Honourable Rai

The Sind Encumbered Estates Act.
Sind Journal (18), 28th Feb.

Shri Ram Bahadur's reasonable amendment against giving retrospective effect to the provision protecting sureties, who have not expressly agreed to discharge the obligation of the principal, was thrown out without over-much courtesy. The Honourable Mr. Gokhale made a brave struggle to carry his two amendments (1) for keeping the Civil Courts open to the evicted lessee as regards the amount of compensation awarded by the Manager, and (2) for payment of compensation before the Manager claimed possession of the estate leased. But it was a forlorn hope, of course......... The Sind Hindu Sabha figured prominently during the discussion, Mr. Gokhale frequently citing it as witness and the official members criticising and discounting its statements......... Mr. Gokhale was not only moderate in his tone, but, as we think, more than moderate in his demands. As in his minute of partial dissent appended to the Select Committee's report, so before the Council, he expressed his general agreement with the principle of the Bill and only maintained that the lessee had a right to expect better treatment. We cannot understand, however, how he was able to give his unqualified assent to the principle of the *present* Amending Act. We deplore agricultural indebtedness and very much wish that right and reasonable means are adopted for its relief. We have no objection to Zamindars and Jagirdars of long standing—who have sunk into an abject condition through a combination of untoward circumstances—being lent a helping hand as was done by the earlier Acts of 1876 and 1881. We have no objection to due safeguards being provided for such landholders being preserved in the possession of their estates. But to encourage them to cheat their fellows, to leave open to them the door of evading legally incurred obligations and to offer such help practically to all and sundry, is calculated to demoralize and in the end to ruin the Zamindars themselves and at the same time to excite deep discontent among those at whose expense the so-called relief is afforded. This is the real mischief of the Amendments, recently added to the Act. It is noteworthy throughout how Government are always trying to find excuses for not lending their own money to the distressed Zamindar to enable him to meet acknowledged obligations and tide over difficulties and how ready they are to play ducks and drakes with the most sacred rights of private individuals and the most elementary principles of justice and equity in order to bolster up all sorts of landholders."

Education.

Jubilee of the Elphinstone College.

Indu Prakásh (43), 3rd Mar., Eng. cols.

31. "It was a happy idea to celebrate with befitting *éclat* the Jubilee of the Elphinstone College, and grateful thanks are due from all Elphinstonians to Principal Sharp and his colleagues for giving effect to that idea in so successful a manner......... Happy as the idea of celebrating the Jubilee was, happier still, we believe was the inspiration which led Principal Sharp to make some humorous but none the less caustic remarks in voicing the numerous wants of the College. Possibly it was with the intention of taking the sting out of his attack on the wisdom of Government in locating the College in a pent-up, ill-lighted and ill-ventilated building, designed for a press and situated right across an extremely busy thorough-fare, that Principal Sharp pitched his speech from beginning to end in a vein of humour. Other Principals might have made highly learned speeches, but they would not probably have utilized so successfully the opportunity of the presence of His Excellency the Governor to depict graphically the numerous short-comings in regard to site and location of the model College of the Presidency. His Excellency the Governor pleaded guilty on behalf of Government, but did not know where possibly the College could be shifted in overcrowded Bombay, except to the suburbs. Cannot the Improvement Trust come to the rescue? It might give the College a worthy site on one of its reclamations. We understand that Government contemplate the resumption of lands on Malabar and Cumballa Hills for the benefit of certain officers of theirs. We certainly think that if they were to dispossess the present holders for the sake of giving a decent location, to the Elphinstone College it would be a step in a better direction."

Vice-Chancellorship of the Bombay University.
Subodha Patrika (49), 4th Mar., Eng. cols.

32. "It was generally believed that when Dr. Mackichan resigned the office of Vice-Chancellor of the local University, some Indian gentleman of high learning would be appointed thereto. But the expectation has been falsified and Principal Selby has been appointed Vice-Chancellor for a term of two years. Principal Selby is an educationist of long standing and well-known for his conciliatory manners and cool head. He is a believer in the principle of securing the co-operation of the people, and we believe the honour of the University is quite safe in his hands. But we cannot help remarking that His Excellency Lord Lamington's Government would have been better advised to appoint an Indian gentlemen to the high office. We are sure there is no paucity of Indian gentlemen who would worthily discharge the duties of the Vice-Chancellor of the University."

Alleged injustice to natives in the matter of the bestowal of higher appointments in the Educational Department.
Dnyán Prakásh (41), 3rd Mar.; *Modavritta* (142), 5th Mar.

33. Our readers already know that Mr. Manoharlal of the Punjáb graduated with high honours at Cambridge last year and was recommended by some eminent English Professors for an appointment in the Indian Educational Service. But this recommendation was of no avail, and Mr. Manoharlal has been obliged to accept employment in the Patiála State. It is impossible to see the object of Government in overlooking the claims of qualified Indians for superior service and giving higher appointments in the Educational Department to Europeans. Is it not strange that those who pride themselves on not being influenced by racial distinctions should not be able to resist the feeling of partiality for their own countrymen? If natives, in spite of their proving themselves to be superior to Europeans in point of intellect, find themselves superseded by Europeans in the public service, would they not feel themselves aggrieved? Englishmen profess to treat natives as the equals of Europeans, but unfortunately they fail to give practical effect to these professions. Employés in the Educational Department have nothing to do with politics, nor do they exercise authority over the people, and hence we are at a loss to know why Government should not reserve the higher appointments in that Department specially to natives. [The *Modavritta* writes:—It is really undesirable that such cases should occur frequently under the British Government which professes to treat all races equally.]

Need of another Medical College in Bombay.
Indu Prakásh (43), 8th Mar., Eng. cols.

34. "From the report of the speech made by Dr. Dimmock, the Principal at the prize distribution ceremony of the Grant Medical College held on Monday last under the presidency of His Excellency the Governor, whose condescending courtesy in accepting such engagements seems to be inexhaustible, we learn that the number of students on the rolls was 634. 256 students applied for admission, and out of them only 137 passed the special test to which the College authorities subject all new-comers, except Graduates. The number on the rolls, last year, was 623. It will thus be seen that the number in the College has outgrown all normal proportions, and it is sure to increase though the Previous or the Intermediate be made the preliminary test of admission. The raising of the fees has had no effect on the growth of the students seeking medical instruction. Nor has the special test proved more deterrent. No doubt Government is doing what it can by way of strengthening the staff. Dr. Dimmock is, however, far from being satisfied and wants more tutors and professors we believe. But even if the staff be strengthened, we suppose there are limits beyond which no College, and least of all a Medical College, can afford to admit students consistently with soundness of instruction.... .. It is high time, therefore, that we should think of having another Medical College in the City. The Gokuldas Tejpal Hospital could well have a College attached to it........ .. We have got many native practitioners who possess the necessary learning to be Professors. Highly creditable would it be to them to start a College manned by themselves and financed partly by themselves and partly by the public. We have no doubt that the Corporation and the Government, too, will co-operate."

Working of the Victoria Jubilee Technical Institute.

Jám-e-Jamshed (27), 8th Mar., Eng. cols.

35. "When about a year or more ago 'Ex-Student's' letters appeared in the *Times of India* reviewing the work of the Victoria Jubilee Technical Institute of Bombay and animadverting on certain aspects of the results as evinced in its successive annual reports, we were among the first to ask that Government and the Corporation should take the matter into their consideration and see how far the alleged defects were true and could be remedied with a view to setting the public mind at rest. At the annual distribution of the prizes to the students of the Institute, held day before yesterday, it was authoritatively stated by His Excellency the Governor that the general finding of the Committee, appointed by the Government to enquire into the correctness of the allegations, has been that those allegations 'were much too strong and, in fact, they were almost unfounded.' No doubt certain defects were detected, but they were of a very minor character compared with the charges that were levelled against the institution, and this was deemed so highly satisfactory that the Government were able to write to the Government of India in very favourable terms as regards the working of the Institute……… We heartily congratulate the Honourable Mr. Dunn, Mr. Moos and others connected with the Institute on the very gratifying and encouraging report they have been able to present to the public on the subject and trust that in its future career the Institute will give even less cause for adverse criticism upon its working than it has done in the past."

Gujaráti (23), 11th Mar., Eng. cols.; **Rást Goftár* (33), 11th Mar., Eng. cols.

*36. "The Victoria Jubilee Technical Institute came in for a good deal of undeserved criticism last year, and we had to protest against the sweeping condemnation which some critics pronounced upon it. At the same time there was ample room for improvement in its working, and we are glad to note that the Board of Trustees and the staff of the Institute have in the course of the past year endeavoured to effect salutary changes in several directions……… There are at present 329 students on the rolls……… There can be no question that it is doing very valuable and useful work which deserves the whole-hearted support of the public not only of this Presidency but of the other provinces and Native States as well. It is satisfactory to notice that a good many local mill-owners have manifested their sympathy with the Institute in a practical manner by means of donations……… The success of the *swadeshi* movement which is acceptable to all depends in a large measure upon skilled and efficient labour and upon the diffusion of technical knowledge. If each district in the Presidency could undertake, after passing enthusiastic and cheap resolutions in favour of *swadeshism*, to make a patriotic collection and train and educate two students every year out of such a fund, that would be a more welcome and fruitful manifestation of *swadeshi* enthusiasm than hollow-sounding platitudes and superfluous resolutions about the *swadeshi* movement……… Whilst it will give the public great satisfaction to have an assurance from Lord Lamington that the claims of the Institute will be duly considered by his Government, we confess we cannot accept His Excellency's view that the Institute is 'a strictly commercial transaction' and that it ought to be made self-supporting even by enhancing the students' fees as high as possible. We are sorry His Excellency should look upon the work done at the Institute purely from the mercenary point of view. The history of the progress of technical and scientific Institutes and industrial development in Germany does not support His Excellency's view. The educational traditions and ideals in the East are opposed to the levy of heavy fees from students, and their worldly resources do not admit of a considerable enhancement of this burden without doing great harm to the cause of liberal, scientific and technical education. So long as the local Government are disposed to treat the Institute from the narrower standpoint of commercialism instead of the higher standpoint of the country's industrial progress, we are afraid the assistance by the State is not likely to be commensurate with the requirements of the Institution. May we request His Excellency to note what is being done by the State in Germany ?" [The *Rást Goftár* makes somewhat similar remarks.]

Alleged deliberate exclusion of useful and practical subjects from the curriculum of the Art Schools in India.

Karnatak Patra (60), 5th Mar.

37. There is an Art School at each Presidency town in India equipped with a European teaching staff, and one would be led to think that high class instruction in art on the European model is imparted in these institutions. But the fact is quite the reverse. The curriculum in the schools is confined to a few commonplace subjects like drawing, painting, pottery, etc., while really useful instruction in practical subjects is carefully eschewed lest it might lessen the volume of British imports into India. For example, in the Bombay School of Art instruction is given in painting, pottery, on the Sind model, but the manufacture of China-ware or cement is not included in the list of subjects taught, though there is plenty of raw material in the country from which both can be manufactured. Government do not wish such subjects to be taught to Indian youths, because British artisans will suffer by the loss of a market for their goods. A Committee was appointed some time ago by Lord Curzon to inquire into the subject, but beyond collecting evidence from the Professors of the different Art Schools, they did nothing, and what is worse their report has not even seen the light of day as yet. All these things show conclusively that Government are not really enthusiastic about the revival of indigenous industries and that the people must be prepared to help themselves.

Comments on the conduct of the Head Master of the Thána High School in suspending certain boys of the school for taking part in the *swadeshi* movement.

Hindu Punch (125), 7th Mar.

38. The condition of the Thána High School is getting worse day by day under the control of the present Head Master, Mr. Joshi. Some of the students of the High School have started a debating Club, and at a recent meeting of the Club the *swadeshi* movement was taken up for discussion. The debate consisted of random talk, and no formal resolution was adopted. But the Head Master lost his temper over the matter and issued a circular suspending eight students from the school and directing that no meeting of the Club should be held without his permission. The circular further impresses upon the students the inutility of the *swadeshi* movement. Such officious conduct on his part is likely to entitle him to the commendation of Director of Public Instruction and he may even expect to get a title from Government. But we fail to see why Mr. Joshi was so much frightened when nothing serious was done by the students. He betrays a deplorable lack of legal knowledge in calling the meeting an unlawful one. It is a matter for gratification that the Head Master is not armed with any other authority than that of teaching, for he would have otherwise filled the jails with numberless inmates. Mr. Joshi seems to be under the impression that school-boys are under his control for all the twenty-four hours of the day. It seems strange that he should not understand that it is not the duty of school-boys to do their master's errands or attend to his private work. Mr. Joshi has called upon the guardians of the suspended students to furnish security for the good behaviour of their wards if they wished for their re-admission into the school. [Elsewhere the paper publishes correspondence between the Head Master and the guardians of some boys on the subject of the latter's suspension from school and the statements of some of the boys regarding the explanation given by them to the Head Master about their conduct.]

Railways.

Alleged rush of passengers on the B.-G.-J.-P. Railway on the occasion of the Mahashivratra fair at the foot of the Girnár hills.

Indu Prakásh (43), 5th Mar., Eng. cols.

39. The Káthiáwár correspondent of the *Indu Prakásh* writes:—"The lot of third class passengers on Indian Railways has always and everywhere been bad enough. On the occasion of great fairs and during Christmas and other holidays it becomes worse, but it was reserved for the B.-G.-J.-P. Railway Company to make it the worst imaginable. A large fair is held annually at the foot of the sacred hills of Girnár on the Mahashivratra holiday when thousands of pilgrims flock from every part of Káthiáwár to join in it. This year the number of such pilgrims was enormous.

It approached nearly thirty thousand. While the visitors were returning from the fair the authorities of the B.-G.-J.-P. Railway Company provided utterly inadequate accommodation for them. The rush was indeed great, it was inevitable, but no one ever dreamt that the passengers would be piled up in waggons to suffocation. I learn from an eye-witness that an invalid died through suffocation on account of overcrowding. I state this for what it is worth and will be very glad if a contradiction is forthcoming. I hope that the attention of the authorities will be drawn to this affair."

Municipalities.

Alleged maladministration of the Umreth Municipality.
Mahi Kântha Gazette (85), 4th Mar.

40. The administration of the Umreth Municipality (Kaira District) has never given satisfaction to the public. The Municipal taxes are not devoted to objects of public utility. There is not a single well-built road in the town, and the arrangements for watering and lighting the streets are deplorable. Conservancy is not properly attended to, and the refuse of the whole town is heaped in one place, the horrible stench from which is a positive source of danger to the public health. Suitable public latrines have not yet been provided for females. Despite these glaring drawbacks in the civic administration, the Municipality sanctioned last year an exorbitant increase in the house-tax. Numerous petitions complaining against this increase were submitted to the General Committee, but these have not received proper consideration. To add to the hardships of the people, the Municipality, it is understood, contemplates levying a tax of one rupee for every caste dinner given in the village. The defects in the civic administration can be traced to the absence of elected representatives on the Municipal Board. The Government nominees think that their duty consists in crying *jo-hookum* to official mandates.

Nominated Counsellors in Sind Municipalities.
Sindhi (56), 24th Feb., Eng. cols.

41. "If the cry of the Muhammadans as to proper representation in Government service, not according to the number of their educated brethren but according to their total population, has any force in it, which we doubt, no such argument can, at least, be advanced on their behalf within the limits of towns where Hindus preponderate not only in intelligence, but also in numbers. The rate-paying portion of the population of a town has alone a voice in the election of members to the Municipality. Whether numbers are taken or commercial interests considered, the Hindus preponderate over the Muhammadans; and yet the disparity between the two is in some quarters attempted to be made up by the unnatural process of increasing the number of Muhammadan voters by giving them imaginary occupations and dignities which they do not deserve. Now, when after Municipal election the nominations are made by Government, every one must have been struck by the nearly complete absence of Hindu nominees in the list. The interests of the two communities in towns are not equal, and yet the Muhammadans are given an equal share in the representation on the Boards; and so far is this principle of exclusion carried that we find sometimes on the list of nominees names of men, whose dignity outside the Municipal Hall it is difficult to understand, and whose position in society is *nil*."

Overcrowding in Hyderabad (Sind).
Sind Journal (18), 28th Feb.

42. "The problem of congestion in the town of Hyderabad has been on the tapis for the last decade or so. It is recognised both by the local Corporation and the officials that the present overcrowding is one of the crying evils of the city and must needs be relieved forthwith. Several schemes have been proposed, but they are disapproved by the officials for one reason or another. The best scheme, the evacuation of the present Cantonment by the Military, is considered by the local Administration as preposterous. They wished the people to occupy the low-lying tracts in the vicinity of the town, but even there the people had so far no facilities. Heavy fines were charged for converting agricultural lands into building sites, which made it impossible for the people to migrate even to the

low-lying plains. We are gratified to note, therefore, that Government have now notified that instead of levying heavy fines they would charge new rates of annual assessment which represent 4 per cent. on the situation value of agricultural lands appropriated for building and other non-agricultural purposes situate within a radius of four miles from the Collector's Kacheri. The Cantonment of Hyderabad has been excluded from the operation of this notification. Government are prepared to reduce by one-half the assessment rates in case the owners agree to certain conditions........... The new notification will afford certain facilities, and we hope the owners of agricultural lands in the suburbs will soon build houses for the poor who at present reside in very congested parts and run the risk of impairing their health and losing their lives specially in times of epidemics. But unless special care is taken by the civic authorities, the new sites might become a great source of nuisance and danger. The Municipality have ample powers under the Act to approve plans and to arrange for wide lanes being left, and they should not commit blunders which have made some of the private open plots a source of danger to the town."

Intelligence extracted from the Press.

Proposed celebration of the death anniversary of Nana Fadnavis at Velás (Ratnágiri).
Indu Prakásh (43), 8th Mar., Eng. cols.

43. "We are glad to be able to announce that the one hundred and seventh anniversary of the death of Nana Fadnavis, the celebrated Mahratta statesman—possibly the shrewdest and unquestionably one of the most patriotic Mahratta statesmen—is to be celebrated on the 13th instant at Velás, his native place. The celebration is sure to be a success considering that the management is in such competent hands as Messrs. M. V. Bhat and K. B. Joshi, the Honorary Secretaries. We wish all success to these anniversary movements, commemorating the great services of the galaxy of brilliant soldiers and statesmen, who shed a lustre on the history of the Mahrattas in the 17th and 18th centuries. The brightness of that page of our national history will, we feel sure, never be dimmed completely, whatever misfortunes and calamities may befall us. The memory of the great deeds of our forefathers is a precious heritage, upon the basis of which a nation alone can build the hopes of its future prosperity. No nation can with impunity ignore its past greatness. And to every Mahratta it must be a source of peculiar gratification that his race, when the day of its rise came, was prolific in heroes, generals and statesmen.......... It was the lot of Nana Fadnavis to be born in an age when, owing to internal disunion and the uncontrollable rise of the British power, the problem before the Mahratta confederacy was not to extend but to preserve intact what was still left of Mahratta power and greatness. The great statesman did succeed in the task he set to himself. Right grateful, therefore, must we be to his memory, and the thanks of the Mahratta community are due to the organisers of the movement to perpetuate and keep it green. We are also grateful to the promoters of the kindred movements in honour of Shivaji and Ramdas, our greatest soldier-statesman and politician-philosopher respectively."

A *swadeshi* meeting at Karjat (Kolába).
Indu Prakásh (43), 5th Mar.

44. A correspondent writes to the *Indu Prakásh*:—A *swadeshi* meeting was held at Karjat (Kolába) on 4th instant, Mr. S. M. Paranjpe being in the chair. About 800 people consisting of Hindus, Parsis and Muhammadans from the neighbouring villages attended the meeting. Mr. Madhavrao Modak, B.A., was the first speaker and was followed by a Muhammadan gentleman, a resident of Karjat, who made a short but vigorous speech. The latter expressed himself in favour of the boycott movement and said that there was nothing disloyal in it. He exhorted his audience to become staunch *swadeshists* and to act in concert with their fellow-countrymen. The president in winding up the proceedings paid a fitting compliment to the previous speakers and said that whatever might have been the relations between Hindus and Muhammadans in times past, the two communities showed perfect unity between them on that occasion.

The evil according to him was that they were made to misunderstand each other. He urged the students to ponder when studying their geography how many countries on earth were dependent and miserable like India and how many enjoyed the blessing of independence. Mahatma Agamya Guru, who was present at the meeting, made a short speech and exhorted the audience to worship their motherland. Mr. Tilak was also expected to attend the meeting, but a telegram was received from him in which he expressed regret at his inability to be present.

Swadeshi meetings at Vengurla (Ratnágiri).
Lokamat (138), 5th Mar.

45. Mr. Narayan Shivram Barve visited Vengurla last week and delivered four or five public lectures on such subjects as the *swadeshi* movement, cow protection, &c. There was a crowded attendance at each lecture, and all the discourses were listened to with rapt attention and evoked enthusiasm among the audience. Mr. Barve had once been here in 1897, when he was deputed by the Poona Sarvajanik Sabha to explain to the rayats the provisions of the Famine Relief Code, but his discourses during the present visit were more eloquent and thoughtful. It is creditable to Mr. Barve that he is now travelling at his own expense on a mission of enlightening his countrymen when the want of public workers like him is being keenly felt.

M. A. BAIG,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 14th March 1906.

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* Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

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Sawantwadi.
Vengurla Reformer (13th), 8th March.

45. Mr. Narayan Sitaram Barve visited Vengurla last week and delivered two or five public lectures on such subjects as the temperance movement, compulsion, &c. There was a good attendance at each lecture, and all the discourses were listened to with rapt attention and evoked enthusiasm among the audience. Mr. Barve had once been here in 1897, when he was deputed by the Poona Sarvajanik Sabha to explain to the ryots the provisions of the Famine Relief Code, but his discourses during the present visit were more eloquent and thoughtful. It is creditable to Mr. Barve that he is now travelling at his own expense on a mission of enlightening his countrymen when the want of public workers like him is being keenly felt.

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Bombay, 14th March 1898.

CONFIDENTIAL.] [No. 11 of 1906.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 17th March 1906.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

- Agrarian matters:
    - Alleged high-handedness in the recovery of *takávi* advances in the Broach Taluka 22
    - Rules issued by the Bombay Government for regulating suspensions and remissions of land revenue ... ... 19—21
- British Rule in India: Undesirable effects of the Indian Arms Act ... 11
- Chambers of Commerce: Alleged selfish policy of the European — in India . 12
- Comments on the boycott of a newspaper in Eastern Bengal by the Government of that province 16
- Governor of Bombay: Lord Lamington's visit to Karáchi ... 10
- Importance of the celebration of the death-anniversary of Nana Fadnavis at Velás (Ratnágiri) 17
- Judicial matters: Comments on the alleged insolent conduct of two Europeans in the Court of Small Causes at Agra 23
- Military matters: The cost of Lord Kitchener's Army Re-organisation scheme 9
- Parliament:
    - Comments on Mr. Morley's reply to the deputation of Textile workers ... 7
    - Comments on the suggestion of Mr. Rutherford, M. P., for the appointment of a Standing Committee as a link between India and the House of Commons 8
    - Mr. Morley's decisions on the partition of Bengal and the Army Administration scheme 4
    - Mr. Morley's declaration in Parliament *re* the partition of Bengal ... 5 & 6
- Police: Disapproval of the reported intention of the authorities to impose a punitive — force upon 32 villages in Dholka Taluka (Ahmedabad) ... 24 & 25
- Public service: Amendment of the rule regarding Government servants taking part in political movements 18
- Royal tour in India: Approaching completion of the — ... ... 1—3
- Sind:
    - Alleged supersession of Hindus by Muhammadans in the public service in — 28
    - "An open letter" to the Commissioner in — 26
    - Change desired in the dress of under-trial prisoners in — 35
    - Comments on the action of the Commissioner in — *re* the conduct of certain Hindu officials in endorsing a petition of a religious Bawa ... 29
    - Frequency of thefts in Hyderabad (—) 31
    - Protest against the investment of the Executive Engineer of the Jámráo Canal District with magisterial powers 32

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—continued.

Sind—*continued.*

Reported discharge of Constable Mercer from the Karáchi Police ... 33
Rules regulating admission to the Subordinate Revenue Service in — ... 27
The question of fuel supply in — 31
Village cess in — 30

Swadeshi movement:

Desirability of promoting the — with a view to foster the trade of the country 14
Necessity of a united effort in furtherance of the — 15
Potency of the — to bring England to a sense of justice towards India . 13

Legislation—

Sind Courts Bill 36

Education—

Comments on some of the points urged in Principal Sharp's speech at the Jubilee celebration of the Elphinstone College 37
Complaint against the Head Master of the Thána High School 38
Working of the Victoria Jubilee Technical Institute 39

Railways—

Lord Lamington and the Bombay Sind Railway 40

Municipalities—

Bombay City Improvement Trust: Representation of the — to Government *re* the resumption of lands once vested in the Trust 41
Dhárwár: Scarcity of water at — and the alleged apathy of the local Municipality in removing the grievance 43
Poona: New Water-works scheme for the — City 42

Native States—

Bogus lotteries in Káthiáwár and a request to the authorities to put them down 46
Dhrángadra: Alleged high-handed acts of the Chief of — 44
Jámnagar: Affairs in the — State 45

Intelligence extracted from the Press—

Bonfires of clothes of foreign manufacture at Poona and Násik 47

List of Newspapers and Periodicals.

(As it stood on the 1st January 1906.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	F. J. de Abrao; East Indian; 42	300
2	Cosmopolitan Review	Do.	Monthly	Sayyad Ibrahim Sayyad Ahmed; Muhammadan (Konkani); 23.	480
3	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis; Englishman; 49; formerly employed in the Byculla Press, Bombay.	550
4	East and West	Bombay	Monthly	Behrámji Merwánji Malabári; Pársi; 52; J. P.	1,000
5	Indian Social Reformer	Do.	Weekly	K. Natarajan; Madrasi Bráhman; 37	500
6	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári; Pársi; 52; J. P.	1,000
7	Indian Textile Journal	Do.	Monthly	John Wallace; age 45; Civil Engineer	800
8	Karáchi Chronicle	Karáchi	Weekly	Assanmal Rijhumal; Hindu (Lohána); 51	400
9	Káthiáwár Times	Rájkot	Daily	Pratáprái Udeshankar, B.A.; Hindu (Nágar); 38.	200
10	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 31.	1,000
11	Men and Women of India.	Bombay	Monthly	Sorábji Mancherji Ratnagar; Parsi; 40; and R. D. Hughes.	500
12	Oriental Review	Do.	Weekly	R. S. Rustomji; Pársi; 35	400
13	Pársi	Do.	Monthly	Jehangir Sorabji Talayárkhán; Pársi; 30	1,000
14	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu; Muhammadan (Khoja); 52	350
15	Poona Observer and Civil and Military Gazette.	Poona	Daily	Cawasji Temulji; Pársi; 49	100
16	Railway Times	Bombay	Weekly	John Alexander Balfour; Christian; 43	1,000
17	Sind Gazette	Karáchi	Bi-weekly	Mrs. J. E. Tate; European; 41	500
18	Sind Journal (formerly named Hyderabad Journal).	Hyderabad	Weekly	Kundanmal Manghirsing, B.A.; Hindu (Amil); 39.	864
19	Sind Times	Karáchi	Bi-weekly	Khanchand Rahumal; Hindu (Amil); 38	200
	ANGLO-GUJARA'TI.				
20	Arya Prakásh	Bombay	Weekly	Dr. Kaliándás Jaikisondás Desái, B.A., L. M. & S.; Hindu (Lád Bania); 30.	1,000
21	Coronation Advertiser	Ahmedabad	Do.	Narotámdás Pránjiwandás Shethna; Hindu (Bania); 30.	725
22	Evening Jáme	Bombay	Daily	Jehangir Behramji Marzbán; Parsi; 54	1,000
23	Gujaráti	Do.	Weekly	Ichhárám Surajram Desai; Hindu (Surti Bania); 51.	4,500
24	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji; Pársi; 45	700
25	Gujaráti Punch	Ahmedabad	Do.	Somalál Mangaldas Sháh; Hindu (Bania); 29.	850
26	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar; Pársi; 45	800
27	Jám-e-Jamshed	Do.	Daily	Jehángir Behrámji Marzbán; Pársi; 54	3,000
28	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta; Pársi; 54	2,900
29	Karáchi Samáchár	Karáchi	Do.	Bálkrishna Káshináth Málvankar; Hindu (Marátha); 31.	100
30	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji; Pársi; 42	400
31	Káthiáwár Times	Do.	Bi-weekly	Manishankar Jayashankar; Hindu (Nagar Bráhman); 39.	600
32	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám; Hindu (Mewáda Bráhman); 39.	1,100
33	Rást Goftár	Bombay	Do.	Pállonji Barjorji Desái; Pársi; 52	1,550
34	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Dás Shrimáli Bania); 39.	550

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI—continued.				
35	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 26.	4,200
36	Suryá Prakásh	Surat	Do.	Umedrám Nagindás Dáyábhái; Hindu (Bania); 25.	200
	ANGLO-MARA'THI.				
37	Christian Citizen	Poona	Monthly... ...	Bháskar Nánáji Kotak; Native Christian; 32.	300
38	Deen Mitrá	Bombay	Weekly	Sadáshiv Vishvanáth Mayádev; Hindu (Chitpáwan Bráhman); 28.	500
39	Dnyán Chakshu	Poona	Do.	Waman Govind Sápkar; Hindu (Deshasth Bráhman); 47.	500
40	Dnyánodaya	Bombay... ...	Do.	Rev. Mr. T. E. Abbott	625
41	Dnyán Prakásh	Poona	Daily	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 38.	250
42	Dnyán Prakásh	Do.	Weekly	Do. Do. ...	1,100
43	Indu Prakásh	Bombay... ...	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 39.	600
44	Marátha Deen Bandhu ...	Kolhápur ...	Weekly	Jagannath Raghunath Ajgáonkar; Hindu (Sáraswat Bráhman); 24.	850
45	Sardesái Vijaya	Sávantvádi ...	Do.	Vishnu Váman Thákur; Hindu (Karháda Bráhman); 55.	300
46	Native Opinion	Bombay... ...	Do.	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 33.	500
47	Samarth	Kolhápur ...	Do.	Vináyak Náráyan Joshirao; Hindu (Chitpáwan Bráhman); 36.	750
48	Shri Sayáji Vijaya ...	Bombay... ...	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 39.	4,000
49	Subodh Patrika	Do.	Do.	Dwárkanáth Govind Vaidya; Hindu (Sonár); 30.	600
50	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 38.	1,700
51	Udyamotkarsha	Bombay... ...	Monthly... ...	Ganesh Náráyan Joshi; Hindu (Déshasth Bráhman); 30.	600
	ANGLO-PORTUGUESE.				
52	O Anglo-Lusitáno ...	Bombay... ...	Weekly	Leandro Mascarenhas; Goanese; 46	900
53	O Bombaense	Do.	Do.	A. Gomes; Goanese; 44	1,000
	ANGLO-SINDI.				
54	Al-Haq	Hyderabad (Sind).	Weekly	(1) English—Ghulám Hussain Hidiatalláh, B.A., LL.B. (2) Sindhi—Abdul Vahábkhan Ghulám Rasul; Muhammadan; 36.	1,600
55	Prabhát	Do. ...	Bi-weekly ...	Lekhráj Tilokchand; Hindu (Amil); 42 ...	450
56	Sindhi	Sukkur (Sind) ...	Weekly	Virumal Begráj; Hindu (Kurseja); 32 ...	1,000
	ANGLO-URDU.				
57	Muslim Herald	Bombay... ...	Daily	Mahomed Yusuf bin Munshi Mahomed Amir; Muhammadan; 31.	1,100
	ENGLISH, MARA'THI AND GUJARA'TI.				
58	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 71 ...	1,100
59	Hind Vijaya	Do.	Do.	Dáhyábhái Karsandás Sháh; Hindu (Shráwak Bania); 38.	600
	ENGLISH, MARÁTHI AND KÁNARESE.				
60	Karnátak Patrá	Dhárwár ...	Weekly	Malláppa Guráppa Shirhatti; Hindu (Lingáyat); 35.	300
61	Karnátak Vaibhav ...	Bijápur	Do.	Annáji Gopál Jorábur; Hindu (Deshasth Vaishnav Bráhman); 43.	300
	ENGLISH, PORTUGUESE AND CONCANIM.				
62	A Lua	Bombay	Weekly	Lawrence Dantes DeSouza; Christian (Goanese); 32.	1,000

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	GUJARA'TI.				
63	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Mahomed; Muhammadan; 39.	2,500
64	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 48	3,000
65	Aryavir	Dohad	Weekly	Krishnaráo Mangeshráo Fadnis; Hindu (Shenvi Bráhman); 30.	260
66	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 35.	4,200
67	Broach Mitră	Broach	Weekly	Trikamlal Harinath Thakor; Hindu (Brahma Kshatriya); 23.	300
68	Broach Samáchár	Do.	Do.	Ardeshir Dinsha Gándhi; Pársi; 50	500
69	Cutch Kathiáwár Vartamán.	Rájkot	Do.	Kalidas Motiram	150
70	Deshi Mitra	Surat	Do.	Maganlál Kikábhai; Hindu (Shráwak); 35	1,400
71	Din Mani	Broach	Do.	Nathálál Rangildas; Hindu (Mathur Káyastha Bania); 26.	250
72	Dnyanottejak	Ahmedabad	Fortnightly	Chhotalal Desaibhai; Hindu (Bania); 42	800
73	Friend of India	Do.	Weekly	Yadavrao Parasharam; Hindu (Chitpáwan Bráhman); 50.	400
74	Gujarat	Nadiád	Fortnightly	Chandulal Nandlal; Hindu (Dashaporvad Bania; 25.	300
75	Hitechchhu	Ahmedabad	Weekly	Kálidás Ghelábhai; Hindu (Jain); 46	300
76	Islám Gazette	Amreli	Do.	Ibrahim Daud; 36; and Abdulla Ismail; 27 (both Mahomedan Memons).	1,000
77	Jám-e-Jahanooma	Bombay	Do.	Ratanshaw Frámji Acharia; Pársi; 29	1,000
78	Jivadaya	Surat	Monthly	Dhirajrám Dalpatrám Vaid; Hindu (Audich Bráhman); 36.	300
79	Kaira Times	Nadiád	Weekly	Anopsi Máneckiál Desai; Hindu (Visa Srimáli Bania); 36.	350
80	Kaira Vartamán	Kaira	Do.	Kahandas Fulchand; Hindu (Desha Porvad Shrávak Bania); 55.	100
81	Káthiáwár Mitra	Ahmedabad	Do.	Jadurám Shámji Dave; Hindu (Audich Bráhman).	300
82	Káthiáwár Samáchár	Do.	Do.	Rewashankar Jagjiwan Dave; Hindu (Bráhman); 44.	500
83	Khedut	Bhávnagar	Fortnightly	Dulabhrám Rámji; Hindu (Jain)	255
84	Loka Mitra	Bombay	Bi-weekly	Kaikhosru Mánekji Minocheher-Homji, B.A; Pársi; 35.	1,000
85	Mahi Kántha Gazette	Sádra	Weekly	Motilal Chhotalal Vyas; Hindu (Audich Tolakia Brahman); 45.	800
86	Navsari Patrika	Navsári	Do.	Harivallabhdas Pranvallabhdas Parekh; Hindu (Bania) 32.	500
87	Navsári Prakásh	Do.	Do.	Rustamji Jámaspji Dastur; Pársi; 56	800
88	Praja Mitră	Karáchi	Bi-weekly	Narbhayshankar Jagjivan; Hindu (Bráhman); 31.	275
89	Praja Pokár	Surat	Weekly	Hormasji Jamshedji; Pársi; 45	500
90	Prakásh and Gadgadát	Bombay	Do.	Nagindas Mancharam; Hindu (Dása Bania); 38.	500
91	Punch Dand	Do.	Do.	Jamnádas Bhagvándás; Hindu (Surti Bania); 43.	550
92	Samsher Bahádur	Ahmedabad	Do.	Saváibhái Ráichand; Hindu (Jain); 62	150
93	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Rustamji Byrámji Vátcha-Gandi; Pársi 38. (2) Ardeshir Pestonji Contractor; Pársi; 36.	3,600
94	Sind Vartamán	Karáchi	Weekly	Devkan Devji Sachdar; Hindu (Lohána); 39	250
95	Surat Akhbár	Surat	Do.	Phirozsháh Edalji Patel; Pársi; 49	300
96	Svadesh Bandhu	Mahudha	Do.	Anopram Máneklál Visashrimáli; Hindu (Shrávak); 36.	175
	HINDI.				
97	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 43; and Tarabai, wife of the above; 32.	150
98	Sharman Samáchár	Bombay	Do.	Shambhunáth Sharma; Hindu; 45	1,500
99	Shri Venkateshvar Samáchár.	Do.	Do.	Pandit Lajya Ramji Sharma; Hindu (Nágar Bráhman); 39.	6,200
100	Shri Dnyánságar Samáchár.	Do.	Monthly	Janakprasád Lalooram; Hindu (Kánkubja Bráhman); 30.	2,000

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	KÁNARESE.				
101	A'rya Dharma Patrika	Hubli	Weekly	Mádhavánand Saraswati; Hindu (Deshasth Bráhman); 47.	104
102	Digvijaya	Gadag	Do.	Shankrapa Gadiappa Basrimarad; Hindu (Devang, Lingáyat); 37.	150
103	Karnátak Vritta	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Karháda Bráhman); 34. (2) Annáchárya Báláchárya Hoskeri; Hindu (Deshasth Bráhman); 34.	825
104	Loká Bandhu	Do.	Do.	Gururao Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 41.	300
105	Loka Mitra	Haveri (Dhárwár).	Do.	Gundo Nelgire Nádgir; Hindu (Deshasth Bráhman); 28.	150
106	Rájahansa	Dhárwár	Do.	Kamalashankar Dinkar Jathár; Hindu (Karháda Bráhman); 41.	100
107	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 41.	200
	MARÁTHI.				
108	Arunodaya	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 23.	615
109	A'ryávart	Dhulia	Do.	Ramchandra Krishna Thombre; Hindu (Deshasth Yajurvedi Bráhman); 34.	300
110	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 27	500
111	Bhála	Poona	Tri-monthly	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 30.	900
112	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 41.	300—400
113	Bhu't	Bombay	Do.	Anandrao Rámchandra Dharadhar; Hindu (Pathare Prabhu); 42.	1,500
114	Brahmodaya	Mahád	Fortnightly	Náráyan Balwant Hardikar; Hindu (Karháda Bráhman).	...
115	Chandrakánt	Chikodi	Weekly	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 40.	100
116	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 40.	275
117	Chikitsak	Belgaum	Do.	Abáji Rámchandra Sávant; Hindu (Marátha); 42.	1,000
118	Dakshin Vritta	Kolhápur	Do.	Sadáshiv Vithal Párasnavis; Hindu (Chándraseniya Káyastha Prabhu); 67.	100
119	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Joshi; Hindu (Deshasth Bráhman); 32.	200
120	Dharma	Wái	Do.	Kashinath Vaman Lele; Hindu (Chitpáwan Bráhman); 48.	1,000
121	Dhárwár Vritta	Dhárwár	Do.	Sadáshiv Hari Shaháne; Hindu (Bráhman)	600
122	Dinbandhu	Bombay	Do.	Vásudeo Lingoji Birje; Hindu (Marátha); 40.	1,000
123	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 41.	350
124	Granthamála	Do.	Monthly	Vishnu Govind Bijápurkar, M.A.; Hindu (Deshastha Bráhman); 41.	700
125	Hindu Punch	Thána	Weekly	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 38.	1,500
126	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 52.	280
127	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 75.	2,000
128	Jagatsamáchár	Thána	Do.	Trimbak A'báji Ráje; Hindu (Káyastha Prabhu); 41.	500
129	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 39.	6,400
130	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 46.	420
131	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 38.	4,100
132	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 49.	2,000
133	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 48.	17,500
134	Khándesh Chitragupta	Dhulia	Do.	Bháu Ráoji Sindekar; Hindu (Deshasth Bráhman); 26.	300
135	Khándesh Vaibhav	Do.	Do.	Yádav Bálkrishna Bahalkar; Hindu (Deshasth Bráhman); 39.	600
136	Kumtha Vritta	Kumtha	Do.	Laxman Baburao Hegde; Hindu (Gowdsaraswat); 50.	125
137	Loka Bandhu	Tásgaon	Do.	Bhikáji Gopál Bhide; Hindu (Chitpáwan Bráhman); age 35.	200
138	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 27.	80

Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
MARÁTHI—*continued.*				
Lokaseva	Násik	Weekly	Gangádhar Váman Barve; Hindu (Chitpáwan Bráhman); 27.	500
Madhukar	Belgaum	Do.	Ramling Subrao Mudliyar; Hindu (Mudliyar); 30.	150
Maháráshtra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha); 38.	150
Moda Vritta	Wái	Do.	Káshináth Váman Lele; Hindu (Chitpáwan Bráhman); 48.	650
Mumbai Punch	Káchara (Ratnágiri).	Monthly	Anandráo Bálkrishna Rángnekar; Hindu (Gaud Sáraswat Bráhman); 30.	100
Mumbai Vaibhav	Bombay	Daily	Ganesh Keshav Karandikar; Hindu (Chitpáwan Bráhman); 43.	1,650
Mumbai Vaibhav	Do.	Weekly	Do. do.	1,250
Nagar Samáchár	Ahmednagar	Do.	Vishwanath Gangárám; Hindu (Fulmáli); 24.	200
Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 28.	450
Nyáy Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 31.	400
Pandhari Mitră	Pandharpur	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 42.	100
Parikshak	Belgaum	Do.	Váman Rámchandra Kanvinde; Hindu (Sáraswat Bráhman).	300
Poona Vaibhav	Poona	Do.	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 36.	250
Prabodh Chandrika	Jalgaon	Do.	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 39.	200
Prakásh	Sátára	Do.	Ganesh Ballál Phansálkar; Hindu (Karháda Bráhman); 32.	500
Pratod	Islámpur	Do.	Ganesh Rámchandra; Hindu (Karháda Bráhman); 23.	300—360
Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 42	100
Satya Mitră	Málegaon	Do.	Bálchand Hiráchand; Hindu (Gujaráti Jain); 26.	200
Satya Sadan	Alibág	Do.	Ráoji Hari Athavle; Hindu (Chitpáwan Bráhman); 53.	150
Satyă Shodhak	Ratnágiri	Do.	Hari Náráyan Limaye; Hindu (Chitpáwan Bráhman); 60.	950
Shet, Shetaki and Shetakari.	Poona	Fortnightly	Nominal Editor:—Ganesh Lakshman Sahasrabuddhi; Hindu (Chitpáwan Bráhman). Real Editor:—Rámchandra Vinayak Tikekar; Hindu (Karháda Bráhman); 45.	350
Sholápur Samáchár	Sholápur	Weekly	Narsappa Abanna; Hindu (Kámáti); 46	400
Shrigonda Vritta	Shrigonda	Do.	Bálábhai Jánubhai; Muhammadan (Shaikh); 44.	150
Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshasth Bráhman); 22.	100
Shubh Suchak	Do.	Do.	Rámchandra Appáji Chitale; Hindu (Chitpáwan Bráhman); 61.	150
Sumant	Karád	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 33.	80
Vidya Vilás	Kolhápur	Bi-weekly	Ganesh Shankar Gokhale; Hindu (Chitpáwan Bráhman); 21.	500
Vihári	Bombay	Weekly	Bálkrishna Náráyan Phátak; Hindu (Chitpáwan Bráhman); 35.	500
Vividh Dnyán Vistár	Do.	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
Vrittasár	Wái	Weekly	Lakshman Mahádev Vaidya; Hindu (Chitpáwan Bráhman); 51.	250
Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkar; Hindu (Deshasth Bráhman); 38.	100
Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 39.	500
Vyápár Samáchár	Ahmednagar	Do.	Rutunchand Punamchand Mutha Hindu (Márwadi); 30.	1,200
Wárkari	Pandharpur	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	175

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	SINDI.				
[illegible]	Aftab-i-Sind	Sukkur	Weekly	Shámsuldin walad Mahomed; Muhammadan; 36.	500
[illegible]	Khairkháh	Lárkhána ...	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 32.	About 1,000
[illegible]	Musáfir	Hyderabad (Sind).	Do.	Tárachand Tahilsing; Hindu (Amil); 20 ...	1,000
[illegible]	Sind Sudhár	Karachi... ...	Do.	Khánchand Rahumal; Hindu (Amil); 38 ...	500
177	Seakree	Do.	Do.	Asaumal Reghumal; Hindu (Lohána); 42 ...	200
178	Sind Kesary	Shikárpur ...	Do.	Chelárám Mánghirmal; Hindu (Lohána); 40.	100
	URDU.				
179	Ajaibat-i-Bambai ...	Bombay... ...	Monthly ...	Mahamad Ali Anvar Ali; Muhammadan (Sunni); 32.	2,000
180	Bombay Punch Bahádur ...	Do.	Weekly	Hakim Mahomed Abdul Hamid Farrakh; Muhammadan; 50.	5,000
181	Jám-i-Jahánnuma ...	Jalgaon	Do.	Munshi Abdul Karim *walad* Habibulla; Muhammadan.	50
182	Sultán-ul-Akhbár	Bombay	Daily	Hakim Mahomed Abdul Hamid Farrakh; Muhammadan; 50.	1,000
183	Tohfa-i-Deccan ...	Poona ...	Weekly ...	Shaik Abdulla *walad* Shaik Mahomed; Muhammadan (Shaik); 31.	250
	GUJARA'TI AND HINDI.				
184	Jain	Ahmedabad ...	Weekly ...	Bhágubhái Fatechand Kárbhári; Hindu (Jain); 32.	1,400
	MARA'THI AND KA'NARESE.				
185	Chandriká	Bágalkot ...	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman, Smárta); 32.	150
	PORTUGUESE-KONKANI.				
186	A Luz	Bombay... ...	Weekly... ...	Antone Fernandes; Goanese; 23	1,000

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

o.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
3A	Patriot	Ahmedabad ...	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Jain); 33.	650
	GUJARATI.				
5A	Mukhbir-i-Islám	Bombay ...	Daily	Munshi Ali Mahomed Haji Abdulla Shayek Lakhpati; Khoja (Sunni); 35.	500
	MARATHI.				
4A	Vidur	Dhamni (Satara) .	Weekly	Dámodar Gangadhar Maráthe	200

No. 13 has been turned into a weekly from 1st January 1906.
The publication of Nos. 38, 44, 51, 91, 92, 105 and 118 has been temporarily suspended.

Politics and the Public Administration.

Approaching completion of the Royal tour in India.
Indian Spectator (6), 17th Mar.

1. "Their Royal Highnesses the Prince and Princess of Wales will have left the Indian shores by the time our next issue is in the hands of the reader. The papers received from England last week show that not only was there a reference to the tour in the Speech from the Throne, but in voting the address in the House of Lords every speaker dwelt on the happy results of the mission....... The success of the tour, from a moral and political standpoint, has, of course, been primarily due to Their Royal Highnesses themselves—their sympathetic interest in all that affects the well-being of the people, their gracious readiness to listen to the natives of the country, their noble acknowledgment of the feelings actuating the people, and their kind solicitude to be remembered by the ethnically alien inhabitants among whom they have been sojourning. For all the guidance which their Royal Highnesses required in touring in a strange land, they were most fortunate in having at the head of their staff a retired officer possessing such intimate acquaintance with the manners and customs of the people and such unsurpassed knowledge of the country as Sir Walter Lawrence."

Jám-e-Jamshed (27), 17th Mar., Eng. cols.

2. "Two days more and the Royal visit to India will have terminated, leaving behind, from one end to the other of this vast continent, many happy memories......... Behind the memories of the pomp and pageantry associated with the visit, there will be the impress of something that will be permanent and lasting; something that will live and endure in the life of the people among whom the sojourn has been made; something that will be the common heritage of the myriads that constitute the many creeds and races of this peninsula; something that will be a landmark in the annals of England's East; something that the historian will admit to have broadened the life of the people, to have widened their political horizon, and to have assured them of a higher place among the nations that constitute the vast British Empire. When the idea of the visit that has now been accomplished was first mooted, it was no doubt expected that it would secure many lasting and permanent benefits to India and the Empire. When the Imperial visitors put their steps on these shores that glorious November afternoon, and the Heir to the Throne first addressed the mighty throng of his future subjects that had gathered to greet him and his consort at the Apollo Bandar, those expectations were greatly strengthened. When now their tour is on the eve of being accomplished, and the Royal pair are setting their faces homewards, there can be but one message that can greet their Royal ears from a grateful and united people, a message of warm and grateful acknowledgment of their having by their gracious and kindly demeanour, their generous and cordial appreciation, strengthened the bonds uniting the Indians to the Empire. It would be, indeed, impossible to exaggerate the great good that this visit has done both to the ruling class and the people of India......... It has confirmed the Indians in their loyalty on the one hand and removed, on the other, what suspicions that lingered in the British mind as to the real sentiments of the people towards their foreign rulers."

Gujaráti Punch (25), 11th Mar., Eng. cols.

3. "We rejoice to learn that our Royal visitors have been impressed by the spontaneous demonstrations of affectionate devotion and loyalty, on the part of Indians, to the British *raj*. We trust that they will carry back to their home the happiest recollections of their Indian tour and will exert their best endeavours to ameliorate the condition of the poverty-stricken masses of India, when in the fulness of time they are called upon to sway the destinies of the teeming millions of this land. The Prince and his Royal consort have, by their kind condescension and sympathetic bearing, endeared themselves to the people of this country and made a deep and abiding impression upon them. The recent visit of the Prince of Wales to one of the famine camps bears testimony to the keen desire of His Royal Highness to see both the sides of the shield. The pomp and pageantry which are the conventional accompaniments of such tours are likely to mislead Their Highnesses about the true

economic situation of India, and it was indeed a happy and well-conceived idea of His Royal Highness to make up his mind to visit an Indian famine camp with a view to gauge the true measure of distress prevailing in the country. Such scenes are likely to touch the most responsive chords in the Royal heart, and India will surely be benefited by the present experience of the Prince in India. We think it will not be out of place to call attention to the customary practice of conferring some boons upon the people to commemorate Royal tours. India is on the tiptoe of expectation as regards some reduction in the amount of the salt-tax and the raising of the taxable minimum under the Income Tax Act. We think that it will be quite in the fitness of things if these concessions are announced before the Royal visitors bid farewell to India."

Mr. Morley's decisions on the partition of Bengal and the Army Administration Scheme.
Mahrátta (10), 11th Mar.

4. "'The thing is settled; we want rest.' This is neither a good literary epigram, nor an aphorism of sound political wisdom. We should have appreciated a man of Mr. Morley's position saying so if he were called upon to undo a thing which had been done as the result of a calm, dispassionate and fair discussion of all the *pros* and *cons* of the subject. It is only in such a state of things that one might understand the beauty, the force or even the righteousness of a decision like that of Mr. Morley in the present case. But what are the facts with regard to the Bengal partition? It is the malignant partition decree of Lord Curzon that caused unrest and an outburst of feeling in India, and it is a reversal of that decree, surely not the maintenance of it, that is likely to give the country any rest. To expect that the country would get rest by maintaining the partition as it is is to betray an ignorance of the law of action and reaction. .... The partition question and the Curzon-Kitchener controversy were two of the first batch of Indian questions that waited for a solution at the hands of Mr. Morley. And most instructive is the difference in the methods by which he attempted their solution. As regards the partition he looked upon it as settled, and the opposition of the whole Bengali nation was nothing to him. In the other matter the conflict of opinion on both sides of the question was equally strong, but he could find out a compromise and earnestly pleaded that it may be accepted by both the parties. The compromise has been accepted by the Civil and Military heads of administration in India, and Mr. Morley so far proved himself capable of a skilful and statesmanlike treatment of delicate political questions. The question, therefore, arises why Mr. Morley should not have extended his spirit of compromise also to the partition controversy. Now, Lord Minto and Mr. Morley are what may be called in mathematical language the *constants* in the situation, and the only *variables* are Lord Kitchener in one case and the Indian people in the other. The conclusion, therefore, is obvious that an individual Commander-in-Chief weighs more with our liberal and philosophical State Secretary than the united opinion of the Indian people. These facts support two judgments—one against the Indian people and the other against the Indian Secretary of State. The Indian people might have been justified in sticking to their humdrum methods of agitation so long as they had or affected to have faith in the liberal instincts of the Secretary of State. But now that the Indian people have been disillusioned on that ground it will be their own fault if they fail to make themselves powerful enough to turn the scale. For evidently nothing now remains to them but their own support."

Mr. Morley's declaration in Parliament *re* the partition of Bengal.
Bhála (111), 11th Mar.

5. The puerile and silly reply given by Mr. Morley to Mr. Herbert Roberts' amendment regarding the partition of Bengal does not at all reflect credit on that learned and liberal-minded statesman. If instead of giving a hypocritical reply, he had plainly declared that Englishmen were the rulers of Bengal and that as such they had full authority not only to split that province into two parts, but even to divide India into as many parts as they like, we would have been highly gratified at his candour. He did not display any remarkable ingenuity in stating that the partition of Bengal was not prompted by any political motives but was carried out solely from considerations of administrative convenience. Are the leaders of Bengal wrong in asserting that the partition of Bengal was intended

to break up the unity of the Bengalis? Assuming that to be so, was it not the duty of Mr. Morley, as a kind and sympathetic ruler, to reverse a measure that ran counter to the wishes and sentiments of seven or eight million people? Was there no other way of securing administrative convenience? Granted that the agitation in Bengal is subsiding, as declared by Mr. Morley, was it not his duty to see whether such subsidence was due to the high-handed policy of the officials or the result of natural circumstances? Let the Indians, who beg for political concessions, bear in mind that Mr. Morley has not entered upon his office as Secretary of State for India to grant their requests. He and his countrymen have their children to provide for. They have no intention to deprive the latter of their means of livelihood by making political concessions to us. The Bengalis received the news of Mr. Morley's decision with keen disappointment which found vent in their making a huge bonfire of English clothes. But we would advise our Bengali brethren to conquer their grief. Let them learn the lesson of self-reliance and forget that of dependence upon others. Let them adhere to *swadeshism* with firmness and push forward the boycott movement with vigour.

Indian Social Reformer (5), 15th Mar.

6. A correspondent writes to the *Indian Social Reformer*:—"I know yours is not a political paper..... If we, Indians, have no share in the administration, it is a stronger reason why the people's opinion should be sought and considered whenever the country's interests are affected. To speak very mildly of it, it is absurd to maintain that a few Anglo-Indians whose interest in the country is at the best only short-lived know the wants and feelings of the people better than the people themselves. With regard to the Bengal partition, the Government might have considered to what extent the money-lenders and land-holders would be affected by the change, but in all probability they cannot have conceived how by this unexpected change a sister is severed from a brother, how a father and his sons are driven to the opposite corners, or how joint families are made to break up......... That they split the country into petty provinces for administrative convenience is their ostensible motive, but to think that they are ignorant that a homogeneous people will be weakened in unity by the change is to under-estimate a Britisher's intelligence. But then why has the scheme been carried out? Because it was first conceived. Why it was conceived, every one that follows the trend of the administration can understand very well. That the Bengalis have been kept entirely in the dark, or were misled, while the scheme was being formulated is now a plain truth. Their voice was never heeded. The scheme was brought into force with unusual and unnecessary expedition. An unsympathetic ruler accustomed to disregard 'Native' feelings has been sent to the new province. Insult was added to injury when every retrograde and coercive measure taken by the Dacca authorities was either silently approved, or publicly supported by the Supreme Government. If the State exists for the individual, why should the latter's feelings be so much hurt? There is a limit to endurance. Then despair ensues. In the appointment of Mr. John Morley to the India Office the whole India enjoyed temporary relief. They imagined great things before them—perhaps not too great when viewed from the philosopher's principles and writings. I am a pessimist in politics, but felt sincere gratification and entertained great hopes after Mr. Morley's appointment was announced. When after all we could see that the great living philosopher could do no better than hide himself behind Lord Curzon's deeds, how grateful should we feel for the latter for not having been more severe than he was in his methods. Is India such a tempting jewel, or, are the three hundred millions of India such an unworthy and despicable lot that even a ripe philosopher hesitates not to speak inconsistently with his own world-wide principles? It is regrettable that the intelligence and statesmanship of a John Morley had to descend to such replies on Indian questions in Parliament. A Brodrick was more fitted to perform the feat, and could have performed it with less harm to either party. The demonstration in Bengal against the partition may seem to be dying or might one day actually disappear. But the feeling that the voice of millions of people has been slighted in their own land, and in the sight of the whole civilized world, will never die. And who knows what such feeling would lead to?"

Comments on Mr. Morley's reply to the deputation of Textile workers.

Indian Social Reformer (5), 18th Mar.

7. "Mr. Morley will do well to leave the question of ensuring the protection of labourers in Indian factories to the Government of India who, he said, are closely considering the matter. An English Inspector sent out from England would not understand the circumstances of this country, and his labours are bound to prove either useless or mischievous. Besides, it would be very difficult for him to convince the industrial interests of this country that he comes with an open mind as to the state of things here. They would naturally dislike to have an agent of Lancashire prying into their affairs. We wish Mr. Morley had shrunk from indulging in the cant about humanity in connection with this Lancashire agitation. Lancashire cares for only one thing—its purse. We should have proof that it does care for anything else before we can be brought to believe in its professions. In any case the right solution of the labour problem cannot be reached by any agency which cannot view it in relation to the conditions and prospects of the mill industry here. Humanity has before this proved a poor substitute for knowledge and information and disinterested concern in the well-being of one's competitors and rivals. Not that we regard the present condition of mill-hands as at all satisfactory. If our information be correct, the abuse of long hours is still going on, and there are other conditions of their employment which may need improving. But the Government of India is the best agency to deal with the subject, and the attempt at the instance of Lancashire to hustle it on this question will be justly and strongly resented by the Indian people. There are several other matters in which a judicious hint or two to the Indian Government would be welcome, but unfortunately it is rarely that the Secretary of State interferes to redress a grievance of the natives of the country."

Comments on the suggestion of Mr. Rutherford, M. P., for the appointment of a Standing Committee as a link between India and the House of Commons.

Oriental Review (12), 14th Mar.

8. "When the appointment of the Right Honourable Mr. John Morley as Secretary of State for India was announced, the *Spectator* declared that Mr. Morley had latterly been devoting much attention to the study of Indian problems. From the nature of the replies he has been giving in the House of Commons and the way in which he has disposed of two important questions of the day, we can surely guess what we may expect of his *regime.* The other day a question was put to him if he would find it convenient to appoint a Parliamentary Committee to investigate Indian finance, and he replied that it was a new organisation which no other department possessed and that he saw no reason why the Indian Secretary should possess one. But, then, no other department is guided or misguided by a fossilised institution of superannuated Civilians as the Indian Secretary's: the Secretary for Ireland is not; the Secretary for the Colonies is not; nor the War Secretary. Why then saddle the tax-payer with the cost of the India Council? We do hope that Mr. Morley will try to abolish it as a necessary preliminary to all other reforms. But the reasons for maintaining a Parliamentary Committee such as the one Mr. Morley was called upon to bring into existence are various. It is to ensure that independent financial control which India does not possess at present and the absence of which is responsible for the reckless manner in which the revenue is being spent either in pushing the 'Forward' Military policy or in costly re-organisations or wanton aggressions abroad. We shall next week draw the attention of our readers to the importance of the subject by a more detailed discussion. Meanwhile, we quote the following from the Honourable Mr. Gokhale's evidence before the Welby Commission which throws some light on the nature and constitution of the Committee asked for: 'The creation of such a Committee of Control is a matter of the most vital importance. A Standing Committee of the House of Commons has been suggested, and would, I think, do very well. Or the Judicial Committee of the Privy Council might be entrusted with the work. Or even the Arbitration Committee, which now seems likely to be created, might do for this purpose, and the duty of reporting to Parliament from time to time on matters of Indian finance may be assigned to it. But, whatever the form, the Committee should

have absolutely no powers of initiating expenditure; else, like the old so-called Board of Control, it will do more harm than good. The Committee should take cognisance of all appeals addressed to it by the non-official members of the Viceroy's Council and may also call for papers of its own accord, and exercise general control over the administration of Indian expenditure. The proceedings should be reported to Parliament from time to time. If some such body were called into existence, the mere fact that unofficial members will be in a position to appeal to it, thereby putting the Government of India and the Secretary of State on their defence, will have a tremendous moral effect, which will make for economy and sound finance in a very striking manner. There is nothing which will in any way affect the directive and the executive powers of the Secretary of State or the Government of India. The plan provides only for a reasonable amount of control, and will enable the representatives of Indian tax-payers, who have no powers of controlling expenditure, to make a complaint in a responsible and constitutional manner.' "

The cost of Lord Kitchener's Army Re-organisation Scheme.
Oriental Review (12), 14th Mar.

9. "The cost of Lord Kitchener's Re-organisation Scheme which had been kept scrupulously secret till now has after all been revealed. The original estimate is stated to have been 16 crores, which will be spread over a period of five years, and the only consolation the tax-payer has is the fact that the scheme is yet being examined and has not been finally sanctioned. The details of the scheme are, of course, for the Military advisers of His Majesty to examine, but the lay public is entitled to enter its strong protest against the criminal, nay extravagant, manner in which the hard-earned money of the poor tax-payer is spent in carrying out the eccentric proposals of military enthusiasts. The military burden is the heaviest burden that is crippling the resources of the people, the greatest canker that is eating away the very vitals of the Indian financial system, and it behoves the responsible authorities of the Government to submit every additional item of expenditure, which drives a fresh nail into the coffin of the tax-payer, to the severest scrutiny. We do hope that Mr. Morley will give his best attention to the scheme. The costly experiment is not yet a 'settled thing.' Here at any rate there is no submitting to the inevitable. On the contrary, the tide is in favour of effecting economies. Without in any manner undermining the efficiency of the forces Mr. Haldane is effecting economies in the Military Budget of the United Kingdom, and surely it must be possible to keep the Indian forces in a state of efficiency without the costly luxury of a re-organisation which is estimated to swallow 16 crores of rupees. Mr. Morley spoke the other day of lightening the burden of taxation on the people, and we wonder how he proposes to realise his laudable desire if he is to sanction three crores a year during the life-time of the present Parliament. At all events if the expenditure be an 'Imperial necessity,' a statesman of the authority and weight of Mr. Morley must be able to bring the Treasury round to bear its own burden."

Lord Lamington's visit to Karáchi.
Jám-e-Jamshed (27), 12th Mar., Eng. cols.

10. "Lord Lamington's visit to Karáchi has a twofold object. One is to bid farewell to their Royal Highnesses the Prince and Princess of Wales, the other is to examine on the spot some railway and other problems that have of late been pressing upon the notice of the Government. Lord Lamington believes in seeing things for himself instead of relying too much on experts and local advisers, and public interests are no doubt bound to be furthered by this visit. As to bidding farewell to their Royal Highnesses, it is the peculiar good fortune of this Presidency and its ruler that they should be the first to welcome and the last to bid adieu to the Imperial visitors. As the accredited spokesman of the Presidency Lord Lamington can never fail to echo public sentiments on this occasion as the public wishes and desires to be done."

Undesirable effects of the Indian Arms Act.
Gujerát (74), 16th Mar.

11. Thrilling accounts of repeated thefts and dacoities make our hearts recoil with horror. The enforcement of the Indian Arms Act has converted this once powerful nation into a weak and helpless one, and Government are overjoyed at the successful attainment of this object.

They are also carried into transports of joy at the sight of the ruin of this wealthy country brought about by European traders. Government have, by means of heavy taxation, brought to its knees this once powerful nation. But what a dangerous situation has resulted from this attitude of Government! *Budmashes* have become uncontrollably bold and have been terrorising the peaceful population. Tax-payers have been reduced to penury, while defaulters have grown rich. Indigenous artisans are starving, while export and import agents, who are mostly foreigners, are rolling in wealth. In the midst of all their jubilations, Government should particularly remember that the danger which threatens them is directly proportionate to the frightful condition of the people. In spite of all the restrictions imposed by law, dacoits are able to procure arms to pursue their nefarious trade, and with the help of these they harass and annoy the peaceful subjects of our mighty Government. Our rulers have latterly deemed it advisable to enforce the Indian Arms Act more rigorously than before, but they will have to rue, in the long run, this grave mistake of policy on their part.

Alleged selfish policy of the European Chambers of Commerce in India.

Kaiser-i-Hind (28), 11th Mar., Eng. cols.

12. "It is now the stereotyped fashion among the Anglo-Indian Press to indulge in gushing terms about the annual work done by the different Chambers of Commerce in the country. That these organisations have been doing excellent service we are prepared to admit. That they are of the utmost value to the State for their advice on all commercial matters may also be readily admitted......... The indubitably powerful influence which they exert to-day on the Government in reference to the fulfilment of their many aims and objects is a manifest proof of their continuous energy and efforts in the past. The Englishman, whether at home or abroad, is nothing if not a shop-keeper. And if anywhere in the civilised world his shop-keeping instinct has found unstinted and unobstructed play, say since 1833, it is in India...... The sole object of British merchants in India has been to *exploit* the country at the expense of the Indian people and carry away its wealth and riches to their own. The modern Chambers of Commerce in Calcutta and Cawnpur, in Bombay and Madras, may be said to be the natural heirs and successors of the old East India Company. There is not a pin to choose between the selfish policy of the old class of Sovereign monopolists and their modern counterparts. It is obvious that in pursuit of the exploitation of India these Chambers should advocate the construction of roads and the extension of other means of communication such as railways. But after all they must themselves honestly admit that their exertions throughout have but one fundamental motive, namely, self-interest. .... It is only British rule in India that has enabled Chambers of Commerce to accomplish everything they have been able to accomplish in matters of trade and commerce. That that rule, however beneficent, is primarily for the benefit of England goes without saying. The governing class of White Brahmins are nothing if not selfish. Everything is for the British first and the Indian afterwards. The Indian, in fact, comes in only when it is a matter of necessity......... All the tall talk about governing India, about expanding her commerce, industries and manufactures, for the sake of the Indians, may be dismissed as utterly hollow. The Indian Government has long since discovered that it could not flourish without the aid of commerce. But instead of helping the people of the country, it has throughout helped the aliens, who have swarmed in the land, because they know that they are indispensable and that the Government cares not a fig for the people who to all intents and purposes must remain 'hewers of wood and drawers of water.'"

Potency of the *swadeshi* movement to bring England to a sense of justice towards India.

Mahrátta (10), 11th Mar.

13. "Many people, we find, affect an inability to appreciate the harm which a vigorous *swadeshism* would inflict on the British people so as to bring them to a sense of justice towards India. But these people must remember that England's international commerce is both a source of strength and weakness to her. It is the very breath of her nostrils. It is the Achilles' heel which England can scarcely afford to expose to the blow of any one who may

wish her ill. In his speech in London a few weeks ago Mr. Balfour, the *ex*-Prime Minister, admitted that foreign markets were absolutely necessary to British trade. In the sixteenth century and afterwards England consciously or unconsciously went to war in order to preserve her markets, and she might have to go to war again hereafter for a similar purpose. War, he said, was a barbarous method compared with negotiations. But negotiation could never succeed unless it was backed up by some power behind it. But war is an extreme measure, and every nation will try other methods, if possible, for securing its object. We do not mean to say that *swadeshism*, however vigorously pursued, can win our cause in India in one year or two. But it will at any rate make it clear to England that we have discovered her Achilles' heel, and then ten to one she will learn to care more for her trade with India than for having two Lieutenant-Governors instead of one for Bengal."

Desirability of promoting the *swadeshi* movement with a view to foster the trade of the country.
Kesari (133), 13th Mar.

14. We summarised in some of our past issues the views of Mr. Arthur Griffith, an Irish leader, on the growth of the sentiment of nationality and the importance of a national system of education. We wish to advert to-day to his views on the importance of patronising indigenous manufactures. It is by such patronage alone that a nation can hope to become rich. The distribution of wealth among the different classes in a country may well become the subject of contention when wealth is first brought into the country from abroad. It is the duty of every one to act in concert with his fellow-countrymen with a view to bring wealth into the country. In the absence of such concerted action, a country can never become wealthy, and the people inhabiting it will be helots or slaves. If indigenous manufactures are to be encouraged, the promoters of such manufactures must have capital to finance their concerns. But the tendency of moneyed people in Maháráshtra is to lock up their savings in Government banks. They do not care to invest them in commercial concerns, because they have small faith in the integrity of the conductors of such concerns. They seem to have a notion that all tradesmen and agents of commercial firms are selfish and fraudulent and that they have an inveterate tendency to deceive those who entrust their money to them. Mr. Griffith says that a similar state of things prevails in Ireland. Why should there be such a general distrust of the trading class? Why should traders and manufacturers hanker after feathering their own nests by deceiving their share-holders? We think that this state of things is due to want of patriotism in a country. It is not only tradesmen that are selfish and fraudulent in a country, where people are devoid of patriotism, but politicians and others who meddle in State affairs betray the same vicious tendency. As soon as Maháráshtra was on the point of losing its independence—what causes contributed to hasten this contingency cannot be discussed here—our political leaders began to pursue a selfish policy and endeavoured only to preserve the fortunes of their own families without caring what became of the nation at large. These men were publicly applauded for their selfish conduct, while their treachery to the country's cause was connived at. It is no wonder that traders should follow the example of politicians. Many of them withdrew their capital from commercial concerns without caring for the consequent decline of trade. Even educated people set their hearts on amassing wealth and imitated the selfish ways of traders and politicians. No one drew public attention to the steady decline in the country's trade or endeavoured to investigate the causes thereof. Our trade is to improve and the country's prosperity to be revived and therefore our countrymen should not be content with inferior posts under Government or to serve as agents of British merchants. Both traders and educated men should combine to promote the *swadeshi* movement and then the people will be ready to invest their savings in commercial concerns.

Necessity of a united effort in furtherance of the *swadeshi* movement.
Gujerát (74), 16th Mar.

15. It was hitherto generally believed that a public upheaval in any country could be easily suppressed by means of the machine guns and other paraphernalia of the Ordnance Department at the disposal of the Government of that country, and that this being the case, the subjects of a strong ruler could never hope to raise a successful revolt

against him. These ideas have, however, been falsified by recent events in Russia and it has been clearly proved that however strongly armed the forces of an empire might be, they are powerless against a well-directed and united movement of the people. Sometimes Providence itself intervenes and crushes down the pride and arrogance of rulers Ravan and Aurungzebe were vanquished by comparatively insignificant adversaries, but the latter could not have done so unaided. Similarly an unaided and dependent nation can do nothing single-handed. The Indian people do not aspire to snatch away the government of the country from the British, nor do they wish to wage war with their rulers like the Russians. But they owe a duty of quite a different nature to their country, for the successful performance of which they ought to put forth their united strength. Just as the Russians have been reduced to a state of penury and starvation by autocratic rule, so British trade has ruined the people of India. The houses of Indians from the lowest cottage to the most magnificent mansion have been flooded with articles of foreign manufacture, and our united efforts should be directed to boycott these. We have to measure our strength against the commercial organisation of Europeans. This is an obligation of paramount importance, and it will demand an amount of self-sacrifice and united action at our hands. If these qualities are brought into play, we shall be able to compete with any powerful opponent. Unity is the mainstay of a nation's independence.

Comments on the boycott of a newspaper in Eastern Bengal by the Government of that province.
Kesari (133), 13th Mar.

16. The *Weekly Chronicle*, an English newspaper published in Eastern Bengal, was required by the Government of that province to express regret for publishing an account of an outrage alleged to have been committed upon a Bhangi woman by a sepoy of the Gurkha Regiment stationed at Barisal. That paper at first replied that as it had reproduced the account of the outrage from the *Amrit Bazar Patrika* and the *Bengalee*, Government should in the first instance call upon those two papers for an explanation. The *Chronicle* next scrutinized the Barisal incident once more and informed Government that there was nothing in the account published in its columns which made it necessary for the paper to express any regret. This reply irritated Sir. B. Fuller's Government, which thereupon boycotted the paper by refusing to send it the official *Gazette*, &c. Now, if Government thought that the Gurkha Regiment had not been guilty of any outrage, they might have required the said Gurkha sepoy to get his character cleared by bringing an action for defamation against the editor. It was extremely reprehensible on their part to wash the dirty linen of the sepoy by having recourse to the boycott.

Importance of the celebration of the death anniversary of Nana Fadnavis at Velás (Ratnágiri).
Vihári (166), 12th Mar.

17. The celebration of the death anniversary of Nana Fadnavis is to be held to-morrow at Velás (Ratnágiri), his birth-place. These celebrations have a great educative value inasmuch as they revive in the minds of the present generation the memory of the heroic achievements of their worthy ancestors and serve to inspire them with patriotic sentiments and a confidence in their own abilities to build up their future. We, therefore, congratulate the Working Committee of the Nana Fadnavis Celebration upon the noble task undertaken by them. The history of Maháráshtra from the rise of Shivaji to the death of Nana Fadnavis abounds with thrilling incidents, showing the spirit of patriotism of our ancestors and that our present miseries are largely due to the utter disregard of the advice of Nana Fadnavis by his contemporaries. Nana's object was not so much to preserve Peshwa's supremacy as to secure the blessing of self-government to his country. With this end in view, he formed alliances with Muhammadans and tried to check the growth of British power in India. He was also strongly opposed to the subsidiary system of the British, but his advice was not followed by other Mahratta leaders, and so the inevitable came to pass after his death. It is for his patriotism and political sagacity that we revere Nana's memory, and if we acquire these two virtues, it would be possible for us to regain what we have lost.

Amendment of the rule regarding Government servants taking part in political movements.

Gujaráti Punch (25), 11th Mar., Eng. cols.

18. "The following is issued by the Government as an amendment to Rule No. 12 of the Civil Service Regulations: 'No Government servant shall take part in, or subscribe in aid of, any political movement in India or relating to Indian affairs, nor may he attend any political meeting, his presence at which is likely to be misconstrued or to impair his public usefulness.' So the fiat has gone forth that Government servants are not to assist at political meetings, their presence at which is likely to be misconstrued or to impair their public usefulness. This elastic resolution of Government is, we are sure, not meant to be construed strictly......... We fail to understand why Government should fight shy of political meetings and political movements. It has been the practice of the greatest English politicians of England and India to proclaim from the house-tops that the noble mission of Englishmen in India is to teach Indians the principles of self-government and that they would relinquish the reins of Government in favour of the Indians as soon as the latter became fit to manage their own affairs. Is the above rule consistent with such a declaration?......... In England every Government servant, whether he occupies the highest rung of the ladder or otherwise, is free to attend any political meeting, but in India this is not permissible. Government may rest assured that such rules will only add fuel to the fire of discontent, while they cannot materially impede the onward march of political movements in the country. Nay, they detract considerably from the prestige of Government as upholders of the traditions of liberty and justice. The above rule affords one more illustration of the reactionary policy pursued by the British Government in India of late and serves to expose the hollowness of the professions of those who glibly talk of their noble mission in India."

Rules issued by the Bombay Government for regulating suspensions and remissions of land revenue.

Oriental Review (12), 14th Mar.

19. "The agriculturists of the Presidency have to be congratulated on the issue by Government of their orders in connection with the suspension and remission of land revenue during years of total or partial failure of crops. The present is agriculturally a bad year. Several districts are actually in the grip of famine, and crops have failed to a large extent in others, and the issue of this Resolution of Government had long been very anxiously awaited. Though the Resolution may require to be altered here and there to meet the legitimate wishes of the agriculturists, one cannot deny that it has been conceived in a liberal spirit, and if the rules promulgated are administered in the spirit in which they are framed, the agriculturists would have very little ground for complaint. Even in connection with rules issued by Government in September 1904 the rayats never complained that they were not liberal enough, but the general ground of complaint was that they were carried out in a manner quite opposed to the intentions of Government as gathered from the rules. We trust that Government will watch over the proceedings of the Collectors and see that the rules laid down by them are carried out in a sympathetic manner. Very little can be gained by mere paper rules unless they are carried out in the spirit in which they are made. In the rules issued in September 1904 the anna valuations were dropped, but they have been re-adopted in the present rules. It is in the matter of these valuations that the rayats and the officers of Government so much differ. In olden times there were '*panch*' appointed consisting of village patels and other respectable villagers who were referees in cases of such difference, but these have now ceased to exist. We think that if Government appoint a committee of experts, they would be able to frame certain rules for determining the valuations which may go a great way towards removing the indefiniteness that now exists. Government think that in the case of persons who have holdings for which they have to pay Rs. 10 or less to Government, the suspension should be converted at once into remission when there is an entire failure of crops. We think the rule in this matter should be so modified that wherever the crop is under 4 annas the agriculturists should also be granted remissions. Under the same circumstances the second sentence in Rule 6 is not very clearly worded, but it appears to mean that if failure of crop occurs in a year immediately following

a year of 4 anna crop or two years of from 4 to 6 anna crop, remission should be given at once. We consider this is a change in the right direction. It appears to us that the rule in clause (iii), paragraph 6, which authorises the Collector to refuse remission in places where there is a fairly numerous class of bad landlords or well-to-do cultivators or where lands are held by capitalist, money-lending and professional classes, is likely to lead to much abuse in the hands of unsympathetic Collectors. This will place in their hands an instrument which may altogether defeat the intentions of Government. The directions for notifying suspensions and remissions are of great use in checking the action of corrupt subordinates, but for the better carrying out of this object it is desirable that the period between the time when the failure of crops becomes certain and the announcement of the relief should be shortened as much as possible. This is generally the most anxious time with the agriculturist and gives the best opportunity to the petty officials for extorting money from him. On the whole, however, we consider the rules liberal and trust that they will be administered in a manner best suited to carry out the intentions of Government."

Indian Spectator (6), 17th Mar.; **Indian Social Reformer* (5), 18th Mar.

20. "We have at last in this Presidency a definite code of rules relating to the collection of land revenue in unfavourable years. .... The scale of suspensions and remissions is more lenient in Gujarát and the Konkan than in the Deccan, because, it is explained, in the Deccan settlement full allowance has been made for the precarious nature of the rainfall, while in the Konkan and Gujarát an assured rainfall has been assumed as the basis of the assessment. We very much doubt whether the Honourable Mr. Dikshit will concede the first part of this explanation. Then again, the rules are more favourable to holdings under the restricted tenure, and those that are not assessed above Rs. 10, than to other holdings. The favour shown to the restricted tenure seems to be part of the well-known policy which has for some years been followed by Government, while it is explained in the case of holdings not assessed above Rs. 10 that the bulk of the produce of such holdings, in other than favourable seasons, is required for the maintenance of an average family, and little margin is left for payment of arrears of assessment. This admission is very humane, and the Government must be heartily congratulated upon it. On the other hand, 'bad landlords and rack-renters,' landlords who can pay without imperilling their future solvency, capitalists, money-lending and professional classes who hold land purely as an investment—these are treated, if not as hereditary enemies, at least as persons from whom every pie must be extracted according to the letter of the settlement bond......... The rules, on the whole, if worked by subordinate officials in the spirit in which they have been framed by Government, will tend to soften some of the harshest features of the land revenue policy of the Bombay Government." [The *Indian Social Reformer* writes:—"The Bombay rules keep strictly to the letter of the Resolution of the Supreme Government on which they are based. But, speaking generally, we should think it nearly impossible, without infringing the principles laid down by the Government of India, to frame a less liberal set of rules than those issued by the local Government. Whatever arguments or concessions in the Resolution of the Supreme Government supported the old prepossessions of the local Government have been almost verbally adopted, while everything that suggested limitations to their application has been practically ignored. It remains to be seen if the Government of India will sanction the rules as they stand in all particulars."]

Gujaráti (23), 18th Mar., Eng. cols.; *Bombay Samáchár* (66), 17th Mar.; *Sánj Vartamán* (93), 13th Mar.

*21. "The Rules framed by the Bombay Government relating to suspensions and remissions of Land Revenue and Local Fund Cess have been published. They supersede all previous orders on the subject. Government are anxious to let agriculturists know that the concessions granted under these rules are by way of grace and not by way of right and only in cases of calamities so severe as to necessitate a relaxation of the 'settlement contract.' The expression 'setlement contract' is altogether a fallacious one. Government and their officers in charge of settlement operations fix the assessment as they choose, and all talk about contractual engagements is wholly beside the mark. Moreover, some of the rules are either too complicated or not clothed in intelligible language and are likely to confuse even an intelligent agriculturist. This is especially so in regard to rules relating to the grant of remissions. We have never been able to reconcile ourselves to the distinction drawn by Government between the Deccan rayat on the one hand and the agriculturists in Gujarát and the Konkan on the other. The ground for this differential treatment is stated to be that recurring deficiencies in the rainfall of the Deccan are duly allowed for in the assessments fixed at the time of the Survey Settlement......... We must confess we are not prepared to accept any such assurance, unless the public have an opportunity of examining the calculations. Secondly, this differential treatment is not justified by the principle laid down by the Indian Government that the relative burden of the assessment as compared with the resources from which it is paid is of more importance than its actual incidence. The distinction is observed even in the case of holdings bearing an assessment of less than Rs. 10. This rule is bound to operate very harshly. It is specially pointed out that a normal crop is represented by 12 annas. If so, the present rates of assessment are certainly very heavy in the case of a large number of holdings. If *all* the crops fail *entirely*, the Collector is empowered to grant remission of assessment, as soon as the failure is ascertained, to all occupants whose holdings are not assessed above Rs. 10 or whose right of transfer is restricted. The rule is so worded that remissions can be easily reduced to the narrowest limit imaginable. All the crops must fail and that, too, completely. If an anna or half an anna crop is realized, does that amount to an *entire failure*? As the rule stands, it does not. 50 or 25 per cent. of some of the less valuable crops is gleaned. Is that a total failure of the crops? Evidently not. In such cases the grant of remissions will depend on the character of the three seasons following that in which the assessment is suspended. Here again a distinction is made between agriculturists in the Deccan and those in Gujarát and the Konkan. In our opinion it is a distinction based on merely conjectural grounds and not any justifiable principle." [The *Bombay Samáchár* and the *Sánj Vartamán* make similar comments.]

Alleged high-handedness in the recovery of *takavi* advances in the Broach Taluka.
Bombay Samáchár (66), 15th Mar.

22. Mr. Jivanji Limjibhai writes to the *Bombay Samáchár* as follows:— I give below two instances of the faulty system which the Revenue authorities are resorting to for the recovery of *takavi* advances, in spite of the severe famine conditions now prevalent. One Bai Bavli, widow of Kala Ratan, inhabitant of Pandvai (Broach), was, last year, pressed by the Revenue officials for the repayment of a *takavi* advance taken by her husband, though the assessment due on account of his lands had been suspended in view of the prevailing distress. The widow pleaded her inability to pay the whole amount at once, but offered to pay half of it, *viz.*, Rs. 50 immediately and the balance in two yearly instalments. The officer in charge of the revenue collections granted the widow's prayer in the first instance, but two or three days later he called upon her to pay up the whole amount and threatened in default to put up her lands to auction. Thereupon she appealed for redress to the Collector and also called his attention to the fact that other people's lands had been included in the notice issued to her. This petition, though personally delivered to the Collector, was of no avail, and the lands were put up to auction on the day fixed. When, however, no bidder was forthcoming to purchase them, the widow was allowed to pay half the amount as originally proposed by her, and it remains to be seen what steps will be taken for the recovery of the balance. The second instance I want to quote is more pitiable than the foregoing. Behramji Hormasji, Police Patel of Iláv, died three years ago, leaving behind him a widow by name Ratanbai and seven children. Soon after his death the widow, having found it impossible, owing to her limited means and the repeated failure of crops, to maintain her large family, leased her husband's lands to others and accepted service in Bombay

in a private family and had also to be given some help from the charitable funds of the Parsi community. While she was thus barely maintaining herself and her children, the Broach Revenue officials called upon her, under pain of an auction sale of her husband's lands, to pay up Rs. 600, being the amount of a *takavi* advance due from her husband together with interest thereon. Immediately on receipt of this demand, she petitioned the Collector, and laying before him the miserable circumstances in which she was placed prayed that she might be allowed to pay only the interest due on the *takavi* advance, and to repay the principal by instalments of Rs. 50 per year. This prayer proved of no avail, and the lands were put up to auction on 10th January 1906, but no bidders having appeared, the rule had to be postponed. In the meantime, a sum of Rs. 260 was collected by some Parsi ladies and gentlemen who took interest in the poor woman, and this amount, together with Rs. 140 from some other source, were paid by her to the Revenue authorities in part payment of the *takavi* advance made to her husband. She is now, however, being pressed for the balance and the interest on the amount. As her lands yielded nothing and as the assessment due on them was consequently suspended last year, the delay in the repayment of the *takavi* can hardly warrant the officials in styling her a contumacious defaulter or justify the harsh treatment to which she has been subjected. There are many other similar instances which go to falsify the statement made on behalf of Government that it is only the contumacious defaulter that is severely dealt with. It is, therefore, high time for Government to devise a more merciful procedure for the recovery of *takavi* advances.

Comments on the alleged insolent conduct of two Europeans in the Court of Small Causes at Agra.

Bhála (111), 11th Mar.; *Sudhárak* (50), 12th Mar.

23. Of late the whites have begun to indulge in fantastic amusements. As they do not fear the Goddess of Justice, their conduct knows no restraint. Not a day passes without a report being received of their having trampled upon some native, or befooled an Indian Judge in full Court or of having committed some other illegal act. It is singular that in spite of this the Goddess of Justice does not deal with them severely. If she continues to be partial to them as hitherto, it is not improbable that a serious blow will be dealt to British prestige. We, therefore, hope that Government will pay attention to this matter. We learn from our Allahabad contemporary, the *Indian People*, that Mr. Sirajuddin, Judge of the Small Cause Court at Agra, recently passed a decree against Lieutenant Lloyd of the Royal Welsh Fusiliers. The latter's conduct on the occasion of the passing of the decree was so impertinent that had there been a European Judge in Mr. Sirajuddin's place he would certainly have sent Lieutenant Lloyd to jail or at least fined him very heavily for contempt of Court. But Mr. Sirajuddin overlooked the impertinence. A few days later the Lieutenant and a friend of his named Mr. Acton repaired to Mr. Sirajuddin's Court and without taking off their hats out of respect to the Court went up to Mr. Sirajuddin's table and sat on it with their backs turned towards the Judge. They had lighted cigars in their mouths, and after taking their seat on the Judge's table one of them snatched off a paper from the Judge's hands. Mr. Sirajuddin remonstrated with them gently, but finding that they had purposely gone to his Court to annoy and insult him, he ordered a bailiff to warn them. But seeing that they still persisted in their conduct, he ordered some policemen to put them under arrest; thereupon they wanted to go away, but the Police would not allow them to do so. The District Judge happening to notice this sent for the two European officers and after some correspondence with Mr. Sirajuddin let them off. Mr. Sirajuddin is said to have expressed his intention to prosecute them for contempt of Court unless they tender an apology to him in a public manner. Such a desire on his part really does him credit, but it is doubtful whether it will have a wholesome effect on such impertinent individuals as Lieutenant Lloyd and Mr. Acton. We think that Government should inflict condign punishment upon both of them for their impertinent behaviour, as otherwise the judicial tribunals in the country will lose all prestige in the eyes of the people. [The *Sudhárak* makes similar comments.]

Disapproval of the reported intention of the authorities to impose a punitive Police force upon 32 villages in Dholka Taluka (Ahmedabad).

Gujaráti Punch (25), 11th Mar., Eng. cols.

24. Commenting on the intention of Government to impose a punitive Police force upon 32 villages in the Dholka Taluka of Ahmedabad District, the *Gujaráti Punch* writes:—"We have not heard of a single circumstance or incident which could give occasion to Government to impose a fresh burden on the people of the 32 villages. We have never heard of any inhabitant of any of these villages supporting the fugitives in their attempt to baffle the efforts of the Police. If Government know of any such person, they could have prosecuted him under the Penal Code on a charge of harbouring or screening offenders. It certainly passes our comprehension why innocent persons should be asked to suffer for the misdeeds of a handful of offenders, solely on the ground that they have the misfortune to belong to the same taluka to which some of the offenders belonged. The action of the authorities is open to exception on public grounds. Why should the inhabitants of the 32 villages be made to suffer for the incompetence of the regular Police to arrest the runaway offenders? If the present regular force be insufficient or inadequate to cope with the situation, their strength should be increased and Government bear the cost thereof; as things stand at present, poor and innocent villagers are asked to bear a burden which in reason and justice should be borne by Government."

Gujaráti (23), 18th Mar., Eng. cols.

*25. "We have given below the resolution of the Bombay Government imposing additional Police upon 32 villages in the District of Ahmedabad. It is difficult to understand on what principle the villages were selected for punishment. All that the resolution says is that it appears to His Excellency the Governor in Council that the conduct of the inhabitants of the villages in question renders it temporarily expedient to employ additional force for a period of six months. The resolution does not state specifically what their conduct was nor why Government thought it fit to resort to this punitive measure. The poor villagers were never called upon to explain why they should not be made to maintain additional Police. The entire procedure partakes of an arbitrary character. No doubt the Act does not make it incumbent upon the Government to call upon the villagers concerned to say what they have to urge in their defence. But the imposition of additional Police is a punitive measure, and it is not just that so many villagers should be condemned unheard simply on the strength of a report which cannot possibly be treated as quite disinterested. The whole procedure adopted under the Act, though it might be strictly legal, is contrary to one's ordinary notions of justice. All the inhabitants of the villages, however respectable and innocent, are fined for the purpose of maintaining a punitive Police force. When individual offenders have the right of being heard before they are convicted and sentenced, we fail to see why whole communities should be summarily punished without being given an opportunity of explaining or refuting the charges made against them behind their backs. At any rate the resolution of the Government ought to have stated in a more specific and detailed manner why it was thought expedient to single out certain villages and punish them. In this respect the Bombay District Police Act is extremely defective. There is another point which calls for notice. We pointed out last week that the fugitive prisoners from the Cambay Jail committed a dacoity in the village of Ambareli. Its population is 800. There are nineteen villages with a smaller population, the lowest being 150. How the inhabitants of these villages are to defend themselves against a desperate gang when Ambareli was quite powerless passes our understanding. Nor can we understand what possible interest so many villages can have in deliberately harbouring a number of ruffians. When members of the gang happen to take shelter in any house during their rapid movements from place to place which have baffled the Police, surely they do not take the precaution of disclosing their identity to the people with a view to assist the Police. The taluka of Dholka has suffered a good deal owing to failure of crops, and we wish the resolution had detailed the reasons which induced the Government to sanction what looks like an extremely harsh measure in these hard times."

"An open letter" to the Commissioner in Sind.
Sind Journal (18), 14th Mar.

26. In the course of an open letter to the Commissioner in Sind, 'Antidote' writes:—"I confess I have failed egregiously in my duty in omitting to welcome you to this benighted province of Sind—which each Commissioner *in recent years* fails not to render more benighted than ever (be it said so to his *credit*), for the absolutely unlimited power which the high dignity of the office confers on him accomplishes but too rapidly a descent from the British principles of justice and fairness said to be ingrained in every Britisher. Mr. Cumine, one of your predecessors endowed with an excellent disposition and a kind heart, succumbed deplorably to the hue and cry of a Muhammadan paper for the bestowal of increased favours on its co-religionists not on the ground of merit or fitness or education, but on the questionable virtue of their origin and their degeneracy !......... Mr. Muir-Mackenzie (now the Honourable Mr. Muir-Mackenzie), with a great desire to imitate rather than to originate, followed too faithfully in the wake of the permanent incumbent and committed atrocities of supersessions that gave rise to an Association for the defence of the rights of the Hindus in Sind.......... Be it mentioned to Mr. Muir-Mackenzie's everlasting credit that he took the earliest opportunity of correcting the impression gaining ground against him as to his unfair attitude towards the most intelligent and useful class of State servants, and Mr. Morison's arrival was indeed a happy augury and ushered in a policy of progress, fairness and equality in place of one of retrogression that his two predecessors had hesitatingly adhered to.......... Your rule in Sind has been hitherto uneventful enough but for the recent tendency to a reversion to that policy which cannot last, because it is not based on eternal principles of justice and fairness......... Your elevation of a young Muhammadan gentleman, Mr. Muhammad Ibrahim, who was taken fresh from the hearth (or from the plough as we say in English) into the Revenue service as a Mukhtyarkar by a predecessor of yours, has appeared indeed as a surprise and a prognostication of a retrograde policy.......... The aggrieved and the superseded Mukhtyarkars and Deputy Collectors cannot, they dare not, join in a representation of their indisputable claims for fear of re-incurring your serious displeasure which they unwittingly have done in another direction by harmlessly endorsing the petition of a highly respected Bawa for exemption from appearance in Court. The Commissioner's premonitory note to all officials concerned is considered in the whole province as but a prelude to that policy which favours one class at the cost of another, for the Hindus ask, and with reason too, that if the Pir of Kingri and the past Mirs of 1843 and after could be exempted, what can be the reasons for declining the concession to a Hindu religious *Mahant*? Why again are the signatories to a confirmatory petition being over-awed into future silence........ I wish to sound a warning note to you for the better reputation of your administration of Sind. Will it be amiss, Sir, to solicit your attention to my previous contributions to your predecessors and their superior, His Excellency Lord Lamington, who, at Hyderabad and Jacobabad, directed, by precept and example in many a reply to Muhammadan addresses, an abandonment of the unnatural policy of favouring one class at the cost of another."

Rules regulating admission to the Subordinate Revenue Service in Sind.
Sind Journal (18), 14th Mar.

27. "Following close upon the publication of the rules for the Bombay Provincial Civil Service come the regulations for admission to and promotion in the Subordinate Revenue Service in Sind. Like the former the rules relating to the Sind Subordinate Revenue Service leave a wide latitude to the officials making the appointments to depart from the principles of fitness of nominees and efficiency of service. In both sets of rules the word 'selection' is writ ominously large. No serious exception could ordinarily be taken to exceptions being provided for. But knowing as we do the tendency of the Sind Administration in recent years, we cannot but view with concern the publication of these rules, with such provisions in them as that of maintaining 'a due admixture of castes' or the Commissioner having a wide discretion to sanction appointments and promotions otherwise than in accordance with the rules.

Even without these rules many of the officials have been indulging in the game of class-favouritism. With their past doings formally sanctioned by the Bombay Government they might do anything. The egregious pitch-forking of Mr. Muhammad Ibrahim into a Deputy Collectorship in shameful disregard of the claims of far more capable and competent men, his seniors by many, many years, starts unbidden before our mental eye as we write these lines. If Mr. Younghusband is responsible for this outrage, if he is capable of perpetrating such acts of glaring nepotism and downright injustice, we do not know what he will stick at and we tremble for the fate of Sind under his *regime*."

Alleged supersession of Hindus by Muhammadans in the public service in Sind.
Karáchi Chronicle (48), 11th Mar.

28. "During the last twenty years or so more favour has been shown to Muhammadans than to Hindus. In the Bengal Presidency the principle of appointment by merit has now been superseded by selection. Here in Sind the supersession of Divan Choithram, Deputy Collector, by Sardar Muhammad Yakub Khan has not yet been forgotten, and now we hear that Muhammad Ibrahim, the latter's brother, who is a very junior officer and has only recently passed the Higher Departmental Examination, has been appointed Deputy Collector. As there is no royal road to learning, so Government appointments should be conferred on those who are qualified for the same, without any distinction of caste, creed and colour. It is not necessary here to give the names of those senior to Muhammad Ibrahim whom he has seperseded and who are as qualified for the grade of Deputy Collectorship as he is. It is a common and to some extent well founded complaint of the Hindus that the Muhammadan community is favoured at their expense."

Comments on the action of the Commissioner in Sind *re* the conduct of certain Hindu officials in endorsing a petition of a religious Bawa.
Sindhi (56), 3rd Mar., Eng. cols.

29. "A wide consternation has lately spread in the whole official class in Sind, we mean the Hindu official class. At the village of Mánjhand near Hyderabad there is a well-known and well-respected Bawa named Devidas. His personality is respected throughout the length and breadth of Sind. Recently he framed a petition to the address of the Commissioner in Sind praying to be exempted on the ground of his religious position from appearance in Courts. Hundreds of gentlemen, who knew and respected the Bawa's family, attached their signatures to the petition in corroboration of the facts therein, and among them Government servants of all classes from Deputy Collectors to insignificant Munshis in all departments, Revenue, Judicial, Engineering and Educational. We learn that the prayer for exemption has been refused for reasons best known to the Commissioner in Sind, though it may not be amiss to mention that the Pir of Kingri enjoys the privilege. But at present, we are not concerned with the refusal. What is most surprising is that this petition signed by the Bawa and to the truth of whose contents various people, official and non-official, have subscribed is considered by the Commissioner in Sind to be directly contrary to the orders of Government on the subject of joint memorials. Not only that, but the Commissioner has *very seriously* conveyed, through the Collectors, his serious displeasure at the action taken by Government servants in the matter, and each one from the highest to the lowest has been called upon to furnish an explanation before further action is taken. Is it a memorial at all? Is it a joint memorial? These are the two questions that arise in the case......... In this particular instance the petition proceeded solely from the Bawa himself. The rest of the signatories, so far as we know, signed on a separate paper wherein was transcribed 'we beg to subscribe ourselves to the above', so that these words merely constituted an *endorsement* testifying in writing to the truth of the contents of the petition. ....We confess we cannot understand the action of the Commissioner in this matter, or the cause of his displeasure, either, unless it be because a *Hindu* Bawa of very great respectability presumed to apply for an exemption which the Commissioner in Sind does not wish to give. The action of the signatories is perfectly innocent and, whatever the rule be, perfectly unintentional, so far as the intention to contravene the rule is concerned."

Village cess in Sind.
Prabhát (55), 2nd and 6th Ma., Eng. cols.

30. "In 1881 the Bombay Legislative Council passed an Act, which is still in force with slight modifications and is known as the Sind Village Officers' Act. This Act created a new cess in Sind, calculated on the ordinary land revenue at the rate of one anna to the rupee. The cess so collected was to be applied for the maintenance of Village Officers, such as Tapedars, Supervising Tapedars, etc. Previous to the passing of the Act the salaries of Tapedars and others were a charge upon the land revenue proper. But about the year 1881, when the need for enlarging the establishment was keenly realised, it was thought the time had come for introducing into Sind the system of local organization under hereditary Patels to carry on the village administration, as was allowed by the British Government to continue in the Deccan and elsewhere. It is clear from the framing of the Act and from the original statement of objects and reasons as well as from the proceedings in Council in 1881 and again in 1888, when the original Act was amended, that it was intended to create a class of Village Officers who should be part and parcel of the village and manage its affairs... ...... Indeed, the Act would be without a *raison d'etre* but for the creation of a new system. Further, the Act clearly contemplates a *distinct cess*, to be calculated on, and levied *in addition to*, the ordinary land revenue, and not forming part and parcel of it. True, it is levied *in combination with* the land revenue proper, but so was the Local Fund cess many years ago. The following question will naturally rise to every one's lips. Has the purpose, for which the Village Officers' Act was passed, been fulfilled, or is it likely to be fulfilled? We all know that Tapedars, Kotars and others continue to do the same work as before and in the same way as before. They are in every respect like other Government servants in the Revenue Department. They are not men of the village, managing local affairs, but simply collect the land revenue on behalf of Government. They do little or no work for the village, but wholly or mainly serve the purposes of Government. All this is matter of common knowledge. But it may strengthen the argument to mention that in the Administration Report for 1901-02, which is historical for the previous decade, the confession is made that there are no 'hereditary Village Police' in Sind, that the tracking is done by *puggies*, who have to shift for themselves, that *practically* the creation of *hereditary Patels* in the Deccan sense has not been attempted and *is not likely to be attempted* (page 25). There is, therefore, no justification whatever for levying or continuing to levy the village cess. Even if Village Officers, such as are contemplated by the Act, were created in Sind to-morrow, still the village cess would, in our opinion, be an unfair impost, for in the Presidency proper the headman, Talati or Kulkarni, Mahar and watchman, etc., to whom the Sind Village Officers were intended to correspond are not supported by Zamindars or from any cess, but paid out of the Government revenue which they collect. And we are further told in Lord Curzon's famous resolution issued in reply to Mr. Dutt's criticism on the incidence of taxation in India that almost everywhere in India the remuneration of the village headman has been accepted in whole or in part as a charge upon the *land revenue he collects*. We wonder how the Government thought of completely reversing this policy in Sind and *actually charging the Zamindar for collecting the revenue from him*. We will go further. Supposing the remuneration of the Patel in Sind or the village policeman out of a distinct cess, levied from the Zamindars, were justified in some way, it is clear that an officer like the Tapedar could in no conceivable way be fairly paid by the Zamindar. We have not exhausted the subject. There is another and an uglier aspect. We shall, therefore, continue our discussion in our next issue." [In its issue of 6th March the paper writes:—" Before coming to the exposure of the 'uglier aspect of the village cess alluded to at the end of our last article, we think it well to make one point clear beyond the possibility of any doubt. We are aware that in the reply sent by Government to the Sind Sabha's representation (which related to the limited question of the irregular levy of the Local Fund Cess on the combined amount of the land revenue proper and the village cess together) we are aware that in that reply it has been implied that there exists no such thing as village cess at all and that *practically* a 'proportion of the land revenue is ear-marked' for the salaries and of the Village Officers, which are properly met out of the general revenue.......... But this position is a mere makeshift and is violently contradicted by patent facts. It is utterly untenable in face of the facts we have adduced and others we can mention. There is the awkward fact of the existence on the Statute Book of the Sind Village Officers' Act under which to this day the appointments, dismissals, etc., of Village Officers are made and all expenditure in this connection is met out of what is still called the village cess. There is the fact of one-seventeenth of the 'combined demand' being deducted by the Tapedar himself, and credited in the *village books* to the village cess before the collection is sent to the Treasury, and over and above these facts there is the negative one of the absence of any legal authority for the course indicated in the reply to the Sabha, a course which is clearly in contravention of what is contemplated by the Sind Village Officers' Act. The land revenue is an imperial asset, and no part of it can be expended otherwise than is authorized by the Supreme Government. But as we have already shown the Village Officers' Act to which the Governor-General in Council gave his assent authorises a distinct cess in addition to the ordinary land revenue and bearing a fixed proportion to the same. To appeal to the fact of the cess being levied in combination with the land revenue proper would not strengthen the position taken up by the local Government, for, among other things we have pointed out that the Local Fund cess was also being so levied in old days and yet nobody argued therefrom that it formed part and parcel of the land settlement. Having made it clear that the village cess is a distinct levy from the land revenue proper, that the levy of the Local Fund cess on both of these, instead of on the latter only, is illegal and irregular and having shown that village cess is an unwarrantable impost, we shall, in our next issue, refer to the illegal manner in which the cess is partly expended."]

The question of fuel supply in Sind.
Sind Gazette (17), 9th Mar.

31. "The petition of the Forest Department contractors of Sind which was sent in last month to the Commissioner, praying for the continuance of the agreement for the supply of fuel between the Forest Department and the N.-W. Railway, is not only written, like most petitions, solely from the point of view of the petitioners, but is extraordinarily full of errors of fact. With the majority of these mistakes we are not particularly concerned, and they may be passed over in silence, but the impression is conveyed that, if the railway ceases to take the large supplies it has up to now required, there will be no market for the large quantities of fuel that will be thrown on the hands of either the Forest Department or the contractors. We have good reason to believe that the termination of the contract is one of the best things that could happen in the interests of the forests of Sind. The contractors in their petition put the annual consumption of the railway at 15 millions of cubic feet, of which 10 millions were supplied from the forests and five millions from the waste land under the control of the Revenue Department. Now what is the probable quantity annually consumed by the population of Sind? Putting aside the consumption of mills and factories and of hundreds of villages and taking into consideration only the requirements of the nineteen principal towns in Sind which have a total population of about 360,000 persons, we find that at the moderate computation of 40 cubic feet per head per annum the yearly quantity needed comes to 15 million cubic feet. According, therefore, to the estimate of the contractors we have a consumption by the railway and the people of these nineteen towns of 30 million cubic feet. The annual cutting area of the forests, however, is, we are informed, under 20,000 acres, giving an annual average outturn of fuel not exceeding 15 million cubic feet. The remaining fifteen million must, therefore, be coming either illicitly from the reserves or from the Revenue jungles which must be, therefore, subjected to an extremely heavy drain which they can ill afford to bear—a drain which has been going on ever since the commencement of the railway contract a quarter of a century ago. The result has been that all the waste lands of Sind have been almost wholly denuded of their tree growth. Not long ago we drew attention to the increasing barrenness of the land in a province with an annual average rainfall of only four inches. There

is ample evidence to show that throughout Sind these waste lands once denuded are never again covered with jungle, and the ever-increasing demands for fuel give the trees and undergrowth no chance of recovering themselves. Go where you will except along the river side, the open plain is becoming more and more bare and desolate. The forests also have, we think, been unduly exploited of recent years, and a revision of the present system of fellings might with advantage be taken in hand. Even if the Forest Department continues its fellings according to the present working plans, forest produce alone is barely sufficient for the requirements of the nineteen towns above alluded to......... We doubt if the Government has even yet realised that the fuel problem is fast becoming serious. The little patches of jungle surrounding the various villages are rapidly diminishing in size, and the villager finds it more and more difficult to collect fuel for his simple domestic needs. The reduction of most of the jungle to open plain is only a question of time. Enough has, we hope, been said to show, firstly, that a considerable reduction in the demands made upon the forests of Sind is the greatest possible benefit that could happen to them at the present time, and secondly that the argument that there will be no market for vast supplies of unused fuel is quite erroneous. The petitioners suggest that a Conference on the question of forests and fuel supply should be arranged for, and in this proposition we heartily agree, though such a Conference would probably have a very different result from that desired by the petitioners. We believe that the present consumption of fire-wood is greater than the normal production of the forests, and that the amount in deficit is being made up temporarily by drawing on capital, *i. e.*, by destruction of forests. The increase in population means the need for an increased fuel supply, whereas our fuel supply is on the decline. The termination of the railway contract gives an excellent opportunity for a complete revision of the present plan of fellings, and we hope that it will be taken advantage of to give the forests and the waste tracts and jungles of Sind that period of rest and recuperation of which they are so sadly in need."

Protest against the investment of the Executive Engineer of the Jámráo Canal District with Magisterial powers.

Al-Haq (54), 3rd Mar., Eng. cols.

32. "The news that the Executive Engineer of the Jámráo Canal District has been given by the Government the powers of a Magistrate has been received by all classes of people there with great surprise and alarm. It has fallen on the people chiefly concerned as a thunderbolt; nay, it has been received with no less alarm and indignation by all classes of people throughout the length and breadth of the Province.......... The evils of magisterial powers exercised by the Revenue officials are but a drop in the ocean as compared with the dangers with which people of the Jámráo Canal District are now confronted. It is no secret with the public at large, as with the Government, that the Canal Establishment of the Jámráo District has acquired a reputation for oppression and exactions (we refer to the lower officials), and the power to put people into jail which is now so very unwisely given by Government to the Executive Engineer is a freak of authority which we are sure will bring about the most deplorable consequences.......... What justice can a Zamindar get from the Executive Engineer who will sit as a Magistrate to try a man whom he wants to prosecute as much to punish? It is a thousand pities that in these days of enlightenment and progress the sanctity of the justice of the merciful King-Emperor should be so lightly viewed by our rulers as to give such an outrageous shape to a Court of Justice."

Reported discharge of Constable Mercer from the Karáchi Police.

Karáchi Chronicle (8), 11th Mar.

33. "It has been reported to us that Constable Mercer has been discharged, for what cause is not exactly known to us, but we have reason to believe that the institution of criminal proceedings against him, his conviction thereon and the exposure of his acts in the press are in no small measure responsible for the step reported to have been taken by the Police Superintendent, Karáchi. If the report can be relied on, which is not improbable, we feel sure that the action of the Police Superintendent has been taken none too soon. After the result of the criminal proceedings was published, we complained that the

retention of a man of the type of Constable Mercer was not conducive to the interests of the Department. It may be that Constable Mercer's immediate discharge is the result of some irregularity on his part, to which his recent exposure has solely or in part contributed. Anyway, if Constable Mercer has been discharged, the Police Department has ample reason to consider him a good riddance."

Frequency of thefts in Hyderabad.
Prabhát (55), 6th Mar., Eng. cols.

34. "Bold as thieves have long been in Hyderabad, they seem to have got much bolder during the past month or so. Why should they not? Not to speak of the inadequacy and inefficiency of the Police force, the very attitude of 'our guardians' is bound to encourage the thieving brotherhood. About the theft in Bhai Isardas's shop in the main bazar the Police authorities are said to have come to the grand conclusion that it did not occur at all! As if to lend point and force to this joke, the thieves bethought themselves of playing another 'joke'. At the very mouth of the Sipahimalani lane, whose situation is so safe, the thieves carried off from a Brahman's house property to the value of over Rs. 2,000. Let this theft also be denied, and we shall see the good effects of it soon. We understand that a contributory cause of the boldness of the thieving brotherhood is that experienced Thanedars have gone away on long leave owing to the strictness of the Town Inspector and the Police Superintendent. We welcome the spirit with which these officers are credited, but we think that more tact should be employed side by side with strict supervision."

Change desired in the dress of under-trial prisoners in Sind.
Sind Gazette (17), 9th Mar.

35. "Mr. Younghusband, Commissioner in Sind, was present at the last meeting of the Visitors of the District Jail. Mr. H. C. Mules, District Magistrate, presided when we believe a suggestion was made by one of the members that the dress of under-trial prisoners should be different from that of ordinary convicts. In other jails we believe the practice is for persons who are under trial to wear their own clothes until such time as their cases are disposed of, and this was also, we are given to understand, the practice here before the outbreak of the plague. Since then, however, as a precaution against infection, under-trial prisoners have been made to put on prison dress like ordinary convicts, which seems rather hard, but it is, nevertheless, a prudent precaution on the part of the jail authorities, and the suggestion now made appears not only politic but considerate in view of the existing race prejudices between Muhammadans and Hindus, and it would be well that it should be adopted."

Legislation.

Sind Courts Bill.
Sind Gazette (17), 9th Mar.

36. "The report of the Select Committee appointed to consider the Bill for the amendment of the constitution of the Courts in Sind was published in the last *Bombay Government Gazette*. The alterations made by the Committee consist chiefly of small technical changes in the wording of the Bill. The only clause to which any serious objection can be taken is that which empowers the Commissioner in Sind to suspend or remove from office, for misbehaviour or neglect of duty, any Judge of a Subordinate Court. On looking up the Bombay Civil Courts Act No. XIV of 1869 we find that the power of appointing Sub-Judges in the Presidency rests with the Governor in Council. As one of the objects of the present Bill is to bring the administration of justice in Sind into harmony with the rest of the Presidency, we fail to understand why this power should be given to the Commissioner in Sind. It would be far more satisfactory to leave it in the hands of the Governor in Council and thus obviate the possibility of any misunderstanding arising between the Judicial Commissioner and the Commissioner in Sind. We say this because experience has shown that in the past there have been occasions when such misunderstanding has occurred. As regards the removal or suspension of Sub-Judges for misbehaviour or neglect of duty under Section IX of the Sind Courts Act of 1866, this power was vested in the Sadar Court. It is a matter of surprise that the Select Committee

should have thought fit to take away this power from the Judicial Commissioner and give it to the Commissioner in Sind, and in our opinion it is a distinctly retrograde step. The power certainly ought to remain with the Judicial Commissioner. Under the Bombay Civil Courts Act it rests with the Government of Bombay *and the High Court*. It is of the utmost importance, for the sake of purity in the administration of justice, to secure to the subordinate judiciary that independence which they cannot possess if they are subject in this matter of removal and suspension to the executive authorities. We trust that at the next meeting of the Council this provision will be carefully re-considered by the Judicial Member, and that in this essential point the Bill might be suitably altered before it actually becomes law. Anything that tends to subordinate Judicial Officers to the executive authorities is very undesirable, especially in view of the fact that from the highest authorities downward for the past twenty years it has been admitted that the judicial machinery should be entirely separated from the control of the executive."

Education.

Comments on some of the points urged in Principal Sharp's speech at the Jubilee celebration of the Elphinstone College, Bombay.
Mahratta (10), 11th Mar.

37. "The speech made by Principal Sharp, of the Elphinstone College, on the occasion of the College Jubilee meeting week before last was fully as instructive as it was humorous. Under the privilege afforded by humour Principal Sharp really hammered, as Lord Lamington remarked, every one concerned. To those who regarded the present generation of students and graduates as pigmies as compared with the so-called giants of old he replied partly by ridicule, and partly by the explanation that the objective conditions of College studies and tuition which obtained in those days were much more favourable than those obtaining at present. We for one, of course, do not think that the whole difference hinges merely on these objective conditions, and we may ask Principal Sharp to consider the significance of the fact that the Professors as a class were more popular and respected in those days by the student world than they are now. May we be permitted to point out that the Professor in the early times was more imbued with sympathy for the student than the Professor of the new generation who is eaten up with the Anglo-Indian spirit? The Professors of to-day may be doing more physical drudgery than before. But it is not that which makes a Professor loved and respected and remembered by the students. This, of course, is only one aspect of the situation, and we agree with Principal Sharp that the small and select number of students accounts partly for the result of College education being in those early times so remarkably successful. We are inclined to attach a special importance to the hammering of Principal Sharp in that part of his speech which related to the many and various disadvantages and inconveniences from which the Elphinstone College is suffering. And in fact we congratulate the learned Principal upon the boldness of spirit with which he mercilessly criticised the policy of Government in the Educational Department towards what may be called the first and the 'model' Government institution for higher education in the Presidency...... When Government themselves with such splendid resources at their disposal egregiously fail to come up to a reasonable standard of efficiency in respect of their own model College, they have hardly any right to pitch into private Colleges and blame their organisers for deficiencies of the institutions under their charge. This is the line of attack adopted by men like Sir P. M. Mehta in criticising the educational policy of Government. And there is abundance of material in Principal Sharp's speech relating to the first College in the Presidency that would bear out that criticism. The nucleus fund for the establishment of the Elphinstone College was subscribed by the people, and the interest thereon has been relieving Government to the extent of 40 rupees a year for every student in the College. But even with these donations Government cannot find the money necessary to give the College a satisfactory local habitation. Even at the end of more than thirty years of its life and after numerous migrations the College was still without a permanent building of its own. And when at last such a building was found it happened to be a 'Printing Press to be

converted into a College by means of an inscription over the door!' But even this inscription did not speak the whole truth as part of the building was taken up by the Secretariat Records, and even a book-binder's shop found a home on the premises. 'Whilst we are expected,' said Principal Sharp, 'to work amid the uproar of carts and carriages, trams and motor cars, the records slumber peacefully on the quiet side of the building. For their sake we are forbidden to use lights or to have any sort of a gathering at night in the building.' Surely no irony could be more bitter....... Such is the condition of the first and the oldest College in the Presidency. And it is needless, of course, to talk of the condition of other Colleges such as the Grant Medical College and the Science College. One often wonders what would be the state of higher education in India, were it not for the generous donations and benefactions of private individuals?"

Complaint against the Head Master of the Thána High School.
Arunodaya (108), 11th Mar.; *Kesari* (132), 13th Mar.

38. The Thána High School has been deteriorating under the control of the present Head Master about whose carelessness, irregularity and mismanagement we have received reports from time to time. Some students of the High School lately started a debating Club. At a meeting of this Club the subject chosen for discussion was the *swadeshi* movement. As soon as the Head Master got information about the meeting, he issued a circular expelling seven boys from the school and directing that no meeting of the Club should be convened in future without his permission. We fail to see what right the Head Master had to issue such a circular. It is not his duty to exercise supervision over the boys during all the twenty-four hours of the day. He has only to see that they prepare their lessons well and conduct themselves with propriety during school hours. It is said that in issuing the above circular the Head Master was prompted by a desire to win the good opinion of his superiors, who are not satisfied with his management of the school. Whether this be true or not, there can be no doubt that the Head Master acted foolishly in the matter. Even in Bengal where the *swadeshi* movement is carried on with vigour no one has acted in such insane fashion. Another silly act of the Head Master is that he has neither put up the circular on the school board nor allows any one to take a copy of it. [The *Kesari* also condemns the action of Mr. Joshi and adds:—Under the *regime* of the Honourable Mr. Giles subordinate officers in the Educational Department have become cowardly and good for nothing. Mr. Joshi's action in the present case was, we believe, influenced partly by fear and partly by a desire to win the approbation of his official superiors. The power to control the conduct of school-boys out of the school premises rests with their guardians and not with the Head Master or even the Director of Public Instruction for the matter of that. Complete control over the conduct of the boys of their slaves was not claimed even by the slave-owners in days when slavery was lawful.]

Working of the Victoria Jubilee Technical Institute.
Kaiser-i-Hind (28), 11th Mar., Eng. cols.

39. "It is evident from the weighty observations made on Tuesday last in the Town Hall by His Excellency the Governor that the Victoria Jubilee Technical Institute has been most successfully achieving the aims and objects of its founders despite many drawbacks, imperfections and certain unavoidable incidents which had hitherto impeded its steady and uniform progress. His Excellency very properly reminded the public that the Institute was in its youthful stage. It has not even attained its majority, having been established only in 1889. For such a young establishment to achieve the many satisfactory results so exhaustively detailed in the report of its present exceedingly able Chairman, no other than the Honourable Mr. Dunn, was no mean triumph. It was clear evidence of the fact that in face of the many difficulties, financial as well as academic, it had to contend with in the past, the institution was fairly fulfilling its high destiny and annually growing more popular in public estimation. Some months ago considerable criticism appeared in the local press on the supposed unsatisfactory character of the progress made by the Institute. It appeared

to be so circumstantial—but only plausibly so as it turned out later—that it attracted not only the attention of the local Government but also of the Imperial Government. A Committee was appointed to investigate the several allegations made. The report submitted by that body was so far authoritative in its expression of opinion, being founded on recorded facts, that both the authorities considered it satisfactory and held the criticisms in the press not only incorrect but unproven. His Excellency laid great stress in his speech on this subject, and we are glad that he did so; for there can be no two opinions that the press criticism had greatly prejudiced the Institute in the eyes of the public. After the authoritative pronouncement made by him there can be not only no prejudice against it, but greater popularity. Indeed the very fact that as many as 320 scholars are receiving technological instruction of various kinds, and that many an applicant has to be refused admittance for want of room, is a certain index of the high estimation in which *all* India holds it. We say *all* India advisedly, seeing that more than half the number of students thronging to the various lecture-halls come from far and near, from distant Lahore, Allahabad, Calcutta, Madras, Cochin and so forth."

Railways.

Lord Lamington and the Bombay-Sind Railway.
Phœnix (14), 14th Mar.

40. "Thanks to the visit of their Royal Highnesses the Prince and Princess of Wales, we have again the pleasure of welcoming to Sind His Excellency Lord Lamington, Governor of Bombay. Though the occasion is not the usual official tour to satisfy himself of the condition, and to learn the wants and wishes, of the people, but is more in the nature of representing the Presidency in bidding farewell and God-speed to the Royal visitors, the presence of the Governor in Sind is an event which is hailed with joy, and we extend a hearty welcome to His Excellency............ The Governor will come equipped with recent and personal experience of the country which should be the route of the Bombay-Sind railway. He has doubtless personally heard *in situ* the full case and learnt the causes that have barred the construction of the line that is really of Imperial importance; and if for the nonce, we dare hazard a conjecture, it will depend on the opinion he has formed whether the interests of the Rao of Cutch should be allowed to prevent the construction of the line. It is not for a mere pleasure jaunt that His Excellency has travelled from Bhuj to Lakhput, a journey which, but for the selfish obstruction of a single individual, might have been traversed in comfort and pleasure in the Gubernatorial saloon. It is indeed a fine object-lesson on the subject of the British Government's attitude towards Indian Chiefs to see the Governor of Bombay compelled to travel in primitive fashion, at much personal discomfort, merely for the pleasure of studying the convenience of a Chief who prefers the methods of the Dark Ages to the progress of the present time......... His Excellency must have himself seen the wealth of a rich and populous country simply spoiling for want of the means of conveyance; he must have been aware of teeming myriads of thrifty, hard-working, enterprising men, starving for want of money and opportunities which would be theirs if they could but gain access to the adjacent labour markets which are badly in need of such men....... We have always tried to zealously safeguard private rights when they seemed to clash with official ideas; but in the matter of the railway through Cutch, it seems to us that the Government of India in its intense desire to respect the private rights of the Rao has gone to such extremes as to sacrifice the rights of the public, to say nothing of its own. For the Railway Board to suggest another route and to say that the Rao will regret his obduracy when it is too late is utterly unworthy of the great considerations at issue. If the Rao is going to repent in the end, why not prevent him in the beginning from having cause for repentance? Prevention is always better than cure. No alternative route can commend itself as strongly as the original route proposed through Cutch."

Municipalities.

Representation of the Bombay City Improvement Trust to Government *re* the resumption of lands once vested in the Trust.

Kaiser-i-Hind (28), 18th Mar., Eng. cols.

*41. "It is a matter of satisfaction to notice the fact that the Honourable Mr. Ibrahim Rahimtulla has seen the error of his ways and endeavoured to make amends for his past blind advocacy of the Government in the matter of the lands vested in the City Improvement Trustees. The Trust Board, tardily in the day, has submitted a well-reasoned-out representation to the Bombay Government on the subject of those lands pointing out the fact that the many resumptions which have taken place during the last seven years have really deprived the Trust of those larger sources of income which were so dazzlingly dangled before the rate-paying public during the passage of the Improvement Act through the Legislative Council. At the present computation the Trustees reckon that the capitalised value of the lands still remaining vested in them could not amount to more than 14 lakhs. This, then, is the aid which the Government has given towards the improvement of the city against the 50 lakhs in hard cash proposed to be given to the Trust to be started at Calcutta. That the Trustees have rightly and properly represented matters to the Government goes without saying. No doubt they have been too late in the day in making it, but better late than never."

New Water-works scheme for the Poona City.

Mahratta (10), 11th Mar.

42. "It is now more than five years since the Government of India practically vetoed the combined Drainage and Water-works scheme prepared for the City of Poona by Mr. J. C. Pottinger. This scheme was very costly and ambitious, for the total expenditure involved in it was estimated at 44 lakhs of rupees, and the Government of India declined to sanction it, though they expressed their willingness to help the Municipality in case it prepared a less ambitious scheme 'the expenditure on which could eventually be met from the regular sources of Municipal revenue.' The big scheme was consequently revised by Mr. Pottinger. Being anxious to cut down the cost he separated the Drainage from the Water-works scheme. The revised scheme, however, was found to be very defective and incomplete. It was estimated that even for a revised Drainage scheme the capital outlay would come to about 17 lakhs and the annual charges for repayment of the loan with interest and for maintenance would amount to Rs. 1,01,702. On the other hand, the maximum revenue, which the Poona Municipality, in its then actual condition, could hope to raise by means of additional taxation, did not exceed Rs. 52,000. The scheme was thus a financial impossibility for the Municipality…… .. In these circumstances the Municipality approached Government with the proposal that they might instruct their Sanitary Engineer to revise Mr. Pottinger's 'revised scheme' with a view to enable them to take up the scheme in parts. They also asked for a remission of the Plague loan and for the supply of the Mutha Canal water at irrigation rates, and pointed out that it would after all be advisable to take up the Drainage and the Water-works scheme together. Three years later the Government Sanitary Engineer, Mr. Visvesvaraya, prepared a combined scheme, proposing to work the Drainage portion of it in sections or instalments as desired by the Municipality. The Water-works scheme for the city was proposed to be undertaken along with those for the Poona Cantonment and the Suburban Municipality as part of a comprehensive whole. It was also proposed to work the Drainage as well as the Water-works scheme with the aid of electric power to be derived from the head installations at the Bhatgar Irrigation tank near Bhor. The total cost of these schemes had yet to be finally worked out in *detail* when the Government of India vetoed the electric power-scheme on the ground that enterprises like these ought to be left to be undertaken by private individuals or corporations. The Municipality was never formally consulted on this scheme, and so far as they were concerned the progress of the Drainage or the Water-works scheme practically remained where it was in 1902. Since then, however, the Sanitary Engineer has been allowed by the Government to take up the Water-works scheme independently of the Drainage scheme. And the Municipality, on being asked to consider certain definite

proposals laid before them by that officer, have appointed a Sub-Committee to discuss the proposals from the financial as well as the technical aspect. As the execution of even the Water-works scheme, which may be regarded as complete and comprehensive, will necessarily depend on the Municipality obtaining a loan on easy terms and certain other very important facilities from Government, we cannot venture to think that even the present aspect of the question is beyond all doubt a very hopeful one. But we have reasons to think that, with the *comparatively modest* scheme which Mr. Visvesvaraya has now placed before the Municipality, that body is much nearer a satisfactory solution of the water problem than it ever was before. Both the subjective and objective conditions of the new scheme, we may say, favour a practical solution of the question. The Water-works scheme is one that really deserved a preference over the Drainage scheme; and the one now outlined by the Sanitary Engineer, besides being less costly than that prepared by Mr. Pottinger, appears to be *primâ facie feasible under certain conditions.* Lastly, Mr. Visvesvaraya is fortunately an officer, who may be said to command the confidence of the City Municipality, added to an admiration for his professional attainments. All these circumstances constitute a material change for the better over conditions obtaining five years ago. And whatever the ultimate result of the present discussions may be, we shall have no hesitation in saying that this time the solution of one of the most difficult questions of Municipal reform that had been hanging fire for over twenty years has been attempted in the fulness of time under the most hopeful conditions so far attainable, mainly owing to an officer of Mr. Visvesvaraya's abilities and temperament being entrusted with its treatment."

Scarcity of water at Dhárwár and the alleged apathy of the local Municipality in removing the grievance.
Karnátak Vritta (103), 6th Mar.

43. Scarcity of water is now being keenly felt at Dhárwár. The people resort to the wells at Madihal for their water-supply, but owing to the deficiency of rainfall during the last two years these are running dry. Some gentlemen, having been goaded to despair by the lethargy displayed by the Municipality in remedying a crying public grievance, decided upon sinking a few private wells at Madihal, but the Municipality having offered in the meantime to do the needful, the project was dropped. The interminable delays attendant upon the execution of Municipal undertakings are proverbial, and it would have been better if the project of sinking new wells at Madihal had been taken in hand as an urgent work. There is only a single public well at Madihal, but the rush of persons desirous of drawing water from it is so great that it is impossible for women to get any water at all. Bhistis and water-cart men seem to enjoy a practical monopoly of the well. It is to be regretted that the Municipality is unable to make satisfactory arrangements for supplying water to both rich and poor alike.

Native State.

Alleged high-handed acts of the Chief of Dhrángadra.
Káthiáwár Samáchár (82), 14th Mar.

44. The Chief of Dhrángadra has been trying to encroach upon several rights of his Bhayats conferred upon them by means of *sanads* which have been confirmed by the Rajasthanik Court. One of these rights entitles the Bhayats to appoint, subject to the sanction of the Chief, Police Patels for their *jaghir* villages. The pressure which the Chief has brought to bear upon his Bhayats with a view to induce them to surrender this much coveted right has caused much heartburning amongst them. Some of them have passed agreements in the presence of Col. Davies, renouncing this right in lieu of certain other rights to be conferred upon them, but we doubt if they have done it voluntarily. They were probably the victims of some designing persons posing themselves as the friends of the Bhayats. Some of the Bhayats, we learn, have stood bravely by their rights, but it is to be seen what fate overtakes them for this attitude of theirs. Many have made representations in the matter to the British Government. Mahibha, Talukdar of Kondha, who held the post of Superintendent of Police at Dhrángadra, has had to resign his office for opposing the policy of the Chief, and

the Bhayat of Rámpuri was, for the same reason, driven to commit suicide by shooting himself. We learn that the latter had, before taking this extreme step, communicated the facts of his case to the Political Agent. The above allegations, if true, deserve inquiry at the hands of the British authorities, and we appeal to the Settlement Officer at Dhrángadra to look into them.

Affairs in the Jámnagar State.

Káthiáwár Samáchár (82), 14th Mar.

45. Though the Jámnagar State is now in the throes of a severe famine, the Jam Saheb, instead of exerting himself for ameliorating the condition of his subjects, seems absorbed in the pursuit of his own pleasures. He fully enjoyed the last Holi festival in company of the Thakors of Sáyla and Wadhwán whom he had specially invited for the occasion. Kumar Shri Mehruba is the constant companion of the Jam Saheb in all his enjoyments, and is securing many of the State appointments for his own favourites. Zala Dadbha, the Commanding Officer of the Imperial State Lancers, had recently to vacate his command in order to make room for Kumar Shri Mehruba's brother-in-law. It is rumoured that the Kumar's brother will be made Superintendent of Police in place of Mr. Khandubhai.

Bogus lotteries in Káthiáwár and a request to the authorities to put them down.

Káthiáwár News (30), 7th Mar., Eng. cols.

46. "It is understood that with a view to cheat people a large number of lotteries are advertised in most parts of Káthiáwár, including Rájkote town. As most of these concerns seem to be bogus ones started with a view to cheat the people, the Political Agent, Hálár, will be pleased, we hope, to institute strict inquiries into them and to satisfy himself that they are genuine movements. The conditions of some of the lotteries are that they are to be drawn after a certain number of tickets—say a lakh, or fifty thousand or so—are sold, which means that they will be drawn on Doomsday. Meanwhile, tickets are being sold, and money pocketed with no liability of any sort! The authorities should put down these nefarious undertakings with a strong hand."

Intelligence extracted from the Press.

Bonfires of clothes of foreign manufacture at Poona and Násik.

Kesari (133), 13th Mar.

47. On the night of the "Holi" festival a speech was delivered by Mr. S. M. Paranjpe in front of the temple of Onkáreshwar at Poona, and a pile of foreign cloth and articles of clothing was set on fire. Similar bonfires were made at four or five other places in the city on the same night. Elsewhere the paper states that a bonfire of clothes and other articles of foreign manufacture was also made at Násik.

M. A. BAIG,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 22nd March 1906.

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* Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.]

[No. 12 of 1906.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT
ON
NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 24th March 1906.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

Agrarian matters: Rules issued by the Bombay Government for regulating suspensions and remissions of land revenue ... ... 27 & 28
British Rule in India:
  Alleged miseries of dependence 15
  Alleged selfish spirit of the Englishmen entrusted with the Government of India 17
  Comments on a circular exhorting Irishmen not to enlist in the British Army, Navy or the Police 14
  Need for Indian leaders to become self-reliant 18
  Self-government said to be the chief need of the people of India ... 16
Comments on the boycott of a newspaper in Eastern Bengal by the Government of that Province 26
Forest: Complaint about the stringent enforcement of — regulations ... 29
Indian Budget: Presentation of the Indian Budget in the Vice-regal Council.. 19—25
Judicial matters: Comments on the conviction of a European motorist in Bombay for rash driving 30
Justices of the Peace: Appointment of new — for the Town and Island of Bombay 31
Military matters: Comments on Mr. Haldane's speech in presenting the Army Estimates to Parliament ... ... 7—9
Parliament:
  Comments on Mr Morley's speech in — *re* the Partition of Bengal ... 11
  Comments on Mr. Morley's reply to the deputation of textile workers ... 12 & 13
  Comments on the suggestion of Mr. Rutherford, M. P., for the appointment of a Standing Committee as a link between India and the House of Commons 10
Plague: Increase of — in Bombay City and suggestions to Government to appoint a Committee to combat its ravages 33
Police: Alleged harsh treatment of some famine-stricken persons by the Broach — 32
Royal tour in India:
  Completion of the — ... ... 2—4
  Honours conferred on the eve of the departure of the Prince of Wales from India 6
  The Aga Khan's impressions of the Royal Visit to India 1
  Visit of Their Royal Highnesses the Prince and Princess of Wales to Karáchi... 5

CONTENTS.

PARAGRAPHS.

Education—

Special educational grant to the Fergusson College 34
Complaint against the Head-Master of the Thána High School ... 35

Railways—

G. I. P. Railway: Complaint of overcrowding on the — on the occasion of the Dehu (Poona) fair 37
Lord Lamington and the Bombay-Sind Railway 36

Intelligence extracted from the Press—

Account of the Nana Fadnavis celebration at Velás (Ratnágiri) ... ... 38 & 39
A *Swadeshi* meeting at Sion 41
Forthcoming Shivaji celebration at Ráigad (Kolába)... 40

List of Newspapers and Periodicals.

(As it stood on the 1st January 1906.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	F. J. de Abrao ; East Indian ; 42	300
2	Cosmopolitan Review	Do.	Monthly	Sayyad Ibrahim Sayyad Ahmed ; Muhammadan (Konkani) ; 23.	480
3	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 49 ; formerly employed in the Byculla Press, Bombay.	550
4	East and West	Bombay	Monthly	Behrámji Merwánji Malabári ; Pársi ; 52 ; J. P.	1,000
5	Indian Social Reformer	Do.	Weekly	K. Natarajan ; Madrasi Bráhman ; 37	500
6	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári ; Pársi ; 52 ; J. P.	1,000
7	Indian Textile Journal	Do.	Monthly	John Wallace ; age 45 ; Civil Engineer	800
8	Karáchi Chronicle	Karáchi	Weekly	Assanmal Rijhumal ; Hindu (Lohána) ; 51	400
9	Káthiáwár Times	Rájkot	Daily	Pratáprái Udeshankar, B.A. ; Hindu (Nágar) ; 38.	200
10	Mahrátta	Poona	Weekly	Narsinh Chintáman Kelkar, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 31.	1,000
11	Men and Women of India.	Bombay	Monthly	Sorábji Mancherji Ratnágar ; Pársi ; 40 ; and R. D. Hughes.	500
12	Oriental Review	Do.	Weekly	R. S. Rustomji ; Pársi ; 35	400
13	Pársi	Do.	Monthly	Jehángir Sorábji Talayárkhán ; Pársi ; 30	1,000
14	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 52	350
15	Poona Observer and Civil and Military Gazette.	Poona	Daily	Cawasji Temulji ; Pársi ; 49	100
16	Railway Times	Bombay	Weekly	John Alexander Balfour ; Christian ; 43	1,000
17	Sind Gazette	Karáchi	Bi-weekly	Mrs. J. E. Tate ; European ; 41	500
18	Sind Journal (formerly named Hyderabad Journal).	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 39.	864
19	Sind Times	Karáchi	Bi-weekly	Khanchand Rahumal ; Hindu (Amil) ; 38	200
	ANGLO-GUJARA'TI.				
20	Arya Prakásh	Bombay	Weekly	Dr. Kaliándás Jaikisondás Desái, B.A., L. M. & S. ; Hindu (Lád Bania) ; 30.	1,000
21	Coronation Advertiser	Ahmedabad	Do.	Narotámdás Pránjiwandás Shethna ; Hindu (Bania) ; 30.	725
22	Evening Jáme	Bombay	Daily	Jehángir Behrámji Marzbán ; Pársi ; 54	1,000
23	Gujaráti	Do.	Weekly	Ichhárám Surajrám Desái ; Hindu (Surti Bania) ; 51.	4,500
24	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 45	700
25	Gujaráti Punch	Ahmedabad	Do.	Somalál Mangaldas Sháh ; Hindu (Bania) ; 29.	850
26	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar ; Pársi ; 45	800
27	Jám-e-Jamshed	Do.	Daily	Jehángir Behrámji Marzbán ; Pársi ; 54	3,000
28	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 54	2,900
29	Karáchi Samáchár	Karáchi	Do.	Bálkrishna Káshináth Málvankar ; Hindu (Marátha) ; 31.	100
30	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 42	400
31	Káthiáwár Times	Do.	Bi-weekly	Manishankar Jayashankar ; Hindu (Nágar Bráhman) ; 39.	600
32	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám ; Hindu (Mewáda Bráhman) ; 39.	1,100
33	Rást Goftár	Bombay	Do.	Pállonji Barjorji Desái ; Pársi ; 52	1,550
34	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás ; Hindu (Dás Shrimáli Bania) ; 39.	550

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*continued.*				
35	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 26.	4,200
36	Suryă Prakásh	Surat	Do.	Umedrám Nagindás Dáyábhái; Hindu (Bania); 25.	200
	ANGLO-MARA'THI.				
37	Christian Citizen	Poona	Monthly	Bháskar Nánáji Kotak; Native Christian; 32.	300
38	Deen Mitră	Bombay	Weekly	Sadáshiv Vishvanáth Mayádev; Hindu (Chitpáwan Bráhman); 28.	500
39	Dnyán Chakshu	Poona	Do.	Waman Govind Sápkar; Hindu (Deshasth Bráhman); 47.	500
40	Dnyánodaya	Bombay	Do.	Rev. Mr. T. E. Abbott	625
41	Dnyán Prakásh	Poona	Daily	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 38.	250
42	Dnyán Prakásh	Do.	Weekly	Do. Do.	1,100
43	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 39.	600
44	Marátha Deen Bandhu	Kolhápur	Weekly	Jagannath Raghunath Ajgáonkar; Hindu (Sáraswat Bráhman): 24.	850
45	Sardesái Vijaya	Sávantvádi	Do.	Vishnu Váman Thákur; Hindu (Karháda Bráhman); 55.	300
46	Native Opinion	Bombay	Do.	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 33.	500
47	Samarth	Kolhápur	Do.	Vináyak Náráyan Joshirao; Hindu (Chitpáwan Bráhman); 36.	750
48	Shri Sayáji Vijaya	Bombay	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 39.	4,000
49	Subodh Patrika	Do.	Do.	Dwárkanáth Govind Vaidya; Hindu (Sonár); 30.	600
50	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 38.	1,700
51	Udyamotkarsha	Bombay	Monthly	Ganesh Náráyan Joshi; Hindu (Deshasth Bráhman); 30.	600
	ANGLO-PORTUGUESE.				
52	O Anglo-Lusitáno	Bombay	Weekly	Leandro Mascarenhas; Goanese; 46	900
53	O Bombaense	Do.	Do.	A. Gomes; Goanese; 44	1,000
	ANGLO-SINDI.				
54	Al-Haq	Hyderabad (Sind).	Weekly	(1) English—Ghulám Hussain Hidiatalláh, B.A., LL.B. (2) Sindhi—Abdul Vahábkhan Ghulám Rasul; Muhammadan; 36.	1,600
55	Prabhát	Do.	Bi-weekly	Lekhráj Tilokchand; Hindu (Amil); 42	450
56	Sindhi	Sukkur (Sind)	Weekly	Virumal Begráj; Hindu (Kurseja); 32	1,000
	ANGLO-URDU.				
57	Muslim Herald	Bombay	Daily	Mahomed Yusuf bin Munshi Mahomed Amir; Muhammadan; 31.	1,100
	ENGLISH, MARA'THI AND GUJARA'TI.				
58	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 71	1,100
59	Hind Vijaya	Do.	Do.	Dáhyábhái Karsandás Sháh; Hindu (Shráwak Bania); 38.	600
	ENGLISH, MARÁTHI AND KÁNARESE.				
60	Karnátak Patră	Dhárwár	Weekly	Malláppa Guráppa Shirhatti; Hindu (Lingáyat); 35.	300
61	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorábur; Hindu (Deshasth Vaishnav Bráhman); 43.	300
	ENGLISH, PORTUGUESE AND CONCANIM.				
62	A Lua	Bombay	Weekly	Lawrence Dantes DeSouza; Christian (Goanese); 32.	1,000

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	GUJARA'TI.				
63	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Mahomed; Muhammadan; 39.	2,500
64	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 48	3,000
65	Aryavir	Dohad	Weekly	Krishnaráo Mangeshráo Fadnis; Hindu (Shenvi Bráhman); 30.	260
66	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 35.	4,200
67	Broach Mitră	Broach	Weekly	Trikamlal Harinath Thakor; Hindu (Brahma Kshatriya); 23.	300
68	Broach Samáchár	Do.	Do.	Ardeshir Dinsha Gándhi; Pársi; 50	500
69	Cutch Kathiáwár Vartamán.	Rájkot	Do.	Kalidas Motiram	150
70	Deshi Mitra	Surat	Do.	Maganlál Kikábhai; Hindu (Shráwak); 35	1,400
71	Din Mani	Broach	Do.	Nathálál Rangildas; Hindu (Mathur Káyastha Bania); 26.	250
72	Dnyanottejak	Ahmedabad	Fortnightly	Chhotalal Desaibhai; Hindu (Bania); 42	800
73	Friend of India	Do.	Weekly	Yadavrao Parasharam; Hindu (Chitpáwan Bráhman); 50.	400
74	Gujarat	Nadiád	Fortnightly	Chandulal Nandlal; Hindu (Dashaporvad Bania; 25.	300
75	Hitechchhu	Ahmedabad	Weekly	Kálidás Ghelábhai; Hindu (Jain); 46	300
76	Islám Gazette	Amreli	Do.	Ibrahim Daud; 36; and Abdulla Ismail; 27 (both Mahomedan Memons).	1,000
77	Jám-e-Jahanooma	Bombay	Do.	Ratanshaw Frámji Acharia; Pársi; 29	1,000
78	Jivadaya	Surat	Monthly	Dhirajrám Dalpatrám Vaid; Hindu (Audich Bráhman); 36.	300
79	Kaira Times	Nadiád	Weekly	Anopsi Mánecklál Desai; Hindu (Visa Srimáli Bania); 36.	350
80	Kaira Vartamán	Kaira	Do.	Kahandas Fulchand; Hindu (Desha Porvad Shrávak Bania); 55.	100
81	Káthiáwár Mitra	Ahmedabad	Do.	Jadurám Shámji Dave; Hindu (Audich Bráhman).	300
82	Káthiáwár Samáchár	Do.	Do.	Rewashankar Jagjiwan Dave; Hindu (Bráhman); 44.	500
83	Khedut	Bhávnagar	Fortnightly	Dulabhrám Rámji; Hindu (Jain)	255
84	Loka Mitra	Bombay	Bi-weekly	Kaikhosru Mánekji Minocheher-Homji, B.A; Pársi; 35.	1,000
85	Mahi Kántha Gazette	Sádra	Weekly	Motilal Chhotalal Vyas; Hindu (Audich Tolakia Brahman); 45.	800
86	Navsari Patrika	Navsári	Do.	Harivallabhdas Pranvallabhdas Parekh; Hindu (Bania) 32.	500
87	Navsári Prakásh	Do.	Do.	Rustamji Jámaspji Dastur; Pársi; 56	800
88	Praja Mitră	Karáchi	Bi-weekly	Narbhayshankar Jagjivan; Hindu (Bráhman); 31.	275
89	Praja Pokár	Surat	Weekly	Hormasji Jamshedji; Pársi; 45	500
90	Prakásh and Gadgadát	Bombay	Do.	Nagindas Mancharam; Hindu (Dása Bania); 38.	500
91	Punch Dand	Do.	Do.	Jamnádas Bhagvándás; Hindu (Surti Bania); 43.	550
92	Samsher Bahádur	Ahmedabad	Do.	Saváibhai Ráichand; Hindu (Jain); 62	150
93	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Rustamji Byrámji Vátcha-Gandi; Pársi 38. (2) Ardeshir Pestonji Contractor; Pársi; 36.	3,600
94	Sind Vartamán	Karáchi	Weekly	Devkan Devji Sachdar; Hindu (Lohána); 39	250
95	Surat Akhbár	Surat	Do.	Phirozsháh Edalji Patel; Pársi; 49	300
96	Svadesh Bandhu	Mahudha	Do.	Anopram Máneklál Visashrimáli; Hindu (Shrávak); 36.	175
	HINDI.				
97	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 43; and Tarabai, wife of the above; 32.	150
98	Sharman Samáchár	Bombay	Do.	Shambhunáth Sharma; Hindu; 45	1,500
99	Shri Venkateshvar Samáchár.	Do.	Do.	Pandit Lajya Ramji Sharma; Hindu (Nágar Bráhman); 39.	6,200
100	Shri Dnyánságar Samáchár.	Do.	Monthly	Janakprasad Lalooram; Hindu (Kánkubja Bráhman); 30.	2,000

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	KÁNARESE.				
101	A'rya Dharma Patrika	Hubli	Weekly	Mádhavánand Saraswati; Hindu (Deshasth Bráhman); 47.	104
102	Digvijaya	Gadag	Do.	Shankrapa Gadiappa Basrimarad; Hindu (Devang, Lingáyat); 37.	150
103	Karnátak Vritta	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Karháda Bráhman); 34. (2) Annácharya Bálácharya Hoskeri; Hindu (Deshasth Bráhman); 34.	825
104	Loka Bandhu	Do.	Do.	Gururao Rágbavendra Mamdápur; Hindu (Deshasth Bráhman); 41.	300
105	Loka Mitra	Haveri (Dhárwár).	Do.	Gundo Nelgire Nádgir; Hindu (Deshasth Bráhman); 28.	150
106	Rájahansa	Dhárwár	Do.	Kamalashankar Dinkar Jathár; Hindu (Karháda Bráhman); 41.	100
107	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 41.	200
	MARÁTHI.				
108	Arunodaya	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 23.	615
109	A'ryávart	Dhulia	Do.	Ramchandra Krishna Thombre; Hindu (Deshasth Yajurvedi Bráhman); 34.	300
110	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 27	500
111	Bhála	Poona	Tri-monthly	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 30.	900
112	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 41.	300—400
113	Bhu't	Bombay	Do.	Anandrao Rámchandra Dharadhar; Hindu (Pathare Prabhu); 42.	1,500
114	Brahmodaya	Mahád	Fortnightly	Náráyan Balwant Hardikar; Hindu (Karháda Bráhman).	...
115	Chandrakánt	Chikodi	Weekly	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 40.	100
116	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 40.	275
117	Chikitsak	Belgaum	Do.	Abáji Rámchandra Sávant; Hindu (Marátha); 42.	1,000
118	Dakshin Vritta	Kolhápur	Do.	Sadáshiv Vithal Párasnavis; Hindu (Chándraseniya Káyastha Prabhu); 67.	100
119	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Joshi; Hindu (Deshasth Bráhman); 32.	200
120	Dharma	Wái	Do.	Kashinath Vaman Lele; Hindu (Chitpáwan Bráhman); 48.	1,000
121	Dhárwár Vritta	Dhárwár	Do.	Sadáshiv Hari Shaháne; Hindu (Bráhman)	600
122	Dinbandhu	Bombay	Do.	Vásudeo Lingoji Birje; Hindu (Marátha); 40.	1,000
123	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 41.	350
124	Granthamála	Do.	Monthly	Vishnu Govind Bijápurkar, M.A.; Hindu (Deshastha Bráhman); 41.	700
125	Hindu Punch	Thána	Weekly	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 38.	1,500
126	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 52.	280
127	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 75.	2,000
128	Jagatsamáchár	Thána	Do.	Trimbak A'báji Ráje; Hindu (Káyastha Prabhu); 41.	500
129	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 39.	6,400
130	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 46.	420
131	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 38.	4,100
132	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 19.	2,000
133	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 48.	17,500
134	Khándesh Chitragupta	Dhulia	Do.	Bháu Ráoji Sindekar; Hindu (Deshasth Bráhman); 26.	300
135	Khándesh Vaibhav	Do.	Do.	Yádav Bálkrishna Bahalkar; Hindu (Deshasth Bráhman); 39.	600
136	Kumtha Vritta	Kumtha	Do.	Laxman Baburao Hegde; Hindu (Gowdsaraswat); 50.	125
137	Loka Bandhu	Tásgaon	Do.	Bhikáji Gopál Bhide; Hindu (Chitpáwan Bráhman); age 35.	200
138	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 27.	80

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
139	Lokaseva	Násik	Weekly	Gangádhar Váman Barve; Hindu (Chitpáwan Bráhman); 27.	500
140	Madhukar	Belgaum	Do.	Ramling Subrao Mudliyar; Hindu (Mudliyar); 30.	150
141	Mahárástra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha); 38.	150
142	Moda Vritta	Wái	Do.	Káshináth Váman Lele; Hindu (Chitpáwan Bráhman); 48.	650
143	Mumbai Punch	Káchara (Ratnágiri).	Monthly	Anandráo Bálkrishna Rángnekar; Hindu (Gaud Sáraswat Bráhman); 30.	100
144	Mumbai Vaibhav	Bombay	Daily	Ganesh Keshav Karandikar; Hindu (Chitpáwan Bráhman); 43.	1,650
145	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,250
146	Nagar Samáchár	Ahmednagar	Do.	Vishwanath Gangárám; Hindu (Fulmáli); 24.	200
147	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 28.	450
148	Nyáy Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 31.	400
149	Pandhari Mitră	Pandharpur	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 42.	100
150	Parikshak	Belgaum	Do.	Váman Rámchandra Kanvinde; Hindu (Sáraswat Bráhman).	300
151	Poona Vaibhav	Poona	Do.	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 36.	250
152	Prabodh Chandrika	Jalgaon	Do.	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 39.	200
153	Prakásh	Sátára	Do.	Ganesh Ballál Phansálkar; Hindu (Karháda Bráhman); 32.	500
154	Pratod	Islámpur	Do.	Ganesh Rámchandra; Hindu (Karháda Bráhman); 23.	300—360
155	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 42	100
156	Satya Mitră	Málegaon	Do.	Bálchand Hiráchand; Hindu (Gujaráti Jain); 26.	200
157	Satya Sadan	Alibág	Do.	Ráoji Hari Athavle; Hindu (Chitpáwan Bráhman); 53.	150
158	Satyă Shodhak	Ratnágiri	Do.	Hari Náráyan Limaye; Hindu (Chitpáwan Bráhman); 60.	950
159	Shet, Shetaki and Shetakari.	Poona	Fortnightly	Nominal Editor:—Ganesh Lakshman Sahasrabuddhi; Hindu (Chitpáwan Bráhman). Real Editor:—Rámchandra Vinayak Tikekar; Hindu (Karháda Bráhman); 45.	350
160	Sholápur Samáchár	Sholápur	Weekly	Narsappa Abanna; Hindu (Kámáti); 46	400
161	Shrigonda Vritta	Shrigonda	Do.	Bálábhai Jánubhai; Muhammadan (Shaikh); 44.	150
162	Sbri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshasth Bráhman); 22.	100
163	Shubh Suchak	Do.	Do.	Rámchandra Appáji Chitale; Hindu (Chitpáwan Bráhman); 61.	150
164	Sumant	Karád	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 33.	80
165	Vidya Vilás	Kolhápur	Bi-weekly	Ganesh Shankar Gokhale; Hindu (Chitpáwan Bráhman); 21.	500
166	Vihári	Bombay	Weekly	Bálkrishna Náráyan Phátak; Hindu (Chitpáwan Bráhman); 35.	500
167	Vividh Dnyán Vistár	Do.	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
168	Vrittasár	Wái	Weekly	Lakshman Mahádev Vaidya; Hindu (Chitpáwan Bráhman); 51.	250
169	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkar; Hindu (Deshasth Bráhman); 38.	100
170	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 39.	500
171	Vyápár Samáchár	Ahmednagar	Do.	Rutunchand Punamchand Mutha Hindu (Márwadi); 30.	1,200
172	Wárkari	Pandharpur	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	175

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	SINDI.				
173	Aftab-i-Sind	Sukkur	Weekly	Shámsuldin walad Mahomed; Muhammadan; 38.	500
174	Khairkhâh	Lárkhána	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 32.	About 1,000
175	Musáfir	Hyderabad (Sind).	Do.	Táráchand Tahilsing; Hindu (Amil); 20	1,000
176	Sind Sudhár	Karachi	Do.	Khánchand Rahumal; Hindu (Amil); 38	500
177	Sookree	Do.	Do.	Asanmal Reghumal; Hindu (Lohána); 42	200
178	Sind Kesary	Shikárpur	Do.	Chelárám Mánghirmal; Hindu (Lohána); 40.	100
	URDU.				
179	Ajaibat-i-Bambai	Bombay	Monthly	Mahamad Ali Anvar Ali; Muhammadan (Sunni); 32.	2,000
180	Bombay Punch Bahádur	Do.	Weekly	Hakim Mahomed Abdul Hamid Farrakh; Muhammadan; 50.	5,000
181	Jám-i-Jahánnuma	Jalgaon	Do.	Munshi Abdul Karim *walad* Habibulla; Muhammadan.	50
182	Sultán-ul-Akhbár	Bombay	Daily	Hakim Mahomed Abdul Hamid Farrakh; Muhammadan; 50.	1,000
183	Tohfa-i-Deccan	Poona	Weekly	Shaik Abdulla *walad* Shaik Mahomed; Muhammadan (Shaik); 31.	250
	GUJARA'TI AND HINDI.				
184	Jain	Ahmedabad	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Jain); 32.	1,400
	MARA'THI AND KA'NARESE.				
185	Chandrika	Bágalkot	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman, Smárta); 32.	150
	PORTUGUESE-KONKANI.				
186	A Luz	Bombay	Weekly	Antone Fernandes; Goanese; 23	1,000

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
13A	Patriot	Ahmedabad ...	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Jain); 33.	650
	GUJARATI.				
85A	Mukhbir-i-Islám	Bombay ...	Daily	Munshi Ali Mahomed Haji Abdulla Shayek Lakhpati; Khoja (Sunni); 35.	500
	MARATHI.				
164A	Vidur	Dhamni (Sátára) .	Weekly	Dámodar Gangádhar Maráthe	200

No. 13 has been turned into a weekly from 1st January 1906.

The publication of Nos. 38, 44, 51, 91, 92, 105 and 118 has been temporarily suspended.

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Newspapers and Periodicals

[illegible]

Politics and the Public Administration.

The Aga Khan's impressions of the Royal Visit to India.

East and West (4), for Mar.

1. In the course of an article headed "The Royal Visit—some impressions and reflections," contributed to the March number of *East and West*, His Highness the Aga Khan writes:—"Having been with the Royal Visitors in the same city only at Calcutta, I can offer but such impressions as relate to that city at first-hand. However, I have heard a great deal from all sorts and conditions of men in Bombay, Láhore, Jaipur, Lucknow and Madras about the visit paid by Their Royal Highnesses to the above-named cities.......... The following impressions are thus gathered partly from what I saw and heard at Calcutta and partly from what I was told by friends and adherents in other Indian cities.......... I arrived in the Indian Metropolis about the middle of December last and found that a wonderful and sombre change had come over the splendid city since I had last been there. All my friends, Muhammadan and Hindu, appeared quite broken-hearted—seemed to carry really bleeding hearts—over the partition of their province. I had never before seen such real universal grief felt by the masses and the classes in an Indian city over a measure of the Government. Naturally, in the circumstances, and since Government had shown so little consideration for the sentiment of the people of Bengal, and specially of Calcutta, one could hardly expect at the time any noticeable demonstration of loyalty and affection. I must confess, knowing the real depth of resentment in Calcutta, that I was afraid that for once the populace might be so foolish as to identify the Royal Visitors with the Government, and that the unpopularity of the Government, owing to the partition, might affect the reception. But as I drove on the day of the Royal arrival to Government House through the crowded streets where people in their hundreds of thousands had assembled on the vast *maidan*, my fear came agreeably to an end. I saw an affectionately expectant, an intensely joyous look on the face of every individual in that vast crowd. Had every individual of that crowd expected his dearest and nearest relative back home from a long journey, he could not have looked different.......... Every individual looked and felt happy. One had to be an Asiatic to feel and realise this; and I saw that it was not, as before the arrival, mere affection that the people felt, but affection mixed with gratitude—gratitude for the 'look' the Prince and Princess had given to the people!......... The night of the illuminations, when they drove through the city, however, was the most glorious event of the Royal visit from the popular point of view.......... The scene that night I shall never forget. Tears of joy ran down the faces of old men and young Bengali lads who probably were students that had been agitating several weeks before.......... The divine simplicity of the Prince and Princess impressed the native mind. The bombast and affectation that characterise some others who represent the might of England repel the genuinely affectionate Indian who belongs to perhaps the most simple among the loyal races of the world. When will our rulers learn that Asiatics are *not* impressed by show or by boastful ways, but that, like other human beings, they love to see simplicity with strength? When will our high officials as a class see that the most popular Oriental rulers of the past were not the magnificent, but the simple? When will they learn that pompousness, when added to the pomp of royalty, becomes unbearable? When will our English Governors learn not to accept 'copy-book' maxims about the natural untruthfulness, duplicity, servility and other vices of Asiatics, and specially of Bengalis, and to treat a race, singularly loyal and affectionate by nature, with the sympathy that their almost phenomenal devotion to what was at first foreign rule, and what is unfortunately still too often represented to them as foreign rule by some misguided men, so well deserves? The secret of the Royal visit, its intense popularity and its enormous political advantage, was this truly Royal gift of sympathy. If we can have a Royal representative of the Sovereign, above politics, and not responsible in this land, it would be better, from the Imperial Defence point of view, than 2,00,000 of additional European troops. Ask those who live and move amongst the people, those who are not confined to the spacious halls of Government House or the cloisters of Colleges or the halls of Justice,

and see if they do not heartily support this view. The Royal visit has but confirmed the impression that the Delhi Darbar made on me. At Delhi, whilst the European visitors were undoubtedly impressed, the Indians, I fear, looked upon it, and amongst themselves talked of it, as a mere 'show,' a *tamasha*... ... My impression is that politically, and specially with the masses, the Royal visit has done immense good. I only wish Their Royal Highnesses could come out again a second and third time and pay a less rushing and less tiring visit to the country. With the Princes and Chiefs, too, the visit may be taken as having done infinite good. However, the need was not so great there, as with the masses, for the Chiefs usually receive courteous treatment from officials......... The British Empire owes a debt of gratitude to the Prince and Princess for having left their dear parents and children and for going through all the rush and fatigue of the vast programme and yet winning the love and admiration of all, specially of the poor and the lowly, who have realised, from their gracious kindness, that India is loved and trusted and respected by her future Emperor and Empress."

Completion of the Royal tour in India.

Indian Spectator (5), 24th Mar.; **Rást Goftár* (33), 25th Mar., Eng. cols.; **Indian Social Reformer* (5), 25th Mar.; *Bombay East Indian* (1), 24th Mar.; *Sind Journal* (18), 21st Mar.

2. "On Monday last His Royal Highness the Prince of Wales bade farewell to the people of India, on his own behalf and on behalf of the Princess, in a characteristic speech. In a vast country, where little empires have flourished, and have fallen, where the relics of a gorgeous civilisation exist side by side with primitive culture, where the eye might dwell one day on sparkling snows covering majestic mountain peaks, and another day on smiling fields fringing the rolling flood, Royal visitors who see what is most worth seeing might feel as if they had been in a dreamland. It will be seen from the gracious words of farewell that while His Royal Highness remembers all classes of people who have greeted him, the longest and the most sympathetic shake of the hand is given to the poor peasant, wearing the livery of the sun and the fragmentary product of the hand-loom. We are sure that the thoughts of Their Royal Highnesses will constantly turn back to India, while here Prince and peasant, politician and *purdah* lady, will for many and many a long day remember the exalted personalities and their gracious demeanour. The best wishes of the people of this country hover to-day round the masts of the *Renown*. Many are the acts of personal kindness by which Their Royal Highnesses have won the hearts of the people. A native trooper was thrown down from his horse in a review, and the Prince caused daily bulletins to be sent to him regarding his health. A native bicycle-rider in his retinue met with an accident, and the Prince stopped his motor car and made anxious inquiries about him. It seems that a member of a deputation was absent through illness, and the next day he received 'ample compensation' in the form of an autograph letter. The newspapers gave out that the boys of a certain school grumbled at the loss of some of their Christmas holidays in consequence of an arrangement for the reception of the Prince, and His Royal Highness at once asked for a modification of that part of the programme. He read in a newspaper that a Duffadar lost his life in trying to assist a European officer, and he sent five hundred rupees for the widow and the family of the faithful comrade. Not only was His Royal Highness so gracious and kind, he was sometimes trustful to a degree, at which the wise men of the East shook their heads. It seems that his drive up the Khyber Pass, with no other escort than one composed of Afridis, was considered by many as a rash act, but His Royal Highness reposed a courageous trust in the loyalty of the people around, and it was justified by the excellent impression produced. No less happy was the impression created by the Princess among the native ladies and children with whom she came in contact." [The *Rást Goftár* and the *Indian Social Reformer* write in a similar strain. The *Bombay East Indian* writes:—"We join the teeming millions of India in bidding a hearty and affectionate farewell to the Royal pair and wish them Godspeed to their sweet home." The *Sind Journal* writes:—"The right royal manner in which the Royal party have been greeted by the people seems to have touched them immensely. The many acts of thoughtful kindliness and sympathy on the part of their Royal Highnesses have endeared

them to the hearts of the people. The Royal party have, as the Prince said at Karáchi, seen and learned much, and have seen enough to make India a living reality to them, and to implant for ever in their hearts a sympathy and interest in all that affects their fellow-subjects in India, of whatever creed and race. Such impressions on the mind of the eldest son of our King-Emperor are sure to bear some fruit."]

Indu Prakásh (43), 21st Mar., Eng. cols.

3. "It was the proud privilege of the first city of the Bombay Presidency to give India's hearty welcome to Their Royal Highnesses the Prince and Princess of Wales, and it has been the no less proud privilege of the second great trade centre and port of our Presidency to bid with a sorrowful heart the inevitable adieu. On both occasions our Presidency acquitted itself with the highest credit. Nor can it be a matter of small satisfaction that the Government of Bombay should have hit upon the right Oriental method of signalizing the great event of this tour by materially helping the foundation of the Bombay Museum and by totally abolishing all boat-fees on the Indus. There is time yet for the Imperial Government to rise to the occasion and commemorate, in a manner worthy of themselves, an event of the beneficial results of which they will probably reap the lion's share in the form of a more deepened loyalty to British rule and personal attachment to the Royal Family of England.......... The spirit of the Proclamation of 1858 ran through every speech delivered in India by the Prince. It pervaded every act of theirs. From the beginning they cut off all official trammels and made themselves one with us. Private interviews with Indian gentlemen of all shades of views and opinions and free discussion with them on the current topics of the day was a constant item in their programme, which was scrupulously carried out at each important town and city they visited.......... The Prince also took care to visit a famine camp. That Their Royal Highnesses have not failed to grasp the true state of India, at least that they have not taken as gospel truth the official roseate view of a prosperous and contented India, would indeed seem to be the case from the tenour of the gracious farewell speech delivered at Karáchi. 'Although our receptions everywhere were the scenes of brightness and splendour,' said His Royal Highness 'and we have been greeted by thousands of cheerful and happy faces, we have not forgotten the hard lives led by those in the trying climates of the plains, and we know of the miseries which beset the patient hardworking peasant when the rains do not come in due season.'"

Kál (129), 23rd Mar.

4. After going through a rushing and tiresome programme extending over four months Their Royal Highnesses the Prince and Princess of Wales set sail for England from Karáchi on Monday last. The programme of the Royal tour was unusually crowded; there were balls, banquets and garden parties innumerable and in fact the Royal visitors may be said to have had hardly any breathing time during their sojourn in this land. Both the British and the Anglo-Indian Press have declared it as their opinion that Their Royal Highnesses have, by consenting to undertake a fatiguing tour through this country, laid India under an obligation. But there are some people who put the following query: "What loss would India have sustained, if the Prince and his consort had not visited the country?" In answer to this it is urged that the Royal visit has given the Indians an opportunity for displaying their loyalty. The tour, it is said, has conclusively demonstrated the loyalty of the Indians and their contentment with British rule. The crowds of eager sight-seers in the streets of towns and cities visited by the Prince, the grand processions and brilliant illumnations organised everywhere in honour of the Prince are all buoted as visible tokens of the loyalty of the Indians, and certificates of such loyalty are being showered upon us by the Emperor, British statesmen and even such papers as the ante-native *Times of India*. The gratification expressed by our rulers at the manifestation of our loyalty has led the simple and credulous people of India to expect some signal boon at the hands of His Majesty the King-Emperor, and various visions are appearing before their minds' eye as to the particular form which the Royal bounty is likely to take. But those who are

conversant with English laws, English history and English customs never believe that the Indians will be rewarded in the above manner. Even the Native Chiefs, who spent lakhs of rupees upon the entertainment of the Prince, entertain no such expectation. Why, even the Emperor, the Prince and British statesmen have not the least idea that the loyalty of the Indians, which has been so freely acknowledged by them, should be rewarded in some tangible form. They all seem to have had an understanding from the outset that all that it was necessary for them to do was to thank the Indians for all they did to welcome the Prince, and to sing the praises of their loyalty. Anglo-Indian officials seem to think that their administration of the country is so beneficent that there is nothing which the Prince could do for the people of India. They think that the fact that the people are contented with British rule was fully evidenced by the loyal demonstrations which greeted the Prince wherever he went and that such contentment renders the grant of any boon superfluous. The officials seem to argue that the Irish and the Boers, not being loyal and contented like the Indians, require to be conciliated by the grant of new rights and concessions, but that no such liberality is called for in the case of the Indians, who are thoroughly loyal and satisfied with the present form of the administration. The English have undertaken the sole responsibility for promoting the happiness of the Indians and have left nothing for the latter to do but to indulge in demonstrations of loyalty. As the Indians are not called upon to discharge any responsible duties, it would be ungrateful on their part to insist upon being fully fed. They are simply required to look pleased at the sight of Royalty and for this it is not necessary to have the cravings of hunger fully satisfied. The surging crowds in the streets through which the Prince drove are taken to be conclusive evidence of the people's loyalty. But the phenomenon is capable of a different explanation. The people may have been impelled by mere curiosity to throng the streets and witness the gorgeous processions organised by the officials in honour of the Prince. Who is not attracted by a splendid pageant for witnessing which no fee is levied? Will not thousands flock, to a theatre, if no charge is levied for seing the performance?

Visit of Their Royal Highnesses the Prince and Princess of Wales to Karáchi.

Sind Gazette (17), 16th and 20th Mar.; *Phœnix* (14), 17th Mar.

5. "We rejoice to believe that the Prince and Princess will carry away with them the happiest impressions of their sojourn in this country. Their experiences have been most varied, and as far as has been possible in so short a period they have been given an insight into the wonderful contrasts which exist side by side in this portion of British dominions. In no other part of the world are such contrasts to be found, for in India, old and new, East and West, stand in close but curious and often incongruous proximity, and the upward beaconing stars of modern progress mingle their effectual fires with the light of the slanting suns of ancient civilisations. After the many glowing sights and scenes that Their Royal Highnesses have witnessed in other parts of India, we fear that their departure from Karáchi may seem to them somewhat in the nature of an anti-climax. We cannot hope to rival the magnificent hospitality provided by the Indian Princes, nor the brilliant demonstrations of more wealthy and populous communities. Karáchi is still too young to possess many of the outward and visible signs of the spirit of progress which is animating her inhabitants and, except to those who love the desert, with its low horizons and all its pervading tints of blue and gold, the level plains of Sind present little of natural attraction. Nevertheless, our Royal visitors will doubtless be interested in visiting a city which, in a little over half a century, has sprung from a fishing village to be the third port in India, a port which is nearest to Europe and which, favoured as it is geographically, holds so high a position in regard to the defence of the Indian Empire as to have been called the Gate of India. Moreover, in loyalty and devotion to the Throne and the Royal Family we, in this province, are no whit behind the other parts of India, and the Prince and Princess will receive as cordial and enthusiastic a reception in Sind from all classes of the people as any they have met with in other parts of the Peninsula.......... The inhabitants of

Karáchi have been very fortunate in the fact that the Royal visit has so closely coincided with the completion and arrival here of the statue that is to commemorate her late Majesty the Queen-Empress Victoria.......... Although the period to be spent among us by our Royal guests is all too brief, yet it will be long enough to kindle interests and sympathy on one side and revivify affection and loyalty on the other, and thus strengthen and tighten the bonds which unite the people of this province to the Throne." Elsewhere the paper writes:—"The graceful concession to the poor boatmen of the Indus, which is announced to-day in a *Gazette* Extraordinary as Their Royal Highnesses's boon to Sind, will be greatly appreciated, and serve as a further indication of how far-reaching is the sympathy of our popular Governor." [In its issue of 20th March the paper writes:—"As at all other places in India which have been honoured by a visit from Their Royal Highnesses the general public at Karáchi, too, have been charmed and delighted with the gracious condescension and open-hearted sympathy of the Royal visitors.......... The people of Sind will learn with joy that the Prince and Princess considered Mr. Thorneycroft's magnificent memorial of the late Queen-Empress by far the most beautiful of its kind that they had seen in India. So pleased were Their Royal Highnesses with everything at Karáchi, the warmth of their welcome, and the success of all the arrangements made on their behalf, that they expressed a desire to shake hands with all who attended the reception at Government House on Saturday evening. This most unusual honour was duly carried out to the very great satisfaction of those who were privileged to be present." The *Phœnix* writes: "The citizens of Karáchi gave Their Royal Highnesses the Prince and Princess of Wales a magnificent, enthusiastic and right royal welcome. The reception was worthy of the first city in Sind and was organised and carried out very largely by the people themselves through their chosen representatives.......... The warmth of the enthusiasm with which the Prince and Princess were hailed was not stimulated by loyalty alone. It was also an expression of that close and intimate interest which is everywhere felt in their visit. The sense of the honour they have done to the people of India by coming among them is deep and profound.......... The Royal couple have won the hearts of all beholders; the simple dignity of their demeanour deeply touched the throngs who gazed upon them; we believe their visit has produced a feeling of personal endearment towards them and will tend to strengthen still further the bonds that indissolubly unite India to the Royal Family of Great Britain."]

Honours conferred on the eve of the departure of the Prince of Wales from India.
Indian Spectator (6), 24th Mar.

6. "With the truly Royal instinct of appreciation the King-Emperor, has honoured the staff of the Prince and Princess of Wales in a very special manner just at the close of the Indian tour. On the whole, the Crown gets off rather lightly with a G. C. I. E. bestowed on the Chief of the staff, who bore the brunt of the tour and all its delicate and complicated details, and to whose rare sympathy and popularity is mainly due the success of this memorable visit. It is much to be wished Sir W. Lawrence could be induced to come back to India for a few years. But nothing short of a command from His Majesty would bring this about. We are very pleased to find Colonel Sir A. Bigge made a Knight-Commander of the Star of India along with General Beatson, whose tactful work is well known. This is an appropriate acknowledgment, as is that of the services of the other members of the staff who came out with Their Royal Highnesses. And we have no doubt that the recipients of these Indian Honours will remember India to her advantange. Equally felicitous are the distinctions bestowed on Vice-Admiral Poe, Mr. Upcott, Mr. H. A. Stuart, Commodore Tyrwhite, Major Watson, General Duff, Colonel Charles and others. The most notable of the selections, to us in India, is that of Munshi Azizuddin, the well-known Attaché. As a loyal servant of the Crown, who has travelled far and wide and dispensed most useful guidance to English as well as foreign Royalties, Mr. Azizuddin deserves well of the Government."

Comments on Mr. Haldane's speech in presenting the Army Estimates to Parliament.

Indu Prakásh (43), 17th Mar., Eng. cols.

7. "The average Anglo-Indian is a jingo, a lover of militarism, a believer in England's mission for an indefinite expansion of her dominions and a conscious or unconscious subscriber to the theory that India can be held for England only by means of an army large enough to admit of one Army Division being sent beyond the frontiers to meet a possible enemy and another being kept to preserve internal tranquillity. No wonder, then, that he should view with special alarm Mr. Haldane' shinting at a limitation of the white garrison of India.......... Mr. Haldane's programme is to have a regular army of almost the present strength, trained to the highest efficiency with stores and equipment completely ready, so that it will be the striking force of the nation ready to be sent to any part of the empire on emergencies arising. Behind it would be 'a citizen army' better trained and equipped than at present but preserving the character of a volunteer force. By efficient administration he hopes always to be able to put in the field over three lakhs of men and have a large volunteer force behind to fall back upon.......... Mr. Haldane, therefore, proposes to ask the Colonies to provide for their own defences—not only the land defences but the coast defences, and raises the question whether the white garrison in India cannot be reduced. A reduction of the white garrison of India!!! No idea could be more alarming to the average Anglo-Indian, who is ever and anon scared out of his wits by the fear of a Russian invasion.......... Mr. Haldane, however, hits the nail on the head when he points out that even the old Anglo-Indian view must be modified in the light of the new Anglo-Japanese alliance. Russia cannot possibly have in Central Asia any ally worth the name as against England and Japan combined.......... He would seem to favour the view that fortified with the help that can be counted upon as the result of the Anglo-Japanese Alliance, India should depend for her defence on her own frontiers and that the first essays of strength should be there.......... It would be a pity indeed if with the Anglo-Japanese alliance its necessary corollary of a reduction of the Indian Army is not accepted. The great lesson of the Boer and the Russo-Japanese wars is really that it is efficiency and a contented patriotic nation behind which are the keys of success on the battlefield and not mere numbers. Lord Kitchener is doing wonders, we are told, for bringing the Indian army to the highest pitch of efficiency. Let there be a Civilian Kitchener to produce a contented India to back up that army."

Moda Vritta (142), 19th Mar.

8. While presenting the Army estimates to Parliament the other day Mr. Haldane expressed himself in favour of curtailing Indian Military expenditure. Whether this view be ultimately accepted or not, Mr. Haldane certainly deserves our thanks for his keen sense of justice and fearless expression of opinion. As a matter of fact Russia is the only foreign Power that can be said with any reason to constitute a menace to India, but she has emerged so exhausted from her recent contest with Japan and is withal so sorely beset with domestic troubles within her own borders that it is idle to apprehend a forward move on her part in the Middle East in her present enfeebled condition. In spite of this, those who still point to Russia as a source of danger to this country are only seeking an excuse for the maintenance of the army in India at its present strength. Even in the remote contingency of Russia invading India, we can count upon Japan to help us in repelling her advance. Government need not have any fear of the Indians themselves. Besides being disarmed, they are gentle and harmless by nature and are incapable of creating any serious disturbance. If Government only take care to keep them contented, there is no need whatever to incur a heavy outlay upon garrisoning the country. But it is only natural that a Ministry imbued with Imperialistic ideas should seek to hold the country by the sword and maintain a large army at a huge outlay. The object of Government in keeping such a vast army at the expense of India is not so much to safeguard Indian frontiers as to make fresh territorial acquisitions. We know that the Indian army has from time to time been employed in fighting England's wars in

foreign countries like China, South Africa, Somaliland, &c. The total cost of such foreign expeditions amounts to 45 crores. Now that the Liberals have come into power and that one of the Ministers has expressed himself in favour of the curtailment of Military expenditure in India, we trust that this grave question will receive due consideration at the hands of the Cabinet.

Sind Gazette (17), 16th March.

9. "Mr. Haldane's remarks on the possible reduction of the Army in India, telegraphed to-day, do not absolve him from the charge of having displayed colossal ignorance in his speech in introducing the Army Estimates...... The utter futility of a policy of awaiting a formidable enemy in 'the plains of India' has been exposed over and over again as certain to result in the downfall of the British power in India. The present 'vast establishment,' so glibly talked of by Mr. Haldane, amounts to 75,000 British troops and 155,000 native troops for the protection of an area of 1,766,000 square miles and a population of 300,000,000. To keep India and at the same time fight a foe on this side of the Indus we should require, according to high Military authorities, notably Sir C. McGregor, at least 600,000 men. How are these vast numbers to be suddenly trained and supplied, as Mr. Haldane proposes, in the short interval that would elapse between a declaration of war and the beginning of hostilities? Mr. Haldane's estimate of the reduction in the aggressive power of Russia is almost equally fallacious. The check that has been put on her expansion in Manchuria will, after a short period for recuperation, divert her energies in another direction, and that direction will probably be towards the Persian Gulf. Already there have been signs of renewed activity in Persia, and especially in Seistan. As to Russia's supposed internal weakness, the revolution, of which so much was expected, has not yet arrived, the autocratic party has regained control, and things appear to be already settling down into the old grooves. Annihilated as she was at sea, Russia is still powerful on land. She can occupy the whole of Turkestan whenever she chooses, and, without our aid, Afghanistan cannot make any prolonged and effectual resistance. Herat and Kabul are Russia's to-morrow if she chooses to risk a war with England. For a Cabinet that has entirely supported Lord Kitchener, the policy sketched by Mr. Haldane is a complete stultification, since all Lord Kitchener's schemes are directed to the defence of India beyond the frontier, and if a reduction in the Indian forces were introduced, the Commander-in-Chief might as well go home at once and emulate Cincinnatus for the future. Fortunately for this country, Mr. Haldane does not seem disposed to be in haste to adopt any revolutionary measures, and we can only hope that wiser counsels will prevail before words are translated into action. If there is one thing that is absolutely certain in connection with Imperial defence, it is that India cannot afford to reduce her present fighting force by even the smallest fraction. Mr. Haldane's proposals were, doubtless, dictated by a desire to pose as an economic reformer with the Radical section of the Liberal party. The reputation will be dearly bought at the price of war in Central Asia, which would certainly be the ultimate result of a reduction of the Indian forces, and the possible eventual loss of the Indian Empire."

Comments on the suggestion of Mr. Rutherford, M. P., for the appointment of a Standing Committee as a link between India and the House of Commons.

Kaiser-i-Hind (28), 18th Mar., Eng. cols.

10. "It is a matter of disappointment to learn that Mr. Morley has expressed himself unfavourably with regard to the appointment of a Standing Committee of Parliament for India. It is to be feared that the opinion given by him is exceedingly hasty and immature. At any rate, it is to be presumed that it has been given on the spur of the moment rather than after mature deliberation and weighing the *pros* and *cons* of the proposal. He might have very well refrained from committing himself at so early a date in his Secretaryship and very reasonably observed that he would give no views until he had considered the reform on its own merits...... The refusal, however, is sought to be justified on the ground of the want of any precedent......... That other departments of State have not felt the necessity of a Standing Committee is no valid reason why India should not have one....... It is evident from Mr. Morley's reply that he had not considered the advisability

of the proposed Committee on its own merits. The Colonial Secretary may have never felt the necessity of the Standing Committee of the character for his own Department...... The Colonies are mostly self-governing. They are very well represented in England, and they have none of the serious grievances and disabilities for the redress and removal of which the Indian people are impelled from time to time to appeal to the Imperial Parliament, though hitherto without avail....... It will be thus seen why there is no need for the Colonials to demand a Standing Committee of the character wanted by Indians. Next, let us see whether the great departments of State need it? These are the War and Admiralty Offices and the Foreign and Home Offices. As to the Home Office it is obvious that no Standing Committee is required. Parliament itself represents Home. And as to the other three, the British public have perfect confidence in their several representatives in Parliament to see to it that none of them goes astray.......... In fine, the nation by itself is powerful and competent enough for all practical purposes to keep strict watch and ward over the various offices......... But that is not the case with India.......... Being only a Dependency and situated six thousand miles away from the seat of the central authority, the government is carried on by means of paid agents on an extravagant scale of salaries and pensions, so that in reality the government is in essence a purely *absentee* government, accompanied by all evils and dangers attendant thereon .... Next, the knowledge of India and Indian affairs possessed by this distant absentee government is next to nothing. It has to depend for full and correct knowledge on its paid agents who are not only irresponsible but exceedingly interested in concealing their own mismanagement and in the bargain misleading their employers and masters. But it is said that India has a Standing Committee in the India Council. True. But who is unaware of the composition of that body?......... The men who have managed or mismanaged Indian affairs in this country are by influence able when they retire to get themselves selected as Members of the India Council. Merit, independence and impartiality find no place. It is considered a promotion and it goes mostly by favour. Is it unnatural if this antiquated machinery, condemned by Parliament itself, should be considered utterly unsatisfactory and absolutely futile for the purpose for which it was set up?...... The present India Council is simply a replica of the old Board of Control which was viewed by Parliament with the most jealous eyes. In order to keep that body on its good behaviour Parliament before 1858 used to appoint a Committee of both Houses for a most searching inquiry into the administration of India at the expiry of every charter of the East India Company which was limited to twenty years.... ..... The institution of the Parliamentary Committee every twenty years had had a chastening and wholesome effect, and the control of Parliament was, therefore, real and not nominal.......... But Parliament now remains so busy with its domestic affairs that it has no time to exercise that real check and control which was once so beneficent. The absentee rulers have, therefore, to depend entirely on the paid agents who, owing to this very want of stern Parliamentary control, have become not only irresponsible but autocratic, with the net result that India is at present in a condition of the gravest dissatisfaction, if not discontent. There is the gravest unrest in the land. Now with an independent and well-qualified Standing Committee the old control could be once more exercised with effect and prove wholesome. With such control all unrest prevailing in the land could be allayed. The confidence in the justice and beneficence of British rule, now so seriously diminished, will be restored, and Indians will be more closely attached to the British *raj*. Under these circumstances it is a grievous disappointment to learn that the Secretary of State should have so hastily given his *non possumus* to the appeal made for a Standing Committee."

Comments on Mr. Morley's speech in Parliament *re* the partition of Bengal.

Indian Social Reformer (5), 25th Mar.

*11. "It is only fair to say that the text of Mr. Morley's speech on Mr. Herbert Roberts' amendment to the address gives a totally different complexion to his views from that conveyed by the telegraphic summary transmitted to this country. Even as regards the subsidence of the agitation against the partition, Mr. Morley admitted it might be temporary. As a matter of fact such lulls are not unknown in some of the most thrilling periods of English history...... After Mr. Morley's strongly expressed condemnation it is impossible to regard the present arrangement as final. The expenditure already incurred for the purpose of converting Dacca into a capital town is a poor excuse. Many irrigation and other projects have been abandoned after an expenditure of several lakhs on them. At any rate, it is worth knowing how much has been already spent in Dacca since October last. The Bengali leaders, if they are wise, will give up boycott and all other kinds of effervescence and calmly represent the practical injuries which they expect to ensue from the scheme to the Secretary of State."

Comments on Mr. Morley's reply to the deputation of Textile workers.
Indu Prakásh (43), 16th Mar., Eng. cols.

12. "It is difficult to say whether the Liberal Government will or will not be more active than their predecessors in countenancing the efforts of the masters and men of Lancashire to force the hands of the Government of India to impose legislative restrictions on the working hours in Indian mills. There is a danger that they may be more active, judging from Reuter's message that Mr. Morley 'expressed the liveliest sympathy' with the deputation of textile workers whom he accorded an interview on the subject and assured that 'the Government of India had the subject fully and directly under notice.' Mr. Morley was not sure that they wanted his official stimulus, but he was convinced that it was a question of humanity—blessed word which serves as a cover for many things that give preference to one section of humanity over another—and was thinking whether he should not suggest—which would mean giving a mandate—to the Indian Government to ask an English Inspector to report on the condition of the workers. The meaning of all this may roughly be taken to be that the Government of India is considering whether legislation in the matter is necessary, that if they conclude that it is not, the Home Government will insist upon their making a special investigation by persons amongst whom there will be a representative of the British textile interests.......... Sooner or later, we are afraid a restrictive legislation will come on, and we think the only way of averting the danger is to give no cause or pretence for such intervention. The Bombay mill-owners have shown wisdom in this regard by the voluntary limitation of the hours of work they have adopted. If our mofussil mill-owners are wise, they should now see the expediency of following their brethren of Bombay; otherwise, they would be ruining themselves and others.......... It is true that legislative interference in the case of infantile industries is an economic wrong. But even in such cases, if employers prove too obdurate, the State must interfere for higher considerations."

Kesari (133), 20th Mar.

13. A deputation from Manchester recently waited upon Mr. Morley and requested him to reduce the working hours in the Bombay mills. Mr. Morley replied that he would consider the question from the point of view of humanity and not from that of trade competition. He is also going to send an expert to this country to inquire into this matter. There is a great difference between the condition of labourers in England and India. Mr. Morley had better first of all inquire why a slight deficiency in rainfall is sufficient to reduce our agriculturists to the verge of starvation. If he remedies this state of things, the amelioration of the condition of our mill-hands is sure to follow. When the new Parliament has made provision for feeding poor scholars and passed a resolution for granting old age pensions, why should not Mr. Morley insist on a reduction of the burdens on the poor Indian labourer and upon the grant of pecuniary relief to him from the State Treasury in times of famine? It does not behove the Liberals to distribute money among the English poor and show mere lip-sympathy for the half-starved Indians.

Comments on a circular exhorting Irishmen not to enlist in the British Army, Navy or the Police.
Vihári (166), 19th Mar.

14. A glance at the present condition of various countries on earth shows that an extraordinary revolution is impending over the whole globe. It is unlike the religious or political upheavals witnessed in history. Supplanting of other people's faiths or the usurpation of their territory by brute force was the main underlying motive of those revolutions and, therefore, those movements were

iniquitous and unholy. Those who took part in them were murderers because they laid violent hands upon the independence of their neighbours or endeavoured to suppress their religion. But the revolution that we are talking of is of quite a different nature. It is the decree of Providence to punish and hang the authors of the previous unholy revolutions. A glance at the internal condition of Russia shows how the approaching revolution is intended to strike a blow at existing empires. In Africa, Hungary, the Transvaal, Somaliland and Egypt we witness a similar phenomenon. Thoughts of independence are taking possession of the human mind everywhere. It is difficult to say what part India is expected to play in the impending revolution. Who cares for the fate of poor India before the mighty wave of independence which threatens to submerge the earth? We are, however, concerned for the future of the mighty tree of the British Empire and hope that God will take care to protect it. Tukárám says that floods destroy huge trees, while small shrubs escape unhurt. Hence we feel apprehensive about the safety of the British Empire. Ireland is another small insignificant shrub like India and is in a dependent state. Still it is struggling hard for its rise. The Irish so long depended upon their friends in England just as we depend upon Sir Henry Cotton, Sir W. Wedderburn, &c. But now a terrible *swadeshi* movement is set on foot in Ireland. Students are taking an active part in the movement. The Irish have given up all hope of being benefited by laws passed by the British Parliament. They are disgusted with the method of supplication and have resorted to the method of boycott. We give below an extract from a circular recently published by the popular party in Ireland:—"Traitors to Ireland. Shame! Shame!! Shame!!! Who are they? They are the young men of Irish Race and Irish Blood who take the Saxon shilling. England cannot get men to fight her Robber Wars. And she is looking out for Irish fools to enlist under her Bloody Flag.........." Irish men are exhorted not to enlist in the British Army, Navy and the Police and those that do so are stigmatised as traitors to their country. The British are few in numbers, but they use the people of one country under their sway in order to preserve their supremacy in another. In India they employ the Irish to keep the peace, in Tibet they take the Sikhs, while at Barisal they employ the Gurkhas to preserve order. The British Empire resembles a bogus firm of a petty trader, who has no capital of his own, but has forced other people to deposit their money with him. If one of them wishes to withdraw his money, the proprietor of the firm cunningly manages to save his credit by pointing his finger at other depositors. When all the depositors will combine, the firm will become bankrupt in no time. Ireland has found this out; Irish youths are now ashamed to volunteer their services to Great Britain for enslaving other nations. What do mercinary troops get by massacring other people, who may be fighting for their independence? Are they not themselves killed in battle at times? If they wish to sacrifice their lives, can they not do so in a good cause? Why do they not shed their blood in acquiring independence for their country instead of dying like dogs in an attempt to enslave other people? They get bullets, while Englishmen pocket the gold. The circular, therefore, exhorts the Irish not to enlist in the British Army, Navy and the Police on pain of being regarded as traitors to their country.

Alleged miseries of dependence.
Vihári (166), 19th Mar.

15. The *Vihári* publishes some verses in which a female swan, caught in a gilded cage, bewails the misery of her lot as follows:—'My cage is made of gold and set with jewels in parts. But I pray to God to deliver me once for all from the horrors of a state of dependence. I prefer death by poison to my present lot. I am persecuted because I conceal gold within me. O God, my young one was killed by wicked men. I would like to pass my days in a forest and feed upon bitter fruits, but shall never consent to part with my independence in the slightest degree. So long as there is life in me, I wish to be of some service to my country. O God, grant this boon to me or else take away my life at once.' The writer of the verses adds that many countries are in the same predicament as the female swan, and expresses the hope that God will show mercy to them.

Self-government said to be the chief need of the people of India.

Bhála (111), 21st Mar.

16. The *swadeshi* and the boycott movements have not only given an impetus to the indigenous industries but provided a means of livelihood to the starving masses and stopped, albeit temporarily, the drain of the country's life blood to other lands. They have opened the eyes of the people to the reality of their present situation and taught them the virtues of self-reliance and self-sacrifice. Above all the movements have so far stimulated the interest of Englishmen in the affairs of India as to make them write and talk about these affairs. The paper next alludes to the controversy between Messrs. Battersby and Theodore Morison on the present discontent in India and remarks: We admit that the people of India have of late been indulging in violent abuse but such abuse is directed not against Government, as alleged by Mr. Morison, but against highhanded officials. The people know very well that vilification of officials will bring them little good, but they cannot help it because their blood boils at the unrestrained acts of autocrats like Lord Curzon. We revile such administrators because they have inflicted upon us no slight injury. Why do we not abuse Lord Reay or Lord Ripon? Why do we sing their praises, while we condemn Sir Richard Temple and Lord Lytton? The answer to this is that while the former tried to promote our well-being the latter spared no pains to reduce us to misery. If Government do not take their officers to task for their rudeness and insolent conduct and do not grant political concessions to the people, it is just possible that the people may begin to employ intemperate language towards them also. As remarked by Mr. Morison, there is no doubt that the people of India are loyal to the core and will never bite the hand that feeds them. Formerly when our minds were not enlightened by liberal education, we were under the belief that it was England's hand that fed us. But now we are convinced that it is the hand of our motherland that feeds us. Our grievance against Government is not that we have no hand in the administration of the country or that certain measures of theirs have proved detrimental to our interest. But the education we have received has created in our minds new aspirations and we are seized with an ardent desire to have the blessing of self-government for which we consider ourselves eminently fitted. Our ambition will not be satisfied till we get this object of our desire. Elsewhere the paper dilates on the potency of the boycott movement to bring about India's regeneration.

Alleged selfish spirit of the Englishmen entrusted with the government of India.

Moda Vritta (142), 19th Mar.

17. Our rulers boast that they govern India in the interests of the people, but are really anxious to further the interests of their own countrymen. The *swadeshi* movement in India is still in its infancy, while in England it is a century old. While the former aims at the good of our country by developing its materal resources without encroaching upon the rights of others, the latter has done serious injury to India by depriving her of raw materials. In fact, English *swadeshism* has ruined indigenous arts and industries in India and reduced our people to abject poverty. It is a matter for regret that despite this deplorable result Englishmen's partiality for their own countrymen should show no signs of abatement. Some time ago the President of the British Cotton Association requested Government that as cotton of long staple was necessary for the Lancashire Cotton Mills, its cultivation in India should be encouraged. This request was immediately complied with by Government. We doubt whether a similar request on the part of the Indian mill-owners would have been acceded to with equal promptitude. This clearly shows how Government are always desirous of advancing the interests of Englishmen but not of Indians.

Need for Indian leaders to become self-reliant.

Shubha Suchaka (163), 16th Mar.

18. India which was once prosperous, independent and self-supporting is now enslaved and a prey to famine while her industries are fast decaying. Such being the deplorable condition of our country, it is meet that we should put forth efforts to effect our regeneration so that we may be able to enjoy once more the blessing of independence. We are pained to see our leaders setting their hearts upon the policy of supplication for effecting our political emancipation. They may rest assured that no political party in England will champion

their cause or secure redress of their grievances. Money should, therefore, no longer be spent in sending deputations to England. We should rather learn the lesson of self-reliance. It is futile to expect any good from the policy of begging for political concessions hitherto pursued by our leaders. The Liberals upon whose help they had counted have disappointed them in the matter of the Bengal Partition. They should now direct their energies to a revival of indigenous industries and to instill the sentiment of patriotism in the minds of the people. They should enlighten the masses upon the present condition of the country and endeavour to awaken them from their present stupor.

Presentation of the Indian Budget in the Vice-regal Council.

Indian Spectator (6), 24th Mar.

19. "The days when the Finance Minister had to mourn over deficits once every year are gone 'for ever.' The annual congratulations on surpluses and remissions and grants-in-aid began in Lord Curzon's time. Having been abused for the currency policy, there was some justice in his claiming some sort of credit for the overflowing treasury and the unfailing bounty. Even abuse gets monotonous, and Lord Minto has begun an era when the Viceroy will be allowed to pursue the even tenour of his way without either praise or blame. The year that is drawing to a close was not quite favourable to agricultural prosperity in the United Provinces, the Punjáb, the Deccan Districts of Bombay and in Rájputána, but in other parts of India the land revenue showed signs of continued and 'healthy' development. According to the revised estimates the revenue in the current year will amount to £84,829,500 and the expenditure to £83,073,800, leaving a surplus of £1,755,700. Assuming that the next year will be a normal one, and allowing for reductions of taxation and increase of expenditure, the budget estimates for the ensuing year are: Revenue, £86,495,100; expenditure, £85,621,000; Surplus, £874,100. The surplus for the current year will be applied partly in reduction of taxation. The abolition of the various cesses will involve a loss of revenue aggregating annually to Rs. 110½ lakhs of rupees. The ideal aimed at in the abolition of the village and other cesses is that no local cesses shall be imposed on the land, supplemental to the Land Revenue proper, except such as are levied by local bodies for expenditure on genuinely local objects. This ideal will not be attained in the coming year, but it will be steadily kept in view. When that ideal is attained, it will be time to consider how else the subsequent surpluses are to be disposed of. Next to the reduction of taxation, the surplus of the current year will be utilised for certain administrative reforms. The first among them is Police reform, towards which an annual grant of 50 lakhs was made last year. This grant will be increased by 25 lakhs. The constables were the objects of the bounty last year: higher officers will now receive attention, and the grant will be applied for the introduction of improved scales of pay for superior officers; the recruitment of Deputy Superintendents, and a further recruitment of Sub-Inspectors; the formation of provincial criminal investigation departments; and the introduction of reforms in the Police of Madras, Calcutta and Rangoon. Out of the 25 lakhs granted for these purposes Bombay receives only 2½ lakhs. In the grant made for technical education, however, Bombay receives the lion's share—Rs. 1,67,000. This is intended primarily to develop the three central institutions—the Poona College of Science, the Bombay Victoria Technical Institute, and the School of Art. Provision will also be made for adequate inspection of ordinary technical schools and schools of textile industry, for elementary drawing in all kinds of institutions, for the creation of three new special technical schools, for the development of a certain number of approved technical schools by increased grants, and for scholarships in all classes of approved technical institutions. For agricultural development and research a grant of 4 lakhs is made, in addition to the 20 lakhs allowed last year. It is not explained why the salt-tax was not further reduced, and instead of the relief of that burden the Government has turned its attention to various supplemental cesses levied on land. The reason perhaps is that it is not quite certain how far the poorest classes, on whom a tax like that on salt must necessarily press, are really benefited by the reductions. The consumption of salt continued to expand during the current year, but this may not necessarily mean that the poorest

classes have derived any appreciable relief. The Finance Minister and at least one of the non-official Members dwelt on this difficult question last year. It may be claimed for the reduction of the cesses, determined upon this year, that though it may bring no relief to the very poorest, with whom even the cost of salt consumed is a relatively considerable item of expenditure, the relief to every individual tax-payer is a definite ascertained quantity. There is no well-to-do middleman to appropriate what is intended for the tax-payer. It may also be remembered that the critics of the land revenue policy of Government have long been urging the lightening of the burden on land. Having twice acceded to the popular demand to reduce one obnoxious tax, the Government may be said, on the whole, to have decided wisely in turning its attention to other taxes. Judging from his remarks last year, the Honourable Rai Sri Ram Bahadur, at any rate, is not likely to condemn the choice. There are various applicants for relief. The manufacturer would have the excise duty on cotton goods removed, though this year he is too prosperous to knock at the door of Government, and he is told that the burden of that duty falls not on him, but on the consumer; the merchant would have the general tariff reduced; the lawyer would recommend that litigation must be made cheaper; then there are registration charges, fees levied by the Forest Department *et hoc* to be alleviated. The administrative reforms which one may demand are also almost innumerable. They will all force themselves on Government in coming years, particularly if Mr. Morley resolutely adheres to his faintly declared policy of peace and retrenchment."

Indian Social Reformer (5), 25th Mar.

*20. "The principal features of the Budget are a surplus of about one million and a quarter sterling, and remissions and additional grants for administrative improvements of about £800,000. Railway earnings which expanded beyond anticipation and general growth of revenue, except that derived from land, customs and irrigation, together with large unspent balances under military expenditure and grants for police, education and civil works, nearly double the estimated surplus for the current year. The decrease under land revenue, customs and irrigation broadly means the retrogression of the agricultural industry, and the reduction of the purchasing power of the people. Voluntary abstention from foreign goods does not seem to have been the cause of the falling-off in the customs receipts, 'the great and continued development of the receipts from cotton piece-goods' being a main feature of the year, and leading to a yield of revenue which is the highest on record. Petroleum and silver were the main sources of the decrease, and we do not know that the *swadeshi* movement would take credit for either. The decrease under the three important heads seems to us to be a stronger proof of material stagnation than the increase under other heads is of material advancement. The increased railway receipts, indeed, would be no indication by themselves of prosperity. Rather the reverse, as railways earn more in lean years than in fat. The increase under salt is clearly in consequence of the recent reductions of duty; that under stamps may only mean more mortgages and sales of property; that under excise is a doubtful blessing, as people sometimes drink to drown their despair. 'The highly satisfactory picture of growing prosperity' which the *Times* sees in the financial affairs of the country, if it be there, eludes our vision. We wonder if a fall in the revenue from the income-tax, accompanied by an increase in the excise receipts, would be regarded as a highly satisfactory picture of growing prosperity in Great Britain. It is due to the Honourable Mr. Baker to acknowledge that he has not indulged in such hallucinations. The Budget is what it ought to be, a business-like document, and if the full import of it has been largely left to others to elucidate for themselves, there has at least been no sign of an attempt to obscure it by rhetorical flourishes. The venue of remission, too, has been wisely selected, and we appreciate the policy of liberating local resources for local needs. The permanent additions to the grants for police, agricultural and educational improvement are welcome. Two and a half lakhs for technical education is not much. While we are glad to note the increased allotment to the education of Europeans and Eurasians—it is to the general good that every section of the population should be educated—we should have liked a beginning to have been made in the improvement of secondary education throughout the country. Government made a profit of three and half million sterling on the new coinage in the year. The revenue proper from the Mints represents the seignorage of 2 per cent. on larger coinage, while the profits arise from the difference between the rupee and its silver value.......... The absence of the disturbing factor of exchange is, indeed, a great advantage, but the policy of treating the profits from new coinage apart from the general system of taxation is economically unsound and politically unwise."

Jám-e-Jamshed (27), 23rd Mar., Eng. cols.

21. "Mr. Baker's Budget for the year 1906-07 will come as a disappointment to many who looked forward to its containing some substantial boon to the classes and the masses in commemoration of the Royal visit that has just ended. Some such boon was desired on all hands as an Imperial necessity. But most unfortunately the prayer has not been granted or rather has been found to be such as could not be granted.......... As to the Budget as it actually stands, without in any way attempting to deprive the Finance Minister of the praise that is his due, it may be said that there is not much in the statement to justify jubilation over it......... The cost of the abolition of the Patwari and the Village Officers' cesses is calculated to amount to about 82 lakhs per annum, and that of the abolition of certain petty appropriations from local funds for Provincial purposes in North India, Burma and Central Provinces to about six lakhs. The total amount of the relief to the tax-payer thus given, namely about 88 lakhs, seems almost insignificant in a country where no less than 129¾ crores are derived from various sources in the shape of revenue and where the national expenditure comes to nearly the same amount. Still the Indians are a people who have always to be thankful for small mercies, and for our part we should not hesitate to express our most grateful acknowledgments to the Government for what relief they have been pleased to give to the people in certain parts of the country.......... The Government further propose to dispose of the surplus by raising the grant of 20 lakhs per annum, made last year for agricultural improvement, to 24 lakhs per annum—a disbursement that will meet with general approval; and five lakhs are to be given for education 'of which approximately one-half will be devoted to technical education and one-half to the education of Europeans and Eurasians. Here our congratulations must naturally end, for what would these 2½ lakhs do for the technical education of 300 millions? As to the grant for the education of Europeans and Eurasians we shall at once say that it is open to most serious objection on certain grounds."

Oriental Review (12), 21st Mar.

22. "The Budget just published is an extremely tame affair. The customary review of accounts and revised estimates is nothing but a dry narration of facts, while the forecasts touching the general financial position of the coming official year are all 'cautious,' with a moderate surplus of £874,100 after abolishing the *patwari* cesses which still exist in Upper India and doling out a few more pittances (to save face, as they say) for the encouragement of technical and agricultural education. The two greatest needs of India at present are Education and Irrigation. But by a strange irony of fate, these are least cared for. Just fancy 15 crores for railways in a single year and 1½ crores only for irrigation. Of course, the Finance Minister assumes a tone of apology whilst discoursing on the last topic, but how insincere it all reads by the side of the glowing Resolution on the Report of the Irrigation Commission issued more than two years ago! We were told with a flourish of trumpets what wonderful benefits India might expect at the hands of that prodigy of prodigies who took the initiative in the matter. But as a matter of fact we have not yet seen a beginning made. As usual, red tape and circumlocution have overtaken that Report. The Finance Minister coolly tells us that the local Governments are considering it, as if the precious 'experts' of the Public Works Department could teach anything new to Sir Scott Moncrieff and his colleagues. Were not these sufficiently in evidence when the Commission went round the different provinces? And did not the local Governments apprise them of their views? What a farce, therefore, to say now that the local Governments are incubating on the Report, and until they have all

hatched something more wonderful than that proposed by the Commission, nothing could be done! It is really no slight reflection on a Government which pretends to be humane and the rest of it for purposes of famine relief that it should put forth this kind of trumpery excuse for its own deliberate delay in pushing forward irrigation works in the spirit of the Report. It is to be hoped some one in Parliament will take up this subject and contrast the breakneck pace at which more railways are being built with the snail-like progress which irrigation works are making in a land which year in and year out is overwhelmed with scarcity or famine in one part or another. The other pressing problem is the diffusion of knowledge among the masses... ..... When every civilised country in the world spends crores on elementary education, the Government of India, with a population of 23 crores, spends, *on all kinds of education*, the very meagre sum of 1¼ crores! What a shame! But this is the way India is governed. The military octopus swallows one-fourth and more of the revenue and the Civil establishments swallow one-seventh. Expenditure on objects not worth much may be counted by millions, but when it comes to spending money on education, Government barefacedly say they have no funds! The truth, however, is that they *do not* want India to be educated. Educated India, to our craven rulers, is a huge Dragon which may one day swallow up the British Empire! That is the fear. And that fear stands in the way of the expenditure on education. But the school-master is abroad. And do what they will, the resistless might of progress and the destiny of events will force them to recognise the importance of education and spend an adequate amount on the instruction of 95 per cent. of the population."

Kaiser-i-Hind (28), 25th Mar., Eng. cols.

*23. "To us the stereotyped tale of the 'surplus' which is annually retailed in the Indian Budget is perfectly sickening.......... This year the miracles of 'surplus' are somewhat less striking. All the same they are purely the outcome of an overtaxing of the people in an *unseen* manner. And so long as the veil is adroitly cast on this *unseen* aspect of Indian finance, we do not expect ordinary folks to see the glaring defects of it with a clear vision. Expenditure meanwhile grows apace and the tax-eaters eat their cake and want it too! Such, however, is the irony of fate that despite the arithmetic and the sophistries of the financial juggler, there are the two important admissions, one as to the wisdom of keeping the salt duty at the lowest figure possible, and the grim failure of the sugar legislation which in honeyed words Lord Curzon had introduced a few short years ago.......... Meanwhile what is the *equity* of the so-called 'remission of taxation'? Nearly two-thirds of it goes to a particular area. Can it be said that 'the general tax-payer' whose interests we are always pathetically told are so dear to the heart of our just and benign rulers has been benefited by it?...... This latest anomaly in what is called 'remission of taxation' once more brings prominently to view the absurd system of Indian finance now so ruthlessly centralised.......... The remission of the Patwari cess in the Upper Provinces at the expense of the rest of India is unjustifiable and must be absolutely condemned. It shows how yet we are far away from financial statesmanship and how far Indian finance is pure book-keeping and unscientific financial trifling. But more of this next week."

Gujaráti (23), 25th Mar., Eng. cols.; *Bombay Samáchár* (66), 23rd Mar.; *Sánj Vartamán* (93), 23rd Mar.

*24. "The Financial Statement contains no heroic proposals. Its programme is of a modest character. But there will be a general feeling of disappointment in the country that the present opportunity was not seized for still further lowering the duty on salt or raising the taxable minimum in the case of the income-tax. Their Royal Highnesses the Prince and Princess of Wales have just completed a most successful tour through the country, and we really wish the event had been signalised by some concession to the tax-payers. If the Budget is very disappointing in this respect, it is satisfactory in others. The complaint has for years been general in the Indian press about the under-estimating of revenue and over-estimating of expenditure. This financial juggling led to startling surprises and failed to inspire the public with confidence in the reliability of figures relating to revenue and expenditure. We are glad the persistent protests of the Indian press against this most indefensible practice have led to some improvement in this direction, and the Honourable Mr. Baker's acknowledgment that a higher standard of accuracy has been attained and that a fair amount of improvement has been effected in the methods of calculating receipts and disbursements shows that the complaint was a just one, and we welcome his further assurance that 'we shall continue to do our best to eliminate all avoidable sources of error.' That is a triumph of persistent public criticism, and it is the more gratifying because some of Mr. Baker's predecessors had tried in vain to appease their critics by advancing all sorts of excuses which were too transparent to deceive students of the Indian and English financial systems. Agriculture has over and over again been acknowledged to be the sheet-anchor of Indian finance. But it has all along received from the Government a scanty measure of sympathy and attention. We are, therefore, glad to read in the Financial Statement the Honourable Mr. Baker's declaration on behalf of Government that 'the agricultural taxpayer has the strongest claim on our resources on the present occasion.' We hope even this latter qualification will disappear and that he will ever continue to be treated with special sympathy and consideration. The levy of the local cesses now abolished and the practice of making certain petty appropriations from the funds of District and Local Boards for various provincial purposes were altogether wrong on principle. The system of local appropriations was doubtless a blot on the administration of local funds, and we are not sure if this administration does not admit of further improvement in other directions. In many places the local funds are diverted to purposes from which the villagers and agricuturists do not profit as much as they ought to. The step now taken is, therefore, a move in the right direction......... Although some of these 'local excrescences' will still continue in some places, the Government of India have done well to place the system of local taxation on a sound basis.......... The Financial Statement provides a sum of 25 lakhs per annum for the reform of the Police in accordance with the approved recommendations of the Police Commission. This is in addition to the grant of 50 lakhs provided in the last year's budget.......... Similarly a further grant of 4 lakhs per annum is made for agricultural development and research over and above the similar grant of 20 lakhs made last year........ This is another proof of awakening on the part of the Government to the importance of agriculture in this country. It is no doubt belated. Nevertheless it deserves to be welcomed. 5 lakhs have been allotted to education. This allotment can only be characterised as quite miserable in view of the surplus at the disposal of the Government and of the growing requirements of education. Half of this sum is set aside for the education of Europeans and Eurasians. We do not know why this special concession has been made. European schools have invariably been treated in a generous spirit by the Education Department. They are also the special favourites of the heads of departments. There are equally worthy sections of the Indian population, and we must protest on principle against any differential treatment. European and Eurasian boys are entitled with the other youths in the country to the benefits of education. But we strongly object to special concession of this character, especially in the case of communities whose interests Government are never slow to advance in a variety of ways. Out of the remaining 2½ lakhs Bombay gets 1·67 lakhs. This allotment is primarily intended to develop and increase the efficiency of the College of Science, the Victoria Jubilee Technical Institute and the Sir Jamsetji Jeejeebhoy School of Art. It was only the other day that an earnest appeal was made to Lord Lamington in the interests of the Victoria Technical Institute and we are glad His Excellency will now be in a position to consider the appeal in a liberal spirit." [The *Bombay Samáchár* and the *Sánj Vartamán* make somewhat similar comments.]

Indu Prakásh (43), 23rd Mar., Eng. cols.

25. "The Financial Statement of the Honourable Mr. Baker presented at the last Wednesday's meeting of the Supreme Legislative Council is more or less of a humdrum character not giving much room either for praise or blame. The revenues of India are going on increasing. Surpluses follow surpluses, but are lost for the most part in the abyss of military expenditure

though we must be thankful for such small mercies as are shown by way of some remission of taxation and increased allotments to measures of peaceful internal development......... Mr. Baker takes great pains to show that his endeavours to attain a higher standard of accuracy in the estimates have been pretty well successful. We need not go into these details except to mark that the salt revenue expanded in spite of the reduction of duty, as had been anticipated by the Honourable Member. The first reduction of eight annas was made in 1903. The consumption of salt rose by 1,786,000 maunds in 1904-05 as the result of this reduction of duty. A further remission of eight annas was made last year, and the result is a further increase of consumption by about 12 lakhs of maunds. Mr. Baker is now confident that the cumulative effect of the two reductions in the salt duty has now reached every bazar and shop and through it the poorest consumer....... Stinginess in spending money, under the euphemistic name of prudence and foresight, still forms the predominant characteristic of the financial policy of Government. They had a surplus of £1,755,700 in the accounts for the closing year and they estimate a surplus of £1,687,500 in the accounts of the coming year, giving a total of £3,443,200. Yet out of this huge sum only a paltry £8,13,400, *i.e.*, less than a fourth, is applied for internal development. The excuse as usual is, of course, that Government cannot be sure of the future and the rains might hold off in the coming year. The pretext is really a most flimsy one in view of the fact that most of our revenues go on increasing, famine or no famine, as actually happened in the current year....... The time indeed has come, therefore, when all stinginess should be put a stop to. The surplus in hand should be utilized to the full either for remitting taxation or for inaugurating measures of internal reform. If a wide-spread famine brings on a calamity too great to be met by ordinary resources, capital expenditure as on railways should be curtailed or a new loan raised. Let us now turn to the five items for which the sum of £8,13,000 is allotted. £2,26,007 go towards the improvement of civil administration. Police reform takes up twenty-five lakhs. Of this Bombay's share is only two and a half lakhs......... Four lakhs per annum will be added to the twenty lakhs granted last year for agricultural research and development. Two and a half lakhs are allotted to Technical education and a similar amount for the education of Europeans and Eurasians. A new form of nepotism indeed ! ! !"

Comments on the boycott of a newspaper in Eastern Bengal by the Government of that province.

Gujaráti (23), 25th Mar., Eng. cols.

*26. "When Lord Minto's Government issued their famous resolution boycotting the *Statesman*, a good many Anglo-Indian papers and the entire Indian press stood up in defence of the constitutional principle involved in the action taken by Government....... We little dreamt at the time that within a few days of the withdrawal of that resolution, a native paper would incur the wrath of the Government and be placed under the official ban....... The *Sylhet Weekly Chronicle*, it appears, published a statement that a Gurkha policeman had committed an indecent assault on a sweeper woman at Barisal. Thereupon official inquiries were made which resulted in showing that the charge was false. The *Chronicle*, however, refused to withdraw the allegation for reasons best known to it. The only proper and straightforward course which Government could have adopted under these circumstances was to ask the Gurkha policeman to get his character cleared. But that course was rejected on the extraordinary ground that 'no useful purpose would be served by instituting criminal proceedings.' If the official inquiry was not a bogus one and if the accusation was false, there is no conceivable reason why the offending journalist should not have been put upon his trial....... Lord Minto's Government are, of course, at liberty to treat the *Statesman* and the *Chronicle* on racial principles and to declare that punishment in the shape of 'boycott' will in no way affect the status, dignity and independence of the press in India. But it is clear that the higher authorities in India are not satisfied with an all-comprehensive Sedition law and the Official Secrets Act. In future they will also resort to 'boycott.' It is a weapon liable to be easily misused, and the two cases in which it has been employed show that at least in the case of native papers their status, dignity and independence are at the mercy of Government. The reply of Lord Minto's Government to the Honourable Mr. Gokhale's interpellation on the subject raises a vital question of principle, and we must enter our emphatic protest against the position they have taken in this connection."

Rules issued by the Bombay Government for regulating suspensions and remissions of land revenue.
Mahrátta (10), 18th Mar.

27. "The new rules regulating the suspensions and remissions of revenue, while conceived in the same illiberal spirit as those issued last year, are found to perpetuate the indefensible distinction between the Deccan rayat on the one hand and the Gujarát and the Konkan rayat on the other in regard to the measure of relief to be given at the time of an agrarian calamity. Thus in the Deccan no assessment would be suspended if the crop exceeds four annas, and even when it is four annas only, only half the amount of the assessment will be suspended unless the holding in question be one under the restricted tenure or liable to an assessment of not more than ten rupees, in which case the whole would be suspended. Even in Gujarát and the Konkan there will be no supension of assessment when the crop is six annas or more, and when the crop is between four and six annas the rayat will get the same treatment as his brother in the Deccan does when the crop is four annas. As regards remissions the rules are equally stringent, and in this connection the usual hobbies of Government are trotted out, *viz.*, to refuse this particular kind of relief to persons who happen in their opinion to be disqualified by their position as landlords, capitalists, money-lenders, professional men or, speaking generally, 'well-to-do persons.' As regards Inamdars we have more than once expressed our appreciation of the principle that as parties who are benefited by the alienation of land revenue they should in equity be made to show the same consideration to their tenants that Government show to theirs. But it would be inequitable to enforce this principle in practice so long as Government have not taken legislative as well as executive measures to enable the Inamdars to recover the same proportion of revenue for their lands as Government do in the same or neighbouring villages."

Jám-e-Jamshed (27), 19th Mar., Eng. cols.

28. "The recent Resolution of the Government of Bombay on the subject of the rules for the suspension and remission of taxation in the Bombay Presidency will be received in many quarters with gratitude—the gratitude of beggars that cannot be choosers, of men who have to be content with half a loaf when no bread is to be had. In this Resolution also there are evident signs that the Bombay Government still have the *savkar* and the contumacious landholder on the brains. It is a pity they cannot get rid of this bugbear that has been haunting them for so long, and deal with the most important problem of land settlement and revenue in such a way as to give repose both to themselves and the public.

Complaint about the stringent enforcement of Forest regulations.
Din Bandhu (122), 17th March.

29. A correspondent of the *Din Bandhu* writes:—The Forest Department is established for the good of the people, but so far from proving a boon it is a source of positive vexation to them. None but the rayats can give us an idea of their sufferings when the Forest regulations are enforced by a high-handed official. The working of the Forest Department is one of the causes that have contributed to the deterioration of the soil. Formerly when the fellings in the forests occurred at long intervals, the rayats had plenty of *rab* materials to serve as manure for the fields. The cattle had also free access to the forests. At present all these advantages have been taken away from the cultivators. Latterly the Forest regulations are worked with such stringency that owners of cattle are punished for the offences committed by their servants. Several instances of this kind have lately occurred in Roha Taluka of the Kolába District, where the Police Patil of a certain village was recently presented with a turban for the zeal displayed by him in bringing certain forest offences to light. The rules prohibiting people from entering a Government forest with a hatchet in hand and requiring cultivators to cut *rab* materials only in the presence of the Round Guard are exceedingly oppressive and vexatious. A Round Guard is generally in charge of the forests adjoining six or seven villages. How

is it possible for the people of all these villages to cut *rab* materials in the presence of the Guard? From this the stringency of the said rule can be easily imagined. Further, Government propose to pass a rule prohibiting the sawing and burning of timber within a radius of one mile from a reserved or protected forest without the previous permission of a Forest Officer of the rank of Assistant Conservator of Forests. This rule will subject the rayats to serious hardship. If Government do contemplate the passing of such a rule, it is but natural that Forest regulations should be felt as a thorn in the side of the agriculturists. It is desirable that the regulations should be so modified as to prove beneficial to the rayats and Government alike.

Comments on the conviction of a European motorist in Bombay for rash driving.
Rást Goftár (33), 25th Mar., Eng. cols.

*30. "The summary penalty which has followed the conviction of a European motorist, prosecuted in the Esplanade Police Court before Mr. Kursondas Chabildas, will be a wholesome warning to those reckless drivers who have brought motor traction into disrepute. The accused was found guilty of rash and negligent driving and causing grievous hurt to a native. After a long and careful inquiry the charge was brought home to the accused, and the sentence passed is so exemplary as to strike terror among those who run their cars at a break-neck pace regardless of the safety of pedestrians. The fine of Rs. 200 and the infliction of a day's simple imprisonment may be deemed by some as too drastic a punishment, but it is none too severe in view of the extent to which rash driving has become the fashion with the motorist. If the evil is not nipped in the bud, it is likely to take a more serious form, as especially the automobile is getting every day more popular and more widely used. The accused was further deprived of his license for the rest of the term, and we hope the police would be more vigilant in detecting all cases of rash and negligent driving and withholding the licenses of all who are found guilty of it."

Appointment of new Justices of the Peace for the Town and Island of Bombay.
Indu Prakásh (43), 19th Mar., Eng. cols.

31. "We notice that sixty new gentlemen have been made Justices of the Peace for the Town and Island of Bombay and we congratulate them all. Out of these sixty we find that forty-one are Europeans—a proportion, the meaning and justice of which only those can understand in whose hands lies the high prerogative of conferring this kind of distinction. Five Muhammadans, three Parsees and five Hindus get the honour. The public will probably be surprised that Mr. Dikshit gets only now. We may specially notice the name of Mr. Agabeg, the first Armenian J. P. in Bombay, who richly deserves the distinction."

Alleged harsh treatment of some famine-stricken persons by the Broach Police.
Bombay Samáchár (66), 15th Mar.

32. Mr. Jiwanji Limjibhoy writes to the *Bombay Samáchár*:— I think it necessary to call the attention of Government to an incident which I personally witnessed, showing the harsh treatment accorded to certain famine-stricken persons by the Broach Police. While on my way from Iláv to Olpád a few days ago, I met about thirty-five famine-stricken persons in charge of a Police Officer. On inquiry I learnt from them that they were Waghris belonging to Bhávnagar, and that owing to the famine prevailing in that State they had migrated to a place about three miles from Surat to earn their livelihood. Thence the Police sent them to Olpád, and the Chief Constable of the latter place was now despatching them to Hansot in the Broach District. Having learnt from the men that they had nothing to eat, I supplied them with food sufficient to last for three days and requested the Police Officer in charge to let them remain at Iláv, where I said they would be able to shift for themselves. The Police Officer having refused to comply with my request the men were taken to Hansot, where they were allowed to beg from door to door in the village, and afterwards sent to Ankleshwar. My curiosity having been excited by this mode of dealing

with the famine-stricken, I made inquiries of the Chief Constable of Ankleshwar, and was informed by him that the Waghris in question had been sent by him to Broach! The Police may take such famine-stricken persons from one place to another if they think it necessary to do so, but they should at the same time see that they are properly fed while on the march. Even murderers are given this indulgence, and I don't see why it should be denied to the famine-stricken.

Increase of plague in Bombay City and suggestions to Government to appoint a Committee to combat its ravages.

Oriental Review (12), 21st Mar.

33. "Our city is once again undergoing the sad travail which has been its lot for more than a decade. Plague is stalking triumphant in our midst, and the victims it claims can be counted by hundreds a week and thousands a month. Our Health Officer's laudable efforts to combat its ravages have been of but little avail, and the high hopes he once seemed to entertain have ended in severe disappointment. It is not Dr. Turner's fault, but it is his misfortune. The plague will not be defeated by the efforts of any one individual, however strenuous and well planned, or of any single Department, however well organised and well equipped. We repeat what we said some time ago that it requires the co-operation of all—and that Government alone can bring about that co-ordination which is essential and indispensable for success. We have been reluctant to press our views hitherto. We knew how His Excellency had to bear the heavy burden of personal anxiety in the midst of his multifarious duties which he has nevertheless discharged with unremitting care. We were in hopes also that plague was being brought under subjection. But now with the daily total mortality exceeding that of the corresponding period last year and the increasing numbers of plague attacks and deaths we feel that we ought no longer to be silent. There is, we know, but little time left before Government migrate to the hills. Bombay out of sight will be Bombay out of mind from April to November, but if His Excellency and his Councillors and Secretaries will give even the little time that remains to the task and organise a Committee of the representatives of the various departments without whose co-operation and united endeavour the city will not be rid of the plague, a great effort will be initiated and the duty which the authorities owe to the city and to its teeming population will not be left unfulfilled. We submit with all earnestness that it is not the Health Department of the Municipality alone that can cope with the evil, but that the Municipality and the Improvement Trust, the Railway Companies and the Tramway Company, the Port Trust and the Department of Public Works must all unite in one organised effort to remove the causes which contribute to the continuance of the dire scourge, which if it makes hundreds of houses desolate is also making thousands of houses a prey to anxiety and distress. To bring about this co-ordination between the different Departments is the task of Government alone, and we appeal to Lord Lamington and his Honourable colleagues not to deny the help the city now sorely needs."

Education.

Special Educational Grant to the Fergusson College.

Mahrátta (10), 18th Mar.

34 "We are glad to learn that the Bombay Government has decided to give a lump sum of Rs. 30,000 to the Fergusson College as the payment in advance for three years of the share allotted to it out of the special grant of Rs. 50,000 given by the Government of India with a view to encourage higher education. It is understood that this special grant must be spent on increasing the hostel accommodation and strengthening the teaching staff. The Deccan Education Society is further informed that this additional grant of ten thousand rupees a year will not be suddenly withdrawn, which means that it may possibly continue for some years more. The special grant will no doubt have the desired effect of encouraging private educational enterprise, and thanks are due to the Government of India for this particular measure of their educational policy."

Complaint against the Head Master of the Thána High School.

Kesari (133), 20th Mar.; *Arunodaya* (108), 18th Mar.; *Hindu Punch* (125), 21st Mar.

35. It appears that the action of Mr. Joshi, Head Master of the Thána High School, in expelling certain students from the school for having taken part in the *swadeshi* movement did not receive much support from his official superiors. It was quite improper on Mr. Joshi's part to require the school-boys to tender an apology to him on the ground that they had acted contrary to the notice issued by him. The main question is whether Mr. Joshi had any authority at all to issue an improper and illegal notice, prohibiting his students from holding debates on the *swadeshi* movement even out of school premises and school hours. To-morrow we shall have a Head Master directing boys to slap their parents in the face before coming to school daily or enjoining them to remain half-starved. Are the boys to obey such a notice? It rests with the guardians of the boys to resist any encroachment upon their authority by school-masters. They need not be afraid of the Head Master or of the Director of Public Instruction. The school authorities have no business to look after the conduct of their pupils while out of school. If they do so, they must be said to usurp the authority of the guardians. The latter should, if necessary, take the matter even to Parliament. We do not think that autocratic methods which were in vogue during Lord Curzon's *regime* would be tolerated any longer. It would be well if some popular representative in the Legislative Council were to interpellate Government on this subject. [The *Arunodaya* says:—It is rumoured that Mr. Joshi has received orders from Mr. Giles to call upon the expelled students to sign an agreement not to take part in the *swadeshi* movement. We do not know what authority either of these officials has to exact such an agreement from the boys. Some of the boys asked for time to consult their guardians before signing the agreement, but were threatened with instant dismissal from school unless they signed it on the spot. This shows how Mr. Joshi is lacking in equanimity and considerateness, qualities essential in a Head Master. We learn that the people of Thána are disgusted with Mr. Joshi's conduct and that they intend to hold a meeting in this matter. The *Hindu Punch* writes:—Mr. Joshi's conduct in taking an agreement from the boys is so base that he will certainly be consigned to hell for it in the next life, if not in this. It was expected that the spirited protests of the guardians of six students would open Mr. Joshi's eyes, but he obstinately persists in trying to destroy the pluck of the boys. His efforts in this direction are, however, bound to fail.]

Railways.

Lord Lamington and the Bombay-Sind Railway.

Sind Gazette (17), 16th Mar.

36. "We earnestly trust that personal inspection has convinced His Excellency Lord Lamington that the route through Cutch for the Bombay-Sind Railway is the only one worth adopting. In our opinion, if the Rao's objections cannot be overcome, it would be wiser to even prolong the already too great delay in carrying out this important scheme than to decide upon either of the alternative routes, for we cannot doubt that His Highness will ultimately take a different view and allow the railway to be constructed along what is admittedly by far the better alignment. If any other scheme be accepted, large sums of money would be spent on a line that will never pay, and one great object of the railway, the opening up and the improvement of the State of Cutch, would be indefinitely postponed."

Complaint of overcrowding on the G. I. P. Railway on the occasion of the Dehu (Poona) fair.

Mahrátta (10), 18th Mar.

37. Mr. S. G. Lawate writes to the *Mahrátta*:—"I had been to Dehu (Poona) for the last annual fair in honour of the great sage Tukárám. For that purpose I went to the railway station on Monday last at about 7 in the morning. The train which left after my arrival at the station I could not catch because there was a large crowd of passengers who could not be accommodated in it. The passengers had to wait for more than an hour for which I cannot

blame the Railway authorities. But the fair is an annual one, and not the only one of its kind. There are many occasions during the course of the year on which Railway authorities do confidently expect large crowds of passengers, and so it is evidently their duty to arrange for a sufficiently spacious waiting-room for these third class passengers who, the Railway authorities confess, are their chief benefactors. On the day I am speaking of the whole waiting-room was literally packed with human beings and there was hardly any standing room for the passengers. The ground was anything but clean. It was regularly inhuman to require large crowds to stand there for hours together. But the scene at the ticket-window was simply disgusting, and the conduct of the Police most revolting. When, however, the crowds emerged from the life and death struggle at the window, a goods-train stood ready for them, and we found ourselves huddled in the waggons, the floor of which was simply dirty, and there was a repelling smell which made us fasten our *dhoteers* against our noses all along the journey. The same night I returned to the Shelárwádi Station to catch a train back to Poona. After several hours of hard labour we were successful in securing tickets, but lo! what awaited us! A goods train again was waiting to carry us back. The night was dark, and the train was dark, too. Men and women were huddled together in the dark waggons. Sir, imagine to yourself the misery of the passengers and especially of the female portion thereof in these hours of trial. At Shelárwádi there is no platform, and it was a regular feat of athletics to get inside the waggons. I could not understand whom to blame more—the Railway authorities for their inhumanity or our own folk for their extreme patience. The vain boast of the authorities that they try their best to give equal treatment both to natives and persons of the ruling race found a fine illustration that day."

Intelligence extracted from the Press.

Account of the Nana Fadnavis celebration at Velás (Ratnágiri).
Kesari (133), 20th Mar.

38. A correspondent of the *Kesari* gives the following account of the Nana Fadnavis celebration at Velás on 13th March 1906. On Tuesday morning the portrait of Nana Fadnavis was carried in grand procession to, and installed in, the *mandap* erected for the purpose of holding the celebration. At 3 P.M. Mr. S. M. Paranjpe, editor of the *Kál*, gave a *purán* reading on "The Narsinha incarnation." He said:—"When the earth was oppressed by the demon Hiranyakashipu, the gods besought Vishnu to slay the demon. The advice given by Vishnu to the gods on that occasion is applicable even to the present times. He said: 'Every act has its proper time. You ask me to slay Hiranyakashipu, but are all the 33 crores of gods of the same mind? I appear in an incarnate form not for the sake of one or two, but for all. When the 33 crores of gods are of one mind, and when any danger is impending over them, I am sure to appear in an incarnate form.' Now, if all of us become unanimous as regards the laying of our condition before Vishnu, we need not go to his abode in the sea in search of him. He dwells in every heart. If you implore him incessantly and become unanimous, your grievances are sure to be redressed in a very short time." After the reading of the Celebration Committee's report in the afternoon Mr. Paranjpe again addressed the gathering. He said: "It was Nana Fadnavis alone who foresaw that Mahárashtra would be reduced to its present condition and it was he alone who tried to avert this fate. This is the reason why he is regarded by the Indians, nay, even by foreigners, as one of the ablest of statesmen. Raghobodada's turning a traitor to his family and country and the murder of Narayanrao, instigated by the wife of the former, show to what a deplorable pass Mahárashtra was then reduced. But in spite of this Nana carried out his plans, and this demonstrates his extraordinary political sagacity. Fort Ráigad was the source of the river of our national independence, while Velás the place of its discharge into the sea. Hence, the celebrations held at the above two places in memory of Shivaji and Nana Fadnavis respectively are of very great importance from a national point of view." Most of the articles used in the *mandap* were of native manufacture. The festival was attended by several leading men of Ratnágiri and Kolába Districts.

Indu Prakásh (43), 20th Mar., Eng. cols.

39. In the course of a contributed article the *Indu Prakásh* writes :—"Anniversaries of the departed great leave abiding and edifying impressions on the mind of the existing generation and teach wholesome and valuable lessons to posterity. The memory of the departed great of a nation infuses a spirit of independent thought and action and chalks out the right path for national elevation. It is aptly said by a renowned author that the memory of historical personages is a valuable legacy. This heritage must always be utilised to the best advantage by those who propose to bring about the regeneration of a nation. It is, therefore, a matter for congratulation that we have begun to celebrate the anniversaries of our heroes and statesmen after the manner of England, America, France, Germany and other civilized nations of the world. Shivaji the Great, Nana, the statesman, and Mahadaji, the warrior, have rendered each in his own way unique services to India, and are as much entitled to have their memories enshrined in the public mind as Napoleon, Alexander the Great, Nelson, Bismarck and others. To Shivaji, India has up to now paid reverent homage. Nana Fadnavis has also been of late attracting a good deal of attention in this as well as in other Presidencies on account of his extraordinary sagacity, wonderful shrewdness, admirable tact and sound judgment. No man of liberal education who reads Indian History aright can reasonably deny that Nana has to be ranked as one of those high class statesmen, who are born to save a nation from an impending fall, at least for the time that they remain at the helm of affairs. It is, therefore, highly pleasing to note that this year's celebration of the anniversary of Nana Fadnavis at Velás was a grand success, grander than all the preceding ones. Distinguished visitors from Poona, Bombay and other places graced the occasion with their presence. Mr. S. M. Paranjpe, Editor of the *Kál*, was one of the guests.......... The enthusiasm shown on the occasion was an indication of the high admiration felt for that gifted statesman who played so important a part in the history of Maháráshtra. After having gone through a number of minor items, the Managing Board requested Mr. Paranjpe to address the meeting. He accordingly delivered an address which almost electrified the audience. He spoke for about three hours and touched upon a number of points. He argued with special force to show that Nana Fadnavis was a true statesman, that he did yeoman's service to his country and that in return for these obligations the country was bound to be grateful to him. What ought to be the form of expressing that sense of gratitude towards him should, he remarked, be the only question at issue, and he observed that the form of the memorial decided upon by the *Fadnavis Memorial Committee* was what it should be.......... The audience appeared to have been highly pleased with the most interesting and instructive address. After the close of the lecture Mr. K. B. Joshi, General Secretary of the Fadnavis Memorial Committee, gave a concise account of the work done by the Committee during the last six years."

Forthcoming Shivaji celebration at Ráigad (Kolába).
Kesari (133), 20th Mar.

40. This year the Shivaji festival is to be celebrated at Ráigad on 25th April with as great *éclat* as in 1900. The celebration will be attended by Mr. Tilak and other gentlemen from Poona and Bombay. The Honourable Mr. Khare has consented to preside on the occasion. Arrangements will be made for utilising the Shivaji fund in erecting a cenotaph for Shivaji. All who take an interest in the movement are requested to attend the celebration.

A *Swadeshi* meeting at Sion.
Indu Prakásh (43), 19th Mar., Eng. cols.; *Bombay Samáchár* (66), 19th Mar.

41. "The ninth public meeting and the first *swadeshi* fair, organised by the Bombay Swadeshi Vastu Pracharini Sabha, came off successfully at Sion on the G. I. P. Railway on Sunday, the 18th instant. The *swadeshi* fair was opened at 12 noon and the meeting commenced at 2-30 P.M. Nearly 4,000 persons, both men and women, of all classes were present. Mr. Vishwanath Prabhuram Vaidya, B.A., Barrister-at-Law, presided. Among the speakers were Shet Vasanji Khimji, Mr. N. B. Ranade of Bombay, Munshi Shaik Mahtab, Moulvi Nizamuddin of Násik,

Mr. Dinshaw Edulji Dastur and Babasaheb Khare of Násik. The arrangements were excellent, and the Sabha is grateful to the people at Sion, who rendered every possible assistance to make the meeting a success. The *swadeshi* fair, too, was successful beyond expectation......... The Chairman of the Swadeshsi Vastu Pracharini Sabhai, Mr. Vaman Ramchandra Joshi, B.A., announced that Mr. Ranade and the Olekar brothers had volunteered their services to open a swadeshi *depot* on the first floor of Sitaram Buildings, Bombay. The public are requested to send samples of *swadeshi* goods for exhibition there." [The *Bombay Samáchár* publishes a similar account of the meeting and adds:—Mr. Khare, a pleader of Násik, sang a *swadeshi* song, which was received with loud applause and cries of *Bande Mataram.* Rao Bahadur Vasanji Khimji declared that thanks were due to Lord Curzon for having by his policy awakened the spirit of *swadeshism* amongst the people of India. Moulvi Nizamuddin appealed to his co-religionists to work hand in hand with the Hindus in the cause. The meeting dispersed amidst cries of *Bande Mataram.*]

M. A. BAIG,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 28th March 1906.

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* Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.]

[No. 13 of 1906.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 31st March 1906.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

Abkári: Complaint against the location of a liquor-shop in front of a Hindu temple at Gamdevi Road, Bombay 33
Agrarian matters: Comments on certain cases of alleged stringency in the recovery of *takavi* advances in the Broach Taluka 30
Alleged impropriety of erecting triumphal flags on the Hindu New Year's Day 14
British rule in India:
  Alleged distrust of the Indians by Englishmen 11
  Alleged iniquity of Indians accepting service under the British Government 13
  Growing poverty said to be the cause of increase of population in India . 12
  Who are the true friends of India in England? ... 10
Collisions between Europeans and Natives: Comments on the suggestion of a Punjáb paper to protect British soldiers from the attacks of villagers ... 28
Effects of the Deccan Agriculturists' Relief Act 29
Forest: Complaint about the stringent enforcement of — regulations in Kanara 31
His Royal Highness the Duke of Connaught's tour in the Transvaal ... 9
Indian Budget:
  Debate on the — ... ... 22—26
  — in the Viceroy's Council ... ... 15—21
Judicial matters: Comments on Mr. Abdulla Husain's case against Colonel Tritton in Bombay 27
Plague: — and the Bombay Government 32
Police:
  Adverse comments regarding the proposal to station a Police guard at Ranchhodji's temple at Dákor 34
  Frequency of thefts and dacoities in Ratnágiri District 35
Public Service: Alleged case of jobbery in the Judicial Department in Sind . 36
Royal Tour in India:
  Comments on His Highness the Aga Khan's article in the March number of *East and West* on the Royal visit to India 8
  Completion of the Royal visit to India ... ... 1—5
  Significance of the reception accorded to the Prince and Princess of Wales in India ... ... 6 & 7

Education—

Victoria Jubilee Technical Institute: Adverse comments on the working of the — 37

CNO 2287—1

CONTENTS.

PARAGRAPHS.

Municipalities—

Alleged failure of Muhammadans to secure adequate representation on the Municipal Board at Shikárpur (Sind) 40
Hyderabad: Affairs of the — (Sind) Municipality 39
Poona City: New Water-works scheme for the — 38

Native States—

Káthiáwár:

Chuda State: Alleged maladministration in — 44
Jámnagar: Distress in — and the alleged apathy of the State authorities to alleviate the sufferings of the famine-stricken 42
Jasdan State: Affairs in — 43
Retirement of Colonel Kennedy, Agent to the Governor in — ... 41

Intelligence extracted from the Press—

Tata scheme for the formation of an Iron and Steel Company in India ... 45

List of Newspapers and Periodicals.

(As it stood on the 1st January 1906.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	F. J. de Abrao ; East Indian ; 42	300
2	Cosmopolitan Review	Do.	Monthly	Sayyad Ibrahim Sayyad Ahmed ; Muhammadan (Konkani) ; 23.	480
3	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 49 ; formerly employed in the Byculla Press, Bombay.	550
4	East and West	Bombay	Monthly	Behrámji Merwánji Malabári ; Pársi ; 52 ; J. P.	1,000
5	Indian Social Reformer	Do.	Weekly	K. Natarajan ; Madrasi Bráhman ; 37	500
6	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári ; Pársi ; 52 ; J. P.	1,000
7	Indian Textile Journal	Do.	Monthly	John Wallace ; age 45 ; Civil Engineer	800
8	Karáchi Chronicle	Karáchi	Weekly	Assanmal Rijhumal ; Hindu (Lohána) ; 51	400
9	Káthiáwár Times	Rájkot	Daily	Pratáprái Udeshankar, B.A. ; Hindu (Nágar) ; 38.	200
10	Mahrátta	Poona	Weekly	Narsinh Chintáman Kelkar, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 31.	1,000
11	Men and Women of India.	Bombay	Monthly	Sorábji Mancherji Ratnágar ; Pársi ; 40 ; and R. D. Hughes.	500
12	Oriental Review	Do.	Weekly	R. S. Rustomji ; Pársi ; 35	400
13	Pársi	Do.	Monthly	Jehángir Sorábji Talayárkhán ; Pársi ; 30	1,000
14	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 52	350
15	Poona Observer and Civil and Military Gazette.	Poona	Daily	Cawasji Temulji ; Pársi ; 49	100
16	Railway Times	Bombay	Weekly	John Alexander Balfour ; Christian ; 43	1,000
17	Sind Gazette	Karáchi	Bi-weekly	Mrs. J. E. Tate ; European ; 41	500
18	Sind Journal (formerly named Hyderabad Journal).	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 39.	864
19	Sind Times	Karáchi	Bi-weekly	Khanchand Rahumal ; Hindu (Amil) ; 38	200
	ANGLO-GUJARA'TI.				
20	Arya Prakásh	Bombay	Weekly	Dr. Kaliándás Jaikisondás Desái, B.A., L. M. & S. ; Hindu (Lád Bania) ; 30.	1,000
21	Coronation Advertiser	Ahmedabad	Do.	Narotámdás Pránjiwandás Shethna ; Hindu (Bania) ; 30.	725
22	Evening Jáme	Bombay	Daily	Jehángir Behrámji Marzbán ; Pársi ; 54	1,000
23	Gujaráti	Do.	Weekly	Ichhárám Surajrám Desái ; Hindu (Surti Bania) ; 51.	4,500
24	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 45	700
25	Gujaráti Punch	Ahmedabad	Do.	Somalál Mangaldas Sháh ; Hindu (Bania) ; 29.	850
26	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar ; Pársi ; 45	800
27	Jám-e-Jamshed	Do.	Daily	Jehángir Behrámji Marzbán ; Pársi ; 54	3,000
28	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 54	2,900
29	Karáchi Samáchár	Karáchi	Do.	Bálkrishna Káshináth Málvankar ; Hindu (Marátha) ; 31.	100
30	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 42	400
31	Káthiáwár Times	Do.	Bi-weekly	Manishankar Jayashankar ; Hindu (Nágar Bráhman) ; 39.	600
32	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám ; Hindu (Mewáda Bráhman) ; 39.	1,100
33	Rást Goftár	Bombay	Do.	Pállonji Barjorji Desái ; Pársi ; 52	1,550
34	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás ; Hindu (Dás Shrimáli Bania) ; 39.	550

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*continued.*				
35	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 26.	4,200
36	Suryă Prakásh	Surat	Do.	Umedrám Nagindás Dáyábhái; Hindu (Bania); 25.	200
	ANGLO-MARA'THI.				
37	Christian Citizen	Poona	Monthly	Bháskar Nánáji Kotak; Native Christian; 32.	300
38	Deen Mitră	Bombay	Weekly	Sadáshiv Vishvanáth Mayádev; Hindu (Chitpáwan Bráhman); 28.	500
39	Dnyán Chakshu	Poona	Do.	Waman Govind Sápkar; Hindu (Deshasth Bráhman); 47.	500
40	Dnyánodaya	Bombay	Do.	Rev. Mr. T. E. Abbott	625
41	Dnyán Prakásh	Poona	Daily	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 38.	250
42	Dnyán Prakásh	Do.	Weekly	Do. Do.	1,100
43	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 39.	600
44	Marátha Deen Bandhu	Kolhápur	Weekly	Jagannath Raghunath Ajgáonkar; Hindu (Sáraswat Bráhman); 24.	850
45	Sardesái Vijaya	Sávantvádi	Do.	Vishnu Váman Thákur; Hindu (Karháda Bráhman); 55.	300
46	Native Opinion	Bombay	Do.	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 33.	500
47	Samarth	Kolhápur	Do.	Vináyak Nárayan Joshirao; Hindu (Chitpáwan Bráhman); 36.	750
48	Shri Sayáji Vijaya	Bombay	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 39.	4,000
49	Subodh Patrika	Do.	Do.	Dwárkanáth Govind Vaidya; Hindu (Sonár); 30.	600
50	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 38.	1,700
51	Udyamotkarsha	Bombay	Monthly	Ganesh Náráyan Joshi; Hindu (Deshasth Bráhman); 30.	600
	ANGLO-PORTUGUESE.				
52	O Anglo-Lusitáno	Bombay	Weekly	Leandro Mascarenhas; Goanese; 46	900
53	O Bombaense	Do.	Do.	A. Gomes; Goanese; 44	1,000
	ANGLO-SINDI.				
54	Al-Haq	Hyderabad (Sind).	Weekly	(1) English—Ghulám Hussain Hidiatalláh, B.A., LL.B. (2) Sindhi—Abdul Vahábkhan Ghulám Rasul; Muhammadan; 36.	1,600
55	Prabhát	Do.	Bi-weekly	Lekhráj Tilokchand; Hindu (Amil); 42	450
56	Sindhi	Sukkur (Sind)	Weekly	Virumal Begráj; Hindu (Kurseja); 32	1,000
	ANGLO-URDU.				
57	Muslim Herald	Bombay	Daily	Mahomed Yusuf bin Munshi Mahomed Amir; Muhammadan; 31.	1,100
	ENGLISH, MARA'THI AND GUJARA'TI.				
58	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 71	1,100
59	Hind Vijaya	Do.	Do.	Dáhyábhái Karsandás Sháh; Hindu (Shráwak Bania); 38.	600
	ENGLISH, MARÁTHI AND KÁNARESE.				
60	Karnátak Patră	Dhárwár	Weekly	Malláppa Guráppa Shirhatti; Hindu (Lingáyat); 35.	300
61	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorábur; Hindu (Deshasth Vaishnav Bráhman); 43.	300
	ENGLISH, PORTUGUESE AND CONCANIM.				
62	A Lua	Bombay	Weekly	Lawrence Dantos DeSouza; Christian (Goanese); 32.	1,000

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI.				
63	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Mahomed; Muhammadan; 39.	2,500
64	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 48	3,000
65	Aryavir	Dohad	Weekly	Krishnaráo Mangeshráo Fadnis; Hindu (Shenvi Bráhman); 30.	260
66	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 35.	4,200
67	Broach Mitră	Broach	Weekly	Trikamlal Harinath Thakor; Hindu (Brahma Kshatriya); 23.	300
68	Broach Samáchár	Do.	Do.	Ardeshir Dinsha Gándhi; Pársi; 50	500
69	Cutch Káthiáwár Vartamán.	Rájkot	Do.	Kalidas Motiram	150
70	Deshi Mitra	Surat	Do.	Maganlál Kikábhai; Hindu (Shráwak); 35	1,400
71	Din Mani	Broach	Do.	Nathálál Rangildás; Hindu (Mathur Káyastha Bania); 26.	250
72	Dnyánottejak	Ahmedabad	Fortnightly	Chhotalal Desaibhai; Hindu (Bania); 42	800
73	Friend of India	Do.	Weekly	Yadavrao Parasharam; Hindu (Chitpáwan Bráhman); 50.	400
74	Gujarat	Nadiád	Fortnightly	Chandulal Nandlal; Hindu (Dashaporvad Bania; 25.	300
75	Hitechchhu	Ahmedabad	Weekly	Kálidás Ghelábhai; Hindu (Jain); 46	300
76	Islám Gazette	Amreli	Do.	Ibrahim Daud; 36; and Abdulla Ismail; 27 (both Mahomedan Memons).	1,000
77	Jám-e-Jahánooma	Bombay	Do.	Ratanshaw Frámji Achária; Pársi; 29	1,000
78	Jivadaya	Surat	Monthly	Dhirajrám Dalpatrám Vaid; Hindu (Audich Bráhman); 36.	300
79	Kaira Times	Nadiád	Weekly	Anopsi Mánecklál Desái; Hindu (Visa Srimáli Bania); 36.	350
80	Kaira Vartamán	Kaira	Do.	Kahandás Fulchand; Hindu (Desha Porvad Shrávak Bania); 55.	100
81	Káthiáwár Mitra	Ahmedabad	Do.	Jadurám Shámji Dave; Hindu (Audich Bráhman).	300
82	Káthiáwár Samáchár	Do.	Do.	Rewashankar Jagjiwan Dave; Hindu (Bráhman); 44.	500
83	Khedut	Bhávnagar	Fortnightly	Dulabhrám Rámji; Hindu (Jain)	255
84	Loka Mitra	Bombay	Bi-weekly	Kaikhosru Mánekji Minocheher-Homji, B.A; Pársi; 35.	1,000
85	Mahi Kántha Gazette	Sádra	Weekly	Motilal Chhotalal Vyas; Hindu (Audich Tolakia Bráhman); 45.	800
86	Navsari Patrika	Navsári	Do.	Harivallabhdas Pranvallabhdas Parekh; Hindu (Bania) 32.	500
87	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur; Pársi; 56	800
88	Praja Mitră	Karáchi	Bi-weekly	Narbhayshankar Jagjivan; Hindu (Bráhman); 31.	275
89	Praja Pokár	Surat	Weekly	Hormasji Jamshedji; Pársi; 45	500
90	Prakásh and Gadgadát	Bombay	Do.	Nagindas Mancharam; Hindu (Dása Bania); 38.	500
91	Punch Dand	Do.	Do.	Jamnádás Bhagvándás; Hindu (Surti Bania); 43.	550
92	Samsher Bahádur	Ahmedabad	Do.	Saváibhái Ráichand; Hindu (Jain); 62	150
93	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Rustamji Byrámji Vátcha-Gandi; Pársi 38. (2) Ardeshir Pestonji Contractor; Pársi; 36.	3,600
94	Sind Vartamán	Karáchi	Weekly	Devkan Devji Sachdar; Hindu (Lohána); 39	250
95	Surat Akhbár	Surat	Do.	Phirozsháh Edalji Patel; Pársi; 49	300
96	Svadesh Bandhu	Mahudha	Do.	Anopram Máneklál Visashrimáli; Hindu (Shrávak); 36.	175
	HINDI.				
97	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 43; and Tarabai, wife of the above; 32.	150
98	Sharman Samáchár	Bombay	Do.	Shambhunáth Sharma; Hindu; 45	1,500
99	Shri Venkateshvar Samáchár.	Do.	Do.	Pandit Lajya Rámji Sharma; Hindu (Nágar Bráhman); 39.	6,200
100	Shri Dnyánságar Samáchár.	Do.	Monthly	Janakprasád Lalooram; Hindu (Kánkubja Bráhman); 30.	2,000

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	KÁNARESE.				
101	A'rya Dharma Patrika	Hubli	Weekly	Mádhavánand Saraswati; Hindu (Deshasth Bráhman); 47.	104
102	Digvijaya	Gadag	Do.	Shankrapa Gadiappa Basrimarad; Hindu (Devang, Lingáyat); 37.	150
103	Karnátak Vritta	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Karháda Bráhman); 34. (2) Annácharya Bálácharya Hoskeri; Hindu (Deshasth Bráhman); 34.	825
104	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 41.	300
105	Loka Mitra	Haveri (Dhárwár).	Do.	Gundo Nelgire Nádgir; Hindu (Deshasth Bráhman); 28.	150
106	Rájahansa	Dhárwár	Do.	Kamalashankar Dinkar Jathár; Hindu (Karháda Bráhman); 41.	100
107	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 41.	200
	MARÁTHI.				
108	Arunodaya	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 23.	615
109	A'ryávart	Dhulia	Do.	Ramchandra Krishna Thombre; Hindu (Deshasth Yajurvedi Bráhman); 34.	300
110	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 27	500
111	Bhála	Poona	Tri-monthly	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 30.	900
112	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 41.	300—400
113	Bhu't	Bombay	Do.	Anandrao Rámchandra Dharadhar; Hindu (Pathare Prabhu); 42.	1,500
114	Brahmodaya	Mahád	Fortnightly	Náráyan Balwant Hardikar; Hindu (Karháda Bráhman).	...
115	Chandrakánt	Chikodi	Weekly	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 40.	100
116	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 40.	275
117	Chikitsak	Belgaum	Do.	Abáji Rámchandra Sávant; Hindu (Marátha); 42.	1,000
118	Dakshin Vritta	Kolhápur	Do.	Sadáshiv Vithal Párasnavis; Hindu (Chándraseniya Káyastha Prabhu); 67.	100
119	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Joshi; Hindu (Deshasth Bráhman); 32.	200
120	Dharma	Wái	Do.	Kashinath Vaman Lele; Hindu (Chitpáwan Bráhman); 48.	1,000
121	Dhárwár Vritta	Dhárwár	Do.	Sadáshiv Hari Shaháne; Hindu (Bráhman)	600
122	Dinbandhu	Bombay	Do.	Vásudeo Lingoji Birje; Hindu (Marátha); 40.	1,000
123	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 41.	350
124	Granthamála	Do.	Monthly	Vishnu Govind Bijápurkar, M.A.; Hindu (Deshastha Bráhman); 41.	700
125	Hindu Punch	Thána	Weekly	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 38.	1,500
126	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 52.	280
127	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 75.	2,000
128	Jagatsamáchár	Thána	Do.	Trimbak A'báji Ráje; Hindu (Káyastha Prabhu); 41.	500
129	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 39.	6,400
130	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 46.	420
131	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 38.	4,100
132	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 49.	2,000
133	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 48.	17,500
134	Khándesh Chitragupta	Dhulia	Do.	Bháu Ráoji Sindekar; Hindu (Deshasth Bráhman); 26.	300
135	Khándesh Vaibhav	Do.	Do.	Yádav Bálkrishna Bahalkar; Hindu (Deshasth Bráhman); 39.	600
136	Kumtha Vritta	Kumtha	Do.	Laxman Baburao Hegde; Hindu (Gowdsaraswat); 50.	125
137	Loka Bandhu	Tásgaon	Do.	Bhikáji Gopál Bhide; Hindu (Chitpáwan Bráhman); age 35.	200
138	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 27.	80

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
139	Lokaseva	Násik	Weekly	Gangádhar Váman Barve; Hindu (Chitpáwan Bráhman); 27.	500
140	Madhukar	Belgaum	Do.	Ramling Subrao Mudliyar; Hindu (Mudliyar); 30.	150
141	Maháráshtra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha); 38.	150
142	Moda Vritta	Wái	Do.	Káshináth Váman Lele; Hindu (Chitpáwan Bráhman); 48.	650
143	Mumbai Punch	Káchara (Ratnágiri).	Monthly	Anandráo Bálkrishna Rángnekar; Hindu (Gaud Sáraswat Bráhman); 30.	100
144	Mumbai Vaibhav	Bombay	Daily	Ganesh Keshav Karandikar; Hindu (Chitpáwan Bráhman); 43.	1,650
145	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,250
146	Nagar Samáchár	Ahmednagar	Do.	Vishwanath Gangárám; Hindu (Fulmáli); 24.	200
147	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 28.	450
148	Nyáy Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 31.	400
149	Pandhari Mitră	Pandharpur	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 42.	100
150	Parikshak	Belgaum	Do.	Váman Rámchandra Kanvinde; Hindu (Sáraswat Bráhman).	300
151	Poona Vaibhav	Poona	Do.	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 36.	250
152	Prabodh Chandrika	Jalgaon	Do.	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 39.	200
153	Prakásh	Sátára	Do.	Ganesh Ballál Phansálkar; Hindu (Karháda Bráhman); 32.	500
154	Pratod	Islámpur	Do.	Ganesh Rámchandra; Hindu (Karháda Bráhman); 23.	300—360
155	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 42	100
156	Satya Mitră	Málegaon	Do.	Bálchand Hiráchand; Hindu (Gujaráti Jain); 26.	200
157	Satya Sadan	Alibág	Do.	Ráoji Hari Athavle; Hindu (Chitpáwan Bráhman); 53.	150
158	Satyă Shodhak	Ratnágiri	Do.	Hari Náráyan Limaye; Hindu (Chitpáwan Bráhman); 60.	950
159	Shet, Shetaki and Shetakari.	Poona	Fortnightly	Nominal Editor:—Ganesh Lakshman Sahasrabuddhi; Hindu (Chitpáwan Bráhman). Real Editor:—Rámchandra Vinayak Tikekar; Hindu (Karháda Bráhman); 45.	350
160	Sholápur Samáchár	Sholápur	Weekly	Narsappa Abanna; Hindu (Kámáti); 46	400
161	Shrigonda Vritta	Shrigonda	Do.	Bálábhai Jánubhai; Muhammadan (Shaikh); 44.	150
162	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshasth Bráhman); 22.	100
163	Shubh Suchak	Do.	Do.	Rámchandra Appáji Chitale; Hindu (Chitpáwan Bráhman); 61.	150
164	Sumant	Karád	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 33.	80
165	Vidya Vilás	Kolhápur	Bi-weekly	Ganesh Shankar Gokhale; Hindu (Chitpáwan Bráhman); 21.	500
166	Vihári	Bombay	Weekly	Bálkrishna Náráyan Phátak; Hindu (Chitpáwan Bráhman); 35.	500
167	Vividh Dnyán Vistár	Do.	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
168	Vrittasár	Wái	Weekly	Lakshman Mahádev Vaidya; Hindu (Chitpáwan Bráhman); 51.	250
169	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkar; Hindu (Deshasth Bráhman); 38.	100
170	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 39.	500
171	Vyápár Samáchár	Ahmednagar	Do.	Rutunchand Punamchand Mutha Hindu (Márwadi); 30.	1,200
172	Wárkari	Pandharpur	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	175

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	SINDI.				
173	Aftab-i-Sind	Sukkur	Weekly	Shámsuldin walad Mahomed; Muhammadan; 38.	500
174	Khairkháh	Lárkhána	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 32.	About 1,000
175	Musáfir	Hyderabad (Sind).	Do.	Táráchand Tahilsing; Hindu (Amil); 20	1,000
176	Sind Sudhár	Karáchi	Do.	Khánchand Rahumal; Hindu (Amil); 38	500
177	Sookree	Do.	Do.	Asaumal Reghumal; Hindu (Lohána); 42	200
178	Sind Kesary	Shikárpur	Do.	Chelárám Mánghirmal; Hindu (Lohána); 40.	100
	URDU.				
179	Ajaibat-i-Bambai	Bombay	Monthly	Mahamad Ali Anvar Ali; Muhammadan (Sunni); 32.	2,000
180	Bombay Punch Bahádur	Do.	Weekly	Hakim Mahomed Abdul Hamid Farrakh; Muhammadan; 50.	5,000
181	Jám-i-Jahánnuma	Jalgaon	Do.	Munshi Abdul Karim *walad* Habibulla; Muhammadan.	50
182	Sultán-ul-Akhbár	Bombay	Daily	Hakim Mahomed Abdul Hamid Farrakh; Muhammadan; 50.	1,000
183	Tohfa-i-Deccan	Poona	Weekly	Shaik Abdulla *walad* Shaik Mahomed; Muhammadan (Shaik); 31.	250
	GUJARA'TI AND HINDI.				
184	Jain	Ahmedabad	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Jain); 32.	1,400
	MARA'THI AND KA'NARESE.				
185	Chandrika	Bágalkot	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman, Smárta); 32.	150
	PORTUGUESE-KONKANI.				
186	A Luz	Bombay	Weekly	Antone Fernandes; Goanese; 23	1,000

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
13A	Patriot	Ahmedabad ...	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Jain); 33.	650
	GUJARATI.				
85A	Mukhbir-i-Islám	Bombay ...	Daily	Munshi Ali Mahomed Haji Abdulla Shayek Lakhpati; Khoja (Sunni); 35.	500
	MARATHI.				
164A	Vidur	Dhamni (Satara) .	Weekly	Dámodar Gangadhar Maráthe	200

No. 13 has been turned into a weekly from 1st January 1906.

The publication of Nos. 38, 41, 51, 91, 92, 105 and 118 has been temporarily suspended.

Politics and the Public Administration.

Completion of the Royal Visit to India.

Pársi (13), 25th Mar.

1. "The Royal Visit is over, and by the time these words are in print the Prince and Princess of Wales will be far away from the land where they have spent four strenuous and, let us hope, at the same time happy months. Vast as is the Imperial domain they have toured through, no other land of similar area could show such striking contrasts and so many aspects of beauty and romance. The variety is infinite—from the fierce Beluchi to the loquacious Bengali, from the Bombay business-man to the mediæval Rajput, from the laughter of Burma to the sadness of an Indian famine camp. But if there was wonderful variety in scene, there was more wonderful unanimity in welcome. From every side came the same story of joyous enthusiasm. Much may be done in India by a remarkably complete administrative machinery; but the touches of popular enthusiasm that no despotism can command and without which the escorts, the bunting and the salaams lose all power to gratify, were never wanting. And the people's enthusiasm was not foolish or in vain, for throughout their long tour the Prince and Princess never failed in graciousness of demeanour and displayed in full measure the royal gift of being able to say the fitting word on every occasion. Often their task must have been arduous, but they never willingly caused the smallest disappointment. One popular desire was strongly brought out in all comments on the tour—and that was the very prevalent wish that a member of the Royal Family should permanently reside in India."

Indian Social Reformer (5), 1st April; *Muslim Herald* (7), 26th Mar., Eng. cols.; *Gujaráti Punch* (25), 25th Mar., Eng. cols.

*2. "At every stage on their way homeward, their Royal Highnesses have taken occasion to renew their acknowledgments and appreciation of the welcome accorded to them in India and Burma........... The moral effect of this historic tour and the impressions left by it are bound to be extremely favourable to the creation of a fuller feeling of fellow-citizenship among the British and Indian races. There are unmistakable signs that the visit has quickened British interest in all matters concerning India. The special correspondents of the English journals, who accompanied the Royal party, have been feeling the pulse of public opinion in many matters, and their information, we may be sure, will not rest unused on their return to their native land. The ardent sympathy of almost every retired Anglo-Indian of any note with our aspirations, is a most happy feature of the situation. Altogether the visit of the Prince and Princess to India bids fair to be the beginning of a new epoch in her relations with the British nation, brighter and happier than any that has gone before." [The *Muslim Herald* and the *Gujaráti Punch* write in a somewhat similar strain.]

Praja Bandhu (32), 25th Mar., Eng. cols.

3. The Bombay correspondent of the *Praja Bandhu* writes:—"The conclusion of the tour has been the occasion for reviewing it in all its varied aspects from its commencement, and has brought into active play the fertile and reflective brains of many a journalist. Conspicuous amongst these has been the Editor of the *Times of India*, to whom the tour indicates two things. In the first place, it establishes the unswerving and deep-seated loyalty of the Indian people beyond a shadow of doubt, and secondly it proves that this loyalty is the direct result of the increasing prosperity of the people under the British rule. As regards the first of these inferences I am not disposed to join issue with your contemporary. The recognition of the loyalty of the Indian people has so consistently proved to be barren of any substantial or concrete benefits to them that it has totally ceased to gratify them. As regards, however, the other conclusion which your contemporary has taken upon itself to draw, it is an inference which no Indian who cares to examine matters from the Indian point of view will feel inclined to endorse. To my mind the admitted loyalty of the people to the British Crown is to be regarded as the offspring of a few advantages, which connection with a civilized Government necessarily brings in its train, coupled with the conviction, which is as firm as any conviction could be,

that for years to come, in our own true interests, our connection with the British Government must continue, irrespective of its resulting in our increasing prosperity or tending to drain the country of its existing resources. As regards the devotion to the person of the Crown, the peculiar constitutional position of the Emperor and the consequent absence of any direct responsibility for the numerous reactionary measures the country has at present been subjected to solely account for the continuance of that substratum of loyalty, which is found implanted in the Indian breast. The dominant desire of every Indian mind in connection with the visit of the Prince and Princess was to enable them to acquire, at first hand, information bearing on the real condition of the Indian masses. Now that this desire of theirs has remained unsatisfied, our only hope lies in the utterance to which the Prince gave expression at Karáchi only a few days back, intimating that amid the brightness and splendour of the receptions accorded to them, they had not forgotten the miseries and the toils which are so frequently the lot of the Indian people. Whether we are destined to be equally disappointed in the hopes we entertain regarding some permanent reduction in taxation, as a living and lasting recollection of the auspicious visit recently closed, it will be premature and unwise at this stage to declare."

Kesari (133), 27th Mar.

4. The Prince of Wales having bade final good-bye to India, a hot controversy is raging among English and native journalists about the sentiments of the rulers and the people towards one another. An Anglo-Indian contemporary has expressed it as its opinion that if there had been real discontent in the land, it would have manifested itself on some occasion or other during the Royal tour. As there was no such manifestation, it is concluded that the Indians are contented. But the explanation of the fact that the people, in spite of their discontent, did not mar the festivity of any ceremonial or reception in honour of the Prince, is to be sought in the separation of executive authority from the seat of sovereignty. The work of showing sympathy with the people rests with our sovereign, but that of exercising authority over the people and crushing them under the levelling roller of British administration rests with other persons. Under these circumstances, the expedients of a Royal visit or an Imperial Darbar will not avail in any way to remove or conceal the discontent prevailing in the country. We admit that the Prince feels true sympathy for the Indians and that it will increase with time. But if Lord Curzon nullified the benefits of the Queen's Proclamation by dubbing it "an impossible" charter, what more can we expect from Royal sympathy ?

Parikshak (150), 29th Mar.; *Karnátak Vaibhav* (61), 24th Mar.

5. The Prince of Wales, our future Emperor, who had come to this country to receive homage from the Native Princes and Chiefs and be entertained at feasts and banquets, left for England on the 19th instant. In the opinion of the British press the Prince's visit to India has immensely benefited the Empire and enhanced the loyalty of the Indians to their sovereign. To us it appears that the visit has only entailed a great loss of money on our Chiefs and people. If this circumstance is, in the opinion of the English people, calculated to increase our loyalty to England, we think that the latter object can be gained by merely sending annually a picture of the Prince to be taken in procession all over the country. But British statesmen, being fully aware of our helplessness, care nothing for our loyalty or otherwise. Their only object in organising the Prince's visit to India was to create on the minds of other nations an impression that the visit has augmented the loyalty of the Indians to England. [The *Karnatak Vaibhav* writes in a similar strain and adds:—The Prince has come and gone and has promised to tell his father that the Indians are happy. A few people affect regret at his departure, but, in our opinion, the tour has merely entailed a waste of money on the country. The people were suffering from famine at the time of the visit, but neither the Prince nor his advisers thought fit to seize the opportunity of relieving the distress caused by that calamity. It is, however, a relief to know that the tour ended without any hitch occurring to mar its progress. This shows how loyal the Indians are.]

6. The Royal tour has ended and their Royal Highnesses the Prince and Princess of Wales are already on their way home. During their stay in India many a work of public utility has, it is true, been started, but at the same time we cannot lose sight of the fact that large sums of money belonging to this poverty-stricken country have been squandered in connection with the visit. People of every class, colour and creed from the Tashi Lama of Tibet to the ordinary Brahmin of India as well as Native Princes, Chiefs and Sardars, have made their obeisance to their future sovereign, and swarming crowds of people have yearningly gazed upon the Royal pair. From these outward demonstrations of loyalty a studied attempt is being made to prove that the Indian people have been gratified to see the Prince and Princess in their midst, that both the countries are now inseparably united together and that the people of India have become devotedly attached to the crown. We do not think, however, that such surmises have any foundation in truth. It is no doubt a fact that the people have exhibited their loyalty and devotion to the Royal Family in a remarkable degree, but when it is argued that this outburst of loyalty was the result of their contentment with the existing system of adminstration, we cannot help asserting that this is nothing but a bold endeavour to throw dust into the eyes of the people of England. Their oriental love of hospitality has naturally made the Indians accord to the Royal couple a right loyal welcome. But they have not thereby shown that they are in love with the rulers of this country. The question, therefore, naturally arises as to what has contributed to the success of the Royal visit. The people of India firmly believe in British justice and in the promises of Her late Majesty the Queen contained in the Proclamation of 1858. Their firm faith in the latter makes them live in the hope that one day England will deal justly by this country. It is this sentiment alone that has made the Royal tour an unprecedented success. But so long as the rights and privileges enjoyed by other nations are not conferred upon the Indians it would be impossible for them to entertain any love for their present rulers. It is surely a pity that the King-Emperor should be debarred by the British constitution from taking the initiative with a view to confer some boon upon the Indians in commemoration of the successful visit of his son and daughter-in-law to this country.

Significance of the reception accorded to the Prince and Princess of Wales in India.

Gujaráti (23), 25th Mar.

7. The saddest event of the past week was the departure of the Prince of Wales from this country. The Indian heir-apparents of olden times were born in the country, lived among the people and did not go to other countries except for making conquests. But now everything is changed. The personage whom we call our future Emperor lives in another country and spends only a very few days among us. Owing to this circumstance, the people's attachment to him is not enhanced as much as it should be. When any one lives among us only for a few days, we naturally look upon him not as one of ourselves, but as a stranger. It is, therefore, doubtful how far the people's attachment to the Prince of Wales has been increased by his brief sojourn in this country. Many newspapers are praising the Indians for the affectionate sentiments manifested by them towards the Prince. If, however, the English were to examine how far these sentiments of affection are sincere, they would be disappointed. In order to strengthen their rule in this country, they have, among other things, to foster the feeling of loyalty among the people, and it is, therefore, to their interest to proclaim that the Prince's visit has increased the loyalty of the Indians, though this might not really be the case. As a matter of fact, however, it is impossible that a foreign prince should win the hearts of 30 crores of people in the course of a very short visit to their country. Englishmen are fond of asserting that the Indians are attached to their rule. The fact of the Prince's safe return to England is cited as a proof of the attachment of the Indians to their British masters, and it is concluded that the present system of administration needs no improvement. The Indians are discontented, but at present they do not wish to show that feeling in any unlawful manner. But Englishmen like some thick-skinned animals, whose sensibility can be roused only by the penetration of a sharp nail in their body, are not alive to the existence of discontent among the people of India and will not admit it unless there is some violent

Kál (129), 30th Mar.

cataclysm. Discontent manifested in mild language is not felt by them at all. They are thus driving the Indians to desperate measures and are themselves labouring under a false sense of security when as a matter of fact they are standing on a volcano which is smouldering within.

Comments on His Highness the Aga Khan's article in the March number of *East and West* on the Royal visit to India.

Jám-e-Jamshed, (27), 30th Mar., Eng. cols.; * *Rást Goftár* (33), 1st April.

8. "We trust that Sir Sultan Muhammad Aga Khan's very fair, able and enlightening contribution in the current number of ***East and West*** will persuade his critics to be a little more fair and just in their estimate of the young nobleman, and to recognize that in him their country possesses one of the most precious and valuable of assets .... In his article the Aga Khan speaks with all the weight of authority derived by a long and intimate acquaintance with the people of all creeds and classes and as such, his opinions, expressed in this article, ought to appeal to the consideration of all honest and sincere well-wishers of India. The Aga Khan is almost merciless in his criticism of the arrogance and the high-handedness of the 'superior' community. He lends his testimony to the existence of a deep-seated despondency and even despair among the Bengali population, Hindu and Muhammadan, in consequence of the partition of their province .... And knowing of the existence of this despondency, this grief, this resentment, he could not but be struck by the spontaneity and the whole-heartedness of the reception accorded to the Royal visitors......... There was a loving look on every face, and on the night of the illuminations, when the Royal couple drove through the city, the Aga Khan declares, 'tears of joy ran down the faces of old men and young Bengali lads, who probably were students that had been agitating several weeks before'.......... The Aga Khan then proceeds to make some scathing observations regarding the haughty and overbearing attitude of Englishmen in general towards the natives of this soil. He speaks here both as a patriot and a loyal and devoted subject of his sovereign. There is a no greater or more ardent admirer of the British rulers of India than he is.......... But that doesn't blind him to their defects. He knows the responsibilities of his position, the responsibilities that rest on him as a faithful and honest exponent of the thoughts, the views, the wishes of his countrymen; and it is to be trusted that those who have made it a rule of their lives to disbelieve anything and everything that is being said against the British in India, both official and unofficial, to sneer at the representations of native politicians and publicists, would do well, as much in the interests of England as of India, to hearken to the words of good advice that he has addressed them. Surely Sir Sultan Muhammad Aga Khan is no political agitator in the sense in which the political agitator is now-a-days taken by the Anglo-Indian. He loves the British, he wishes them well, and they cannot do worse than ignoring his counsel, and refusing to mend their attitude towards the people where so staunch, true, devoted a friend and well-wisher has found that it sorely needs to be mended." [The *Rást Goftár* also writes in a similar strain.]

His Royal Highness the Duke of Connaught's tour in the Transvaal.

Kál (129), 30th Mar.

9. The condition of the native population of the Transvaal is as deplorable as ours. The English have imposed a tax on their huts. During the Duke of Connaught's visit to that country, the people made many humble representations to His Royal Highness praying for the abolition of the hut tax, but without avail. It is a delusion to suppose that anything can be gained by making humble solicitations before the members of the Royal family. The people of the Transvaal who, a few days ago, displayed their loyalty by humble entreaties to the Duke of Connaught are now being shot down by the officials in Natal. What did they gain by falling at the feet of a member of the Royal family? **The people of subject countries should remember that the sons and brothers of the King visit their countries for the purpose of receiving homage and accepting addresses and presents from them and not for listening to their grievances.**

Who are the true friends of India in England?

Vihári (165), 26th Mar.

10. In commenting on one of Mr. Shyamji Krishnavarma's articles in the *Indian Sociologist*, the *Vihári* writes:—It is strange that even men like Mr. Dadabhai Naoroji should not know who are our true friends in England. According to him, Sir H. Cotton, Sir W. Wedderburn and others

of the same class are our true friends. Now, these retired Anglo-Indian officials, who have grown rich at India's expense, show only lip-sympathy for her, but when it is a question of doing her some substantial good they turn against her. Thus, when a suggestion about granting Home Rule to India was made in the British Committee of the Indian National Congress, it was opposed by Sir H. Cotton. God save us from such friends! India can never find a true friend in England, which has been plundering this country for the last 150 years and has used it as a pasture for her bullocks. As Mr. Shyamji says, only men of world-wide sympathies like Herbert Spencer and Hyndman can be regarded as our true friends because they show sympathy with us without receiving anything from us in return, and not retired Anglo-Indian officials, who have grown fat at our expense.

Alleged distrust of the Indians by Englishmen.
Pratod (154), 23rd Mar.

11. Probably there is not in this world any state of existence so vile as slavery. The good qualities possessed by those, who are condemned to live in this state, become quite useless. Slave-owners sometimes praise the good qualities of their slaves, but they do so only with a view to make the latter contented with their servile lot. They utterly ignore the good qualities of their slaves whenever an occasion to turn these to good account presents itself. The English have often praised the courage and bravery of the Gurkhas, Sikhs and other martial races of India and have even employed them in reducing other people to slavery. But they cry down these very warlike races and call them pusillanimous when the defence of India against foreign invasion is in question. The *Times of India*, while adversely commenting upon Mr. Haldane's proposal to reduce Indian military expenditure, says that the task of ensuring the stability of British rule in India will ultimately devolve on European soldiers alone. This assertion betrays distrust of native sepoys. But what are the causes of this distrust? The English have themselves praised the bravery and loyalty of native sepoys. Such being the case, we must look elsewhere for the cause of the above distrust. When Lord Clive returned to England the memory of the evil deeds committed by him here for the benefit of his countrymen haunted him constantly and disturbed his sleep. He used to dream that Umichand was going to devour him. It was nothing but the consciousness of his own misdeeds that filled his mind with uneasiness. If the founder of the British Empire in India had to perpetrate such evil deeds, it may be imagined how many more of such deeds must have been committed by those who extended and consolidated that empire. It is natural that the perpetrators of such deeds should lose their peace of mind and detect treason among their Indian subjects.

Growing poverty said to be the cause of increase of population in India.
Moda Vritta (142), 26th Mar.

12. In enumerating the advantages of British rule in India we must also take into account the disadvantages which have resulted therefrom. We attribute the frequent recurrence of famines and the consequent misery prevalent in the land to the drain of India's wealth to a foreign country and to the extravagant policy of our rulers and their partiality to their countrymen. But they deny all these charges and ascribe the calamity of famine to unseasonable and capricious rainfall and to our own extravagant modes of living. Further they attribute our destitution to the increase of population due to undisturbed tranquility enjoyed by the country under the ægis of British sway. A philosophical writer has recently solved the problem whether increase of population is the cause of poverty or *vice versa*. He says that there is an inverse ratio between food and population, that is, if one decreases, the other is found to increase. In other words, if it is desired to increase the population of any country, the quantity of food consumed by its inhabitants should be reduced. We have no means of ascertaining whether the above view is sound. But it is found to be literally true in the case of India. It is a fallacy to say that increase of population is the cause of poverty in India. On the contrary, the reverse is true. The officials say that the population in India is increasing by leaps and bounds. But then it must be remembered that this increase is rather due to the growing poverty of the people.

Alleged iniquity of Indians accepting service under the British Government.

Karnátak Vaibhav (61), 24th Mar.

13. The *Karnátak Vaibhav* discourses as follows on the alleged iniquity perpetrated by the Indians in accepting service under the British Government :—Among the three hundred millions of the Indian population there are 15 lakhs of people who are traitors to their country and who by their mean conduct are poisoning the happiness of the rest of their countrymen. The worst of it is that they themselves are not materially benefited by their action, because out of 1,263 appointments carrying a salary of over Rs. 1,000 per month, only 92 fall to the share of the Indians. Do the 15 lakhs of native Government servants believe that their motherland, which supports the remaining 29 crores and 85 lakhs of the country's population, will be unable to support them ? When the rest of their countrymen can maintain themselves without entering Government service, why should these handful of people accept a life of slavery ? These people are ceaselessly sucking the life-blood of their countrymen. Leaving aside the butchers who are in receipt of salaries exceeding Rs. 1,000 a month, the average income of native Government servants in the subordinate grades is Rs. 30 per month. As most of them die in harness, each one draws in the course of 30 years Rs. 10,800. The proportion of native Government servants to the total population is 1 to 200. Thus one native Government servant may be said to obtain a reward of Rs. 10,800 to cut the throats of 199 of his countrymen or Rs. 60 to cut the throat of one man. Alas ! how cheap and easy is the work of taking the lives of people in India !

Alleged impropriety of erecting triumphal flags on the Hindu New Year's day.

Kesari (133), 27th Mar.

14. The *Kesari* publishes some verses deprecating, in view of the alleged degraded condition of the country, the custom of erecting triumphal flags in front of houses on the Hindu New Year's day. The following is the purport of the verses :—Oh Aryans, what good fortune has befallen you that you erect these flags ? Has the past year been one of happiness to you ? Do you expect the new year to remove your miseries ? Do your heroic ancestors rejoice to see you plunged in servitude ? Your motherland is known as the land of gold, but all her wealth and jewels have been carried to other lands. Do you wish to commemorate this fact by erecting flags of victory ? You have lost your martial skill and valour ; others have taken the contract of defending you. Your industries have become extinct with the advent of foreign rule, you yourselves have become ignorant and irreligious and are condemned to lead a life of beggary. Do you wish to erect flags of victory to commemorate all these things ? You are not respected anywhere, nor can you earn a morsel in other countries. Why do you wear clothes of English manufacture and thereby augment the drain of your country's wealth ? You are under a cloud of misfortune. You have been robbed in every way possible. Why do you then erect flags of victory ?

Indian Budget in the Viceroy's Council.

Rást Goftár (33), 25th Mar., Eng. cols.

15. "The Financial Statement introduced by the Honourable Mr. E. Baker in the Viceregal Council is framed with care and is, on the whole, a successful document. It is devoid of all sensational features to arouse interest in the average reader and is handled with skill.......... The Budget estimates yield a fat surplus and with such a handsome balance at his disposal, the Finance Member could have taken the country with some agreeable surprise by the remission of a few taxes which press heavily upon the population. But there seems to be no other alternative left for even the most expert and zealous financier, but to feel his way with care and caution so long as the ever-increasing military expenditure forms the principal item in his budget estimates. The only remission of taxation that is allowed for the ensuing year is with reference to the abolition of some petty cesses and charges upon Local Boards, which were an anachronism and have been long recognised to be a blot on the administration. The repeal of these taxes is provided principally with an eye to the welfare of the agricultural communities of the country, and to relieve them from the burden of taxation which is already pressing hard upon them. As agriculture is the principal occupation of the rayats and the mainstay of the prosperity of the country at large, the small mercy which has been granted will elicit warm appreciation from those for whose

benefit it is intended......... The Budget further provides grants of varying amounts for police, agricultural and educational reforms......... The four lakhs of rupees allotted for reforms in the agricultural department is utterly inadequate in view of the extensive scope which agriculture as an industry covers in India. In comparison with the last year's grant of 20 lakhs of rupees, the sum apportioned for the purpose for the next year falls far too short to meet the requirements of the case to any desirable extent............ The provision of 5 lakhs a year for reforms in educational matters is also extremely inadequate in consideration of the growing needs of the country and its backward state in point of general education, and more particularly in view of the declared policy of the Government to promote the growth of technical and industrial education. But even of this meagre dole a substantial slice is cut off set apart for the education of Europeans and Eurasians. This is a sad commentary on the zeal with which the State is discharging its sacred duty. If Government can find crores and crores of rupees to be thrown away on military projects of doubtful utility, extracted from the hard-earned money of its poor rayats, it is sad to reflect that the interest of the country in a matter of such vital importance as the question of technical education is practically allowed to take care of itself. Without desiring to raise invidious questions in the spirit of racial prejudice, we think it would be agreed that the action of Government in this matter is sufficiently anomalous to stand self-condemned."

Pársi (13), 25th Mar.

16. "It is satisfactory to note that in spite of revenue remissions and famine works, a substantial surplus remains, of which a large part is to be devoted to the further relief of the agriculturist. After this, the most interesting item is the grant of about two and a half lakhs towards technical education, of which Bombay receives the lion's share. The grant for the education of Europeans and Eurasians is not one that appeals particularly to the native of India, but is one very near the heart of the domiciled European, it being undeniable that although the imported Englishman enjoys many advantages in India, his children suffer an equal number of disadvantages. With regard to the great expansion in the use of salt since the tax thereon was lightened, it would be interesting to know how much of that increase is due to a larger quantity being used in agricultural operations and other wholesale methods of consumption. Poor as the Indian is, it is incredible that a tax of Rs. 2-8 a maund prevented him from using it in his food, and a more detailed knowledge of its disposal might make it possible to devise a more equitable mode of taxation."

Oriental Review (12), 28th March.

17. "The Financial Statement has been year after year criticised for showing an under-estimate of revenue and an over-estimate of expenditure, with the result that the surpluses are really greater than what the Finance Member anticipates they will be. The Finance Member explained last year that an endeavour was being made to attain a higher standard of accuracy in framing estimates in future. The endeavour has not yet apparently met with any successful result.........We observe that the decline in Land Revenue was only £440,000. Surely, if suspensions and remissions had been made on a proper and liberal scale, the result would have been more satisfactory and there would have been a further and a greater reduction in Land Revenue. As it is, we cannot but regret the extreme stringency with which the Land Revenue must have been collected when it showed only so poor a reduction in the original estimates.... .....It will be remembered that last year a series of administrative improvements were carried out; taxation was reduced to a certain extent; and grants were also given to the District Boards for some specific purposes.........Following that precedent Government propose this year to give the tax-payer some relief, though not to as great an extent. The Police absorb 25 lakhs, Madras and Bengal getting a very large share. Education is damned with a paltry grant of 5 lakhs of rupees, of which approximately one-half will be applied to technical education and the remainder to the education of Europeans and Eurasians! We do not grudge any special provision being made by the Government of India in facilitating the course of education to European and Eurasian boys; but to enhance taxation on the people of India insidiously by the

currency legislation and expend it for the behoof of others is like robbing Peter and paying Paul. Bombay gets the lion's share of the educational grant while Madras gets nothing. Has the 'benighted Presidency' so far progressed in the matter of technical education that there is no need for the Government to support her by any small contribution? Last year the Famine cesses in Northern India and the Central Provinces were abolished; and following the example it is proposed to abolish several minor cesses in other parts of India...... However unobjectionable may be the lines on which relief is sought to be given, we cannot but strongly condemn the policy of securing year after year a large surplus and devote it to the construction of railways or the reduction or avoidance of debt.........It will be remembered that the Irrigation Commission recommended the construction of irrigation works at an expenditure of 44 crores to be spread over 20 years; but Government do not care so much as to call for an early examination of the various schemes with a view to the early commencement of work. The reason is plain. India is governed not in the interests of the people but in the interests of the foreign capitalists and exploiters. Railways pay them better than irrigation works, however much the latter may be useful to the people..................The Hon'ble Mr. Baker with grim humour suggests that there is little new to say on this subject. Yes, the figures speak for themselves and on the subject of military expenditure at any rate we have reached a stage when conversions will not be possible. Government have surrendered to militarism and seem to feel that retreat is impossible; but the people are as easily convinced that if the tax-payers had a voice, they would not have submitted to this growing burden."

Mahrátta (10), 25th Mar.

18. "It will be seen from the Financial Statement that amidst most gloomy surroundings the treasury still overflows as it has been doing for some years past. The Finance Minister anticipates a surplus of 131 lakhs even after making a remission of taxation to the extent of 82 lakhs and after making special grants for police, agricultural and educational reforms.......... But it may be permitted to enquire whether the remission of taxation could not have been properly extended even to certain other heads than those dealt with in the Budget. As regards the special grants also, the comment spontaneously offers itself, *viz.*, that the educational and agricultural grants might conceivably have been increased with advantage. Surely we in this country have not yet come to the very end of the possibilities of reform in these two matters. At any rate when savings as large as that of 149 lakhs in the Military Department are accidentally realised, the Government have not been able to show themselves capable of turning the windfall to the best account by becoming, though temporarily, 'extravagantly generous.' Our complaint is, and we think it is a legitimate complaint, that while such extravagance is possible and is also often realised in the Military and a few other favoured spending departments, it is never to be met with in some other departments whose working is by common consent regarded as really useful and beneficent."

Kesari (133), 27th Mar.

19. The Honourable Mr. Baker laid the Financial Statement before the Supreme Legislative Council on 21st March. After Lord Curzon laid down the reins of office, people were forming their own surmises about the trend of his successor's *regime*. Lord Minto not being of a meddlesome temperament, no radical change was, of course, to be expected in the system of administration. Some people, however, thought that such a change was likely upon the accession of Mr. Morley to office as Secretary of State for India, but even Mr. Morley in the course of a debate in Parliament gave it as his opinion that after the strenuous period of Lord Curzon's Viceroyalty, India stood in need of rest for some time. So the Budget, which Mr. Baker laid on the Council table, is rather a tame document. No important retrenchments are effected, and we are not even told whether the overflowing state of the Treasury is due to a policy akin to plundering the population or is the result of taxes contentedly given by the people. That the taxes are collected without any disturbances or open resistance on the part of the taxpayers may justify, in the case of England, the inference about the prosperous condition of the people, but in India such a conclusion would be unwarranted. The fact that a disarmed and naturally

docile people like the Indians, who are afflicted by a series of misfortunes, quietly pay the taxes even when famine is rampant in the land, can never be a valid ground for any inference about their prosperity. Mr. Baker's Budget discloses not a very satisfactory state of things as regards the material condition of the people either. Government propose to deal with famine by administering homœopathic doses of relief to those afflicted by the visitation and to employ European Police Officers on fat salaries to protect the property of the poverty-stricken population. Mr. Baker's budget is thus apparently a humdrum document, but in its inner aspect it discloses a policy of favouritism to Englishmen. The paper next proceeds to give details of the figures of receipts and disbursements in the budget and adds:—The receipts of excise duties on Indian cotton goods have risen fivefold during the last decade. This shows how Government tax our mill industry in order to propitiate Manchester. The people are doing their best, by means of the *swadeshi* movement, to encourage the cotton industry, but Government are ready to curtail the profits of the mill-owners by imposing a duty on the products of Indian mills. This fact brings out the divergence between the official and the non-official view of matters Indian. The Chinese have boycotted Indian opium, and so the opium receipts of Government are adversely affected and show a tendency towards decrease. But though the opium revenue may thus go down, the Abkári revenue is on the increase. The expansion in the consumption of salt after the reduction in the salt duty shows the oppressive character of the impost. Even at the present figure, the duty is very high, and it is a shame that Government should be obliged to tax a prime necessary of life like salt. We hope that under Mr. Morley's *regime* this odious impost will disappear from the Indian system of finance altogether. The army expenditure is progressing as usual and no economy is attempted anywhere. Large sums of money are voted for giving effect to Lord Kitchener's proposals for the reorganisation of the army and the improvement of frontier defences. Three-fourths of a crore are set apart for famine relief, and the work of building railways for averting famine is proceeding apace. The sum allotted to irrigation is in excess of the usual amount, but it pales into insignificance when compared with the grant for railways. Canals are more useful to agriculturists than railways, but the latter are a prime necessity with the European merchant who wants to thrust his goods upon the Indians, and Government are favouring the rich European merchant in preference to the poor agriculturist. Neither railways nor canals can, however be of much use to the agriculturist until his burdens are lessened. They might temporarily arrest his ruin, but cannot avert it altogether. For this, it is necessary that military expenditure should be reduced, that indigenous industries should be encouraged, that the salt tax should be abolished and the pitch of land assessment lowered. Unless these changes are effected, there can be no real improvement in the rayats' condition. We doubt whether we may expect such improvement during Mr. Morley's *regime*, but in the meantime we are grateful to Mr. Baker for the small mercies shown by him in the shape of remission of certain cesses. The grant of 2½ lakhs for Technical Education is miserably inadequate when we consider that Government realises something like 130 crores on the whole from the people. The relief to the agricultural tax-payer is very slight, and even of this the Bombay agriculturist is denied his share. The relief to the District Boards is similarly insignificant. Such petty reliefs can never go a long way. We are anxious to know whether Mr. Morley will insist upon real economies in the disposal of the country's revenue, but our curiosity is not likely to be gratified for a year more.

Dhárwár Vritta (121), 29th Mar.

20. Since the commencement of Lord Curzon's *regime* we have had a succession of surpluses in the Indian treasury, and this fact is utilized by Government for proclaiming that India is prospering. The rayats, on the other hand, complain that their condition is deteriorating year by year. Now, it has been shown by some people that during the last 20 years the average annual income of the Indians has declined by 20 per cent. The number of famine-stricken people is now 25 times larger than it was two decades ago. One-fourth of the entire population lives upon only one meal a day. The number of those carried off by disease can only be imagined. Such being the case, the reader may judge for himself how far the assertion of Government that the country is

prospering is true. It is a mystery how in the present deplorable condition of the country the State treasury can show any surplus at all. The solution of it, however, is easy. Government recover exorbitant sums from the people without regard to their ability to pay, and then boast of their generosity by making a slight reduction in taxation. The Salt Tax and the Income Tax are instances in point. Though a large portion of this year's surplus is allotted for different public purposes, the rayat derives very little actual benefit from the amount so utilised. Thus, the greater portion of the amount allotted to the Police Department will be absorbed by Europeans. Agriculture being the principal source of income, it is the duty of Government to improve it, but here also they have an eye to the good of their own countrymen. The proposed improvement is to consist in the increased production of raw material for which there is much demand among English manufacturers. It is also under contemplation to open agricultural colleges, and these will provide fat berths for European professors. The grant for primary education was similarly exhausted last year in raising the salaries of the higher posts, while the hard-working village teacher got nothing. This year some money is to be devoted to irrigation, but Government care more for railways, because they always consider what investment would be more paying. On the whole, the generosity of Government does not practically benefit the people. The treasury may be overflowing with surpluses and taxes may be reduced, but in spite of this, the rayat's condition is becoming worse and worse day by day.

Arunodaya (108), 25th Mar.

21. It is difficult to say whether the surplus anticipated by Government for the ensuing year is due to the Marwari character of our rulers or is an index of the prosperity of the people, but the former seems to be the more probable supposition when we consider the deplorable plight to which famine has reduced our people. Government expect a surplus of 253 lakhs of rupees for the year 1906-07, and out of this they propose to appropriate 122 lakhs to remission of taxation and to carry out certain administrative improvements. Although we must be grateful to Government for this magnanimity, we cannot say that they have made any considerable self-sacrifice, because the amount of remission to be granted will come out of the large revenue proposed to be recovered in the coming year. Government boast that in the said year they intend to devote 81 lakhs to famine relief and remissions of land revenue in famine-stricken parts. But of what use would the remissions be if they are granted too late? Government propose to spend 15 crores of rupees on railways and only 1 crore and 25 lakhs on irrigation. It is our misfortune that Government should allot only a paltry amount to irrigation while they are ready to spend so much as 15 crores on railways.

Debate on the Indian Budget.

Indian Social Reformer (5), 1st Apl.

*22. "The feature of most interest in the debate on the Budget was the criticism of military expenditure by the Honourable Mr. Gokhale and the replies thereto of Lord Kitchener and the Viceroy. The discussion was of a very unconventional kind, and the manner in which the possible aims and purposes of a friendly power were canvassed by high officers of State may cause no little unrest in the minds of the Russian Government and people. Mr. Gokhale, representing the strong feeling among the educated classes of Indians, objected to the enormous growth of expenditure on the Army during recent years. The Russian danger was overpast. Russia had lost men, money, credit and prestige in the late war with Japan. She was crushed in Manchuria, her navy was under the waves, and her vitals were gnawed by the iron teeth of revolution. She was impotent for evil for many years to come. It was, in effect, the same considerations which led Mr. Haldane to ask if there were the same need for maintaining the Army at its present size in India that made Mr. Gokhale conclude that there was not the need for spending so much money on it. The Government answer was that all the sacrifice, suffering and humiliation which Russia had endured may make her only more eager to redeem them in some direction other than that now closed to her by Japan. The collapse of Persia, and the weakness, or, at any rate, the uncertainty of Afghanistan, indicate the line of least resistance for such a redemption, and there was nothing, except the lack of money, to prevent her from moving along it. This is the substance of the defence. Lord Kitchener, in the course of his speech, indulged in a gibe at the educated classes, which only shows that he does not understand the constitution of Indian society, and has not studied Indian history from the point of view of the statesman...... In the Mahratta upheaval, the latest national upheaval, the literary classes very early came to the front and gained an ascendancy over the military element. After all, the martial spirit of the present is mostly associated with the skilful handling of a rifle. It is absurd to disarm the population, to deny it the opportunity of handling any more lethal weapon than a *lathi*, and declaim against its lack of martial spirit. That should not prevent us from giving weight to the arguments advanced by him, and we admit that there is great force in some of them. Russia is only scotched, not killed; and she believes, rightly or wrongly, that England is responsible for her humiliation. It is her hatred of England more than her desire for India which will impel her at the earliest opportunity to embarrass us. That is a contingency which must be faced. But does it follow that the whole cost of it must be thrown on the unfortunate Indian tax-payer? Is India worth nothing to England, or is her value set off by sending us Lord Kitchener? It would be hypocritical to hide the fact that there is a very strong feeling in the country that Kitchenerism means not only financial depletion but political reaction. In England the cry everywhere is for training the nation to bear arms as the surest means of national defence. Here the people count for nothing and the Japanese alliance and Kitchener schemes for everything. But, we are told, the arsenals give work to labourers! The economic millennium will be a state of perpetual war. None of us wants Russia to be knocking at our doors. Public opinion has given and will give every reasonable support to Government in warding off such a contingency if Government will give up its policy of distrust, and give proof of a policy of confidence in the people whose loyalty has found such resounding expression in the last few weeks. Let not the fatal mistake be made of supposing that the so-called martial races are clear of the contagion of discontent which economic burdens entail on the whole community. The intelligent and educated sections of the population are the strongest bulwark of every rule. They can appreciate its advantages, and they can imagine the consequences of its withdrawal. Happily the Viceroy's words give room for hope that His Excellency at least is alive to the unsatisfactory features of the Indian military system in relation to the general population. It is undoubtedly a question of difficulty, as His Excellency said, of very great difficulty. But unless it is properly adjusted, no permanent, no satisfactory, certainly no economical solution of the problem of Indian defence can be arrived at. It is too late in the day for British rule to set up as a military autocracy in India. We trust it will be the great good fortune of the country and of His Excellency the Viceroy if, in the next few years, some approach to a better state of things is made. The key-note of the new policy should be confidence." [Elsewhere the paper writes:—"The financial policy of the Government of India during recent years has in such an obvious manner been influenced by the annual review of it at the Viceroy's Legislative Council by the Honourable Mr. Gokhale that he may be properly regarded as our unofficial Finance Minister. This year, as in previous years, he contributed the best non-official criticism of the Budget. The growing approximation of the ideals of Government and of leaders like Mr. Gokhale in financial policy, except that relating to the Military, is a highly satisfactory feature of the situation. Mr. Baker has inspired a feeling of strong confidence in his administration in the public mind such as few of his predecessors enjoyed. His attitude on the excise problem and in local finance, among other things, shows that he has firmly grasped the essentials of a national policy, and that his *regime* may be expected to leave a lasting result in the shape of a financial system better-compacted and more scientific than we have had for many years."]

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ernment. We have noticed this feature of the debate because Mr. Brodrick's scheme provides that the 'Member of Council in charge of the Military Supply Department will specially advise the Governor-General in Council on questions of general policy, as distinct from purely military questions.' It so happened this year that the scheme of re-organization, against which the criticism was specially directed, was Lord Kitchener's own, and in defending it he was perhaps unable to avoid a discussion of the general policy of the Government. But this year's debate will create a precedent, and if the present Military Supply Member surrenders his right or neglects his opportunity of avowing his special responsibility for the general military policy, his successors will find it difficult to break through the precedent and assert their function. When Lord Kitchener replied to Mr. Gokhale that a citizen army would be not only not economical, but it would not be popular, and that it would be a danger to the very educated classes whom Mr. Gokhale represented, he strayed beyond his purely military sphere. So also when he argued that an efficient army is necessary to attract capital to India! Lord Kitchener is by common consent acknowledged to be a brilliant organizer, but we cannot afford to forget that there is a Viceroy in India, to whom, rather than to the Commander-in-Chief, pertains the right of discoursing on the large and general questions of encouragement of capital, the probabilities of international complications, and the relations between educated and uneducated classes. An echo of Mr. Haldane's speech on the army estimates was clearly perceptible in Lord Kitchener's comparison between the payment of soldiers and the wages and treatment of labourers. While Mr. Haldane merely interrogated himself whether the Russian menace continues to-day to claim as much of anxious thought as it once did, the Viceroy and the Commander-in-Chief have unhesitatingly affirmed that the danger from Russia has not disappeared and that we should ever be ready to meet it." [The *Bombay Samáchar* and the *Sánj Vartamán* note with gratification that the discussion on the Budget in the Imperial Legislative Council was marked by sympathy towards the non-official members. Both the papers eulogise the speech Lord Minto delivered in closing the debate and express the hope that His Excellency will ever continue to receive popular criticism in the same spirit of courtesy and sympathy which characterises his present utterance.]

Akhbár-i-Soudágar (64),
31st Mar., Eng. cols.

24. "'Mind your own business' was the substratum of the reply of Lord Kitchener to Mr. Gokhale's attack on the military policy of the Government of India. We do not mean that the Commander-in Chief was so brusque in his manner as actually to say so. But the polite periphrasis in which this idea was conveyed left no doubt as to its meaning. What could Mr. Gokhale know of India's military needs, and the means which were necessary to place the army on the highest pedestal of efficiency? Did not the Government of India, or speaking more correctly, the Commander-in-Chief, know what was needed to secure such efficiency, and were not they alone in the position to know it?......... We do not pretend to be quite conversant with the military problems of this country. But it needs no great knowledge of these problems to enable us to ask with Mr. Gokhale whether, when Russia's power is broken and her *prestige* ruined by Japan, the enormous addition of expenditure now proposed is urgently necessary.......... With profound respect for the great military ability and also for the sincerity of Lord Kitchener we may say that the question of efficiency is relative. It depends upon the measure of the danger to be encountered and the precautions which are reasonably required to contend against it in a reasonably possible emergency. The apprehensions to which Mr. Gokhale gave vent at the meeting of the Supreme Legislative Council are shared by the country which feels almost instinctively that the frightful burden of Military expenditure might be made less intolerable without lessening the strength and security of the country. Mr. Gokhale's recommendation about the military training of the people of India was cryptic and it was, therefore, permissible to Lord Kitchener to enquire if his honourable colleague favoured conscription. On this assumption it was easy for His Lordship to demolish this part of Mr. Gokhale's argument. But we do not think that conscription was dreamt of by Mr. Gokhale. What he probably meant to advance was simply a plan for greater confidence on the part of the rulers by placing facilities in the way of the subject races for the use of arms."

Kaiser-i-Hind (28), 1st Apl., Eng. cols.

*25. "The most noticeable feature of the debate on the Budget last Wednesday in the Viceregal Legislative Council was good manners. The replies of the three principal members, namely, the Commander-in-Chief, the Finance Minister and the Viceroy, were in this respect all that could be desired. Their respective speeches were excellently modulated and characterised by a dignified serenity which was an unerring index of the fact that they were all keenly alive to the spirit of tolerance of criticism and to the respect and attention which was due to the popular representatives who necessarily had to speak, from the people's point of view, on those matters of detail in the Imperial administration which were most defective or regretful. Of course, there was nothing very striking in the replies, but they were all characterised by good taste. There was a marked absence of that arrogance, superciliousness, hollow-sounding rhetoric, over-weening conceit and high-coloured optimism, which were prominent features in almost all the public utterances of the retired Viceroy. It is a pleasure to note the speech of the Commander-in-Chief which was as informing as it was exceedingly modest—quite of a type of the character of the typical soldier. Of course, we differ *in toto* from his arguments as well as from his justification of the present appalling military expenditure. The gallant Chief entirely forgot the principal contention of the people, namely, that it is unjust that so poor a country as India should be saddled by so wealthy a country as England with the *entire* cost of the maintenance of British supremacy in the East. Both he and the Viceroy slurred over this glaring financial injustice. They forgot to bear in mind that the present unbearable military expenditure was the outcome of that one-sided partnership wrought by the ruinous amalgamation scheme of 1859—a partnership in which England asks India to pay the piper while she calls for the tune. India is absolutely voiceless in matters appertaining to military expenditure. She has been invariably saddled with military expenditure which in conscience and equity should be placed on the shoulders of the wealthy British tax-payer. As to the rest of the replies of the Finance Minister and others, they were more or less full of the usual platitudes, but cautiously stated....But more of the debate when the full text of the speeches comes to hand."

Gujarâti (23), 1st Apl., Eng. cols.

*26. "The Honourable Mr. Gokhale made a vigorous and courageous speech on the Financial Statement. It was the only attempt of its kind to criticise the Budget in the midst of the chorus of approval, official and non-official, which the Financial Statement has called forth. The abolition of the local cesses must mean deprivation to the Local Boards of one of their sources of revenue. Mr. Gokhale submitted that they must be recouped to that extent.........The Boards are more or less living from hand to mouth, if not nearly bankrupt, and we endorse Mr. Gokhale's appeal to the Government to relieve the Boards of their heavy duty of famine relief.........The Honourable Mr. Gokhale has always given vigorous and eloquent expression to the protest on the part of the Indian public against the ever-growing military expenditure of India. Lord Kitchener's scheme means an intolerable burden on the country, and even if the danger of a Russian invasion were a reality some years ago, it is no longer so. Russia cannot raise her head for years to come. Her internal condition is a source of perpetual danger, and even if she had any evil intentions, the best way to repel her advance is not to load the people of India with the burdens which they cannot bear and which in fairness and justice ought to be equitably shared by England and India. But if Lord Kitchener's expensive scheme is to be carried out in spite of the heavy misfortunes Russia has suffered and in spite of the Anglo-Japanese alliance, then the expenditure must be met out of loans......... The opinion has been unanimous throughout the country for years past that the growing weight of military expenditure has arrested the material and moral development of the people, and Mr. Gokhale said but the truth when he told the Council that under the chilling shade of military expenditure no healthy development of the people was possible. In order to partially satisfy the clamour of the people that the commissioned ranks of the army should be opened to scions of good families, four cadets have been given commissions. It is scarcely a generous concession, and for our own part we do not believe that the Government of India mean to carry out Lord Curzon's promise, even if it had been intended to be carried out, in a liberal spirit. Distrust of the people was at the bottom of the heartless administration of the Arms Act, and Mr. Gokhale did well to repeat that the whole system of defence was based on a policy of ungenerous distrust. The increase of British officers in Native regiments pointed in the same direction. India has to pay for the British soldier's services more than any other country has to pay for each soldier it maintains.........The Japanese treaty was from one point of view an insult to the loyalty of the people of India, and yet Viceroys and other representatives of the Crown are never tired of acknowledging the loyalty of the people of India. Glowing descriptions of royal tours and magnificent darbars costing lakhs are meant to be used for the enlightenment of Russia and other nations. But when it comes to a question of taking the people into confidence, they are kept at arm's length and intolerable burdens are imposed upon them for the defence of an Empire in which they can have no part and in which their only right and duty is to allow themselves to be quietly governed and taxed according to the uncontrolled will of the rulers. This is not an enviable position and no self-respecting people in any country in the world can for ever remain content with such a humiliating lot. The imposition of the salt tax in this country was one of the least creditable features of British administration in India. Its continuance can only be regarded as a serious blot. For years the entire Indian press had been protesting against it with all the vehemence it could command. But the official reply used to be that the burden was light and not felt by the people. Other excuses were not wanting. But now that the Government have found themselves in a position to reduce the tax, they are anxious to demonstrate to the world what a financial miracle they have performed and what wonderful relief it has already afforded to the people and is likely to give in future. In fact the arguments now put forward in support of their action are the very arguments which they did not approve when they were advanced by the exponents of Indian public opinion in support of reducing or abolishing the duty."

Comments on Mr. Abdulla Husain's case against Colonel Tritton in Bombay.

Evening Jáme (22), 31st Mar., Eng. cols.; *Jám-e-Jamshed* (27), 28th Mar.; *Mukhbir-i-Islám* (85A), 29th Mar.

27. Commenting on the amicable settlement arrived at in the criminal proceedings instituted in the Court of the Second Presidency Magistrate by Mr. Abdulla Husain, a well-known Khoja merchant of Bombay, against Colonel Tritton and others for insult and use of abusive language towards the complainant in a railway carriage, the *Evening Jáme* writes :—"One more instance has been recorded in Bombay of the high-handed, sneering, attitude of *tismarkhan* Saheb *loks* towards respectable, inoffensive natives. When even in self-defence some poor native villagers and others have to use their hands in disputes with European soldiers and shikaris, the act is denounced the next day in the columns of our Anglo-Indian contemporaries as an *outrage*. ...... What about the conduct that was made the subject of a prosecution in the Court of Mr. Karsandas Chabildas the other day? If the raising of their hands by native villagers to defend themselves against the assaults of drunken soldiers and shikaris be an *outrage*, as it is often called, indeed, what does conduct such as that of the accused in the above case amount to? A European sitting with a lady prevents a respectable Muhammadan gentleman from entering a first class compartment, almost uses strength to prevent him from entering the carriage, abuses him repeatedly, refuses to give his name when called upon to do so, and another European sitting in the same compartment joins in bullying the Muhammadan gentleman instead of asking his *jatvalla* to behave himself! What admirable examples of the mild, inoffensive, well-behaved European gentlemen moving among the savage 'niggers' in this land of exile! The complainant in the case has let the matter be compounded on the accused offering an apology for his conduct. We have no desire to challenge the right of a gentleman to settle a dispute in which he is engaged in the best way he likes. But we shall certainly say that it does not conduce to right and good behaviour on the part of *tismarkhan* Saheb *loks* to let them off thus. Indeed 'abuse, assault and apology' have become so common that we think a little firmer attitude on the part of the complainants in such cases is essential to lessen the frequency of such incidents. The law must be allowed to have its course in

the case of offenders against good manners and good breeding." [The *Jám-e-Jamshed* also bitterly complains of the growing tendency among Europeans to treat in a haughty and overbearing manner natives of known respectability and position and regrets that in the present case the ends of justice should have been allowed to be frustrated by the complainant accepting a belated apology. The *Mukhbir-i-Islám* also makes similar remarks.]

Comments on the suggestoin of a Punjáb paper to protect British soldiers from the attacks of villagers.

Praja Bandhu (32), 25th Mar., Eng. cols.

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Effects of the Deccan Agriculturists' Relief Act.

Indian Spectator (6), 31st Mar.

29. In the course of of a contributed article the *Indian Spectator* writes :—"Government having recently extended the operation of the Deccan Agriculturists' Relief Act to the whole Presidency of Bombay, it will perhaps be interesting to see whether the Act, as it stands, has really done any good in the four districts of Poona, Sátára, Sholápur and Ahmednagar in which it has been in force. Government apparently think that the Act has materially improved the condition of the agriculturists in the four districts, and it is probably congratulating itself on the imaginary success obtained by it. But the general opinion is that the Act has impaired the credit of the agriculturists and affected their friendly relations with the money-lenders. It has given rise to fraudulent sales of immovable property and failed to effect any considerable improvement in the condition of the agriculturists. The law may well give relief to ignorant and illiterate peasants against inequitable, fraudulent and grossly oppressive contracts, but it should, at the same time, uphold and secure all the just claims of the money-lenders. It must not evince a bias in favour of one party at the expense of another party. Such being the general opinion, the question arises: 'What measures can be adopted to effect all possible improvement in the condition of the agriculturists?' The first and the most important measure would be education.......... Let the agriculturists know how to read and write well, how to keep and examine accounts, how to economise income, time and labour, how to proceed with their business (if any) in the Civil and Revenue Courts, how to safeguard their interests against scheming money-lenders and other people, how to cultivate and improve their lands, how to breed and keep their cattle, and, in a word, how to come out at least fairly successful in the struggle for existence. Secondly, improve the general resources of the agriculturists. Give them, at a moderate charge or hire, better implements of husbandry, better seed-grain, better cattle, and better means of irrigation, such as wells, tanks and canals. Reduce and remit the existing taxes and cesses, and do not re-impose, recover or enhance them until the condition of the agriculturist is sufficiently improved. Thirdly, give instant relief to

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the agriculturists when they stand in need of it, as in the case of famines which are now so frequent. Fourthly, the existing law or rules having the force of law may be amended so as to make the following provisions:—(1) No stamp vendor should sell any stamp to an agriculturist without satisfying himself as to his identity. The endorsement on the back of the stamp should give the date of the sale, the name of the buyer, the purpose for which the stamp is said to be necessary.......... Each agriculturist should have a printed book, signed and sealed by a responsible officer, say, the Mamlatdar or Sub-Judge. All loans taken and payments made by the agriculturist should be entered in this book, and the entries should be signed or marked by the agriculturist and his money-lender respectively. No pecuniary transactions between them should otherwise be recognised by the Civil Courts except under special circumstances. (4) Every agreement by an agriculturist which provides, directly or indirectly, for payment of interest at a higher rate than 9 per cent., when the consideration or principal part of the consideration is received in cash, or at a higher rate than 6 per cent., when the consideration or principal part of the consideration is an antecedent debt, should be void as regards the rate of interest. Every agreement by an agriculturist which provides directly or indirectly for payment of a time-barred debt, or of interest in excess of the principal debt, or of interest on the amount of accumulated interest, should be void as regards such debt or interest....... So far as regards the agriculturists. With the object of assisting the money-lenders in recovering the debts due to them, it seems only just and proper that the law should be amended as follows:—(1) Section 258 of the Code of Civil Procedure should be repealed, and the warrant under Section 250 should be issued and executed without any notice being given to the debtor who may obtain a stay of execution by furnishing security for his appearance or for the value of the property sought to be attached. This will prevent the debtor from avoiding execution and at the same time give him an opportunity to show cause why the decree should not be executed against him. If it turns out that execution was improperly or dishonestly applied for, the creditor should be liable to pay compensation to the debtor and to furnish security for such compensation before the warrant is issued. (2) Bailiffs should have power to break open the outer doors of dwelling-houses for the purpose of executing warrants of arrest and attachment of moveable property....... (3) The agriculturist-debtor should be liable to arrest and imprisonment in execution of decrees for money. If he is really in insolvent circumstances, he can apply for a declaration of insolvency and obtain his release. (4) The limit of 12 years prescribed by Section 230 of the Civil Procedure Code should be abolished. (5) The execution of decrees should not be transferred to the Collector, it being a very tedious and tardy process. (6) Section 642 should not apply to a judgment-debtor who has been absconding or keeping out of the way for the purpose of avoiding execution of a warrant of arrest. These are some of the measures likely to give relief to both the parties."

Comments on certain cases of alleged stringency in the recovery of *takavi* advances in the Broach Taluka.

Praja Bandhu (32), 25th Mar., Eng. cols.

30. "Mr. Jivanji Limji, the well-known Parsi landholder of Ilāv in Broach District, has brought to light two specific instances in which the Revenue authorities of the Broach Collectorate are said to have had recourse to oppressive measures for the purpose of collecting arrears of Government dues (*vide* paragraph 22 of Weekly Report No. 11). Mr. Jivanji's is, of course, a one-sided version, but if all that he has said be true, it is sufficient to show how over-zealous officers of the Revenue Department, in their misguided zeal to collect Government dues, go beyond the powers conferred on them. No reasonable man can have any sympathy with people who, though able to pay, still desire to evade the payment of Government dues, but in the two cases mentioned by Mr. Jivanji there is not the slightest reason for concluding that the two helpless widows were contumacious defaulters. It is a matter of common knowledge that complaints have been loud and frequent against the underlings of the Revenue Department in the matter of recovering Government dues, but in these two cases it appears that even applications to the Collector of the District failed to bring redress to the parties concerned. We may here

mention that this is not the first time that complaints against the Collector of Broach are made in the matter of the collection of Government dues, for the Honourable Mr. Parekh not long ago made certain specific allegations against him in the columns of a Bombay daily. So far as we know, nothing has come out of these allegations, and we are afraid the complaints embodied in the two cases now brought to light by Mr. Jivanji will not have any better result, for mistaken notions of prestige come in the way. It must, however, be said that acts such as these do not at any rate enhance either the reputation or the popularity of Government."

Complaint about the stringent enforcement of Forest Regulations in Kánara.

Indu Prakásh (43), 24th Mar., Eng. cols.

31. A Kárwár correspondent writes to the *Indu Prakásh* :—"This district has an annual forest revenue of not less than 12 to 15 lakhs......... Of late, Government have put restrictions on taking the produce of the forests such as dead-wood for fuel. The price of fuel has risen very high as compared with the former rates.......... In villages the cultivators are not allowed to take any tools with them for bringing dead-wood for their culinary purpose or in a few cases for sale. Cultivation of rice, sugar-cane, etc., has become difficult, nay, impossible on account of the stringent rules made and strictly enforced by the Forest Department.......... No Memberof the Legislative Council has put any interpellation in regard to these grievances.......... *Tali Chakke* or the inner contents of a palm, extensively grown in the Honawar Taluka, is used by the people of the coast talukas of Ankola, Kumta and Honawar for eating. The poor cultivators of the talukas named above entirely live on these palms, and they were freely allowed by Government to cut them and the cost of carriage had to be borne by the cultivators themselves as the palms were carried to distances of 10 to 40 miles by carts or boats. Persons carrying the palms are now taxed at 6 annas a head-load or about Rs. 2 per tree which is a very heavy charge on the poor half-fed cultivators......... No permits are granted for the sale of fuel in towns or other places where there is a Government fuel depôt, and poor persons who used to earn their bread by selling head-loads of fuel by bringing the same from a distance of 5 to 8 miles are strictly forbidden to follow this course. Even in villages private sale of head-loads of fuel is strictly forbidden. Dead leaves for manure are not allowed to be brought by the cultivators even for their own personal use, let alone bringing them for sale. What then of other substantial forest products? The duty on 1st class wood, *i.e.*, timber, etc., has been considerably raised and that on the 2nd class, *viz.*, Matti, Jambi, Nanack has also been made proportionately high. On the whole the Government tries its best to have forest revenue raised in as many ways as possible. The price of teakwood was Rs. 14 per candy or 12½ cubic feet some four or five years ago, whereas it is now doubled. I am extremely sorry to see not one of the many grievances noted above has been brought to the notice of Government. I would specially invite the attention of the Honourable Mr. Khare, representative of the Southern Division, to this fact and request him to take up the matter in right earnest.......... The people of this district have no spirit and are like dumb animals in a slaughter-house."

Plague and the Bombay Government.

Oriental Review (12), 28th Mar.

32. "The week in which are registered the greatest number of plague deaths is the week in which we have been told that His Excellency the Governor, who had left the city a fortnight ago, is to return to it and to leave it for Mahábleshwar on the Tuesday following. We confess to a feeling of dismay in reading the news. No wonder there are among us some who feel constrained to cry out 'Oh! for a year of another Sir Richard Temple as our Governor!!' We say this more in sorrow than in anger. Think of the havoc that is daily witnessed, and realise what must be the feeling of the thousands who are a prey to it when they learn that the highest authorities in the Presidency are preparing to leave the city when it has most need of their sympathy and their help! We are not of those who think that Government in flying to the hills are on pleasure bent. We daresay Lord Lamington will not be less busy in Mahábleshwar than in Bombay. The Hon'ble Mr. Fulton will not give an hour less to his overwhelming burden of political and judicial cases there than here.

The Hon'ble Mr. Muir-Mackenzie will not give less thought there than here to the problems of the increasing evidence of scarcity and suffering in the Deccan. The Hon'ble Sir S. Edgerley will work as strenuously and as indefatigably, if not more, thousands of feet above the sea-level than on Malabar Hill or in the Secretariat premises. But to leave the city at such a juncture will be evidence of disregard and dereliction of duty that Government cannot afford and ought not to supply. There are times when to abandon the post of duty is to abandon the post of honour. We appeal to the leaders of the people no longer to remain passive observers at this conjuncture. They owe it to the city which has made them prosperous to come forward and insist that the indifference and apathy of which we complain shall cease, and that a sustained, well-organised, and ceaseless effort shall be made to rid the city of the scourge which has reigned uncontested for a decade and more."

Complaint against the location of a liquor shop in front of a Hindu temple at Gamdevi Road (Bombay).

Indu Prakásh (43), 26th Mar., Eng. cols; *Jám-e-Jamshed* (27), 28th Mar.

33. A correspondent writes to the *Indu Prakásh*:—"For about twelve months past a licensee of a country liquor shop has been making persistent attempts to locate his liquor shop in the close vicinity of two Hindu temples at Gamdevi Road, one dedicated to Shri Gamdevi and the other to Shri Mahadev. The attempt made last year by him to locate his shop in a chawl in front of the Shri Gamdevi Temple failed, as permission was refused owing to the objections raised against it by the Trustees of the temple and other respectable gentlemen residing in the locality. The licensee has again repeated his application to the Collector of Bombay for permission to locate his shop in another house in the same locality. The house now selected is not only quite in front of the two temples mentioned above, but is also in the close neighbourhood of houses occupied by respectable Hindu families. Petitions were this time, too, sent to the Collector by the Trustees of the two temples and residents of the neighbourhood objecting to the location of the shop in the house in question on religious and social grounds. It is, however, rumoured that despite these objections the licensee has succeeded this time in obtaining from the Collector the requisite permission. It need hardly be pointed out that a retail country liquor shop, located in front of two religious places which are daily resorted to by a number of devotees for purposes of religious worship and in which large congregations are held occasionally for the performance of religious rites, must cause annoyance and hindrance to the devotees because such a shop, owing to the character and class of persons visiting it, is not infrequently a scene of disturbance, quarrels and noise. It will also be a source of great annoyance and danger to the females of the families residing in the immediate neighbourhood, besides having a bad moral effect on the children. If, therefore, the report be correct, it is to be regretted that the authorities should have utterly disregarded the religious feelings of the petitioners." [In its editorial columns the paper writes:—"Of all places the vicinity of temples ought to be the last place for the location of a liquor shop. Government are pledged to give effect to the principle of local option, and in this case we have the surest proofs of a very strong feeling of objection existing in the people living in the neighbourhood of the house where it is proposed to locate the shop. We can vouchsafe for the thorough representative character of our correspondent. We hope the rumour that the license has been granted turns out to be false. But if the license has been granted, surely the higher Abkári authorities, or failing them Government, are bound to revoke it." The *Jám-e-Jamshed* also regrets that the authorities should have wholly disregarded the feelings and sentiments of the inhabitants of the locality and allowed a liquor shop to be opened in the vicinity of places of religious worship.]

Adverse comments regarding the proposal to station a police guard at Ranchhodji's temple at Dákore.

Mahi Kántha Gazette (85), 25th Mar.

34. Mr. Maneklal Narotamdas, late Receiver of Ranchhodji's temple at Dákore, had once proposed the stationing of a police guard at the temple, but the matter was eventually dropped. His successor Mr. Atmaram Jamnadas Kaji has, however, revived the project and considerable dissatisfaction has been caused amongst the public of Dákore in consequence. The temple being a religious

institution, maintained solely by public charity, it would be quite unreasonable to burden its funds with police charges in addition to the heavy salary of the Receiver. This officer receives five hundred rupees a month for work which can as satisfactorily be discharged by a man on fifty. As we would not like to see the sacred precincts of the said temple polluted by the presence of a policeman, we earnestly appeal to the District Judge of Ahmedabad to take into confidence those who evince a real interest in the matter before sanctioning the Receiver's proposal.

Frequency of thefts and dacoities in Ratnágiri District.

Satya Shodhak (158), 25th Mar.

35. A dacoity occurred recently at Chinchghar in the Ratnágiri District in the house of one Narayanrao Chalke, a Government pensioner, who lost property valued at Rs. 900. This sort of crime is just now rife in the district and in each case it has been found that the culprits are men from the *ghaut* districts. It is, therefore, essential that the police should keep a strict watch on the movements of these people, wherever they are found to travel in the district under some pretence or other. [Elsewhere the paper writes :—Two cases of theft with house-breaking are reported to have recently occurred at Phonda in the Devgad Táluka. It is hoped that better police arrangements will be made for the suppression of this crime which is latterly very much on the increase in the district.]

Alleged case of jobbery in the Judicial Department in Sind.

Phœnix (14), 28th Mar.

36. A correspondent writes to the *Phœnix* :—"Rumour has it that Mr. Dialmal Doulatram, the present Registrar of the Sadar Court, aspires to fill up the vacancy of Assistant Judge created by the death of Lala Tilokchand.......If Mr. Dialmal's efforts are crowned with success, it will be a case of barefaced jobbery as he will be stepping over the heads of so many Sub-Judges not only his seniors but in every respect superior to him. The Judicial service in Sind boasts of men like Mr. Ali Muhammad, Mr. Lilaram Vatanmal, Mr. Wadhumal Gangaram, Lala Chandiram and several others to whom Mr. Dialmal cannot hold the candle and who can give him lessons in law and in knowledge of men and manners for years and years.......To override the legitimate claims of men like these will be certainly very unjust...... Although it does not infrequently happen that officers favour those who are near them in preference to those at a distance, Mr. Beaman, with his reputed sense of justice, will see the glaring nature of allowing Mr. Dialmal to supersede all his betters......What has Mr. Dialmal done? At the Bar or on the Bench, has he made his mark so as to be reckoned a brilliant lawyer or Judge? One cannot tell if he has been a successful translator of Sindhi documents and deeds in the Sadar Court. Mr. Beaman alone can judge of that. It must be admitted that Mr. Dialmal is a son of the late Diwan Doulatram, one of the ablest Sindhis. But there is no right of succession in Government service.........Opinion is always divided as to whether promotion should go by seniority or by merit. And seniority is held to be a safe guide because of the impossibility of rightly judging of relative merit on all occasions. Still there is an excuse when merit really existing is put forth as a ground for promoting a junior. But promotion of a man who can neither claim seniority nor merit can be fittingly described only by the word 'jobbery,' as it does injury to the rights of other deserving men."

Education.

Adverse comments on the working of the Victoria Jubilee Technical Institute.

Indian Textile Journal (7), for March.

37. "A decidedly inappropriate attempt by those responsible was made at the recent distribution of prizes to the students of the Victoria Jubilee Technical Institute to gild the past of this college and to refute the criticisms that had been published regarding it—criticisms in which we took part. The important changes that have been introduced at the Institute since the criticism began are a sufficient proof that improvement was needed. But although its prospects were never brighter than they are at present, it is still far from being a model institution. Its Council is still almost exclusively composed of men who have not learned any

one of the several trades taught at the Institute. They may say 'We leave all technical details to the teachers, who know their business.' One example will show how futile this answer is. The textile department is in charge of trustees elected for life, not one of whom has had any training in textile matters, and who consequently cannot interfere in the technical details of instruction. There are two very important questions that have attracted the attention both of the Government and of manufacturers. They relate to the ventilation of mills and the improvement of the handloom, and both are eminently suited to be dealt with by an institution which contains both a textile and a mechanical department, and also a chemical laboratory. Both subjects have been steadily ignored by the Institute, although the urgency of both is notorious.........We would further remark that institutions like the one in question are not intended to teach the whole industry of mechanical engineering or of spinning and weaving, but only such parts of these industries as are at present in active operation. Were it otherwise, the bulk of the instruction would be useless, and as the Institute continues to be supplied with teachers from England, where these industries are far more subdivided than in India, it is necessary that the Council of the Institute should contain a considerable proportion of men having a wide and thorough knowledge of the technical needs of the country, so that they might direct the efforts of the teachers, whose natural desire would be to teach what they have been used to teaching in England."

Municipalities.

New Water-works scheme for the Poona City.
Mahrátta (10), 25th Mar.

38. "From a careful perusal of the literature on the subject of the Poona Water-works scheme we are inclined to think that Mr. Visvesvaraya's scheme, though designed in a skilful and original manner, is in fact a bold departure from the trend of expert opinion by which the Municipality has been guided for the last thirty years. A glance at the figures in the statement appended to Mr. Visvesvaraya's letter to the Municipality is, moreover, enough to show that in the present financial condition of the City Municipality not only is the final stage of the scheme with its resulting annual cost of Rs. 94,636, at the present water rate charged by the Irrigation Department, or Rs. 79,632 at the Irrigation rate for water, beyond the resources of that body, but also the second stage in which the Municipality may get about 17 lakhs of gallons of filtered water daily from the Canal at a cost of from Rs. 62,000 to Rs. 77,000 per year is beyond its means. What, therefore, appears possible is only the first stage of the scheme, the financial result of which is stated to be Rs. 70,002 at the present water rate and Rs. 54,641 at the Irrigation rate for the Canal water. But the significance of these figures in their relation to the actual financial condition of the City Municipality ought not to be lost sight of, for it was only five years ago that a careful scrutiny of the finances of that body were made by a responsible representative of Government, Mr. McNeil, Acting Collector of Poona, and this scrutiny showed that it was impossible for that body to raise by increasing its taxation or otherwise anything more than Rs. 52,000. Indeed in its communication to the Bombay Government on the subject of Mr. Pottinger's Drainage and Water-supply schemes the Municipality made a frank statement of these facts. Nor did the local Government with all their extraordinary enthusiasm for those schemes expect anything more from the Poona Municipality, and they based their recommendations to the Supreme Government on this state of things. Now we have already stated that even at the Irrigation rate for water the gross annual charge to the Municipality on account of even the first stage of the scheme comes to Rs. 54,641 for the next thirty years, or deducting from this amount Rs. 10,000, which is the charge already incurred under the present contract of the Municipality with Government for Canal water, a net charge of Rs. 44,641. This amount nearly exhausts the margin of all possible increase of Municipal revenue by additional taxtion, and even then it will be remembered that the return for this cost would be only settled and not filtered water. Out of this sum of Rs. 44,641, Rs. 1,972 represent the net additional cost of the water to be drawn from the Canal according to the Irrigation rate, supposing, of course, that Government are willing to make that

concession to the Municipality. This means either that the scheme even in the first stage becomes impossible if the concession is not granted or that the additional cost of the increased quantity of water becomes a negligible quantity if the concession is given. We shall, of course, assume that Government being sincerely desirous of improving the health of the city will give the concession in question, though after all the concession means nothing more than not treating the human inhabitants of the second capital of the Presidency worse than irrigated crops. In the event of the concession being given only a trifling amount of about Rs. 2,000 out of the amount of 44,641 represents, as we pointed out above, the net additional cost of the extra water-supply needed for the execution of the scheme, and the remaining sum of about Rs. 44,000 is made up of Rs. 22,669 for the interest and sinking fund on the loan for original works of construction under the scheme and Rs. 20,000 for pumping charges, etc. Of these two items the first will, of course, disappear at the end of a period of thirty years when the whole loan becomes liquidated, but the Rs. 20,000 required for pumping, etc., will be a perennial charge. Considering that the receipts of the water rate by the Municipality do not exceed Rs. 30,000 a year at the most, the amount of the pumping charges must certainly be characterised as very exhorbitant. From such details of the scheme as we know we find that the only advantages that might be possibly derived by this heavy expenditure on pumping and works of construction are (1) settled water and (2) high pressure. The first of these advantages is a considerable one, for even apart from the present scheme a provision for about a week's storage for the city's water-supply is an absolute necessity......... But considering the present conditions of the Municipal population the merits of that degree of high pressure which seems to be provided for in the present scheme are not, we might say, quite clear to us. In fact, hardly 5 per cent. of the houses in this city, which have or are likely to have water-connections, can be said to be in *bonâ fide* need of water service on the upper floor.......... Then, again, as regards the original works of construction we are not quite sure that the particular location of the Water-works is not responsible for a considerable portion of the estimated charges. In the first stage there are admittedly to be no filters, and we may be prepared to sacrifice the pressure in consideration of a saving of the far greater part of the pumping charges, so that the location of the works being shifted lower down, say to a convenient point near about one of the present inlets of the Canal-water, the cost of the scheme might conceivably be reduced so as to bring it within the means of the Municipality. Another point on which the present scheme might be improved upon would be to tackle in a practical spirit the problem of the improvement of the city's water-supply from its own ancient water-work, *viz.*, the Kátraj tank. Mr. Visvesvaraya's scheme already contemplates the use of the water from the Kátraj acqueduct for at least six months from July to January, when the water is derived by percolation and is admittedly quite pure. It only remains, therefore, to consider what may be done with the quantity of water in the tank itself which is available and may be relied on whenever there is a normal season. Apart from the fact that this water does not cost a single pie to the Municipality, it will be easily admitted that it would not be a wise policy after all to allow all this water to be simply wasted, while at the same time the Municipality has to take an equal quantity of water from the Canal at a very excessive rate. We are perfectly aware that there is much prejudice in the official mind against this water. But it is after all a mere prejudice. So far as we are aware it has never been convincingly proved by reference to a reliable, fairly continuous and broad-based system of water analyses that Kátraj water is hopelessly impure. On the other hand, we have statistics in our possession to show that the health of the population using Kátraj water almost exclusively has been, during a number of years, decidedly better than that of the population using the Canal water.......... At any rate it may be claimed that Kátraj water is not so inferior in quality to the Canal water as to justify a ban being put on it for six months in the year.......... And surely the Municipality would be only stultifying itself against all reason if it were to accept the official judgment of condemnation upon *Kátraj* water, so long as no case has been made out against it, and going in exclusively for Canal water throughout the year. These are, of course, some of the points on which the present scheme lends itself to criticism from the point of view of the real interests of the Municipality. But it is quite possible that both the author of the scheme and the Municipal Sub-Committee may be able to find out a *viá media* as the result of discussion, and in that case a practical solution of the question agreeable to all concerned may be arrived at. And we may confidently contemplate such a possibility as we are perfectly sure that Mr. Visvesvaraya is no faddist, but is very anxious to serve the Municipality."

Affairs of the Hyderabad (Sind) Municipality.

Sind Journal (18), 28th Mar.

39. "The Hyderabad Municipal general elections are over and in a few days more the term of the present Municipal Board will end. The results of the elections have been declared and these show that with the exception of two members, the existing Councillors have been returned as representative of the rate-payers on the new Board. Before the end of this week Government will have to make fresh nominations for the remaining seats on the Board.........In doing so we hope they will take into consideration the figures of attendance at Municipal meetings and also other qualifications of the would-be Councillors. It is no use appointing men, who are not useful to the Municipality either on account of their non-attendance at Municipal meetings or want of capacity for Municipal work. With regard to Muhammadan representation we have to say a few words. At the beginning of the present administration that community had 6 representatives, 1 elected and 5 nominated. In the new Board they have 2 elected members, and it will not be too much to ask that the number of Muhammadan nominees be limited to 4, because the proportion of the Muhammadan population to that of the Hindu is only about 1 to 4. We would further suggest that men of the type of Mirza Sadik Ali and Mir Gulam Husain, grandson of Mir Bijarkhan, may well be appointed in place of some mere ornamental figure-heads."

Alleged failure of Muhammadans to secure adequate representation on the Municipal Board at Shikárpur (Sind).

Al-Haq (54), 17th Mar., Eng. cols.

40. A correspondent writes to the *Al-Haq*:—"The Municipal election of Shikárpur is over. Out of the 15 elected members, only 2 are Muhammadans, the remaining 13 being Hindus. The Muhammadan population of Shikárpur amounts to 20,000. It is a pity that notwithstanding such a large number only 2 Muhammadans are returned as Municipal Councillors. As the system of representation by election has natural drawbacks in a country, populated by different races having conflicting interests, the Muhammadan community has suffered keenly from such drawbacks in respect of representation on the Municipal Boards. But the Muhammadans of Shikárpur are thankful for the consideration which has been paid to this fact, since a long time, by disposing of nominations in a manner that has tended to partially remove their disability, and it is earnestly hoped that this policy of fairness to their interests will be continued and duly extended in future. There are 15 nominations at the disposal of the Government. Out of these 15 nominated members, 6 are ex-officio, 7 Muhammadans, and 2 Hindus. Of course, a time there was when all the nominated members except the ex-officio were Muhammadans. This was indeed fair. But unfortunately of late years Hindus have managed to deprive them of these two seats; and it is strongly rumoured that this time they want to deprive them of some seats more.........It would, therefore, be a distinct injustice and an irreparable injury to the Muhammadans of Shikárpur, if their number is reduced and that of the Hindus increased in their stead. We earnestly pray that our benign Government in fairness to the interests of the large Moslem population of Shikárpur would be pleased to increase the number of the nominated Muhammadan members to 9, as it was formerly. This benefit has been already enjoyed by the Muhammadans of Shikárpur, and we firmly believe that the Government will confer it upon them again now. We have every hope that the authorities at the time of making nominations will view the case of the Muhammadans with favour and generous consideration."

Native States.

Retirement of Colonel Kennedy, Agent to the Governor in Kathiáwár.

Káthiáwár News (30), 24th Mar., Eng. cols.

41. "Colonel W. P. Kennedy hands over charge of the office of Agent to the Governor in Káthiáwár to Mr. P. S. V. Fitz Gerald, C. S. I., and leaves the province for good after having spent a large portion of his official career in it. As Assistant Political Agent and Administrator of individual States, he seems to have done remarkably well, and though the general impression may be that the task of exercising political control over the whole province probably proved too much for him, we think that it has been otherwise. It was not that: it was his kindness of heart—the aim to live and let live in peace, that led him not to be hard upon anybody. He has been kind to all, thinking that all are as good as he himself is; and if any of them have abused his kindness, they and not he are responsible for it; and they will in good time be called to account, no matter who they are.........In justice to Colonel Kennedy we must say that he neither lacked ability nor talents and aptitude for administrative work—only he has been very kind, and may have erred on the side of clemency which is, in a way, a virtue in itself. He retires with the consciousness of having harmed no one, and with that peace of mind which no amount of money can purchase; and we wish him and Mrs. Kennedy--a lady of singularly gentle and kind disposition and who will be socially very much missed—a peaceful and happy time for the rest of their lives."

Distress in Jámnagar and the alleged apathy of the State authorities to alleviate the sufferings of the famine-stricken.

Káthiáwár Samáchár (82), 28th Mar.

42. This year the agricultural outlook in Jámnagar State is anything but cheering, but the Chief still remains stolidly apathetic in the matter of affording relief to his rayats, with the result that they are migrating to other parts of the country in search of employment. But the State authorities, whose indifference in the matter of affording relief to the famine-stricken has become proverbial in Káthiáwár, are evidently alarmed at this, for the Assistant Revenue Commissioner of the Western Division of Jámnagar has issued a proclamation calling upon the famine-stricken agriculturists who have left the State to return to their villages by 9th April on pain of forfeiture of their holdings. This step has apparently been taken in the interests of the agriculturists in question, but as a matter of fact it is intended for the advantage of the State. The Jámnagar authorities have so far absolutely refused to provide the necessary relief to the famine-stricken, and yet they appear to be anxious to see them returning to their homes, and that, too, without making any provision for them. In this connection we would draw the attention of the Chief of Jámnagar to the relief provided by the benign British Government for its subjects. He should make it a point to follow their example and curtail the heavy expenditure which is at present incurred on sports and other objects of pleasure. But we are afraid that such a procedure will not be palatable to the present officers of Jámnagar, who appear to be supremely anxious to secure their own personal ends. We hope, therefore, that the Jamsheb will spare some moments in the midst of his enjoyments to direct his thoughts to the pitiable condition of his subjects and devise some means for their relief.

Affairs in Jasdan State, Káthiáwár.

Káthiáwár News (30), 24th Mar., Eng. cols.

43. "Matters in Jasdan are likely to reach a crisis before long. There are three parties in the State. The party which is most in power is what is called the sister's party—the party at the head of which is the Chief's sister, her sons and the Kamdar. The party next in importance is that of the heir-apparent; and the Chief's party is the third, but is the least powerful; each of these parties is vying with the other to obtain supremacy, with the result that the contest leads to mismanagement in the State. Under the circumstances, and as the Chief is very weak, the best thing for the Agency is to appoint a strong man of their own choice as Karbhari. The present Karbhari is almost in a state of dotage, which incapacitates him from looking to the affairs of the State."

Alleged mal-administration in Chuda State.
Káthiáwár Samáchár (82), 28th Mar.

44. We have repeatedly drawn attention to the maladministration prevailing in Chuda State and to the persistent endeavours made by Mr. Umiashankar, the State Karbhari, to usurp the authority which should properly vest in the Thakor himself. But all our complaints have proved of no avail. It is several weeks since we stated that the Thakor had expressed his unwillingness to the Agency authorities to continue Mr. Umiashankar as his Karbhari, but we regret that nothing has yet been done in the matter. We now appeal to the newly appointed Agent to the Governor in Káthiáwár to carefully consider the question as to the retention of Mr. Umiashankar as Karbhari of Chuda State. [Elsewhere a correspondent of the paper writes:—It is said that Colonel Kennedy's orders in the matter of the Thakor's complaint against Mr. Umiashankar have been communicated to the Thakor. The orders simply point out that the Thakor being invested with full powers, and Mr. Umiashankar being merely a subordinate of his, any act of insubordination on the latter's part should be reported to the Political Officer in charge of the Division. If this is the only outcome of the endeavours made by the Thakor, we must say that his efforts have been fruitless. It is said that the Thakor being altogether dissatisfied with the above order has proceeded to Rájkot to appeal against it.]

Intelligence extracted from the Press.

Tata scheme for the formation of an Iron and Steel Company in India.
Indian Textile Journal (7) for March.

45. "The Tata scheme for forming a company for the manufacture of iron and steel from ores obtained in India has become a reality. Colonel Stoddart, Chairman of the Parkgate Iron and Steel Company, and Mr. Selkirk, an eminent mining engineer, have recently visited the mines at Gurumaishini on the Bengal-Nágpur Railway, and a careful inspection of the iron ore field was made by the party, which included Mr. Holland, Director-General of Geological Survey, and Mr. Srinivas Rao, Messrs. Tata and Sons' Geologist. It is understood that the company will have a capital of one million sterling, and that its formation will lead to the further development of the Jherria coal-fields."

M. A. BAIG,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 5th April 1906.

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* Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.]

[No. 14 of 1906.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 7th April 1906.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

Agrarian matters: Alleged miserable condition of agriculturists in Khándesh. 21
British rule in India:
  Alleged fostering of discontent among the Indians by Government ... 7
  Degradation resulting from service under the British Government ... 8
  Desirability of a union between India, China and Japan 4
  Exhortation to the Indians to manifest their patriotism by boycotting British goods and British service 9
  History of a British political spy in the early half of the Nineteenth Century 6
  What should be the prayer of the people to God on the Hindu New Year's day? 5
Bombay Government: Comments on the transfer of the seat of the — to Mahábleshwar during the hot season 17
Bombay Legislative Council:
  Alleged unsuitability of the Bombay Small Causes Court building ... 18
  Imposition of additional Police on 32 villages of Dholka taluka ... 19 & 20
Collisions between Europeans and Natives: Alleged frequency of assaults upon natives by Europeans at Hyderabad (Sind) 24
Excise Committee: Complaint about non-official witnesses being not summoned to give evidence before the — in Sind 23
Forest: Complaint about the irregular supply of uniforms to subordinate employés in the — Department 22
Indian Budget:
  Debate on the — in the Viceregal Council ... ... 10—15
  Lord Minto's speech in closing the Budget Debate 16
Royal Tour:
  Approbation of the honour conferred by His Royal Highness the Prince of Wales on Mr. H. C. Mules, Collector of Karáchi 2
  His Royal Highness the Prince of Wales' farewell message to India ... 1
  Will the Royal visit benefit India? 3
Sind: Alleged unsuitability of the time chosen for Court vacations in — ... 25

Legislation—

Sind Courts Act 26

con 164—1

PARAGRAPHS.

Education—

Free primary education: Comments on a memorial to Government on the subject of—among the backward classes 27
Thána High School: Complaint against the Head Master of the— ... 28

Railways—

Request of the Zamindars in Sind for the construction of a railway in certain talukas of the province 29

Municipalities—

Ahmednagar: Alleged scare of a polluted water-supply in— 32
Bombay Municipal Corporation: Election of the new President of the— ... 31
Complaint regarding the absence of bridges over two creeks in the Thána District 33
Municipal administration in the Bombay Presidency 30

Native States—

Complaints about the alleged unsatisfactory working of Japti Department in Káthiáwár 34

List of Newspapers and Periodicals.

(As it stood on the 1st April 1906.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	J. J. de Abrao; Portuguese; 43	300
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis; Englishman; 50	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P.; Pársi; 53.	1,000
4	Indian Social Reformer	Do.	Weekly	Kamakshi Natarajan; Hindu (Madrási Bráhman); 39.	500
5	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P.; Pársi; 53.	575
6	Indian Textile Journal	Do.	Monthly	John Wallace; Englishman; 48; Civil Engineer.	800
7	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái Advani; Hindu (Amil); 30.	500
8	Káthiáwár Times	Rájkot	Daily	Mávji Govindji; Hindu (Nágar); 38	200
9	Mahrátta	Poona	Weekly	Narsinh Chintáman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 32.	950
10	Men and Women of India.	Bombay	Monthly	Sorábji Mancherji Ratnágar; Pársi; 40	500
11	Muslim Herald	Do.	Daily	Mahomed Yusuf bin Mahomed Amir; Muhammadan; 32.	700
12	Oriental Review	Do.	Weekly	Rustomji Shapurji Mistri; Pársi; 38	400
13	Pársi	Do.	Do.	Jehángir Sorábji Talayárkhán; Pársi; 30	1,000
14	Patriot	Ahmedabad	Do.	Bhágubhái Fatechand Kárbhári; Hindu (Jain); 33.	650
15	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu; Muhammadan (Khoja); 53	650
16	Poona Observer and Civil and Military Gazette.	Poona	Daily	Cáwasji Temulji; Pársi; 50	400
17	Railway Times	Bombay	Weekly	John Alexander Balfour; Christian; 44	1,200
18	Sind Gazette	Karáchi	Bi-weekly	Mrs. J. E. Tate; European; 42	500
19	Sind Journal (formerly named Hyderabad Journal).	Hyderabad	Weekly	Kundanmal Manghirsing, B.A.; Hindu (Amil); 40.	800
20	Sind Times	Karáchi	Bi-weekly	Khánchand Rahumal; Hindu (Amil); 39	200
	ANGLO-GUJARA'TI.				
21	Arya Prakásh	Bombay	Weekly	Motilál Tribhuwandás Dalál; Hindu (Mod Bania); 32.	1,000
22	Coronation Advertiser	Ahmedabad	Do.	Narotámdás Pránjiwandás Shethna; Hindu (Bania); 33.	750
23	Evening Jáme	Bombay	Daily	Pirozsha Jehángir Marzbán; Pársi; 30	1,600
24	Gujaráti	Do.	Weekly	Ichhárám Surajrám Desái; Hindu (Surti Bania); 53.	5,000
25	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji; Pársi; 47	700
26	Gujaráti Punch	Ahmedabad	Do.	Somalál Mangaldás Sháh; Hindu (Bania); 29.	1,100
27	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar; Pársi; 46	800
28	Jám-e-Jamshed	Do.	Daily	Pirozash Jehángir Marzbán; Pársi; 30	3,500
29	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta; Pársi; 57	2,400
30	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji; Pársi; 42	400
31	Káthiáwár Times	Do.	Bi-weekly	Manshankar Jayashankar; Hindu (Nágar Bráhman); 39.	200
32	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám; Hindu (Mewáda Bráhman); 39.	1,400
33	Rást Goftár	Bombay	Do.	Pállonji Barjorji Desái; Pársi; 55	1,550

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Anglo-Gujara'ti.—*continued.*				
34	Shri Sayáji Vijaya	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 28.	4,200
35	Suryă Prakásh	Surat	Do.	Umedrám Nagindás; Hindu (Bania); 28	200
	Anglo-Mara'thi.				
36	Christian Citizen	Poona	Monthly	Bháskar Nánáji Kotak; Native Christian; 33.	200
37	Dnyán Chakshu	Do.	Do.	Waman Govind Sápkar; Hindu (Deshasth Bráhman); 48.	500
38	Dnyánodaya	Bombay	Do.	Rev. Mr. J. E. Abbott	660
39	Dnyán Prakásh	Poona	Daily	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 39.	1,200
40	Dnyán Prakásh	Do.	Weekly	Do. Do.	2,400
41	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 41.	1,500
42	Native Opinion	Do.	Weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 35.	700
43	Samarth	Kolhápur	Do.	Vináyak Náráyan Joshirao; Hindu (Chitpáwan Bráhman); 37.	750
44	Sardesái Vijaya	Sávantvádi	Do.	Gopal Moreshwar Sathe; Hindu (Chitpáwan Bráhman); 45.	500
45	Shri Sayáji Vijaya	Bombay	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 41.	5,000
46	Subodh Patrika	Do.	Do.	Dwárkanáth Govind Vaidya; Hindu (Sonár); 32.	600
47	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 39.	1,500
	Anglo-Portuguese.				
48	O Anglo-Lusitáno	Bombay	Weekly	Leandro Mascarenhas; Goanese Christian; 48.	900
	Anglo-Sindi.				
49	Al-Haq	Hyderabad (Sind).	Weekly	Syed Mahomed Syed Jamaldin; 30 and Abdul Vahábkhan Ghulám Rasul; Muhammadan; 37.	1,200
50	Prabhát	Do.	Bi-weekly	Lekhráj Tilokchand; Hindu (Amil); 34	500
51	Sindhi	Sukkur (Sind)	Weekly	Virumal Begráj; Hindu (Kurseja); 33	1,000
	English, Mara'thi and Gujara'ti.				
52	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 73	1,194
53	Hind Vijaya	Do.	Do.	Dáhyábhái Karsandás Sháh; Hindu (Shráwak Bania); 39.	600
	English, Maráthi and Kánarese.				
54	Karnátak Patră	Dhárwár	Weekly	Mádhav Gopál Tonapi; Hindu (Deshastha Bráhman); 22.	200
55	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorápur; Hindu (Deshastha Vaishnav Bráhman); 44.	300
	English, Portuguese and Concanim.				
56	A Luz	Bombay	Weekly	Antone Fernandes; Portuguese; 23	1,200
57	O Bombaense	Do.	Do.	A. Gomes; Goanese Christian; 45	1,000
	Gujaráti.				
58	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Mahomed; Muhammadan; (Memon); 41.	2,500
59	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 53	3,000
60	Aryavir	Dohad	Weekly	Krishnaráo Mangeshráo Fadnis; Hindu (Shenvi Bráhman); 28.	330
61	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 37.	4,400
62	Broach Mitră	Broach	Weekly	Trikamlál Harináth Thakor; Hindu (Brahman Kshatriya); 24.	350

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARATI—*continued.*				
63	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi; Pársi; 51	500
64	Deshi Mitra	Surat	Do.	Maganlál Kikábhai; Hindu (Shráwak); 36	1,400
65	Din Mani	Broach	Do.	Nathálál Rangildăs; Hindu (Mathur Káyastha Bania); 27.	125
66	Dnyănottejak	Ahmedabad	Fortnightly	Chhotálál Desaibhai; Hindu (Bania); 42	800
67	Gujarat	Nadiád	Fortnightly	Chandulál Nandlál; Hindu (Bania); 25	500
68	Hitechchhu	Ahmedabad	Weekly	Kálidás Ghelâbhai; Hindu (Jain); 47	500
69	Islám Gazette	Amreli	Do.	Ibráhim Daud; 37; and Abdulla Ismail; 28 (both Mahomedan Memons).	750
70	Jám-e-Jahănooma	Bombay	Do.	Ratanshâw Frámji Achăria; Pársi; 31	600
71	Jivadaya	Surat	Monthly	Dhirajrám Dalpatrám; Hindu (Audich Bráhman); 37.	300
72	Kaira Times	Nadiád	Weekly	Anopsi Máneckl̂ál Desăi; Hindu (Shrávak Bania).	600
73	Kaira Vartamán	Kaira	Do.	Kahandăs Fulchand; Hindu (Bania); 56	125
74	Káthiáwár Mitra	Ahmedabad	Do.	Jadurám Shámji Dave; Hindu (Audich Bráhman); 42.	300
75	Káthiáwár Samáchár	Do.	Do.	Rewashankar Jagjiwan Dave; Hindu (Bráhman); 44.	500
76	Khedut	Bhávnagar	Fortnightly	Parbhurám Rámji Jani; Hindu (Audich Bráhman).	1,000
77	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Minocheher Homji, B.A; Pársi; 37.	1,000
78	Mahi Kántha Gazette	Sádra	Weekly	Motilál Chhotálál Vyás; Hindu (Audich Tolakia Brăhman); 45.	800
79	Mukhbir-i-Islám	Bombay	Daily	Munshi Ali Mahomed Haji Abdulla Shayek Lakhpati; Khoja (Sunni); 35.	500
80	Navsari Patrika	Navsári	Weekly	Harivallabhdás Piánvallabhdás Párekh; Hindu (Bania) 32.	500
81	Navsári Prakásh	Do.	Do.	Rustamji Jamăspji Dastur; Pársi; 58	800
82	Praja Mitră	Karáchi	Bi-weekly	Narbhayshankar Jagjivan; Hindu (Bráhman); 37.	275
83	Praja Pokár	Surat	Weekly	Hormasji Jamshedji; Pársi; 47	500
84	Prakásh and Gadgadát	Bombay	Do.	Nagindás Manchăram; Hindu (Dása Osval Bania); 40.	725
85	Samsher Bahádur	Ahmedabad	Do.	Saváibhai Ráichand; Hindu (Shrăvak Bania); 63.	150
86	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Rustamji Narsarwanji Vátcha-Gandi; Pársi; 40. (2) Ardeshir Pestonji Contractor; Pársi; 38.	3,800
87	Sataya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Dás Shrimáli Bania); 41.	550
88	Sind Vartamán	Karáchi	Weekly	Devkarn Devji; Hindu (Lohána); 41	200
89	Surat Akhbár	Surat	Do.	Phirozsháh Edalji Patel; Pársi; 51	300
	HINDI.				
90	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 44; and Tarábai, wife of the above; 33.	200
91	Sharman Samáchár	Bombay	Do.	Shambhunáth Sharma; Hindu (Kanoja Bráhman); 45.	1,000
92	Shri Dnyánságar Samáchár.	Do.	Monthly	Janakprasăd Laooram; Hindu (Kányakubja Bráhman); 30.	200
93	Shri Venkateshvar Samáchár.	Do.	Weekly	Pandit Babu Amritlal, B.A.; Hindu (Bengali Bráhman); 45.	6,200
	KÁNARESE.				
94	Digvijaya	Gadag	Weekly	Shankrapa Gudi Basrimarad; Hindu (Devang); 39.	150
95	Karnátak Vritta	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Shenvi Bráhman); 36. (2) A. B. Hoskeri; Hindu (Deshasth Bráhman); 57.	810
96	Lokă Bandhu	Do.	Do.	Gururăo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 43.	300
97	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Nilgire Nádgir; Hindu (Deshasth Bráhman); 30.	150

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KÁNARESE—*continued.*				
98	Rájahansa	Dhárwár	Weekly	Kamaláshankar Dinkar Jathár; Hindu (Karháda Bráhman); 43.	120
99	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 43.	100
	MARÁTHI.				
100	Arunodaya	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 24.	515
101	A'ryávart	Dhulia	Do.	Váman Daji Motiwále; Hindu (Yajurvedi Bráhman); 20.	500
102	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 29	500
103	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 30.	2,300
104	Bhagwa Jhenda	Wái	Monthly	Gangádhar Vásudev Bopardikar	......
105	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 42.	300
106	Brahmodaya	Mahád	Fortnightly	Náráyan Balwant Hardikar; Hindu (Karháda Bráhman); 48.	400
107	Chandrakánt	Chikodi	Weekly	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 41.	100
108	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 42.	200
109	Chikitsak	Belgaum	Do.	Mangesh Jiváji Telang; Hindu (Gaud Bráhman); 40 and Moro Balwant Marátho; Hindu (Chitpáwan Bráhman).	900 100
110	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Joshi; Hindu (Deshasth Bráhman); 34.	200
111	Dharma	Wái	Do.	Kashinath Vaman Lele; Hindu (Chitpáwan Bráhman); 48.	1,000
112	Dhárwár Vritta	Dhárwár	Do.	S. H. Shaháne; Hindu (Karháda Bráhman); 32.	500
113	Dinbandhu	Bombay	Do.	Vásudeo Lingoji Birje; Hindu (Marátha); 40.	1,200
114	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 42.	350
115	Granthamála	Do.	Monthly	Vishnu Govind Bijápurkar, M.A.; Hindu (Deshastha Bráhman); 43.	700
116	Hindu Punch	Thána	Weekly	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 40.	1,700
117	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 53.	280
118	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 76.	1,500
119	Jagatsamáchár	Thána	Do.	Trimbak A'báji Ráje; Hindu (Káyastha Prabhu); 39.	500
120	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 40.	7,500
121	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 47.	425
122	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 39.	4,000
123	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 51.	2,000
124	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 49.	18,000
125	Khándesh Vaibhav	Dhulia	Do.	Yádav Bálkrishna Bahalkar; Hindu (Deshasth Bráhman); 40.	600
126	Kumtha Vritta	Kumtha	Do.	Laxman Baburao Hegde; Hindu (Gowdsaraswat); 50.	250
127	Loka Bandhu	Tásgaon	Do.	Bhikáji Gopál Bhide; Hindu (Chitpáwan Bráhman); age 35.	200
128	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 29.	600

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	Maráthi—continued.				
129	Lokaseva	Násik	Weekly	Gangádhar Váman Barve; Hindu (Chitpáwan Bráhman); 27.	500
130	Madhukar	Belgaum	Do.	Janárdan Náráyen Kulkarni; Hindu (Saraswat Bráhman); 30.	150
131	Maháráshtra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha); 30.	150
132	Moda Vritta	Wái	Do.	Káshináth Váman Lele; Hindu (Chitpáwan Bráhman); 48.	650
133	Mumbai Punch	Kochara (Ratnágiri).	Monthly	Anandráo Bálkrishna Rángnekar; Hindu (Gaud Sáraswat Bráhman); 31.	300
134	Mumbai Vaibhav	Bombay	Daily	Ganesh Keshav Karandikar; Hindu (Chitpáwan Bráhman); 45.	1,650
135	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,450
136	Nagar Samáchár	Ahmednagar	Do.	Vishwanath Gangárám; Hindu (Telgu Fulmáli); 25.	200
137	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 28.	450
138	Nyáy Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 32.	400
139	Pandhari Mitră	Pandharpur	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 43.	75
140	Parikshak	Belgaum	Do.	Váman Rámchandra Kanvinde; Hindu (Sáraswat Bráhman); 33.	400
141	Poona Vaibhav	Poona	Do.	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 37.	250
142	Prabodh Chandrika	Jalgaon	Do.	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 42.	200
143	Prakásh	Sátára	Do.	Ganesh Ballál Phansálkar; Hindu (Karháda Bráhman); 32.	500
144	Pratod	Islámpur	Do.	Ganesh Rámchandra; Hindu (Karháda Bráhman); 23.	300—360
145	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 42	100
146	Satya Mitră	Málegaon	Do.	Bálchand Hiráchand; Hindu (Gujaráti Jain); 26.	200
147	Satyă Shodhak	Ratnágiri	Do.	Hari Náráyan Limaye; Hindu (Chitpáwan Bráhman); 62.	950
148	Shet, Shetaki and Shetakari.	Poona	Fortnightly	Nominal Editor:—Ganesh Lakshman Sahasrabuddhi; Hindu (Chitpáwan Bráhman). Real Editor:—Rámchandra Vinayak Tikekar; Hindu (Karháda Bráhman); 45.	350
149	Sholápur Samáchár	Sholápur	Weekly	Narsappa Abanna; Hindu (Kámáthi); 47	400
150	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshasth Bráhman); 22.	100
151	Shubh Suchak	Do.	Do.	Rámchandra Appáji Chitale; Hindu (Chitpáwan Bráhman); 61.	150
152	Sumant	Karád	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 33.	80
153	Vidur	Dhamni (Sátára).	Weekly	Dámodar Gangádhar Maráthe	200
154	Vidya Vilás	Kolhápur	Bi-weekly	Ganesh Shankar Gokhale; Hindu (Chitpáwan Bráhman); 22.	500
155	Vihári	Bombay	Weekly	Bálkrishna Náráyan Phátak; Hindu (Chitpáwan Bráhman); 41.	1,000
156	Vividh Dnyán Vistár	Do.	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
157	Vrittasár	Wái	Weekly	Lakshman Mahádev Vaidya; Hindu (Chitpáwan Bráhman); 51.	250
158	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkar; Hindu (Deshasth Bráhman); 38.	100
159	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 40.	600
160	Vyápár Samáchár	Ahmednagar	Do.	Rutunchand Punamchand Mutha Hindu (Márwadi); 33.	1,200
161	Wárkari	Pandharpur	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 40.	150

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	Sindi.				
162	Aftab-i-Sind	Sukkur	Weekly	Shámsudin walad Mahomed; Muhammadan; (Abro); 39.	600
163	Khairkháh	Lárkhána ...	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 33.	1,000
164	Musáfir	Hyderabad (Sind).	Do.	Dharamsing Tahilsing; Hindu (Amil); 20 ...	1,000
165	Sind Sudhár ...	Karachi	Do.	Khánchand Rahumal; Hindu (Amil); 39 ...	650
166	Sookree	Do.	Do.	Asanmal Rijhumal; Hindu (Lobána); 52 ...	100
167	Sind Kesary	Shikárpur ...	Do.	Chelárám Mánghirmal; Hindu (Wadhra); 40 .	550
	Urdu.				
168	Ajaibat-i-Bambai ...	Bombay... ...	Monthly ...	Mahamad Ali Anvar Ali; Muhammadan (Sheikh); 44.	2,000
169	Bombay Punch Bahádur ...	Do.	Weekly	Hakim Mahomed Abdul Hamid; Muhammadan (Farrukh Dehlavi); 52.	3,000
170	Jám-i-Jahánnuma	Jalgaon	Do.	Munshi Abdul Karim *walad* Habibulla; Muhammadan.	50
171	Sultán-ul-Akhbár ...	Bombay	Daily	Hakim Mahomed Abdul Hamid; Muhammadan (Farrakh Dehalvi); 52.	1,500
172	Tohfa-i-Deccan	Poona	Weekly	Shaik Abdulla *walad* Mahomedi; Muhammadan (Shaik); 32.	150
	Gujara'ti and Hindi.				
173	Jain	Ahmedabad ...	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Jain); 33.	1,400
	Mara'thi and Ka'narese.				
174	Chandrika	Bágalkot ...	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 34.	150

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Politics and the Public Administration.

His Royal Highness the Prince of Wales' farewell message to India.

Praja Bandhu (32), 1st Apl.; *Gujaráti Panch* (26), 1st Apl.

1. "Before Their Royal Highnesses the Prince and Princess of Wales left the shores of India His Royal Highness the Prince of Wales had the gracious consideration to send a kind message of farewell to His Excellency the Viceroy. It has been universally appreciated. Evidently Their Royal Highnesses have been markedly pleased with their visit and vividly impressed with the life and surroundings in which they moved about for four months....... All those who saw the Prince and Princess land at Bombay remarked that Their Royal Highnesses were visibly affected by the spontaneity of the loyal welcome of the huge crowds collected to honour them, and this experience of their Royal Highnesses found expression in all the Prince's speeches, and is also given its place in the farewell message. Their Royal Highnesses' wish that the Indian people might get 'immunity from famine and pestilence, steady progress in agriculture and industries, and a safe and natural advance in social conditions' is deeply touching. We are grateful to Their Royal Highnesses for their gracious kindness and earnestly hope and trust they will not forget the people of this vast dependency when they are called upon in course of time to fill the most responsible position in the British Empire." [The *Gujaráti Panch* also writes in a similar strain.]

Approbation of the honour conferred by His Royal Highness the Prince of Wales on Mr. H. C. Mules, Collector of Karáchi.

Prabhát (50), 23rd Mar., Eng. cols.

2. "All Sind will rejoice at the honour Mr. Mules has received at the hands of His Royal Highness the Prince of Wales in being created a Member of the Victorian Order. The oldest European official in the province, he is also the most popular and the most loved of them all. Public honours are not unoften bestowed on men whom the people have every reason to regard with contempt or dislike, and hence their value is not always very great. But in the present case the honour really sets the Royal seal on true sterling merit. We offer our hearty congratulations to the noble recipient and sincerely desire that he may receive a still better recognition at the hands of the Government whom he has represented so very worthily during the space of three and thirty years. He is one of the few European officials who have contributed materially to raise British rule in the estimation of Sindhis and helped to neutralise the discontent caused by the bad policy and serious blunders of others. He is, therefore, in very way deserving of Government patronage."

Will the Royal Visit benefit India?

Bhála (103), 1st Apl.

3. We spared neither pains nor money to accord a hearty welcome to the Prince and Princess of Wales. We did not mind the sufferings of our own children from starvation and even sold our belongings for the purpose of giving grand banquets in their Royal Highnesses' honour. We gave proofs of our servitude and intellectual weakness by decorating our streets with flags and bunting on the occasion of their arrival in our midst. But what have they done for India in return is a question that has been discussed both by the Anglo-Indian and the Native Press. The sober organs entertain a hope that since His Royal Highness has personally witnessed the miserable condition of the Indians, he will, sooner or later, feel disposed to ameliorate their hard lot. There are strong grounds to expect this at his hands, because he is tender-hearted and has on several occasions reiterated his promise to bring the condition of the Indian people to the notice of the King-Emperor. There are several scurrilous newspapers which, on the other hand, describe the Royal Visit to India as a needless undertaking, inasmuch as the Indians did not obtain a single political concession as the result of it, but on the contrary, were put to a heavy outlay. But in making such comments, these papers seem to have lost sight of the fact that in undertaking the Indian tour His Royal Highness simply wished for change. If he wished to make any concession to the people of this country, he could as well have granted it first and then started on his tour. Supposing that His Royal Highness,

as he travelled through the country, was moved to pity by the sad plight of the Indians, how could he better their condition, when the real rulers of India are other persons? We still think that the recent Royal tour will tend to the advantage both of England and India. It will be advantageous to the former because Englishmen will in future be able to trample upon the Indians and to plunder them with redoubled vigour without the risk of destroying their loyalty to the British Crown. The tour will be beneficial to India, inasmuc has it will have taught the Indians to depend upon their own efforts for their welfare instead of placing reliance upon Royal tours for its promotion.

Desirability of a union between India, China and Japan.
Vihári (155), 2nd Apl.

4. The Europeans appear to have a firm belief that whatever good is done in any part of the world is due to their own efforts. Since the outbreak of the Russo-Japanese War, they have been boasting that Japan owed her greatness to her intercourse with the western nations. The appearance of Okakura's work, *The Awakening of Japan*, will prove the falsity of such pretensions on the part of Europeans. Mr. Okakura, after describing the intercourse which formerly existed between China, Japan and India, says that Moghul invasions put a stop to this intercourse and that the three countries thereafter became involved in darkness. We should take a lesson from this fact. Since the shadow of darkness fell upon these countries with the stoppage of the intercourse between them, a re-opening of the intercourse will dispel that darkness. If the three countries enter into a union among themselves, the end of the night of Asia, as Okakura says, may be said to be within sight. By the grace of God, may the three countries become friends as before. Their interests lie in reciprocal friendship alone.

What should be the prayer of the people to God on the Hindu New Year's day?
Kál (120), 6th Apl.

5. The New Year's day is usually looked upon as a day of joy, but in India it is not possible any longer to continue the tradition of regarding it as a galaday. The Hindu New Year's day marks the day on which heroic kings like Vikram and Shalivahan brought joy to the people and it, therefore, serves to remind us of past happiness. If we commemorate our past happiness in this manner, would we not have shown greater zest in commemorating our present happiness, if our lot had been a happy one. The British celebrate their New Year's day with *feu-de-joies* and parades of troops, but these fail to evoke any enthusiasm among the people. On the contrary, the roar of guns on the 1st of January serves to fill the mind of an Indian with sadness, as he is reminded thereby of his present state of servitude. Government distribute some empty honours on the first day of the Christian year, but of these very few fall to the share of natives. So the first day of January has no pleasant associations for the people of India like the first day of Chaitra or Kartik. The first day of each of these two months of the Hindu year marks the dawn of India's emancipation from slavery. The associations of the first day of January are just the reverse of this, as it marks the beginning of our servitude. We are, no doubt, loyally bound to rejoice with our rulers in the celebration of their New Year's day. But it is difficult to feel happy on an empty stomach. Starvation checks jubilation and so the celebration of the New Year's day of our rulers or of the Empire Day or such other days fails to evoke joy in our hearts. The people are more joyful on their own New Year's day; but, as a matter of fact, their joyous enthusiasm even on this day is rather out of place. Why should they be glad to remember their happy past when the present is full of misery? With the lapse of each succeeding year, India is not advancing on the path of progress or happiness. We merely find at the end of each year that Englishmen collected so much revenue from the people, squandered so much out of it and carried away the rest to England. Who except the Almighty can deliver the country from this wretched plight? It is not proper to pray to God for one's individual advancement when the whole country is plunged in misery. We, therefore, pray that God be pleased to extend His mercy to this country. His gaze is turned away from it for the past hundred years. Other rulers, boasting of their justice, may be guilty of any amount of injustice, but why should the ruler of the universe be open to the same accusation? It is strange that He should be heedless to all that is

going on in our country and do nothing for our protection. But it is no use blaming God in this matter. He wants men to exert themselves in their own behalf. The Indians have latterly begun to do so. The desire to serve the country is being manifested everywhere among men, women and children and even among inanimate objects. It is only the spark of Divine Grace that is wanting. Oh, God! You have looked for long on other countries, now turn Your glance towards our country.

History of a British political spy in the early half of the nineteenth century.
Kál (120), 6th Apl.

6. No one requires to be told anew at the present day that Englishmen resorted to fraudulent devices in establishing their political supremacy in India. We shall briefly narrate to-day the story of an Englishman, who played the *rôle* of a political spy, in the early half of the last century. Sind and the Punjáb had not then come under British sway. Englishmen were ignorant of the approaches to the two provinces and of the condition of their defences and fortifications. They did not know how far the Indus was navigable and up to what point troops could be carried up the stream in steamers. What were Englishmen, who were a mere handful of foreigners in India, to do under these circumstances? God commanded them to extend the blessing of British rule to the people living on the banks of the Indus, the Saraswati, and other Indian rivers, but unfortunately did not put them in possession of the means whereby the command was to be carried out. They, however, proved themselves equal to the occasion and sent a spy disguised as a traveller to Sind and to the Punjáb. This spy was Lieut. Burnes of the Military Department. He set out for Sind and the Punjáb with presents for the Amirs of Sind and the Lion of the Punjáb. At first his ship was not allowed to proceed up the mouth of the Indus. But he told a falsehood and declared that the Sindhis suspected the English for nothing and that he had been sent to strengthen the ties of friendship between the two peoples. He, no doubt, strengthened the connection between the province of Sind and the British, but where is the Amir who then ruled over Sind and where is his kingdom? Englishmen visit other people's territory to form such friendships! Lieut. Burnes thus craftily sailed up the mouth of the Indus and entered the heart of Sind. When he reached Hyderabad, he made secret notes about the state of the fortifications of the city and the material condition of the people. Englishmen do not even allow photographs of the forts in their possession to be taken by others! But the Amirs of Sind were not so shrewd. Honest men are not always aware of the treacherous character of some persons who enter their houses as guests. But such simplicity will never do. Every one should take due note of the fact that there are thieves and traitors in the world. From Hyderabad, Lieut. Burnes went to Khairpur and was entertained right royally by the ruler of that State. Who will not be tempted by the dazzling display of such untold wealth as Burnes witnessed in Sind. Who will not stifle the scruples of conscience under similar circumstances? From Sind Lieut. Burnes went to the territory of the Sikhs. The Sikhs did not know on what secret errand he had come. They believed that he was really a British traveller and made inquiries of the health of the British Sovereign. Indian potentates anxiously enquired in those days after the health of the Sovereigns of England, but if they had shown even a hundredth part of that solicitude in respect of their own peoples and kingdoms, India would not have been so totally ruined as we find her to-day! Láhore was next visited by Lieut. Burnes, where he presented some horses to Ranjit Singh. During his stay in the city he made careful notes about the forts, etc., and submitted a secret report to the Bombay Government. He was sent on a similar errand a second time. He was armed on this occasion with a fictitious passport, which described him as a Captain in the British Army, who was returning to Europe. Not that he really wanted to go to Europe. It was all a pretence to deceive the uncivilised people of India. Englishmen thought that any kind of sin was meritorious, if it was committed with the object of carrying out the Divine command about making the Indians happy by bringing them under British sway. Lieut. Burnes this time collected information not only about forts and fortifications but also about the state of the industries in the Punjáb and made useful suggestions whereby British goods might find a market in the province. His career was, however, cut short in the first Afghan war.

Alleged fostering of discontent among the Indians by Government.
Pratod (144), 30th Mar.

7. It is a law of nature that if two pieces of wood are rubbed against each other, they give rise to heat by means of friction and are ultimately burnt down to ashes by the heat so produced. The heat may take some time to be generated if one of the pieces be moist, but its ultimate production admits of no doubt whatever. In India a friction is now going on between the rulers and the ruled, which threatens to give rise to a huge conflagration. The people are at present powerless and consequently are not so fiery as to emit sparks, but gradually they are being impregnated with heat and threaten eventually to envelope the rulers in flames. The people are not to blame for this impending untoward result, but the ruling class who are kindling the fire of discontent in the hearts of the subject population. Lord Curzon first set the example in this respect, and it is being diligently imitated by his lieutenants and successors. Measures like the Universities Act, the partition of Bengal and the new Land Revenue Act began to produce sparks of discontent in the hearts of the people, and these are being fanned into a flame by the authorities. Since the inauguration of the *swadeshi* movement, the attention of the powers that be has been directed to the Educational Department, and they are convinced that it is due to the lack of strict supervision over the educational institutions that the minds of the students are filled with patriotic notions. The Director of Public Instruction in Bengal has recently issued a circular directing that the schools in that province should be subjected in future to the general supervision of District Magistrates and Divisional Commissioners. The inevitable effect of the circular would be to make schoolmasters mere puppets in the hands of District Magistrates. The scholars will also lose all vestige of independence. There are reasons to believe that the Directors of other provinces will issue similar circulars. Government are said to have recently issued another circular prohibiting their servants from attending public meetings. The circular, it is said, has already been brought into force in Bengal, where certain clerks are threatened with the loss of their appointments for having subscribed to the National Fund raised in that province. It is not only in the hearts of students and Government servants that the authorities have produced sparks of discontent. They have also begun to harass the zamindars in Bengal for taking part in the *swadeshi* movement. The persecution of the Maharaja of Mymensingh is a case in point. When people are unmoved even by such oppression, one begins to think that their natural dullness is without a limit.

Degradation resulting from service under the British Government.
Karnátak Vaibhav (55), 31st Mar.

8. Continuing its article on the subject of accepting service under the British Government (*vide* paragraph 13 of the last Weekly Report) the *Karnátak Vaibhav* writes:—It is no doubt desirable that we should receive education, but cannot any better use be made of it than in selling ourselves in slavery to others? We climb the tree of knowledge, jump from one branch to another and then suddenly soaring high into the air become entangled in the meshes of the slavery of service. Alas! how sorry must the relations of a man feel on seeing him suck the life-blood of his own countrymen from his early youth! How ashamed must that man himself feel to show his face to his fellows! Even his children should feel ashamed to call him father! So long as our countrymen do not realise this, they do not deserve to be called men. A people may be plunged in servitude, but if they are capable of understanding that slavery is ruinous and degrading, their deliverance may be hoped for and the day of their emancipation may be said to be not far off. Our well-wisher, Mr. Krishna Varma, therefore, earnestly exhorts us not to accept service under Government.

Exhortation to the Indians to manifest their patriotism by boycotting British goods and British service.
Dnyánottejak (66), 1st Apl.

9. A correspondent writes to the *Dnyánottejak*:—Patriotism is essential for the regeneration of a country. The present calamitous condition of our country is due to the selfishness of our people and the absence of the spirit of patriotism among them. There are many among us who selfishly accept service under Government and consent for a paltry pittance to inflict a grievous

wrong upon their fellow-countrymen. They allow the houses of the latter to be plundered and end by disgracefully handing over their mother-land to the custody of foreigners. Alas! it is utterly unpatriotic to do these things, and it is to be hoped that Indians will resolve not only to boycott British goods, but also to avoid British service. If they follow the examples of Messrs. Gokhale and Bannerji, they will soon taste the sweet fruits of self-government. Would to God that the minds of Indians are imbued with the sentiment of patriotism!

Debate on the Indian Budget in the Viceregal Council.
Mahrátta (9), 1st Apl.

10. "The parties to the budget debate on Wednesday last were the Hon'ble Mr. Gokhale and the Hon'ble Rai Shri Ram Bahadur on the non-official side, and the Finance Member and the Commander-in-Chief on the official side. As for the Hon'ble Mr. Logan and the Hon'ble Mr. Sim, their position was a little anomalous this time, for while they were strictly speaking official Members, they had, on behalf of the Provincial Governments which they represented, to criticise the policy of the Imperial Government in relation to the Provincial settlements.......... Thus the Hon'ble Mr. Logan speaking for the Bombay Government openly complained that the Government of India made no proposals in the last Provincial settlement for the division and regulation of famine expenditure, which, as things are ordained at present, is to fall first on the Provincial revenues and is only to be transferred to the Imperial revenues when the former are exhausted. He asked Government to devolve famine charges on the Provincial Governments as part of the settlement with a corresponding allotment of revenue or else to undertake the whole of the charges itself. The importance of this unsatisfactory state of things to the non-official world comes in this way that a Provincial Government when face to face with a famine is always in a mood to make it either an excuse or a justification for retrenchment of expenditure on many a useful object. The Hon'ble Mr. Logan declared that notwithstanding the special assignment of fifty lakhs made from the Imperial revenue to the Bombay Government the latter were, owing to famine expenditure, practically insolvent again in the second year of the settlement, and he was certainly justified in saying that it seemed to be anomalous that the Government of India should call on local Governments to deplete their already insufficient funds for coping with an abnormal emergency when their own money bags were overflowing....... The Hon'ble Mr. Gokhale while welcoming the abolition of certain cesses noticed the effect of the same on Local Bodies....... A criticism of military expenditure, however, was as usual one of the prominent topics in his speech. He objected both to the extravagant expenditure on the Military Department and the method adopted by Government in providing for it. Quoting the parallel of Japan he remarked that the army in India cost six times as much as the army in that country and demanded that in view of the Anglo-Japanese alliance, the military problem in India deserved to be treated with a mind inclined to economy and also in a manner calculated to make the most of the Indian people and the Native soldiery. Lord Kitchener who replied to Mr. Gokhale was unusually communicative. In fact he essayed to defend the military policy of the Government of India in every respect. If we might accept the Commander-in-Chief's opinion, not a single pie more than what is warranted by the absolute necessities of the case is being spent on the Army Department. Indeed, he did not explain why the Indian army should cost six times as much as the Japanese army, but simply gave a sophisticated assurance that the greatest possible economy was being practised. And yet we see Indian military expenditure grow up by leaps and bounds till it has almost reached 50 per cent. of the total revenue of the country. Now the pay of the Native sepoy, the only Indian element in the Army Department, is certainly not excessive. In fact he is underpaid as Lord Kitchener himself admitted. The items which really are responsible for this vast expenditure are, of course, the European soldiery and the armaments. The Commander-in-Chief evidently misunderstood the non-official argument when he said that owing to their ignorance of military affairs the non-official critics advocated a reduction in the expenditure on armaments without apparently considering that it must be a bad thing to have an army armed with obsolete weapons. We think the non-official case really is that though the weapons supplied to the army may be—why, must be—up-to-date in point of

pattern and efficiency, it does not follow that the European garrison must be maintained at an excessive strength in India. In fact the real point of the Japanese parallel, whenever it is referred to, lies just here. No sane non-official critic would be so foolish as to say that Japan can afford to be or is actually armed with obsolete weapons. But every such critic knows to his mortification that after all the Japanese triumphs in the late war were won not by the mercenary soldier, but the soldier-citizen. On this point Lord Kitchener said little that was clear or convincing, and what he said was only calculated to add insult to injury in the case of the martial races in India. He also begged the whole question when he tried to argue that even in peaceful times every nation ought to be armed to the teeth as being perhaps the only effective guarantee for maintaining peace. Curiously enough diametrically opposite is the view prevailing in England just at present. Thus Mr. Haldane, the new War Secretary, in explaining his Army Estimates, is reported to have said as follows :—'I believe we must dismiss from our minds all idea of organising ourselves up to an actual war standard in time of peace, but must prepare ourselves *as a nation* in time of peace for the business of war through a system of military local Government of the people themselves. No Ministry could go to war unless it had the people at its back. A nation under arms in that fashion would be a nation under arms for the sake of peace and not for the sake of war. If you want to make your striking force efficient, if you are to have behind it the certainty of expansion, a voluntary force cannot be organised through the War Office, but must be absolutely decentralised and the work of the military local Government undertaken by the people themselves.' The root idea of these words offers a contrast to the military policy of Government in this country."

Kesari (124), 3rd Apl.

11. Only two important points were raised in the budget debate in the Viceregal Council. One related to Military expenditure and the other to the *swadeshi* movement. Most of the non-official members appealed to Government to encourage indigenous industries and drew attention to the inadequacy of the grant of 2½ lákhs for technical education. It was replied on behalf of Government that articles of Indian manufacture were purchased for the use of the Army as far as possible. Lord Kitchener asserted that steady efforts were made by Government to equip the Army with arms manufactured in the country, but that such efforts were not crowned with success because of the lack of skilled artisans in India. We demur to this statement of Lord Kitchener. What does he mean by dearth of skilled artisans in India? Are the people unwilling to avail themselves of the facilities thrown open to them by Government for acquiring industrial education? Have any industrial schools opened in the country failed to attract pupils? If Government really wished to have arms and ammunition manufactured in India, they could have done so long ago. Government apprehend that in the event of the outbreak of a European war, the communication between India and England might be temporarily suspended and so they are anxious to have all military stores and war materials manufactured in this country. This may be so, but is it true to say that if factories for the manufacture of such stores and materials were to be started in India, they would languish for want of skilled labour? All posts of responsibility in such factories would be manned by Europeans, while native agency would be employed to do mere mechanical drudgery as is done at the gunpowder factory in the Nilgiris. As regards Lord Minto's distinction between true and spurious *swadeshi*, we are unable to follow His Lordship. Whatever the motive of the promoters of the *Swadeshi* movement may be, they all desire that the people should prefer *swadeshi* articles to those of foreign manufacture and thereby give an impetus to indigenous industries. In the language of Political Economy, the aim of the *swadeshi* movement is a voluntary adoption of the principle of Protection against articles of foreign manufacture. If Lord Minto favours the idea, let him say so definitely. Let him also be more explicit as to what he means by spurious *swadeshi*.

Kaiser-i-Hind (29), 8th Apl., Eng. cols.

*12. "It is satisfactory to note that the seven long years of pomp and pageantry, strenuous autocracy, self-glorification, and hyperbolic finance, have been succeeded by a few months of extreme quietude and routine work. There has been not a single display of pyrotechnics either in matters administrative or fiscal. The Budget for the current official year is a humdrum narration of facts, not unmixed with the usual fallacies of the Imperial book-keepers, albeit that some of the fallacies by a cruel irony of fate have revealed themselves so glaringly as to compel the Finance Minister to confess that they have died hard. But all the same the annual Statement is not without other economic fallacies, which we shall take an early occasion to point out. It would be a miracle were our annual budget free from such fallacies, though interlarded with a profusion of sickening platitudes. The advantages of a light duty on salt have been frankly admitted, though it has taken Government fifteen years and more to become fully aware of them; and, similarly, there is a pathetic confession of faith in reference to the utter failure of the countervailing duties on sugar which were introduced seven years ago with the widest blast the Curzonian trumpet was capable of blowing. We have also been told with engaging candour that 'an *endeavour* was being made to attain a higher standard of accuracy in the estimating of our revenue and expenditure.' For this small mercy the tax-payer may thank the tax-gatherer, though it will naturally occur to him to inquire whether the mighty Government will rest content with an *endeavour* only in its pursuit of seeing that his poor pocket is not entrenched upon for a larger amount of taxation than what may be absolutely needed. Will the endeavour be real or a sham?......... It may be reasonably asked in reference to the Excise Revenue why in 12 months there should have been an excess of 4 per cent. in spite of the prevalence of famine in many parts of the country. The State always flourishes the agricultural prosperity of the masses as *the* principal reason of the growing drink revenue. The popular reply to this is that the reason is purely fictitious and that the drink revenue grows apace, because the covetous excise policy of the State stimulates here, there and everywhere greater consumption of liquor, thanks to the half a dozen notoriously devious ways of the licensed dealers in liquor...... It will be noticed that the revised estimates of Interest and Miscellaneous Civil charges have shown an increase over the budget estimates of 3·9 and 5·2 per cent. respectively. In the 11th paragraph of the Finance Minister's Introduction it is observed that 'explanations on all points of importance will be found in the annexed memorandum by the Financial Secretary.' When, however, we turn to that memorandum, we fail to discover any explanation whatever touching these two items! Indeed they seem to have a happy way in the Financial Department of the Secretariat to slur over items of increase, which it may be too inconvenient to explain or on which non-official criticism is likely to be founded. But the percentages of some of the increases in detail, which we have given above, will at once inform the student of finance that it is wholly misleading and unscientific to take gross budget estimates of revenue and expenditure and compare them with the figures of revised estimates and say that the one has increased only 1·67 and the other has decreased 1·08. We can correctly estimate increases or decreases only by carefully examining *each principal head of revenue and expenditure.* From the foregoing remarks it will be plain how precious little reliance can be placed on the so-called 'cautious' method of framing budget estimates......... There is a vicious tendency in these figures to deceive the unwary. They more or less suppress the truth and suggest falsehood. We have yet to find a Finance Minister who will thoroughly overhaul this subtle but vicious system of Imperial book-keeping and substitute in its place another which will be simpler, more lucid, and at the same time more candid and honest."

Oriental Review (12), 4th Apl.

13. "The debate in the Council does not betray, on the part of the Government, any anxiety to enable the tax-payer to enjoy the full benefit of the surpluses. On the contrary there is ample evidence to show that they will not depart from the well-defined policy of extravagant expenditure, whether in the Civil or Army Departments, and of rigidity in the collection of revenue to meet it. The Hon'ble Mr. Baker brushed aside all those reforms for promoting which the surpluses might have been more profitably employed......... The Viceroy recognised the various needs of the country—of the agriculturists, the labourers and the industrial classes

—but everything had to be sacrificed to the Moloch of Army expenditure. ……… Government can only sanction two and a half lákhs of rupees for technical education, while it spends twenty-one millions sterling on the Army; they can only sanction one or two crores of rupees for irrigation, while 15 crores are to be devoted to construction of railways………Well may the famous Oxensteirn despair of statesmen and politicians—the rulers of mankind! The important feature of the debate was, of course, the criticism of Mr. Gokhale on the ruinous reorganisation scheme and its defence both by the Viceroy and the Commander-in-Chief. Questions on matters of military policy had hitherto been answered in the Council by the Military Member, but by the recent arrangements the Commander-in-Chief has become not only the executive head of the Army but the expounder of the imperial policy on army matters. It was, therefore, a pleasure to hear Lord Kitchener defend his own policy of reorganisation, although such a defence was impertinent at this time of day. His reorganisation scheme has not been finally sanctioned by the Secretary of State. In fact Mr. Morley said the other day in the House of Commons that it was being considered. In common decency Lord Kitchener ought to have refrained from commenting upon a scheme which is as it were *sub judice.* It would seem as though he was not replying to Mr. Gokhale, but answering Mr. Morley and threatening him with the consequences of checkmating his ambitious projects. His threat was sufficiently expressed in the words ‘Even an army of heroes can only be sacrificed, if it be not provided with the necessary organisation and equipment which are essential for success in a modern war.’ Did his predecessors culpably neglect the reorganisation and equipment of the Army with a view to make it fit for a modern war? ……… Lord Kitchener expressed his fear that capitalists would not invest their money in Indian concerns, if the defence of the country were not properly cared for. Is their unwillingness to invest money in Indian stocks really due to their fear of the insecurity of India? Well, it is time Lord Kitchener ceased to talk such cant. He then referred to the reduction of expenditure after the scheme had been carried out. Reduction of expenditure forsooth, when the Hon'ble Mr. Baker said last year that the recurring charges would be considerable! Already with the same number of units as in 1888 and without the addition of a single foot-soldier the cost of the Army has increased by over 10 crores per year and there is to be a further increase in the name of reorganisation. The Viceroy even went further than the Commander-in-Chief in his defence of the reorganisation scheme. He spoke of the effect Russian reverses may have had on the pride of a high-spirited military race. Such language, we must plainly say, is inadmissible in a Viceroy…………The speech is ill-timed, ill-advised and capable of being resented.”

Praja Bandhu (32), 1st Apl., Eng. cols.

14. “Consecutive surpluses are the dominant note of recent Budget statements. These surpluses denote that more money is taken out of our pockets than is absolutely necessary. The financial device that makes this plan feasible without resort to additional taxation is the artificial value of the rupee due to the closure of the mints to the free coinage of silver. This year's Budget statement does not disclose any measures of economy adopted, nor is there any necessity for any as long as the artificial surpluses go on yielding more money than the Government of India can possibly spend on new schemes of reform, which somehow or other involve among other things the creation of new posts for Europeans……… Our readers may remember that in respect of the question of the separation of judicial from executive functions, the authorities declared that it was a question of funds. Here are ample funds available; with a lavish hand the Government gives them away, and yet not a word is vouchsafed as to why that fundamental reform is not even alluded to. The Government in India does not take our representations seriously probably because we ourselves do not put them forth seriously……… It is for ourselves to make our voices more audible and more potent……… Even after half the anticipated surplus is disposed of $1\frac{1}{4}$ *crores* remain. The question arises—why should Government take this extra sum out of the pockets of the people? Various schemes are proposed for the disposal of this sum. Some propose that there should be a further reduction in the salt tax. It is urged *per contra* that the loss of revenue entailed by the late reductions has not

yet been made good. This contention is, however, irrelevant. The reductions in the salt tax were made because there were large surpluses, and not with a view to get more revenue with a lighter tax."

Gujaráti Punch (26), 1st Apl., Eng. cols.

15. "The Budget debate in the Viceroy's Council this year was as usual animated and interesting. The most important speeches were those of the Hon'ble Mr. Gokhale, Lord Kitchener, the Hon'ble Mr. Baker, the Hon'ble Mr. Hewett, and the Viceroy.......... In connection with the increasing army expenditure, Lord Kitchener's remarks were to the effect that although Russia was temporarily overpowered, she might recoup in a wonderfully short time her lost strength, recover her prestige and may invade India. To support the case for the Army, His Lordship stated that just as it would be inhuman and unbusiness-like for mine-owners to omit to take precautionary measures to guard their workmen against the explosions due to fire-damp, so should the Government of India try to save their soldiers from the dangers of a war by adding to their efficiency by equipping them with the best and up-to-date armaments....... None has ever suggested that efficiency should be sacrificed to economy, but cannot efficiency be maintained by cutting down the numbers of the army and equipping those in service with the best guns, &c.? Lord Kitchener would have the Government of India provide against every possible contingency, irrespective of its duration or remoteness. He would have the army ready to fight any Military power in the world without considering whether it was within the bounds of possibility that any Military Power would undertake an invasion of India. We regret we cannot accept Lord Kitchener's view of the situation, for it means that no alliance with any Power in the world, no reverses of a hostile nation from whom aggression may be expected, affect the military situation. Why should the Government of India maintain an unnecessarily large army when it is convinced that the dangers which threatened India three years ago have now disappeared from the horizon and are not likely to present themselves for at least a decade. Is the 'military position' of a country to remain a constant and a definite item? Is it to remain unaffected though the apprehensions which gave birth to it do no longer exist?......... Lord Minto belongs to the same forward School of Military alarmists, and it would have been a surprise to us to hear anything from him against Lord Kitchener regarding Army expenditure and military organisation......... So long as Lord Kitchener remains in India, we have no hope of any reduction in the Military expenditure of the country. India must submit to bear its burden till Providence places her army in the hands of an abler statesman than Lord Kitchener."

Lord Minto's speech in closing the Budget debate.
Gujaráti (24), 8th Apl. Eng. cols.

*16. "Lord Minto's very first utterances made it perfectly clear that there was not the slightest chance of any reduction of military expenditure during his *regime*...... His Excellency admits in guarded language that the position of the people of India in respect to the military services is not satisfactory in some respects. But he goes on to assure the people that the position is in no way due to want of appreciation of the 'loyal services of the magnificent officers and soldiers of the Indian Army.' This empty assurance cannot possibly satisfy the people. The country is tired of lip-appreciation and lip-sympathy, and if our rulers do not wish to be accused of hypocrisy, a genuine departure from the present policy of ungenerous distrust has now become a political necessity. There is one further point we should like to notice in connection with the question of military expenditure. Assuming the absolute necessity of Lord Kitchener's costly schemes of military reform and the existing scale of military expenditure, what the country insists upon is that the expenditure is as much in the interests of the British Empire and British commerce as in those of India, and every consideration of political honesty and justice, therefore, demands that the same be equitably shared between England and India. The Hon'ble Mr. Gokhale gave expression to this demand which has over and over again been made during the last twenty-five years and more. Lord Minto had nothing to say on this point. We can well understand his silence. But he will have failed in his duty as the responsible Viceroy of India, if he is not prepared to press with courage this demand upon the British Government."

Comments on the transfer of the seat of the Bombay Government to Mahábleshwar during the hot season.

Oriental Review (12), 4th Apl.

17. "We were not aware when we wrote last week against the Bombay Government's deplorable dereliction of a very clear duty in flying to the hills when so many are daily falling victims to the plague that we had on our side so powerful and experienced an administrator as Sir Frederick Lely. In his 'Suggestions for the Better Governing of India, with special reference to the Bombay Presidency,' Sir Frederick, who filled, when in active service, all but the highest post, *viz.*, a Membership in the Executive Council of this Presidency, says: 'A Secretary to Government has no more work and less responsibility and worry than the Collector of a large district, and there is no reason in the world why he especially should be conveyed with his clerks every year from Bombay to the hills of Mahábleshwar, thence to Poona, thence to Mahábleshwar again, and thence to Bombay at the public expense." The *Times of India* correctly points out that all his clerks do not accompany the Secretary. We wish they did. The scandal would be so huge and the expense so great that the disease would cure itself. But as it is, what a melancholy farce Government becomes for eight months out of twelve in this Presidency!............ In our view the Secretariat houses a huge machinery for manufacturing minutes and turning out resolutions by the yard. The human factor is always absent. Sir Frederick complains that Government are not in touch with the people. How could they be with their vagrant habits and their constant isolation? Wherever they are, they are a colony by themselves, condescending from time to time to go out of their own select pale, always civil but never sympathetic, always at home and yet always too busy! We must now appeal to Mr. John Morley for help in this matter. We must also call on our leaders and on our public men of all classes and creeds to bring our Government to a higher recognition of their responsibility and a more fitting acknowledgment of their obligations to the public."

Alleged unsuitability of the Bombay Small Causes Court building.

Jám-e-Jamshed (28), 3rd Apl., Eng. cols.

18. "At the last meeting of the Bombay Legislative Council it was asked by the Hon'ble Mr. Setalvad whether representations had been made in the past by the Judges of the Bombay Court of Small Causes about the unsuitability of the present building and the desirability of erecting a better and more convenient one for housing that Court. In reply to this it was stated by Government that some time ago a resolution was conveyed to the Chief Judge of the Court, informing him that 'the present building of the Small Causes Court is reported to be in good condition and that Government cannot, for some time to come, contemplate expenditure on a scheme which must be classed as desirable rather than as urgently necessary.' In his letter to an English local daily Mr. Uttamram Lalloobhai, a Vakil practising in that Court, answers Government in a way which must surely make them wish they had never penned that resolution, much less flourished it before the Council in the way they have done......... There is a heavy rat mortality in the building; the ventilation is bad; the Cash Department has to be removed to a room in the neighbouring school; some of the Judges do not know where to hold their Courts; and one Judge actually holds his Court on the corridor—and yet the Government do not regard the re-building of the Court-house as 'urgently necessary'! It is to be hoped that Government will at least now see the matter in a clearer perspective and be good enough to spare the Judges, practitioners, officers and litigants of the Court the inconvenience to which they are subjected at present, and save them from the risks to health and life which under the existing conditions must be regarded as almost inevitable."

Imposition of additional Police on 32 villages of Dholka táluka.

Gujaráti (24), 8th Apl., Eng. cols.

*19. "The reasons given by the Government in reply to questions put by the Honourable Sir Pherozeshah M. Mehta, the Honourable Mr. Goculdas Parekh and the Honourable Mr. Setalvad for quartering additional police upon 32 villages in the táluka of Dholka are anything but convincing. The operations against the Cambay outlaws have, it is admitted, been so far unsuccessful. The reason for this failure is said to be that 'Saidu, who is an inhabitant of Dholka, is given assistance in the shape of food-supplies and information as regards the movements of the Police patrols, not only by the villagers but even by the *mukhis* in the villages round Dholka, and there is a general conspiracy of silence as regards Saidu's movements and an abstention from giving information to the Police.'......... It is perfectly clear that the Police must have come to know that certain persons assisted Saidu by supplying his gang with food and information. If so, those who were guilty of harbouring the criminals should have been prosecuted and punished under the Penal Code......... The District Magistrate has suspended seven Police patels for assisting the gang or wilfully concealing information about their movements. We do not know on what materials Mr. Doderet has acted in this matter. Evidently the reports of the Police seem to have been accepted as the last word on the subject. However that may be, the misconduct of village officers is no reason for punishing the villagers generally. It is admitted that the gang helped themselves to two camels and committed a dacoity at Ambareli by which they obtained a sum of Rs. 2,000. If so, why is additional Police to be imposed on Ambareli? If defenceless villagers who are robbed and plundered are not willing to tell what they happen to know, does not their helpless and terror-stricken condition explain their silence?......... It is admitted in Mr. Doderet's report that the country is well wooded and that the village officers are apathetic. If so, what are the grounds for saying that the people at large are harbouring or screening Saidu and his comrades? It is further admitted that the latter are lurking in the country within a 12-mile radius on all sides from Dholka town and that Saidu has been seen in 32 villages. How was this information obtained? The Police themselves did not see him, and this information must have been got from the people and yet it is complained that the villagers have resorted to a conspiracy of silence!! .... The Government say that the Police are not 'punitive' but additional. But Mr. Doderet distinctly admits that a tax of 8 annas per mensem per head of the population composed of Ghanchis, Radhanpuris and Pinjaras 'ought to bring these people to their senses.' If this is not a punitive measure, we do not know what else it is. The Government seem to be under a misapprehension regarding the scope of section 45 of the Criminal Procedure Code. No doubt certain village and revenue officers and owners and occupiers of land and their agents are bound to give information about certain occurrences. But the section imposes no general obligation on all people to give such information. This misconception on the part of the Government seems to have misled them into sanctioning the imposition of a rate on all classes of people, even though they might not be owners or occupiers of land.........The Commissioner, N. D., and the Inspector-General of Police on receipt of Mr. Doderet's report communicated by wire their approval of Mr. Doderet's proposals for the imposition of extra Police and the Government straightway issued their resolution. The whole procedure adopted in this instance demonstrates how the report of a single Police officer, which has however been withheld from the public, is throughout accepted as the last word upon the subject without any further discussion and deliberation and how an important and punitive measure is resolved upon by means of telegraphic communications without giving a hearing to the people who have been punished."

Indian Social Reformer (4), 8th Apl.

*20. "The imposition of punitive Police on the inhabitants of Dholka and some other villages formed the subject of interpellations at the last meeting of the local Legislative Council. So far as we can gather, the Government position is not that the villagers actively co-operated with bandits, but that they had given passive assistance to them in the shape of food and shelter. We cannot think that a sufficient reason for mulcting the villagers for the additional Police employed. The mofussil districts are notoriously under-policed, and when armed bands pounce upon a village the inhabitants are practically powerless to withhold supplies from them. A few weeks ago there was a scare in Bandra on account of some men breaking into houses at night, and the Police could only say that there were not enough men to patrol all parts of the town—the place has a population of 20,000—at night. Private individuals had to employ night-watchmen at their own cost or keep awake of nights to escape being plundered. If this is the case in a quarter which to all intents and purposes is part of Bombay City, it can be easily imagined that outlying villages must be in a far worse plight. It is hard to ask the inhabitants of Dholka to pay for what is a defect of our general system."

Alleged miserable condition of agriculturists in Khándesh.

Khándesh Vaibhav (55), 30th Mar.

21. "A poor agriculturist" writes to the *Khándesh Vaibhav*:—We are grateful to Government for extending the Deccan Agriculturists' Relief Act to the Khándesh District with the laudable object of ameliorating the condition of our class. But far from improving our lot, it has unfortunately produced disastrous results. It is no secret that an agriculturist has invariably to resort to a money-lender for a loan to meet the revenue demand. But since the introduction of the above Act, he is unable to raise a loan on personal security. As for takávi he has to undergo a lot of trouble before obtaining it. What portion of the loan reaches his hands can best be gauged from the numerous prosecutions of village officers that have recently been instituted on the charge of embezzlement of takávi funds. Further, if he is unable to repay the loan within the stipulated period, his holding is forfeited, and if it is restored to him he is, under the provisions of the new Land Revenue Act, reduced to the position of a mere tenant-at-will. To add to our miseries, the forest regulations are worked with greater stringency than before. We have no authority to touch anything in the Government forests, and if our cattle chance to tresspass into reserved forests, we are rendered liable to prosecution. On the whole we agriculturists are gradually sinking into poverty, and for want of manure our lands are losing their fertility. If Government really take interest in our welfare, let them fix the revenue demand permanently and grant us remissions and suspensions in years of famine and scarcity; and let them also relax the stringency of the forest laws, which are now being worked very harshly. This year the authorities of Dhulia Táluka have collected the instalment of land revenue in the month of November in spite of the meagre outturn of crops throughout the táluka. We hope Government will give attention to our distressful condition.

Complaint about the irregular supply of uniforms to subordinate employés in the Forest Department.

Madhukar (130), 31st Mar.

22. The subordinate employés in the Forest Department do not get new uniforms at the appointed time each year, though deductions are made with the utmost regularity from their salaries for the said purpose. If the supply of new uniforms is delayed by about two months each year, Government can effect a saving of the amount of a year's supply in the course of about six years. Will such a saving, however, redound to the credit of Government for financial integrity? We think it is the duty of Government to extend to the Forest employés the concession enjoyed by the members of the Police force whereby they are not required to pay anything for their clothing. It is at any rate hardly fair that the subordinates of the Forest Department should be made to pay regularly for their uniforms, while these are supplied to them irregularly.

Complaint about non-official witnesses being not summoned to give evidence before the Excise Committee in Sind.

Prabhát (50), 30th Mar., Eng. cols.

23. "It is a pity that the Excise Committee, that has been going round in order to examine the excise administration of each province and which visited Sind last week, should have recorded official evidence only and cited no non-official witnesses. If it had taken the evidence of a few intelligent, independent and disinterested Sindhi gentlemen, it would have been disagreeably surprised to find that that part of the policy of the Government of India, which lays down that all considerations of revenue should be absolutely subordinated to the furtherance of temperance among the people, is completely disregarded by the authorities of the Abkari Department. Not only are liquor shops opened in the most populous parts where they attract the largest number of persons, but also near such places as schools, factories, etc., where they prove an irresistible temptation to those who should be the last to resort to drink.

Take the case of Hyderabad, which is a typical one. We have here liquor shops in close contiguity to the two great educational institutions in the city. We have also liquor shops in the very midst of the houses of both Sochis and Mochis—the two classes of people well known for their partiality to drink. These men have themselves more than once petitioned the authorities to remove the source of temptation from their midst which is causing a sad havoc among them, but a deaf ear has been turned to their prayers. The fact is that in such quarters liquor shops bring the greatest grist to the Government mill and therefore it is that the intermediary officers, who wish to show large proceeds from this source, are so enamoured of them. What a great pity!"

Alleged frequency of assaults upon Natives by Europeans at Hyderabad (Sind).
Karáchi Chronicle (7), 1st Apl.

24. "The frequent assaults on the Church road at Hyderabad make it imperative on us to call the attention of the Commissioner in Sind to this state of things, which has lasted much too long to be tolerated any more. Those responsible for it, however, seem to forget that, as members of the ruling race, the public expect the few officials stationed at Hyderabad to behave towards the people in a becoming manner. But the contrary is the case, leading one to believe that those who are responsible for the grossly outrageous acts on the poor natives invite the adoption by the latter of rough and ready methods...... We are led to make these remarks owing to the fact of a couple of gentlemen having been assaulted by twice their number only during the last week......... We learn that a meeting is proposed to be held at Hyderabad to protest against the manner in which native gentlemen are treated by Europeans on the Church road. This is a wise step which should be adopted without any further delay."

Alleged unsuitability of the time chosen for Court vacations in Sind.
Phœnix (15), 31st Mar.

25. "We have received complaints that for the past few years the Courts in Sind are closed for vacations out of the season appropriate to such a purpose. The object of these vacations is to give relaxation from work to those concerned in judicial work—Judges, practitioners, parties, witnesses, etc., during that time of the year when from excessive heat work becomes a burden and a misery. In former times, therefore, June and July used to be set apart for vacations. But of late that wholesome custom has been ignored, and vacations are taken only to satisfy the needs of individual occupants of the Bench. If Judge Smooks has to take three months' privilege leave from the middle of May, he closes his Court for vacation early in April so as to enjoy both the vacation and the leave combined just at a time when, instead of a burden, work is a pleasure and a pastime. If Assistant Judge Samarkand Khan has to celebrate his granddaughter's wedding in March, he needs must close his Court in that month for vacation quite regardless of the wishes and convenience of others equally interested in the matter. This reduces vacations to a mockery. Therefore, it is hoped that the Judges will lay this complaint to heart and in future instead of studying their own comforts show less selfishness by consulting the convenience of the public and have vacations only in the hottest part of the year."

Legislation.

Sind Courts Act.
Jám-e-Jamshed (28), 4th Apl, Eng. cols.

26. "We wish the Government of Lord Lamington had accepted the eminently wise and judicious proposal embodied in the amendment of Sir Pherozeshah Mehta, suggesting that 'the Judicial Commissioner of Sind shall be a Barrister of not less than five years' standing.'...... Sir Pherozeshah Mehta rightly maintained that if the object of the Government be to give Sind something like a High Court, then '*prima facie* one would think that they would follow the procedure laid down in the Letters Patent for the appointment of the Judges of the High Court.'........ The judicial service has, no doubt, supplied some of the best Judges in India, but they have been the exceptions and not the rule. What was recently urged in Burma and Bengal, by the mercantile community especially, in favour of a Barrister Chief Judge, holds good in regard to the appointment in Sind. The fact that the Barrister-Judge has a greater knowledge

of commercial law ought to have convinced the Government of the necessity and wisdom of accepting Sir Pherozeshah Mehta's amendment. But they were inexorable, and after consultation with the members of the Government, the Hon'ble Mr. Fulton came to the decision that the amendment was not material, inasmuch as according to the law as it stands at present, it is quite open to Government to appoint Barristers to all the three Judgeships. We all know how when it comes to the question of patronage, especially to influential members of the Service, Government are apt to forget their good intentions and even solemn pledges."

Education.

Comments on a memorial to Government on the subject of free primary education among the backward classes.

Rást Goftár (33) 8th Apl., Eng. cols.; *Gujaráti* (24), 8th Apl.; *Bombay Samáchár* (61), 7th Apl.

*27. "The Government of Bombay has been approached on the subject of free primary education being imparted to the backward classes of Hindus by representatives of the various classes of the Marathi-speaking public of the Presidency. At a meeting of the Maratha Aikayechhu Sabha, held last week under the Presidency of the Rev. Dr. Mackichan, a resolution was moved and adopted to forward to the Bombay Government a petition relative to the educational wants of the community, and to request them for the adoption of some measures to supply what is recognized to be a long-felt desideratum............ From the statistics collected by the Sabha it appears that out of one hundred villages in the Marathi-speaking districts of the Presidency, only 8,248 children attend primary schools out of a population of 50,000 children of school-going age. This is a sad commentary on the interest exhibited by the Government for the spread of education among the masses......... If Government can find crores of rupees to invest in extravagant military expenditure and meet the demands of an ever-increasing Civil and Military service, the people have a legitimate claim to seek redress on a question of such vital moment as the primary education of the masses......... If Government is hampered through inadequate funds to feed the educational needs of the country, their policy to starve the whole country and nourish only a portion of it with literary pabulum cannot be defended on principle............ The Rev. Dr. Mackichan, while expressing his sympathy with the efforts of the Sabha, expressed surprise that out of 50 thousand of the Marathi-speaking community, 42 thousand were illiterates, and hoped that when the suggestion was laid before the Government, the wishes of the petitioners would be met by some feasible means. Dr. Mackichan rightly deprecated any suggestion which claimed sectional benefit from the Government............ But after the grant which the Imperial Government have set aside on behalf of one particular sect of people, the Eurasians, it will not lie in their mouth to dismiss the petition on the ground that it claimed sectarian privileges. In fact the Marathi-speaking population does not represent an isolated sect, but a vast community of varying social grades bound together by the tie of one common language." [The *Gujaráti* and the *Bombay Samáchár* make somewhat similar remarks.]

Complaint against the Head Master of the Thána High School.

Hindu Panch (116), 4th Apl.

28. From the letter of the Director of Public Instruction *re* the case of the boys of the Thána High School, it will easily be seen how contemptuously that officer has treated the representation made to him by the guardians of the boys suspended from the school. The long and short of Mr. Selby's letter is: "We shall do what we like; you may or may not give instruction to your boys." We doubt whether any one would endorse Mr. Selby's extraordinary proposition that schoolboys should at all times and in all matters obey their teachers even at the risk of disregarding the wishes of their guardians. Under these circumstances, if any one were to say "such persons are not our teachers at all," who would not agree with him? If education under British rule be degraded to such an extent, we should boycott it at once. It would be better that our boys should remain dunces and drive a plough than that they should disobey their guardians. The logical conclusion of Mr. Selby's reasoning is that if the students attending Government schools and colleges will not obey the

orders of their teachers, they must leave the institutions. Now Mr. Selby appears to think that as soon as a boy joins a school, his guardian ceases to have any authority over him and that the boy becomes thenceforth the bond slave of his master. This view of the matter is fatal to the boy's interests in after-life. Mr. Selby says in his letter to the Head Master: "I will not listen to any representations from men who have thrown stones at your windows." Now, no one would even dream that the eight guardians who signed the representation to the Director of Public Instruction are capable of such conduct. He who would accuse Rao Bahadur Acharya, a man of 80 years, of having thrown stones at the Head Master's window deserves to be called not a blockhead but an arrant knave. It is clear that the Head Master must have in his report referred to the incident of stones. Mr. Selby advises the students to fall at the feet of a Head Master who defends himself by such mean tricks. It is the duty of the guardians to take proper steps in this matter and drag the Head Master before a Court. Those who want their boys to become scoundrels or forgers may place them under the care of the present Head Master of the Thána High School, but sensible guardians will not allow their wards to be brought under his influence.

Railways.

Request of the Zamindars in Sind for the construction of a railway in certain tálukas of the province.

Karáchi Chronicle (7), 1st Apl.

29. "The Secretary of the Zamindars' and Jagirdars' Association, Sind, has applied to the Commissioner in Sind praying that the Government be pleased to arrange for the construction of a railway line in the talukas of Kashmore, Khudhakote and Thull as these places have greatly advanced in prosperity. The soil is rich, the water-supply is satisfactory and so far as the revenue of these tálukas is concerned, it compares very favourably with the most favoured parts of the province. In order, therefore, that healthy competition may set in in these tálukas and that an impetus may be given to trade, the construction of a railway line is very necessary, as without it, these tálukas resemble a human body of which one of the important limbs is wanting. The prayer of the Association is very reasonable, and we trust that ere long Government will perceive the necessity of granting it."

Municipalities.

Municipal administration in the Bombay Presidency.

Patriot (14), 31st Mar.

30. "In reviewing the report on the working of the District Municipalities during the last year, Government have for once declared themselves to be more than satisfied. So much capital is generally made out of public apathy in municipal matters that the appreciation by Government of the useful work done by the District Municipalities during the past year should be welcome to everybody. Howsoever sympathetic a head of the Government like Lord Lamington may be, it is very rarely that the subordinate executive officials show equal alacrity either in spreading among the people a better understanding of the value of local self-government or in appreciating their efforts to render useful civic work. In most cases a cold-blooded attempt is made to nip the enthusiasm of the people in the bud. The official Presidents prove a regular wet blanket to the simple-hearted people in the mofussil. .... The interest evinced in matters municipal by the general public has not been even slightly referred to in the reports of the Divisional Commissioners. We are glad the Governor in Council has however given these gentry a well-deserved rebuke............. Government are fully convinced that while there is a spirit of apathy in a few places and of party faction in others, there is yet a large residue of Municipalities by whom good and useful work is done in a business-like manner."

Election of the new President of the Bombay Municipal Corporation.

Gujaráti (24), 8th Apl., Eng. cols.

*31. "The election of the President of the Bombay Municipal Corporation for the official year 1906-07 had until the very last moment raised unusual interest. It was complained in some quarters that there had been too much of canvassing. In fact some corporators were loud in deploring that there should have been any departure from the traditions of the Corporation in this connection. All is, however, well that ends well. The Honourable Mr. Vithaldas acted gracefully in retiring from the contest. Seniority and racial considerations, if these could be considered in this connection, were on Dr. Viegas' side, whilst the Honourable Mr. Vithaldas could fairly lay claim to a wider career of public usefulness. Dr. Viegas is the first Indian Christian to be honoured with the Presidentship of the Corporation and we have no doubt that from this point of view his election will be welcomed in many quarters. The public have not quite approved of his work on the City Improvement Board, nor can he point to any public services outside the Municipal Corporation. His self-opinionativeness and irascibility have, it is said, somewhat detracted from the usefulness of his municipal career. But "he has been actively associated with the Municipal Corporation for a long period."

Alleged scare of a polluted water-supply in Ahmednagar.
Jagadádarsh (117), 1st Apl.

32. The municipal authorities have put some red powder in the reservoir from which the town draws its supply of drinking water for the purpose of purifying the water. As this powder has changed the natural colour of the water, some superstitious persons, suspecting some mischief, refuse to use pipe water and are having recourse to well-water wherever it is available. But well-water not being within the reach of all, some people are put to serious inconvenience. And to aggravate their hardship, cholera has broken out in a violent form in the town and the public mind is very much perturbed. Under the above circumstances we hope the civic authorities will adopt measures for removing the doubt in the public mind about the contamination of pipe water.

Complaint regarding the absence of bridges over two creeks in the Thána District.
Arunodaya (100), 1st Apl.

33. There is a creek between Thána and Bhiwndi which causes obstruction to traffic and impedes the trade in timber and rice, which are produced in abundance at Bhiwndi. If the creek were to be spanned by a bridge, the public of Bhiwndi would be greatly benefited. They have submitted a petition to Government praying for the construction of such a bridge, but have as yet received no reply thereto. The bridge will, no doubt, cost a good deal in the first instance, but the whole expenditure would be ultimately recouped by levying toll for the use of it. We, therefore, hope that Government and the District Local Board, Thána, will jointly construct the bridge. The absence of a bridge on the creek between Kalyán and Bhiwndi is also felt to be a great inconvenience. There is a ferry plying in the creek, but many times people have to wait for long intervals before they are able to catch the ferry. It would be a boon to the inhabitants both of Kalyán and Bhiwndi if this creek were also to be spanned by a bridge.

Native States.

Complaints about the alleged unsatisfactory working of the Japti Department in Káthiáwár.
Mahi Kántha Gazette (78), 1st Apl.

34. It is generally presumed that when Government take up the management of the estates of private individuals, the estates are benefited under such management. But the condition to which several *jaghirs* in Káthiáwár have been reduced under State management falsifies the above presumption. Indeed, some of the *jaghirs*, instead of being benefited in any way, have been irretrievably ruined. The causes of this deplorable state of things are not far to seek. First, there are frequent changes of officials in the Japti Department; secondly, the cost of the Department is heavy, and lastly, no attention is paid to the improvement of the estates under its control. The noble object for which the department was brought into existence is thus frustrated. The estates are often burdened with increased debt, while the subsistence allowance granted to the owners of the estates under management is curtailed, with the result that there is a serious degradation in their social status. It is necessary that the cost of the department should be brought down. We do not see why the post of Japti Superintendent should be held by a European. The indebted Talukdars hesitate to lay their grievances before a European officer.

M. A. BAIG,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 11th April 1906.

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* Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.]

[No. 15 OF 1906.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT
ON
NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 14th April 1906.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

Agrarian matters: The Bombay Government and experiments in the cultivation of rubber plants 15
Bombay Legislative Council: Interpellations at the last meeting of the — ... 14
British Rule in India:
  An appeal to Tukaram to deliver the Hindus from their present miseries. 5
  Exhortation to the Indians not to be deluded by the sweet promises of Englishmen 4
  Hope of India's regaining her independence 3
  Impossibility of Indians obtaining the right of self-government from Englishmen 1
  India's woes under British rule 2
Death of a Hindu beggar from starvation in Bombay and comments on the shortcomings in the working of the local hospitals 17
Hajis: The — and the quarantine at Pir Pao 16
Indian Budget—Debate on the —in the Viceregal Council ... ... 8—12
Lord Curzon and Parliamentary interference in Indian affairs ... ... 6 & 7
Military expenditure: Responsibility of Government for the alleged excesses of British soldiers in India 13
Sind:
  Complaint against the practice of keeping Veterinary Graduates in — for unusually long periods at one place 19
  Protest against the practice of recruiting the Police force in — from the ranks of discharged soldiers 18

Legislation—

Sind Courts Act... 20

Education—

Complaints against the Head Master of the Thána High School and comments on the order of the acting Director of Public Instruction in the matter 21

PARAGRAPHS.

Railways—

Complaint about overcrowding in 3rd class carriages in local trains running between Bombay and the suburbs 24
Grievances of Railway employés at the Karáchi Bunder Station ... 26
S. M. Railway: Complaint about the frequency of accidents on the unfenced portion of the— 25
Suggestions to the Railway Board regarding the construction of new railway lines 22
Supply of rolling stock on Indian railways 23

Municipalities—

Bombay Municipal Corporation: The new and the retiring Presidents of the— 27
Hyderabad and Shikárpur (Sind): Comments on the recent nominations of members to the — Municipalities 28
Shikárpur: Comments on the constitution of the new Municipal Board at—. 29

Native States—

Imperial Cadet Corps 30
Káthiáwár: An appeal to the Agent to the Governor, —, to prohibit managers of — States from accepting presents 31
Kolhápur: Water famine at — and the consequent outbreak of cholera in epidemic form in the city 32

Intelligence extracted from the Press—

Proceedings of the Provincial Conference of the Girassias of Jháláwád *Prant* (Káthiáwár) 33
Swadeshi meetings at Baroda 34

List of Newspapers and Periodicals.

(As it stood on the 1st April 1906.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	J. J. de Abrao; Portuguese; 43	300
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis; Englishman; 50	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P.; Pársi; 53.	1,000
4	Indian Social Reformer	Do.	Weekly	Kamakshi Natarajan; Hindu (Madrási Bráhman); 39.	500
5	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P.; Pársi; 53.	575
6	Indian Textile Journal	Do.	Monthly	John Wallace; Englishman; 48; Civil Engineer.	800
7	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái Advani; Hindu (Amil); 30.	500
8	Káthiáwár Times	Rájkot	Daily	Mávji Govindji; Hindu (Nágar); 38	200
9	Mahrátta	Poona	Weekly	Narsinh Chintáman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 32.	950
10	Men and Women of India.	Bombay	Monthly	Sorábji Mancherji Ratnágar; Pársi; 40	500
11	Muslim Herald	Do.	Daily	Mahomed Yusuf bin Mahomed Amir; Muhammadan; 32.	700
12	Oriental Review	Do.	Weekly	Rustomji Shapurji Mistri; Pársi; 38	400
13	Pársi	Do.	Do.	Jehángir Sorábji Talayárkhán; Pársi; 30	1,000
14	Patriot	Ahmedabad	Do.	Bhágubhái Fatechand Kárbhári; Hindu (Jain); 33.	650
15	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu; Muhammadan (Khoja); 53	650
16	Poona Observer and Civil and Military Gazette.	Poona	Daily	Cáwasji Temulji; Pársi; 50	400
17	Railway Times	Bombay	Weekly	John Alexander Balfour; Christian; 44	1,200
18	Sind Gazette	Karáchi	Bi-weekly	Mrs. J. E. Tate; European; 42	500
19	Sind Journal (formerly named Hyderabad Journal).	Hyderabad	Weekly	Kundanmal Manghirsing, B.A.; Hindu (Amil); 40.	800
20	Sind Times	Karáchi	Bi-weekly	Khánchand Rahumal; Hindu (Amil); 39	200
	ANGLO-GUJARA'TI.				
21	Arya Prakásh	Bombay	Weekly	Motilál Tribhuwandás Dalál; Hindu (Mod Bania); 32.	1,000
22	Coronation Advertiser	Ahmedabad	Do.	Narotámdás Pránjiwandás Shethna; Hindu (Bania); 33.	750
23	Evening Jáme	Bombay	Daily	Pirozsha Jehángir Marzbán; Pársi; 30	1,600
24	Gujaráti	Do.	Weekly	Ichhárám Surajrám Desái; Hindu (Surti Bania); 53.	5,000
25	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji; Pársi; 47	700
26	Gujaráti Punch	Ahmedabad	Do.	Somalál Mangaldás Sháh; Hindu (Bania); 29.	1,100
27	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar; Pársi; 46	800
28	Jám-e-Jamshed	Do.	Daily	Pirozash Jehángir Marzbán; Pársi; 30	3,500
29	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta; Pársi; 57	2,400
30	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji; Pársi; 42	400
31	Káthiáwár Times	Do.	Bi-weekly	Manshankar Jayashankar; Hindu (Nágar Bráhman); 39.	200
32	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám; Hindu (Mewáda Bráhman); 39.	1,400
33	Rást Goftár	Bombay	Do.	Pállonji Barjorji Desái; Pársi; 55	1,550

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI—*continued.*				
34	Shri Sayáji Vijaya	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 28.	4,200
35	Suryă Prakásh	Surat	Do.	Umedrám Nagindas; Hindu (Bania); 28	200
	ANGLO-MARA'THI.				
36	Christian Citizen	Poona	Monthly	Bháskar Nánáji Kotak; Native Christian; 33.	200
37	Dnyán Chakshu	Do.	Do.	Waman Govind Sápkar; Hindu (Deshasth Bráhman); 48.	500
38	Dnyánodaya	Bombay	Do.	Rev. Mr. J. E. Abbott	660
39	Dnyán Prakásh	Poona	Daily	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 39.	1,200
40	Dnyán Prakásh	Do.	Weekly	Do. Do.	2,400
41	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 41.	1,500
42	Native Opinion	Do.	Weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 35.	700
43	Samarth	Kolhápur	Do.	Vináyak Náráyan Joshirao; Hindu (Chitpáwan Bráhman); 37.	750
44	Sardesái Vijaya	Sávantvádi	Do.	Gopal Moreshwar Sathe; Hindu (Chitpáwan Bráhman); 45.	500
45	Shri Sayáji Vijaya	Bombay	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 41.	5,000
46	Subodh Patrika	Do.	Do.	Dwárkanáth Govind Vaidya; Hindu (Sonár); 32.	600
47	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 39.	1,500
	ANGLO-PORTUGUESE.				
48	O Anglo-Lusitáno	Bombay	Weekly	Leandro Mascarenhas; Goanese Christian; 48.	900
	ANGLO-SINDI.				
49	Al-Haq	Hyderabad (Sind).	Weekly	Syed Mahomed Syed Jamaldin; 30 and Abdul Vahábkhan Ghulám Rasul; Muhammadan; 37.	1,200
50	Prabhát	Do.	Bi-weekly	Lekhráj Tilokchand; Hindu (Amil); 34	500
51	Sindhi	Sukkur (Sind)	Weekly	Virumal Begráj; Hindu (Kurseja); 33	1,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
52	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 73	1,194
53	Hind Vijaya	Do.	Do.	Dáhyábhái Karsandás Sháh; Hindu (Shráwak Bania); 39.	600
	ENGLISH, MARÁTHI AND KÁNARESE.				
54	Karnátak Patră	Dhárwár	Weekly	Mádhav Gopál Tonapi; Hindu (Deshastha Bráhman); 22.	200
55	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorápur; Hindu (Deshastha Vaishnav Bráhman); 44.	300
	ENGLISH, PORTUGUESE AND CONCANIM.				
56	A Luz	Bombay	Weekly	Antone Fernandes; Portuguese; 23	1,200
57	O Bombaense	Do.	Do.	A. Gomes; Goanese Christian; 45	1,000
	GUJARÁTI.				
58	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Mahomed; Muhammadan; (Memon); 41.	2,500
59	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 53	3,000
60	Aryavir	Dohad	Weekly	Krishnaráo Mangeshráo Fadnis; Hindu (Shenvi Bráhman); 28.	330
61	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 37.	4,400
62	Broach Mitră	Broach	Weekly	Trikamlál Harináth Thakor; Hindu (Brahman Kshatriya); 24.	350

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*continued.*				
63	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi; Pársi; 51	500
64	Deshi Mitra	Surat	Do.	Maganlál Kikábhai; Hindu (Shráwak); 36	1,400
65	Din Mani	Broach	Do.	Nathálál Rangildas; Hindu (Mathur Káyastha Bania); 27.	125
66	Dnyanottejak	Ahmedabad	Fortnightly	Chhotálál Desaibhai; Hindu (Bania); 42	800
67	Gujarat	Nadiád	Fortnightly	Chandulál Nandlál; Hindu (Bania); 25	500
68	Hitechchhu	Ahmedabad	Weekly	Kálidás Ghelábhai; Hindu (Jain); 47	500
69	Islám Gazette	Amreli	Do.	Ibráhim Daud; 37; and Abdulla Ismail; 28 (both Mahomedan Memons).	750
70	Jám-e-Jahanooma	Bombay	Do.	Ratansbáw Frámji Acharia; Pársi; 31	600
71	Jivadaya	Surat	Monthly	Dhirajrám Dalpatrám; Hindu (Audich Bráhman); 37.	300
72	Kaira Times	Nadiád	Weekly	Anopsi Mánecklál Desai; Hindu (Shrávak Bania).	600
73	Kaira Vartamán	Kaira	Do.	Kahandas Fulchand; Hindu (Bania); 56	125
74	Káthiáwár Mitra	Ahmedabad	Do.	Jadurám Shámji Dave; Hindu (Audich Bráhman); 42.	300
75	Káthiáwár Samáchár	Do.	Do.	Rewashankar Jagjiwan Dave; Hindu (Bráhman); 44.	500
76	Khedut	Bhávnagar	Fortnightly	Parbhurám Rámji Jani; Hindu (Audich Bráhman).	1,000
77	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Minocheher-Homji, B.A; Pársi; 37.	1,000
78	Mahi Kántha Gazette	Sádra	Weekly	Motilál Chhotálál Vyás; Hindu (Audich Tolakia Brahman); 45.	800
79	Mukhbir-i-Islám	Bombay	Daily	Munshi Ali Mahomed Haji Abdulla Shayek Lakhpati; Khoja (Sunni); 35.	500
80	Navsari Patrika	Navsári	Weekly	Harivallabhdás Piánvallabhdás Párekh; Hindu (Bania) 32.	500
81	Navsári Prakásh	Do.	Do.	Rustamji Jámaspji Dastur; Pársi; 58	800
82	Praja Mitră	Karáchi	Bi-weekly	Narbhayshankar Jagjivan; Hindu (Bráhman); 37.	275
83	Praja Pokár	Surat	Weekly	Hormasji Jamshedji; Pársi; 47	500
84	Prakásh and Gadgadát	Bombay	Do.	Nagindás Mancharam; Hindu (Dása Osval Bania); 40.	725
85	Samsher Bahádur	Ahmedabad	Do.	Saváibhai Ráichand; Hindu (Shravak Bania); 63.	150
86	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Rustamji Narsarwanji Vátcha-Gandi; Pársi; 40. (2) Ardeshir Pestonji Contractor; Pársi; 38.	3,800
87	Sataya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Dás Shrimáli Bania); 41.	550
88	Sind Vartamán	Karáchi	Weekly	Devkarn Devji; Hindu (Lobána); 41	200
89	Surat Akhbár	Surat	Do.	Phirozsháh Edalji Patel; Pársi; 51	300
	HINDI.				
90	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 44; and Tarábai, wife of the above; 33.	200
91	Sharman Samáchár	Bombay	Do.	Shambhunáth Sharma; Hindu (Kanoja Bráhman); 45.	1,000
92	Shri Dnyánságar Samáchár.	Do.	Monthly	Janakprasad Laooram; Hindu (Kányakubja Bráhman); 30.	200
93	Shri Venkateshvar Samáchár.	Do.	Weekly	Pandit Babu Amritlal, B.A.; Hindu (Bengali Bráhman); 45.	6,200
	KÁNARESE.				
94	Digvijaya	Gadag	Weekly	Shankrapa Gudi Basrimarad; Hindu (Devang); 39.	150
95	Karnátak Vritta	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Shenvi Bráhman); 36. (2) A. B. Hoskeri; Hindu (Deshasth Bráhman); 37.	810
96	Lokă Bandhu	Do.	Do.	Gururao Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 43.	300
97	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Nilgire Nádgir; Hindu (Deshasth Bráhman); 30.	150

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	Kánarese—*continued*.				
98	Rájahansa	Dhárwár	Weekly	Kamaláshankar Dinkar Jathár; Hindu (Karháda Bráhman); 43.	120
99	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 43.	100
	Maráthi.				
100	Arunodaya	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 24.	515
101	A'ryávart	Dhulia	Do.	Váman Daji Motiwále; Hindu (Yajurvedi Bráhman); 20.	500
102	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 29	500
103	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 30.	2,300
104	Bhagwa Jhenda	Wái	Monthly	Gangádhar Vásudev Bopardikar	......
105	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 42.	300
106	Brahmodaya	Mahád	Fortnightly	Náráyan Balwant Hardikar; Hindu (Karháda Bráhman); 48.	400
107	Chandrakánt	Chikodi	Weekly	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 41.	100
108	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 42.	200
109	Chikitsak	Belgaum	Do.	Mangesh Jiváji Telang; Hindu (Gaud Bráhman); 40 and Moro Balwant Maráthe; Hindu (Chitpáwan Bráhman).	900 100
110	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Joshi; Hindu (Deshasth Bráhman); 34.	200
111	Dharma	Wái	Do.	Kashinath Vaman Lele; Hindu (Chitpáwan Bráhman); 48.	1,000
112	Dhárwár Vritta	Dhárwár	Do.	S. H. Shaháne; Hindu (Karháda Bráhman); 32.	500
113	Dinbandhu	Bombay	Do.	Vásudeo Lingoji Birje; Hindu (Marátha); 40	1,200
114	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 42.	350
115	Granthamála	Do.	Monthly	Vishnu Govind Bijápurkar, M.A.; Hindu (Deshastha Bráhman); 43.	700
116	Hindu Punch	Thána	Weekly	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 40.	1,700
117	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 53.	280
118	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 76.	1,500
119	Jagatsamáchár	Thána	Do.	Trimbak A'báji Ráje; Hindu (Káyastha Prabhu); 39.	500
120	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 40.	7,500
121	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 47.	425
122	Karmanuk	Poona	Do.	Hari Náráyan 'Apte; Hindu (Chitpáwan Bráhman); 39.	4,000
123	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 51.	2,000
124	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 49.	18,000
125	Khándesh Vaibhav	Dhulia	Do.	Yádav Bálkrishna Bahalkar; Hindu (Deshasth Bráhman); 40.	600
126	Kumtha Vritta	Kumtha	Do.	Laxman Baburao Hegde; Hindu (Gowdsaraswat); 50.	250
127	Loka Bandhu	Tásgaon	Do.	Bhikáji Gopál Bhide; Hindu (Chitpáwan Bráhman); age 35.	200
128	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 29.	600

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	MARÁTHI—*continued.*				
129	Lokaseva	Násik	Weekly	Gangadhar Váman Barve; Hindu (Chitpawan Brahman); 27.	500
130	Madhukar	Belgaum	Do.	Janárdan Náráyen Kulkarni; Hindu (Saraswat Bráhman); 30.	150
131	Maháráshtra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha); 30.	150
132	Moda Vritta	Wái	Do.	Káshinath Váman Lele; Hindu (Chitpáwan Bráhman); 48.	650
133	Mumbai Punch	Kochara (Ratnágiri).	Monthly	Anandráo Bálkrishna Rángnekar; Hindu (Gaud Saraswat Bráhman); 31.	300
134	Mumbai Vaibhav	Bombay	Daily	Ganesh Keshav Karandikar; Hindu (Chitpáwan Bráhman); 45.	1,650
135	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,450
136	Nagar Samáchár	Ahmednagar	Do.	Vishwanath Gangárám; Hindu (Telgu Fulmáli); 25.	200
137	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 28.	450
138	Nyáy Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 32.	400
139	Pandhari Mitră	Pandharpur	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 43.	75
140	Parikshak	Belgaum	Do.	Váman Ramchandra Kanvinde; Hindu (Sáraswat Bráhman); 33.	400
141	Poona Vaibhav	Poona	Do.	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 37.	250
142	Prabodh Chandrika	Jalgaon	Do.	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 42.	200
143	Prakásh	Sátára	Do.	Ganesh Ballál Phansalkar; Hindu (Karháda Bráhman); 32.	500
144	Pratod	Islámpur	Do.	Ganesh Rámchandra; Hindu (Karháda Bráhman); 23.	300—360
145	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 42	100
146	Satya Mitră	Málegaon	Do.	Bálchand Hiráchand; Hindu (Gujaráti Jain); 26.	200
147	Satyă Shodhak	Ratnágiri	Do.	Hari Náráyan Limaye; Hindu (Chitpáwan Bráhman); 62.	950
148	Shet, Shetaki and Shetakari.	Poona	Fortnightly	Nominal Editor:—Ganesh Lakshman Sahasrabuddhi; Hindu (Chitpáwan Bráhman). Real Editor:—Rámchandra Vinayak Tikekar; Hindu (Karháda Brahman); 45.	350
149	Sholápur Samáchár	Sholápur	Weekly	Narsappa Abanna; Hindu (Kámáthi); 47	400
150	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshasth Bráhman); 22.	100
151	Shubh Suchak	Do.	Do.	Rámchandra Appáji Chitale; Hindu (Chitpáwan Bráhman); 61.	150
152	Sumant	Karád	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Brahman); 33.	80
153	Vidur	Dhamni (Satara)	Weekly	Dámodar Gangadhar Maráthe	200
154	Vidya Vilas	Kolhápur	Bi-weekly	Ganesh Shankar Gokhale; Hindu (Chitpáwan Brahman); 22.	500
155	Vihári	Bombay	Weekly	Bálkrishna Naráyan Phátak; Hindu (Chitpáwan Bráhman); 41.	1,000
156	Vividh Dnyán Vistár	Do.	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
157	Vrittasar	Wai	Weekly	Lakshman Mahadev Vaidya; Hindu (Chitpáwan Brahman); 51.	250
158	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkar; Hindu (Deshasth Brahman); 38.	100
159	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 40.	600
160	Vyápár Samáchár	Ahmednagar	Do.	Rutunchand Punamchand Mutha Hindu (Márwadi); 33.	1,200
161	Wárkari	Pandharpur	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 40.	150

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Sindi.				
162	Aftab-i-Sind	Sukkur	Weekly	Shámsudin walad Mahomed; Muhammadan; (Abro); 39.	600
163	Khairkháh	Lárkhána ...	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 33.	1,000
164	Musáfir	Hyderabad (Sind).	Do.	Dharamsing Tahilsing; Hindu (Amil); 20 ...	1,000
165	Sind Sudhár	Karáchi... ...	Do.	Khánchand Rahumal; Hindu (Amil); 39 ...	650
166	Sookree	Do.	Do.	Asaumal Rijhumal; Hindu (Lohána); 52 ...	100
167	Sind Kesary	Shikárpur ...	Do.	Chelárám Mánghirmal; Hindu (Wadhra); 40 .	550
	Urdu.				
168	Ajaibat-i-Bambai ...	Bombay... ...	Monthly ...	Mahamad Ali Anvar Ali; Muhammadan (Sheikh); 44.	2,000
169	Bombay Punch Bahádur ...	Do.	Weekly	Hakim Mahomed Abdul Hamid; Muhammadan (Farrukh Dehlavi); 52.	3,000
170	Jám-i-Jahánnuma	Jalgaon	Do.	Munshi Abdul Karim *walad* Habibulla; Muhammadan.	50
171	Sultán-ul-Akhbár ...	Bombay	Daily	Hakim Mahomed Abdul Hamid; Muhammadan (Farrakh Dehalvi); 52.	1,500
172	Tohfa-i-Deccan ...	Poona	Weekly	Shaik Abdulla *walad* Mahomed; Muhammadan (Shaik); 32.	150
	Gujara'ti and Hindi.				
173	Jain	Ahmedabad ...	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Jain); 33.	1,400
	Mara'thi and Ka'narese.				
174	Chandrika	Bágalkot ...	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 34.	150

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	URDU.				
169A	Ghamkhwar-e-Jahau ...	Bhusáwal ...	Weekly ...	......	...

Politics and the Public Administration.

Impossibility of Indians obtaining the right of self-government from Englishmen.
Kál (120), 13th Apl.

1. Many people have hazy notions about the extent of the British Empire and the population of its different constituents. In Europe, the number of those who own allegiance to Great Britain is 4 crores and 20 lákhs. In America, England had at one time a considerable population under her sway, but as the Americans threw off the British yoke, the number of British subjects in that continent is now only 75 lákhs. In Australia, the number is only 50 lákhs, while in Africa it is 4 crores and 30 lákhs or nearly the same as in Europe. In Asia, however, the number of British slaves is as large as 30 crores. If slavery flourishes most vigorously anywhere under the British Empire, it does so in Asia and particularly in India. Of the 30 crores of British slaves in this country, two-thirds profess the Hindu faith, while the remaining one-third are followers of Islam. These figures show the importance of India as a British possession and explain the extreme solicitude of the English to defend her against foreign aggression. If India is lost, England may be said to have lost almost everything and therefore Englishmen are particularly desirous of retaining possession of this country. If a minor British Colony is granted the right of self-government and becomes independent, England can afford to view the loss with equanimity, but if India gets self-government and the discontented Indians bring about a political revolution and make their country independent, what would be left of the British Empire? Englishmen, therefore, are bent upon strengthening their hold upon this country. The large size of India thus rouses the covetousness of foreigners and stands in the way of her emancipation. It would have been much better if our country had been as small as Cape Colony or New Zealand. Indians have, under the existing circumstances, little hope of obtaining the right of self-government from their British masters. No doubt, the latter verbally assure us that they would hand over our country to us when we acquire the requisite capacity, but they have not the least desire to fulfil this pledge. The Prince of Wales in his speech on landing at Bombay expressed the hope that the tradition established in his family by his Royal father of visiting India might be kept up in future as generations succeeded generations. It is true that Indians should out of loyalty cheer this sentiment which found expression in the Prince's speech, but the inner significance of it is that the bonds of the slavery of the Indians are to be perpetuated. Though natives may receive an insulting remark with applause, should not Englishmen endeavour to fulfil their pledge of handing over the administration of our country to us when we become fit to carry it on? Should they not realise the inconsistency of the promise contained in the Queen's Proclamation with the words of the Prince of Wales? How long will this state of things continue? Indians will not for ever be content with mere verbal pledges. It may be the opinion of some Indians that Englishmen are all powerful while they themselves are divided by internecine feuds and therefore unable to prevent the spoliation of their country's wealth by others. But, according to Sydney Lowe, both the educated and uneducated sections of the Indian population have begun to understand who drain their country's wealth and cause them to starve, and are uniting together to concert measures for preventing the drain.

India's woes under British rule.
Patriot (14), 14th Apl.

*2. A contributor to the *Patriot* addresses the following verses to the Honourable Mr. Gokhale on the subject of his visit to England:—

"'Bid them remember what they are—
Britons true—a noble race;
Bid them not torture those afar,
Their nation's name disgrace.
Tell them we weep, our hearts are sore,
Tell them we starve and bleed,
Suffer the woes of Hell and more—
The victims of their Greed.

Tell them sweet Ind is sweet no more,
That darkness reigns supreme;
The wolf of hunger at her door
Makes all a hideous dream.
A dream? Alas! 'tis all too true,
With scorpions at Ind's breast;
Like helpless worms we hopeless mew,
For mercy and for rest.
Dread Famine and his brother Death
Make Ind a land of th'dead,
And fouler still Greed's fatal breath,
Our blood be on their head.' "

Hope of India's regaining her independence.
Bhála (103), 11th Apl.

3. Free nations strive hard to maintain their independence, while those that are enslaved eagerly long for the day of their emancipation and work strenuously with a view to reach that goal. There is not a single instance in history of a nation that has maintained its political supremacy for ever. All nations are governed by the law of rise and decay and in this lies the hope of subject nations, *viz.*, that they, too, may one day be on the top of the wheel of fate. The people of those nations, that are in the enjoyment of independence, forget the eternal law of change and do not sympathise with the agonies and miseries of subject populations. They are carried away by the pride of power into blunders and excesses, which ultimately hasten their own ruin. The fall of the Mahratta Empire furnishes an apt illustration of this. So long as the Mahrattas knew the value of independence and realised the agonies of a state of thraldom, they were inspired by the virtues of courage, union, self-sacrifice, religious fervour and so forth. But as in course of time they lost these virtues owing to a lack of true spiritual guides among them, they also lost their independence and the rule of the Moslems, which they had temporarily overthrown, was succeeded by the sway of the British. They found that they had thrown off allegiance to the Muhammadan rulers only to bend their necks under the British yoke. The exciting disorder prevailing under the Moslem *regime* was replaced by lifeless peace under British rule. Such a change in our political status, however, proved at least one thing, *viz.*, that we were under the influence of the law of change and not altogether stationary. We should, therefore, place our trust in God and hope, even in our present degraded condition, that better days are in store for us. We shall yet have the blessing of self-government, though we may not be able to foretell exactly when the goal of our desires may be reached. But the fact that we shall get it one day admits of no doubt. Let us, therefore, pray to God that He may grant the object of our hearts and deliver India from her present misfortunes.

Exhortation to the Indians not to be deluded by the sweet promises of Englishmen.
Vihári (155), 9th Apl.

4. The fable of the spider and the bee shows that sweet-talkers are always evil-doers, and that simpletons like the bee fall victims to evil-doers like the spider. A good illustration of this is furnished by the agitation caused by the partition of Bengal. There are a few retired Anglo-Indians, who profess sympathy for this country in which they made their fortunes. When Mr. Morley became Secretary of State for India, Sir Henry Cotton advised our leaders to send a deputation to call on him for reversing the partition decree. Mr. Morley, however, declined to re-open the question, and so the hopes which Sir H. Cotton's fair words had aroused in the Indian mind were dashed to the ground. Thereupon Sir H. Cotton advised the Bengalis to resume the boycott, and the latter have blindly done so, which shows that they have not profited at all by the fable of the spider and the bee. The Europeans talk sweetly, but we should be on our guard and not be deceived by their sweet words. They are like scorpions and there is no knowing when they may sting us. We have known long enough that one Governor comes to this country and stings us, and that his successor tries to soothe us by sweet words for the injury done to us by his predecessor. If, in spite of this, we continue to be deluded by the sweet promises of Europeans, we cannot be said to have profited by past

experience in the least. Mr. Morley and Sir H. Cotton will give us promises, but when the time comes they will not fail to victimise us. Mr. Morley may have enunciated very noble principles in his writings, but has he bound himself to act up to them? Some silly people are still praising Mr. Morley and they defend him by saying that he declined to reconsider the partition question because he could not undo what was regarded as a settled arrangement. But, then, how was the treaty of Wadgaon, which had been made by the Bombay Government with the Peshwa and which was favourable to the latter, vetoed by the Supreme Government? Government cancelled their own resolution in such a petty affair as the case against the *Statesman*. Would Government then lose their prestige by cancelling a resolution which has convulsed the entire nation? Moreover, if Government cannot break their own law, it is difficult to see why the people should abandon the boycott already put in force by them.

An appeal to Tukaram to deliver the Hindus from their present miseries.
Kal (120), 13th Apl.

5. Under the heading 'An appeal to Tukaram' a correspondent sends some verses to the *Kál*, of which the following is the purport:—While the people of this country are plunged in misery and wretchedness, how can you find satisfaction in your heavenly abode? Does not your heart melt with pity on hearing our cry of distress? You conferred obligations on friend and foe alike; why do you shun us now? You are noted for your tender heart; is that tradition false? We need not however blame you because we are under the influence of an adverse fate. We turned traitors to our own country and brought misery in our homes. Let that pass. We now throw ourselves prostrate at your feet and you may rescue us or leave us to our fate. Is it possible, however, that a father will neglect the cry for help of his little child? Send Shivaji once more on earth after giving him wise counsel. He will partially mitigate our miseries. If you think we are undeserving of your favour, have pity at least on our religion. Do not wait any longer, but descend on earth, protect our religion and deliver us from our manifold misfortunes.

Lord Curzon and Parliamentary interference in Indian affairs.
Jám-e-Jamshed (28), 10th Apl., Eng. cols.

6. "Lord Curzon is really getting hard to understand. After many months of deep chagrin and resentment, in consequence of the non-interference of Parliament in the dispute between himself on the one hand and Lord Kitchener and Mr. Brodrick on the other, he has once again unfurled the banner of Parliamentary non-interference in Indian and Colonial affairs. Banqueted by the Pilgrims at the Savoy, last week, he has in the presence of a distinguished company emphasised the favourite maxim of prancing Imperialist Pro-consuls: 'Trust the men on the spot.' The necessity of a repetition of this advice appears to have been derived no less from certain observations that were made by Mr. Morley in Parliament as to the Bengal Partition than from the vote of censure passed by the House of Commons on Lord Milner who, according to the *ex*-Viceroy, had administered South Africa for the people...... Doubtless the audience, composed as it was of Imperialists, who care more for the end than the means, must have endorsed the advice heartily. But it is to be doubted if the very sneering tone in which His Lordship appears to have spoken of the regard for 'dogmatic theory'—which means the attempt to apply to practical statesmanship any just or righteous principle of public conduct that threatens to interfere with the results anticipated by aggrandising statesmen and pro-consuls—would be approved of by that section of the British community over the world which is honestly convinced that only righteousness exalteth a nation. If the British Pro-consuls in India, South Africa and elsewhere were only looking to popular welfare—in Lord Curzon's words, administering the country under their charge 'for the people'—then there might be some excuse for leaving them alone and trusting them as implicitly as Lord Curzon desires. But is it true that the administration of India and other outlying parts of the Empire is being conducted solely with a view to the welfare of the governed?......... Really we have had too much of such protestations of disinterestedness as the one to which Lord Curzon has again treated us this week; and all who have closely

and impartially studied contemporary history must admit that notwithstanding the testimony of men like Lord Curzon the danger of non-interference with the men on the spot may be carried too far. The wholesome check and restraining influence of Parliament and the British nation are essential for the good government of India and of such other parts of the Empire as are left to the keeping of pro-consuls and officials who are, after all, aliens in aims, aspirations, and sympathies to the vast bulk of the population."

Kesari (124), 10th Apl.

7. With the rival party in power and forsaken by his own, Lord Curzon seems to be passing his days in comparative obscurity at present. But as he propitiated the correspondents of the English papers and the representatives of Reuter's Agency by a lavish display of hospitality at the time of the Delhi Darbár, his letters are published in the columns of the English press and the substance of some of his speeches in England is cabled to India by Reuter. At a banquet given in his honour by the Pilgrims, His Lordship said that Lord Milner had administered South Africa for the people and that India was administered in the same spirit. In eulogising Lord Milner for his South African administration, our *ex*-Viceroy indirectly trumpeted forth his own praises. It is to be seen whether he is patted on the back like Lord Milner by the House of Lords or censured like the same administrator by the House of Commons. Lord Curzon said in the course of his speech that the Colonies were the pillars while Asia was the dome of the Empire. Referring to Natal he said that if one colony was lost, the process must continue till the whole Empire was lost. As a remedy against this evil, he suggested that the authorities on the spot should have a free hand without being worried by the interference of the authorities in England. Such a suggestion is in keeping with the Sultan-like character of our high-handed *ex*-Viceroy, but its adoption is calculated to deprive the British Cabinet and Parliament of their authority. It is, therefore, plain that no one in free England would like the idea of British Pro-consuls being invested with sovereign authority.

Debate on the Indian Budget in the Viceregal Council.
Oriental Reveiw (12), 11th Apl.

8. "On all hands it has been truly recognised that Mr. Gokhale's speech on the Budget in the Viceregal Legislative Council was *the speech of the day*. Accustomed as we have been for these many years past to the tedious and interminable harangues of the many mediocrities who have 'graced' the Council Hall, it is not surprising that, by comparison, Mr. Gokhale's pertinent observations on many a matter of administrative and fiscal detail strike us as something above the common run. Cant, congratulations, and commonplaces are the pabulum in which most, if not all, indulge on such an occasion. Of *fiscal criticism proper* we find next to nothing. Indeed, it seems to have grown into a well-established usage since the days of the expansion of our Legislative Councils that as the budget day is a field day—once a year—honourable members representing outside non-official public opinion should be allowed the freedom to roam widely over all branches of the administration. Of course, this latitude so indulgently allowed is to be greatly appreciated. At the same time it is to be feared the main object for which the Council meets seems to be considerably forgotten. Members begin with some criticism in detail, not of an informing or instructive character, only to unconsciously glide away at length into other regions where they give free play to their special hobbies........ Then comes the turn of the ministerialists. The Commander-in-Chief twists the non-experts or laymen of the Council on their comparative, if not colossal, ignorance on matters military. He condescends to take them into his confidence and gives a few peeps into his military repertory. He justifies his existence and the importance of the army of which he is the Chief. His wants are many. He must be armed *cap-a-pie* for any emergency. He must, indeed, ride his hobby horse of 'eventualities,' that is, of the nearer advance of Russia and her powerful and large army on the Afghan frontiers—a veritable bogey which must be held before ordinary people to frighten them out of their wits and give them some nasty fits. Then will stand up the Finance Minister, all inflated with the incense of congratulation

on his 'budget,' as if he had achieved prodigies of genuine finance or performed real feats of fiscal statesmanship! He would then affect to ignore all the strong points of his critics, as if those points were never urged, and harp with exultation on the worthless or insignificant ones, with a pleasant fling or a biting taunt, just as his temperament or mood of mind might dictate............ Lastly, there will rise in stately dignity or serenity or imperial hauteur and magnificence the Viceroy. If he is a quiet man, he would mumble out from his manuscript, generally written out by his Private Secretary with the aid of the Financial Secretary, a few inanities and congratulate his 'honourable' colleague, the Finance Minister, on his marvels. .... If an 'Imperialist' and a fire-eater to boot, he would go into tantrums, indulge in a hysteria of rhetoric, dot his interminable I's and wind up with a hollow-sounding and meaningless peroration, which shall be immediately telegraphed or tom-tomed to the four corners of the globe so that the tribe of the sensational scribes may deal with the inflated nonsense as best they may, giving the biggest of big head-lines of an attractive type. This is the so-called 'debate' on the Budget, which is nothing more than a rhapsodical recitation of the previously prepared manuscript or essay. One cannot have the patience to characterise in the terms it deserves this solemn farce. Financial details of crores are the least discussed. At the best the whole affair has the aspect of a glorified school-boy prize-day. Compared to the spouters, we infinitely prefer those modest men who sit in the Council, the very perfection of automata, all tongue-tied....... We devoutly wish that this farce was done away with and the finances of the Empire *really debated on* in such a manner as to rejoice the heart of the tax-payer and give him relief from the eternal cry of 'pay, pay, pay' of the tax-eater."

East and West (3), for Apl.

9. "If the Finance Minister of India was congratulated on the satisfactory budget which he presented to the Viceregal Council last month, it was not because of the surplus—for surpluses have now become normal and inevitable—but because the Honourable Mr. Baker has shown that he can make his estimates more approximately correct than his predecessors were able to do. The estimated surplus for the ensuing year of £874,100 will be utilised for reduction of taxation, for improvements in civil administration and certain transfers to local taxation account to the extent of £38,800.......... In the discussion that followed the presentation of the Financial Statement, Lord Kitchener's reorganisation scheme was made a special object of attack by some of the non-official members, and both the Viceroy and the Commander-in-Chief maintained that the reverses sustained by Russia in the Far East afforded no reason to suspend the reorganisation. Lord Minto is, on the other hand, compelled to consider what effect the reverses must have on the pride of a high-spirited military race, and in how long or short a time Russia may feel confident of recovering her lost prestige. The discussion of these questions in the Viceregal Council serves very little purpose, for the decision really rests with the authorities in England. Whatever time Russia may take to feel confident of regaining her lost prestige, a scheme once sanctioned—not for any increase in the strength of the army, but merely for a better organisation of the forces—can hardly be expected to be hung up, especially when the coffers of the State are sufficiently full to defray the cost out of the current expenditure. We are to be thankful that the Commander-in-Chief lays particular stress on his desire for as much economy as is consistent with his standard of efficiency. The grievance which will bear, and which is sure to receive, any amount of reiteration is that of utilising the natives of the country in its defence in a larger measure than is at present considered expedient. The Viceroy, with his usual caution, acknowledged that the position was difficult, and assured the critics that the policy hitherto pursued was in no way due to any want of appreciation of the loyal services of the magnificent officers and soldiers of the Indian Army. It was only a diplomatic reply of that kind that could be expected on so delicate a subject. Lord Kitchener, however, spoke with the frankness of a soldier and the logic of an administrator. He could not understand how the present military burden could be reduced except by conscription, and he thought that conscription would not, in the first place, be popular, and secondly, it might have its drawbacks to the class most closely represented by his critics! The *argumentum ad hominem* was not con-

spicuously tactful, though it was as plain-spoken as the Honourable Mr. Gokhale's warm remonstrance that we were in our own country hewers of wood and drawers of water……… The position is undoubtedly difficult: some person in authority would perhaps do well to point out that the difficulty is only enhanced by that attitude of mind which draws suggestive distinctions between 'our own country' and its obverse—'your Government.' The antidote to distrust is confidence, and not recrimination and challenge. It was evidently not conscription that was suggested, but a partial replacement of British by Native troops and the formation of Native Volunteer Corps. When the suggestion is made in that form, Lord Kitchener may have something to say about the fighting qualities of the sons of the enervating plains, unless on second thoughts he considers it more discreet to give a more vague, if any, reply. If it is sometimes asked how long the present policy of distrust is to be continued, one wonders when it will be realised that the distrust can disappear only gradually as the people show that they regard the interests of every part of the Empire as common and identical, so far as the problem of defence is concerned."

Kaiser-i-Hind (29), 15th Apl, Eng. cols.

*10. "Were a careful and independent investigation to be made by really trained and impartial experts into the system of Indian public finance extending, say, over the last thirty years, we make bold to state that the verdict pronounced would be extremely unfavourable. As to the manner of keeping the accounts, the annual budgets tell their own tale. One system after another has been tried, so that practically the task of instituting a fair comparison on a common basis for even a single decade is difficult of accomplishment. In no respect have there been more changes in what may be called Imperial book-keeping than in the manipulation of the accounts of railways and other public works. Even, as now prepared, they are cryptic, giving little clue to the *real* outgoings and receipts. The book-keeper revels in complexity, because it is the unwritten tradition of the Government of India to eschew simplicity and lucidity with the view of bewildering the public……… The country really requires a Hercules in finance to tear up to the very root the present cryptic and misleading system and plant in its place a new one which may be simple and intelligible to the people. But if the manner and method of keeping and presenting State finance is tortuous and bewildering, worse still is the matter. Fiscal principles of a fundamental character are given the go-bye; taxation is levied or remitted according to official whim or caprice rather than in conformity with certain recognised canons of finance; capital and revenue are mixed up; and, generally, surpluses and deficits are evolved at the supreme pleasure of the Government according to expediency and the exigency for the time being, regardless of any financial axioms. Indeed, there is no well-planned, well-conceived system of rational taxation and expenditure, no conception of financial justice, no thought of the ability of the tax-payer, and no regard whatsoever for true economy. The economy is of the cheese-paring kind and of a most foolish character, which is more or less to be painfully discerned in years of a severe famine or war, or when the fire-eaters at Simla manufacture their frontier pyrotechnics, and frighten the public out of their wits by their ingeniously invented scares, like the famous Penjdeh scare, or bogies of the type of Dorjeiff and Dalai Lama………… The fact is that there is no well-informed and crucial criticism to bear on the adroitly framed financial statement, bristling with fallacies, which is annually produced for our delectation. Were a Commission to be appointed to thoroughly investigate into the puzzles and anomalies of Indian finance, we are quite confident that the entire system would be exposed in all its nakedness and pronounced as rotten from top to bottom. The bubble would burst and the illusion of these many years would be ruthlessly dispelled at once. Indian finance, as carried on for a generation past, with the exception of one brilliant lustrum of four years, has been nothing but *haphazard*. The budget is prepared by hook or by crook, without method and without principle……… Whatever other miracles of administration the Government of India may have performed, it is certain that, as far as financial management is concerned, it is a gigantic failure despite what superficial publicists and journalistic claquers may say to the contrary."

Mahrátta (9), 8th Apl.

11. "This year's Budget debate in the Supreme Legislative Council was, even according to Anglo-Indian critics, impressive owing to the Congress case being presented to the Council with becoming dignity and thoughtfulness, and we are bound to acknowledge the spirit of courtesy and consideration shown by the official to the non-official members on the occasion.......... The defects of the Indian military budget were summed up by Mr. Gokhale with admirable terseness. He impeached the whole system of Indian defence as resting on an unnatural basis because founded on a policy of distrust of the Indian people.......... Regiments of Native sepoys are armed with inferior weapons and are not allowed to have anything to do with artillery. What does all this show if not distrust and a systematic repression of the military instincts of the people ?...... Well might Mr. Gokhale say that it is a cruel wrong to a whole people to exclude them from all honourable participation in the defence of their hearths and homes.......... Our business is merely to pay the taxes and then helplessly look on. We know that Mr. Gokhale was attacked by several critics some time ago for comparing Lord Curzon with the Mughal tyrant Aurangzeb. But they evidently did not remember that even Aurangzeb's ambition was only to make the Mahrattas or Hindus generally to confess allegiance to him, but never to kill the whole nation in a political sense by disarming them and entrusting their defence to the mercenary hordes imported from beyond the mountains. Nay, Aurangzeb could claim credit not only for this negative merit, but also for the positive one, *viz.*, that he trusted the Hindus so far as to choose captains and generals for his army from among their ranks.......... To all that was urged by the Honourable Mr. Gokhale the Commander-in-Chief had nothing by way of a reply. He practically ridiculed the idea of citizen-soldiership on Japanese lines and referred us to his own short experience of this country according to which the Indian people would not welcome conscription with enthusiasm. We think this is distinctly misleading.......... Why, we may safely contradict Lord Kitchener and say that conscription would be certainly welcomed by every Indian provided a sense of fighting for his own land is created in him and the highest rewards of a military career are thrown open to him as in every Western country......... We do not exactly understand what Lord Kitchener meant by replying to Mr. Gokhale that 'it is possible that the martial spirit which he wishes to develop might have drawbacks to the class he most closely represents which he has not fully contemplated.' Apparently the *Englishman* of Calcutta meant to clear up this aphorism when it remarked as follows in the course of its criticism on the budget debate: 'We have been going further and further north for our recruits for the reason that civilizing influences detract from the qualities essential to the rank and file of an army.' Good gracious! If civilization must demoralise the martial instincts, then we fail to know why that result has not been brought about in Europe which is at present the home of civilization. And if the *Englishman's* proposition be true, then Mr. Haldane must be a great fool to make citizen-soldiership the very basis of his scheme of national defence. We must, therefore, beg to demur to the sweeping proposition of the *Englishman.* There is, however, a sense in which the proposition may be true—the sense, *viz.*, that civilization kills the martial instincts only when it is accompanied by the disarming of a whole population.......... It is, we think, an act of double cowardice first to disarm a people and then to turn round and taunt them with the natural consequences of such disarming."

Bhála (103), 11th Apl.

12. On a perusal of the Honourable Mr. Gokhale's speech in the course of the Budget debate and the evasive replies which it elicited from Lords Minto and Kitchener, it appears that it would have been far better on the part of non-official members to silently watch the acts of Government without wasting their breath in criticising the same. It is a grave question whether, when once we are convinced that, do what we might, we cannot move Government from their settled course of policy, it is to our advantage to persist in laying our grievances before them. On a satisfactory solution of this question depends the welfare of future generations. The present policy of Government is one of such complete indifference to the interests of the people and there is so much waste of money in every department, that it is hard to find a parallel to it even in the most wretched

country on the face of the earth. The duty on salt, the heavy burden of taxation on the rayat, a complete indifference to irrigational matters, fat salaries paid to Europeans and the drain of the country's wealth in meeting our sterling liabilities in England are calculated to bring a stigma on British justice and humanity. But over and above all these, the needless and overgrown military expenditure casts a deep blot on their name. The scare of the Russian invasion is the cause which has doubled military expenditure during the last two decades. It is indeed ridiculous that the British lion should be frightened by the Russian bear or even show signs of fear and begin to sharpen its claws. Whatever may have been the possibility of the Russian invasion of India in the past, a little consideration of the present condition of Russia, the destruction of her power in the recent war and the conclusion of the Anglo-Japanese alliance will convince any one that it is sheer madness now to increase Indian military expenditure under the dread of Russia's advance in Central Asia. Granting the possibility of such an advance and the consequent necessity of strengthening the defences of the North-Western Frontier, may we ask whether equity does not demand that England, which regards India as a constituent of the Empire and eagerly desires to retain possession thereof, should bear a portion of the cost of India's defence? If Russia were to conquer India, England's loss would be enormous. On the other hand, we shall lose nothing in the event of such conquest by Russia, for our benign rulers, to prevent our being plundered by others, have already carried away all our treasure to England. Thus Government have everything to lose by Russia's approach towards India and if they want to provide against this contingency, they should be prepared to bear the expenditure. Now, the security of India against foreign invasion cannot be guaranteed by slightly increasing the white garrison or the number of British officers in Native regiments. As the Honourable Mr. Gokhale says, Government are following an absurd and 'unnational system of military defence.' They would do better to enlist a larger number of natives in the army, repeal the Arms Act and give liberty to the people to carry arms. It will never do to trust entirely for the defence of the country to the standing army. Such an army should have at its back a number of regiments consisting of citizen-soldiers. Such regiments proved of great use to Japan in her recent contest with Russia. We, therefore, suggest that the British Government should confer the right of citizen-soldiership upon the Indians.

Responsibility of Government for the alleged excesses of British soldiers in India.

Karnátak Vaibhav (55), 7th Apl.

13. India's military expenditure amounts to 30 crores of rupees at present. If this sum had gone into the pockets of the Indians, it would not have mattered much; the money would at least have remained in the country and the happiness of the people would have been promoted to some extent. As things stand, however, the amount cannot be said to be well spent, as it is devoted to fatten British soldiers, who are brought up in laziness and sensuality. These soldiers are haughty and insolent and indulge in mean acts, such as violating the chastity of native women, firing guns upon Indians and plundering poor people. In employing such men in the Army our rulers are guilty of a double offence—firstly, they show themselves to be indifferent to the public weal, and secondly, they abet and encourage crime by turning a deaf ear to the atrocities of British soldiers, who may be compared to intoxicated beasts. Is it not the duty of Government to keep these beasts under proper restraint? As they, however, do not do so, they are responsible, under their own law, for the damage to others done by these beasts.

Interpellations at the last meeting of the Bombay Legislative Council.

Praja Bandhu (32), 8th Apl., Eng. cols; *Gujaráti Punch* (26), 8th Apl., Eng. cols.

14. "At the meeting of the Bombay Legislative Council held last Saturday, the Honourable Mr. Parekh put interpellations regarding the vagaries of revenue collection in Broach, and as usual received replies which were in reality no replies at all. The Honourable Mr. H. S. Dikshit wanted to know whether the newly appointed Law Lecturer at the Deccan College had any proper recommendations in the shape of a degree, &c., for the post, and was quietly told that the Government 'believed him competent,' although he is merely a District Pleader, and the subjects he has to teach are Roman Law and Jurisprudence......... We are constrained to look upon the whole affair as transparently ill-arranged, if not positively suspicious.........

The question of the Dholka punitive Police formed the subject of various interpellations.......... We have repeatedly inveighed in these columns against this piece of ill-advised injustice, and we are glad to find that the feeling prevailing in this part of the Presidency regarding the affair has been so ably and promptly voiced in the Council by our leaders The papers laid on the table at the instance of the Honourable Mr. Parekh reveal an ugly state of affairs. The only connection that we can reasonably establish between Saidu and his friends and the people of the Dholka Taluka is that the taluka has the accidental misfortune of being the birth-place of the notorious outlaw. It is pointed out that the corruptness of the Police patels has so far screened the criminals from justice, but this offending class forms but an insignificant minority of the whole population of the taluka, and we are sure a vast majority of the inhabitants are too law-abiding and mindful of their own interests to have any sympathy with outlaws. Physical force always used unrelentingly by the outlaws might have now and then extracted from them some reluctant help. For this, however, they are not to blame, but the Arms Act which has, in due course, brought about the result of rendering large villages and towns entirely helpless and exposed to the raids of armed marauders. And in such cases, we are very sorry to say, the Police always turn up after the dacoits have done their work and are fairly on their way home.......... From the start the responsible authorities blundered either through incapacity or want of nerve, and when it came to increase of pressure from the higher authorities, they tried to shield their incapacity, which was the sole cause of the futility of the measures to run the outlaws to earth, by making scape-goats of the poor cultivators and peaceful inhabitants in a manner far from creditable.......... ... Call this measure punitive, or call it what you will, the harshness of the burden remains and presses heavily on the unoffending people. To try to justify its imposition and maintenance must, indeed, be beyond the capacity of a heart not hardened by years of unsympathetic exclusiveness." [The *Gujaráti Punch* makes somewhat similar remarks.]

The Bombay Government and experiments in the cultivation of rubber plants.
Gujaráti Punch (26), 8th Apl., Eng. cols.

15. "The Government of Bombay have taken a wise and timely step in making definite arrangements for the starting of experiments in the cultivation of rubber plants, both in the Southern and Northern Circles and in the garden of Economic Botany, which is about to be established in Bassein.......... The resolution of Government furnishes the best answer to some of our people, who are inclined to the belief that conferences and exhibitions are of little practical importance. This resolution is, in fact, the direct result of the Bombay Industrial Exhibition and the recently convened Agricultural Conference."

The Hajis and the quarantine at Pir Pao.
Rást Goftár (33), 15th Apl., Eng. cols.; *Gujaráti* (24), 15th Apl., Eng. cols.

*16. "At a large and representative meeting of the Bombay Muhammadan community, presided over by His Highness the Aga Khan, the much-vexed question of the quarantine at Pir Pao was discussed. A memorial, which was lately prepared for submission to Government by the Anjuman-i-Islam, was read and adopted on the motion of the Honourable Mr. Ibrahim Rahimtoola. The representation is an able document, showing by means of cogent arguments the complete inutility of quarantine as a measure of safety for the prevention of an outbreak of the epidemic in Arabia. The memorialists have strengthened their case by such convincing arguments and well-founded facts that, even without a reminder to the Government of its pledges regarding religious non-interference, the representation would have lost none of its desired effect............ The memorialists differentiate between the treatment meted out to the Hajis leaving for Arabia on a religious mission and to Indian travellers bound to other parts of the world, as involving an 'invidious distinction.' It would have been in greater accord with prudence, if the memorial had observed total reticence on this count, and bestowed on the State unqualified eulogy for its good intentions............ Though we think that the petitioners have made out a very strong case for the abolition of quarantine, the one great emergency, which needs to be more carefully guarded against than any other, is the exigency of an outbreak occurring on board a vessel during the course of her voyage after it has left Bombay harbour. If the quarantine at Pir Pao was discontinued, it is likely that some plague-stricken patients in the early stage of illness might, escaping medical vigilance, find their way to the steamer. Even if we grant that the vessels which carry the pilgrim traffic are sufficiently equipped with medical provision and staff, the habits of the Haji and his manner of living make him most susceptible to catch the disease, if once imported on board, and give it to the whole ship. In the case of such an untoward emergency no perfection in the medical staff and treatment on board the infected vessel would avail to cope with the spread of the disease and stop a general outbreak. And here creeps in the expediency of persisting in the policy of 'invidious distinction,' which the petitioners resent. All comparison is out of the question between ordinary travellers who leave for Europe or the Far East and the Haji. Neither can the boats, which carry pilgrim traffic, be mentioned in the same breath with those mammoth wooden walls which ply between India and Europe and far-off Asia. If medical inspection just before starting can be held to be an adequate precaution to ensure safety to a vessel of the latter kind, some more stringent and careful mode of observation is needful to ensure similar immunity to a Haji ship. We think that the other suggestion of the memorialists may be more favourably considered. To ensure immunity to inland hill-stations, Government have introduced a system of inspection under which every new visitor has to present himself for medical inspection for a number of days. This method has worked well wherever it is enforced; and introduced in connection with the Haji embarking for Arabia, it bids fair to be equally successful. It would not be difficult to collect Hajis residing temporarily in the city for inspection. As the majority put up at the *musafarkanas*, the medical officers may be directed to hold daily inspection at these places and a separate office may be set up where those who reside in other parts of the town may pay daily visits for the prescribed number of days." [The *Gujaráti* writes :—"As regards quarantine, medical inspection and observation, we think the reasons advanced in the memorial adopted at a public meeting of Muhammadans held on Tuesday last are so weighty that it is difficult to believe that the Government of India can justly continue the imposition of quarantine upon Muhammadan pilgrims, and that too at Pir Pao, without intensifying the feeling of dissatisfaction that the existing regulations have called forth. Whatever justification there might have been for the imposition of quarantine in past years, now that the pilgrimage season will commence prior to the outbreak of plague in January, as according to the Muhammadan calendar the day of the Haj falls eleven days earlier every succeeding year, we really fail to see the necessity of imposing quarantine any longer upon the pilgrims. Not a single genuine case of plague was discovered during the last three seasons in the segregation camp, though plague was raging during the months of January and February. This is, in our judgment, the strongest ground for discontinuing the imposition of quarantine and ought to weigh with the authorities in arriving at their decision............The memorialists suggest that the pilgrims can be kept under observation in the two *musafarkhanas* in this city for a given number of days by stationing the medical officers in charge of the segregation camp at Pir Pao at these two places....... This is a reasonable suggestion, and we see no reason why it should not be accepted by Government, if they hold that they are bound to enforce quarantine or observation under the Venice Convention and that medical inspection alone will not afford sufficient protection to the pilgrims."]

Death of a Hindu beggar from starvation in Bombay and comments on the short-comings in the working of the local hospitals.

Jám e-Jamshed (28), 11th Apl.

17. The other day a Hindu beggar named Balia Tukaram, aged 50 years, lay half-dead from starvation near Princess Street. Being examined by a medical officer on plague duty, he was found to be free from any symptoms of plague and was, therefore, taken by the police to the Gokuldas Tejpal Hospital. He was, however, refused admission there for want of indoor accommodation. He was then taken to the J. J. Hospital, where too he was not admitted on the same plea. The police constable, who accompanied him, had

no other recourse but to take him to the chowki at Dhobhi Talao, where he is reported to have died soon after. The case is one which needs thorough investigation at the hands of Government. It is deplorable that in a progressive city like Bombay the doors of public hospitals should be closed against a person who is on the verge of death. The deceased's life would have been very probably saved, had he received timely medical aid. The whole affair throws a lurid light on the working of the city hospitals. We can conceive of no justification for the action of the hospital authorities in refusing admission to the deceased. If accommodation was not available, could not some special arrangements have been made for giving prompt medical relief in such a deserving case? If a European had died in similar circumstances, it is not difficult to imagine what a sensation the incident would have created. In the interests of humanity, the Bombay Government should take the necessary steps with a view to prevent a repetition of such an occurrence in future.

Protest against the practice of recruiting the police force in Sind from the ranks of discharged soldiers.

Prabhát (50), 3rd Apl.

18. A correspondent writes to the ***Prabhát***:—"Can anybody explain satisfactorily why the Police Department in Sind is being recruited from raw and young soldiers of the army who have served their term and are discharged? This practice is all the more regrettable, when persons of high and respectable families with good education can be easily had. It is the opinion of *experts* that those persons should be employed in the Police who have a *thorough* and abiding acquaintance with the life, manners, customs, &c., of the people. But we find that soldiers discharged from service are being thrust into appointments which could very successfully be filled by 'sons of the soil.' Such soldiers *mostly* belong to the working class in England, *e.g.*, farmers, labourers, blacksmiths, &c. It is absurd to expect satisfactory results from such people. These European Police constables are completely ignorant of the life of the people. Their imperfect knowledge of Sindhi is another defect. The result is that they become mere tools in the hands of their subordinates. This is the most potent cause of the inefficiency of the present-day Police. I bespeak the attention of our popular Deputy Inspector-General of Police, Sir Edmund Cox, to the matter and hope that he will see that the Police are recruited in such a manner as to ensure the efficiency of the service rather than to find berths for white men."

Complaint against the practice of keeping Veterinary Graduates in Sind for unusually long periods at one place.

Al-Haq (49), 7th Apl., Eng. cols.

19. "It has often been a matter which we have greatly regretted that when some high-placed, responsible officer of Government, desirous of proving in any way useful while in office, lives at a place sufficiently long to become acquainted with local affairs, he is immediately transferred to an entirely new place where he requires another long period to gain local experience, perhaps to be transferred again to some other place without being allowed an opportunity of utilizing that experience. But when unimportant Government employés, who need no local experience whatever, remain at one place for an unusually long time they sometimes become undesirable and, in the public interest, require to be transferred. Their long stay, in some instances, for 10 or 15 years continuously at any one place, naturally results in their being so associated with their surroundings as to make their position liable to be misunderstood in different ways. Some of them have been known to have built houses of their own in their stations, little apprehending any possibility of transfer, and their private dealings with others show that they have adopted the place of their appointment as their home. There is every possibility of such local connections interfering with a fair discharge of their official duties......... The Veterinary Department in Sind furnishes several illustrations of the mischief done by keeping officers for an unusually long period at one place. We, therefore, request the authorities to look into the matter and call for a statement showing the length of time for which each Veterinary Graduate in Sind has been serving at his respective station. We are sure that such a return will reveal a state of affairs calling for immediate attention."

Legislation.

Sind Courts Act.
Sind Journal (19), 11th Apl.

20. "The new Sind Sadar Court Act is a *fait accompli*, and the new Court will probably come into existence in June next. The Council adopted the original Bill with a few amendments, recommended by the Select Committee, and a few verbal alterations. Besides these a somewhat important amendment was adopted which related to the summary power of recording evidence. The Honourable Sir P. M. Mehta moved the rejection of the new provision, but on the suggestion of the Honourable Mr. Fulton, he accepted the amendment to the effect that the Court of the Judicial Commissioner shall record evidence in such manner as it may, from time to time, direct with the sanction of the local Government. This is a decided improvement on the corresponding clause in the original Bill. Even High Courts have got no such powers as had been proposed for the new Sadar Court. We are glad Government have wisely given up what is rightly characterized as a retrograde measure. Under the old Act people could send petitions to the Sadar Court by post. Now this has been taken away, because, in Mr. Fulton's words, in these days of easy communication it is unnecessary to preserve this practice and there are many objections to it. We wish he could have been more explicit about those objections.......... We believe the appointments of Sub-Judges in the Presidency proper rest with the Governor and not Commissioners. If the Sind appointments were also made by the Provincial Government, the public would be satisfied."

Education.

Complaints against the Head Master of the Thána High School, and comments on the order of the Acting Director of Public Instruction in the matter.
Kesari (124), 10th Apl.; *Arunodaya* (100), 8th Apl.; *Sudhárak* (47), 9th Apl.

21. Referring to the letter addressed by the Acting Director of Public Instruction to the Head Master of the Thána High School on the conduct of certain boys in the school, the *Kesari* writes:—No one will fail to be surprised at Mr. Selby's vindication of the arbitrary and foolish action of the Head Master of the Thána High School. Mr. Selby asserts in his letter to the Head Master that a pupil disobeying the latter's orders must be punished, because if the order be improper, it is open to the boy's guardian to appeal against it to higher authorities for redress. This reasoning is erroneous and misleading. In our opinion, discipline consists rather in disobeying the arbitrary orders of the Head Master. If Government were to insist upon students obeying even the illegal orders of a Head Master, that would not be discipline but slavery. Discipline of this sort would not be tolerated in any public school in England. We can, however, show that the reasons for Mr. Selby's order in this case are other than the maintenance merely of "discipline." On 7th March 1906 a student attending the workshop of the College of Science, Poona, attended a "Paisa Fund" meeting and recited the song of *Bande Mataram* there. The Principal of the College took down the student's explanation and forwarded it to Mr. Giles, the then Director of Public Instruction, at the latter's request. In the meanwhile Mr. Giles went on leave and was succeeded by Mr. Selby. In this case, Mr. Selby could not proceed against the student on the ground of the latter having disobeyed the Principal's order. His order in the case discloses his real views: "As you are receiving instruction at a Government college qualifying you for Government service, you must not do anything which Government deem improper. If you take any part in a political meeting, you would be declared unfit for Government service." It will appear from this that the preservation of discipline was not the real ground of Mr. Selby's order in the Thána High School case. Mr. Selby says that as Government maintains some schools and aids others and provides employment to some of the students educated in such institutions, the students so educated should not do anything disapproved by Government. This tyranny beats even Russian autocracy. To say that as soon as a boy joins a school his guardian must cease to have any authority over him is quite unreasonable, unjust and tyrannical.

[The *Arunodaya* writes:—In his letter to the Head Master of the Thána High School Mr. Selby lays down an unjust and arbitrary principle and makes false statements injurious to the reputation of the guardians of the suspended students. He says that a student disobeying *any* order of the Head Master in *any* matter will be punished. He thus makes our boys the bond slaves of the Head Master. He refers to Rao Bahadur Acharya contemptuously as "a Mr. Acharya," and looks upon all the guardians of the suspended boys as dacoits and vile characters. In making these remarks he must have relied on the Head Master's report. We have grave doubts as to whether the Head Master was in his senses at the time he drafted his report. The *Sudhárak*, on the other hand, remarks:—Mr. Selby has upheld Mr. Joshi's order expelling certain students from the Thána High School. In one respect it is well that the matter has been decided by a reasonable, impartial and straightforward officer like Mr. Selby. We cannot say whether the punishment awarded by the Head Master to the students is just or not. But supposing it to be unjust, it would have been better to seek redress from proper quarters instead of instigating the students to insult the Head Master. We pity the students who have suffered in this case. They were too ignorant to judge of. their conduct. As a matter of fact, the blame lies on those who misled them. Under these circumstances we request the Director of Public Instruction to give an opportunity to the boys to tender an apology and thereby obtain permission to follow their usual studies.]

Railways.

Suggestions to the Railway Board regarding the construction of new railway lines.
Indu Prakásh (41), 12th Apl.

22. Our readers know that the Railway Board was brought into existence some years ago by Government with the object of promoting the convenience of the people on the lines already open to traffic and constructing new lines with a view to facilitate communication between different centres of trade. The Board removed some of the grievances of third class passengers last year and has now taken up the work of promoting the construction of new lines. Among the new projects sanctioned by the Board, there is that of the Ráipur-Vijayánagar line, extending over a distance of 377 miles and estimated to cost 2½ crores of rupees. The importance of constructing this line is not manifest to us, because the country it will traverse cannot be said to include any important trade centres. Besides, many more useful projects have had to be hung up in consequence of the proposed outlay of 2½ crores on this line. Besides, the new line is not expected to yield any profit, until the port of Vizagápatam is improved and its trade facilities are fully developed. The people have for a long time past desired the construction of a railway line connecting Bombay with Sind, and Belgaum with Vengurla (Ratnágiri). A railway in the Konkan between Kalyán and Vengurla is also felt to be a great *desideratum*. But as the Board have sanctioned the outlay of 2½ crores on the Ráipur-Vijayánagar line, the prospect of starting the lines referred to above seems comparatively remote. We hope that Government will next year consider the expediency of building a railway in the Konkan. The urgency of the Ráipur-Vijayánagar line is not pressing at present, and we hope that part of the outlay sanctioned for its construction will be diverted to the building of one or other of the lines mentioned above.

Supply of rolling-stock on Indian railways.
Sind Times (20), 7th Apl.

23. "Careful attention should certainly be given to the points raised in a letter to Government by the Bengal Chamber of Commerce on the subject of the supply of rolling-stock for Indian railways. It is quite true that the Budget estimate for 1906-07 earmarks the large sum of three and a half crores of rupees for additions to carriages, waggons and engines. But it will depend upon the manner in which this sum is distributed whether or not the relief given to the commercial community is all that it has a right to expect. 'The Government of India are practically the owners of all railways in India,' and this deprives trade of the advantages which are often obtained by the vigour of purely private enterprise and places in the hands of the State the power of helping or hindering the natural developments of industry. We have no hesitation whatever in saying that in such circum-

stances the duty of Government is to keep well in advance of immediate demands. The efficiency of the administration should not be judged by the ratio of profits to working expenses or any similar figures, but by proofs that all the requirements of trade are fully met, and new developments encouraged."

Complaint about overcrowding in third class carriages in local trains running between Bombay and the suburbs.

Bombay East Indian (1), 12th Apl.

24. "We desire to bring to the notice of the Railway authorities and of Government the great hardship, which third class passengers have to undergo in consequence of the want of adequate arrangements on the part of the Railway Companies to deal with the heavy local passenger traffic during this season of the year. Almost every train, especially in the morning and evening, is not only crowded to suffocation but large numbers of passengers are kept back at every station for want not only of sitting accommodation but even of standing space in the third class cars. This is specially the case with the G. I. P. trains. We are not exaggerating in the least when we say that in some of the morning trains passengers have to stand in the cars all the way from, say, Thána to Bombay and are then pushed and jostled about at every intermediate station by a stream of passengers that never seems to end. It does not require any personal experience of this hardship and discomfort to realise what these poor people must be daily suffering in this present hot weather. People are advised to shift to the suburbs during the prevalence of the plague in the city as the best safeguard against the fatal disease. Large numbers yearly do so, willing to undergo the inconvenience of living in huts and in small houses in villages along the Railway line for the sake of saving their lives and the lives of those dear to them. Still one cannot help thinking that if the Railway arrangements were better, more people would be induced to go out. It is surely a blot on the Railway administration, if after so many years' experience of the plague conditions prevalent in Bombay and the attendant annual efflux of the citizens into the suburbs, the authorities cannot make adequate arrangements to meet the heavy passenger traffic resulting from the exodus......... It is surely not necessary to emphasise the fact that an exceptionally heavy rush of traffic demands that additional arrangements be made to meet it. So far as we are aware, no such arrangements have been made. There still remain two of the hottest months of the year during which the rush of traffic will continue, and it is to be hoped that adequate arrangements will at once be made to run additional trains or at least to add a few cars to each train."

Complaint about the frequency of accidents on the unfenced portions of the S. M. Railway.

Chikitsak (109), 11th Apl.

25. The other day a cow and its calf strayed on to the railway line between Belgaum and Desur. The latter was killed by a passing train, while the latter was injured along with a man who ran to the rescue of both. The man is now under treatment at the local Civil Hospital. Such accidents occur frequently on the Southern Mahrátta Railway, and it seems strange that the Railway Company should not have fenced the line though it is under an obligation to do so in fulfilment of a condition made by it with Government. We fail to see why this default on the part of the Company does not attract the notice of Government, who are so prompt in prosecuting cattle-owners whose cattle happen to stray into reserved forests.

Grievances of Railway employés at the Karáchi Bunder station.

Karáchi Chronicle (7), 8th Apl.

26. A correspondent writes to the *Karáchi Chronicle*:—"I shall feel obliged by your kindly ventilating the following grievances of the Railway employés working at the Karáchi Bunder station. The staff is mostly made up of low paid clerks drawing salaries varying from Rs. 15 to 40. With such small pay the men are made to work from sunrise to sunset and oftentimes late at night. They are allowed no holidays whatever, and the only respite from work which they get is on Sunday every week. Will you not, therefore, wonder that of late even this weekly rest is denied to them, and they are called to duty on Sundays also?......... I put these bare facts before you with a view to bring the matter to the notice of the District Traffic Superintendent through the

medium of your paper and relieving the poor clerks not only from Sunday attendance but also from the worry to which they are subjected by being made to work for more than twelve hours a day. I am really surprised that the Goods Office is kept open for work on Sundays in a town like Karáchi under the very nose of the authorities".

Municipalities.

The new and retiring Presidents of the Bombay Municipal Corporation.
Oriental Review (12), 11th Apl.

27. "From the vigorous manner in which canvassing for the Presidentship of the Municipal Corporation had taken place, we expected to see a hard-fought contest for the honour at the meeting of our City Fathers on Thursday last; but Sir P. M. Mehta, in whose hands are generally left the destinies of the would-be presidents, threw oil on troubled waters, and, behold, everything was quiet. The Hon'ble Mr. Vitbaldas Damodar Thackersey having withdrawn, Dr. Viegas was installed in the President's chair without much ado. We must at once confess we have no great admiration for the new President. With the exception of his long connection with the Municipal Corporation where, we are told, he has rendered useful service, we know not of any great work done by Dr. Viegas either for the Corporation or for the City of Bombay. Two of his outstanding characteristics are irascibility and self-opinionativeness. But 'forgetting those things that are behind' we press forward to congratulate Dr. Viegas upon the honour that has been conferred upon him. We sincerely trust that he will worthily fulfil the duties of his important office, and justify the confidence placed in him by his brother Councillors. A word of praise must be given to the Hon'ble Mr. Vithaldas, who so graciously withdrew from the contest at the suggestion of Sir Pherozeshah, thus saving the Corporation the humiliation of a wrangle for the honour which, we think, ought not to be contested for, but voluntarily conferred upon the Corporators. He is a young man; he can afford to wait, and we are sure the honour will come to him unsought and unasked."

Comments on the recent nominations of members to the Hyderabad and Shikárpur Municipalities.
Phœnix (15), 11th Apl.

28. "In the last official Gazette were published the lists of nominated and elected members of the Hyderabad and Shikárpur Municipalities. One striking feature of the list of Hyderabad nominees is the raising of the official number from five to six, the full complement allowed by law, the object probably being to strengthen the hands of the President. Whilst the President will doubtless have one more vote in his support, we are not sure if the addition of an official will in any way tend to the work being carried on more expeditiously. The one great drawback of that Municipality is that its wheels are too clogged to permit their smooth moving. But the apathy and indifference, which the official element has hitherto evinced, do not inspire the hope that one more official will redeem the situation. Further, it is an anomaly to nominate the Assistant Collector, Hála, who must spend the greater part of his time out of Hyderabad. We don't think there will be any difficulty in finding another official in his place. The non-official nominations, however, appear more satisfactory. Some riff-raff has been weeded out, and replaced by better material. The nomination of Mr. Pribhdas is to be commended, not only because he is an intelligent member and a zealous educationist but also because most of the opposition to him at the election being not inspired by disinterested motives, his nomination will set the seal of disapproval upon the tactics followed in opposing him......... One general characteristic of the composition of the Hyderabad Municipality is the marked preponderance of the Presidential party—a welcome preponderance, as it will minimize the force of that obstruction, which was a never-ceasing nightmare to the President and retarded the progress of business. In the interest of fair-play Mr. Thakurdas deserved a trial for the ensuing term, and no one will quarrel with his re-nomination as President. As a contrast to the Hyderabad nominations, the Shikárpur nominations are a grievous disappointment. To have a multiplicity of Pirs and Mirs is not calculated to enhance efficiency either in debate or substantial work. If Government are very keen to honour and please these worthies, there

are many other and less objectionable ways of doing so. We wish more deliberation and discretion were exercised in making nominations to Municipalities. The Hyderabad nominations this time are a praiseworthy departure from the practice of previous years, and we feel no hesitation in acknowledging this. But we shall be glad to see the same spirit observed in making nominations elsewhere."

Comments on the constitution of the new Municipal Board at Shikárpur.
Sind Journal (19), 11th Apl.

29. "In the list of members of the Shikárpur Municipality published in the last issue of the Sind Official Gazette, there is a novel feature which cannot fail to attract the attention of even a casual reader. For Ward XI the name of the successful candidate is not given, and instead there is the remark, 'To be notified hereafter.' We learn that Seth Bashomal was declared by the Shikárpur Municipality as elected member of that town after the voting papers had been well scrutinized by that body. An elected member, we think, can take his seat on the Board as soon as the Municipality so declares him and his election is notified in an official Gazette..... .. If there is a dispute between two rival candidates or there is a flaw in the election, there is no earthly reason why the name of the successful candidate should be omitted from the published list. The dispute has to be settled and the flaw corrected by the District Court and not by the Executive. The action of the Executive in withholding the name of a successful candidate is not merely a matter of local importance but affects the Municipal administration throughout the Province as well as the whole Presidency. The question is of a far-reaching character, and we hope therefore that the public will take it up and see that the Executive do not usurp functions not entrusted to them under the law. In connection with the Shikárpur Municipality we have further to notice that the appointment of four members is open to objection, if what the *Sindhi* says about them is true. Three of these members are said to belong to one family and the fourth has no interest or residence in the town of Shikárpur."

Native States.

Imperial Cadet Corps.
Daily Telegraph (2), 11th Apl.

30. "A question was raised in the Supreme Legislative Council recently regarding the four young noblemen belonging to the Imperial Cadet Corps. The Hon'ble Mr. Gokhale was certainly right in drawing attention to the fact that in a sense, the Government, like the witches in Macbeth, had kept their promise to the ear, but broken it to the hope. Before the advent of the British there were plenty of men belonging to aristocratic families who were warriors of the highest class, and that warlike spirit exists among their descendants to-day. They have up to now been practically excluded from taking part in military affairs, and since the Mutiny this exclusion has been more rigid than ever. There was nothing in Lord Kitchener's speech which gave the least ground for hope that any serious change would be made. Mr. Gokhale's contention that to prohibit all these millions of people from honourable participation in the military affairs of the Indian Empire and to keep them permanently disarmed was a cruel wrong will find many sympathisers. The question of the admission of Indians to the commissioned ranks of the army is not one of yesterday. It has been discussed for long years. But owing to the prevalence of military influence, every attempt in that direction has been vetoed. Several Viceroys have been in favour of doing something in this direction, but all their efforts have so far proved abortive. To suppose that this state of things has passed unnoticed by the vast multitudes is a mistake. All manifestations of loyalty and devotion to the throne are received with gracious replies, and nothing else. Because the rulers cannot make up their minds to allow the sons of well-born Indians to participate in the defence of the Empire, they are kept out in the cold............Confidence surely begets confidence. Here in Poona we have several Native regiments, and those who have to do with the Native Officers at times feel they are dealing with men in every sense of the word. The creation of the Imperial Service Cadet Corps was avowedly due to a desire to open a career for the sons of Indian noblemen....... The programme of the Cadet Corps, as mapped

out at the time it was started, was a plain one. The cadets were to pass through a two years' training, during which they were to be brought in actual contact with the Viceroy by personal attendance on ceremonial occasions. At the end of the two years some would go back to their States; and for some 'a more sustained military course in garrison classes is contemplated. To those who emerge successfully from this test, the rank, position, and duty of a British Officer in staff or other regimental duties will be conferred as vacancies occur.' Such was, in brief, the outline of the scheme at the time it was put forward. Its object was a plain one—to open the door to military cadets of proved character and capacity. It was to be a just recognition of the part the loyal and chivalrous scions of the princely and aristocratic houses should have in the defensive forces of the Indian Empire........ The half-hearted way in which the programme was given effect to has caused a good deal of discussion. As a matter of fact, judging from the answer of Lord Kitchener, the military authorities do not intend giving effect to the spirit of the scheme of Imperial Cadet Corps."

An appeal to the Agent to the Governor, Káthiáwár, to prohibit Managers of Káthiáwár States from accepting presents.
Káthiáwár News (30), 7th Apl., Eng. cols.

31. "One of the most important things to which we invite the early attention of the Agent to the Governor in Káthiáwár is the necessity of promulgating an order prohibiting all Managers of States and other Agency officers from accepting presents, gifts, &c., from anybody under pain of instant dismissal; he should, at the same time, inquire if any of the Managers now serving in Káthiáwár have, at any time during the course of their service, accepted gifts or presents from anybody; if any have done so, he should call upon them either to disgorge such presents or to submit to the alternative of resigning their posts....... An impression prevails that State Managers, who are not Government servants, can accept any presents, large or small, with impunity. To suffer such an impression to prevail is most prejudicial to the public service, and it has a most demoralising effect on all subordinates of such Managers.......... As this is one of the most fruitful causes of corruption in the province, the sooner it is put down with a strong hand, the better."

Water-famine at Kolhápur and the consequent outbreak of cholera in epidemic form in the City.
Indu Prakásh (41), 11th Apl., Eng. cols.

32. The Karnátak correspondent of the *Indu Prakásh* writes:—"Kolhápur is now in the terrible grip of cholera. In a week only there were 553 attacks and 370 deaths. On the 27th last month there were no less than 117 attacks in 24 hours. The main cause of the sudden outbreak is no doubt the foul water which people are obliged to drink on account of the terrible water-famine prevailing there now, and it certainly is not to the credit of the Kolhápur Darbar that it should not make adequate provision for giving pure filtered water to its subjects. Kolhápur is noted for spending much money in giving magnificent receptions and entertainments to high officials of the Bombay Government. If that money or a portion of it were to be utilised in meeting the needs and the necessities of the subjects, the miseries of the people would be considerably diminished. It is rumoured that the State shortly expects a very big guest, whose reception would cost at least a quarter of a lakh of rupees. Instead of squandering the money in killing the brutes and beasts in the jungle and emptying champaigne bottles it would be better if it is spent in giving pure water to the people. And it is high time that the Bombay Government interfered and set right the internal mismanagement lurking in most departments of the State."

Intelligence extracted from the Press.

Proceedings of the Provincial Conference of the Girassias of Jháláwád Prant (Káthiáwár).
Káthiáwár Times (31), 9th Apl., Eng. cols.

33. "The first Provincial Conference of the Girassias of Jháláwád Prant was held at Wadhwán on the 5th instant. Those who could not be present at the Rájkot Conference held in February last were given a very good chance of being informed as to the aims and objects of the Girassia Association. About two hundred Girassias were present and almost all the talukas were well represented. Among those present were K. S. Harbhamji of Morvi (President of the Association), Jadeja Shri Shivsinghji of Sanghanwa (Secretary), Rana Shree Mansinhji, Talukdar of Rajpuru, R. S. Umedsinhji, Talukdar of Ankevalia, R. S. Chandrasinhji of Bhoika, R. S. Akheraji of Bhadakva, the

Talukdars of Chachka, Velavadar, Saolana, Kherva, Gedia, Minápur, Ingroli Rangpur, Songadh, Kantharia and other places......... In his presidential address K. S. Harbhamji said they should all feel grateful to His Highness the Thakor Saheb of Wadhwán, specially because rulers of several States in Káthiáwár entertained doubts about the attitude of the Association. He then explained to all present the aims and objects of the Association and spoke at great length upon the fallen condition of the Girassias. He also expatiated upon the means to be taken to improve their material, social and intellectual condition......... Jadeja Shri Shivsinhji of Sanghanwa, Honorary Secretary of the Association, in a stirring speech said that their being enlisted as members of the Association would mean immunity from the clutches of selfish Vakils. He then exhorted them to court unity, to spread education among their ranks, to reform evil social customs and to stand up for their rights......... On the second day the proceedings of the Conference were marked by the greatest enthusiasm. Many Girassias had arrived from neighbouring parts and the number of those present exceeded four hundred. As nearly half of the audience was not aware of the previous day's proceedings, a summary of the President's address was read by the Secretary of the Association, Mr. Dulerai Pota. After this Darbarshri Meghabhai of Bhoika addressed the assemblage. He said it was the duty of every Girassia to support the Association in every way, as its sole object was to educate their children, to raise their status and to improve their condition. He asked all the Girassias to feel grateful to K. S. Harbhamji who was labouring for them disinterestedly. The work of registering members was next taken in hand......... On the third day the work of registering members was continued, and many Bhayats and Talukdars of Wadhwán, Limbdi, Lakhtar, Chuda, Dhrángadhra were enrolled as members. The Conference was then dissolved."

Swadeshi meetings at Baroda.

Sánj Vartamán (86), 10th Apl.; *Bombay Samáchár* (61), 13th Apl.

34. The Baroda correspondent of the *Sánj Vartamán* reports :—A *swadeshi* meeting was held here under the auspices of the Swadeshi Hilchal Bandhu Mandal on the 8th instant. Goswami Maharaj Shri Jivanlaljee was in the chair. The meeting was attended by over 1,000 people, including several prominent Hindu *shethias*, some Europeans and from 100 to 200 Hindu ladies. Mr. Jethalal in introducing the lecturer to the audience said that the latter was formerly Professor of Sanskrit at Bareilly College, but had lately resigned his appointment with a view to devote himself to the service of his country by delivering lectures on public topics in various parts of India. Pandit Govindram, in the course of his address, deplored that the present-day Indians had grown more effeminate than Indian women of yore and were ready to cut the throats of their own countrymen. There was no sedition, he remarked, in the *swadeshi* movement; on the contrary, it had received help and encouragement from Government. Those Government servants and hangers-on who kept aloof from the movement would have to repent of their attitude later on. The speaker was once a Government servant himself, but his position in service was not damaged, nor did he incur the displeasure of his European superiors by devoting himself to public work. The Pandit concluded his address after expatiating on the potentialities of industrial development in India and on the virtue of patriotism as exemplified in men of the type of Shivaji and Mr. Surendranath Bannerjee. The assembly dispersed after passing votes of thanks to the chairman and to Seth Maganlal Purshottam for the use of his house for holding the meeting. [The Baroda correspondent of the *Bombay Samáchár* writes:—The students of the Kalabhavan, Baroda, have started an association under the name of Bandhu Mandal to further the ends of the *swadeshi* movement. A meeting of the association was held under the presidency of Rao Bahadur Kelkar in the theatre of the Vankanir Theatrical Company, and another was held in a local *mandir* under the presidency of Goswami Shri Maharaj. The last meeting was attended by about 2,000 people.]

M. A. BAIG,

Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 19th April 1906.

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* Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.]

[No. 16 OF 1906.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 21st April 1906.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

Agrarian matters: Alleged confusion in the working of the Deccan Agriculturists' Relief Act 24
Alleged abduction of a Hindu boy by a missionary lady with a view to his conversion to Christianity 28
British rule in India:
  Alleged high-handed policy of the British Government 6
  Comments on Sir F. S. P. Lely's "Suggestions for the better Governing of India" 5
Customs Service: An appeal to His Excellency Lord Lamington to inquire into the appointments made in the Bombay — 22
Death of a Hindu beggar from starvation in Bombay and comments on the shortcomings in the working of the local hospitals 27
Hajis: The — and the quarantine at Pir Pao 25
Military administration: Lord Kitchener's attitude towards the Native Army 7
Object of the Honourable Mr. Gokhale's political mission in England ... 3 & 4
Parliament:
  Disappointment at the attitude of the Liberal party towards India and the claims of the country to "Home Rule" 1
  Mr. Morley and the hours of work in Indian Mills 2
Partition of Bengal: Commotion in Bengal in consequence of the arrest and conviction of Mr. Surendranath Bannerji ... ... 8—15
Police: Hawker nuisance in Bombay City 26
Public Service: Complaint about the alleged superfluity of European Revenue officers in Sátára District 23
Shivaji celebration: Importance of celebrating the birth anniversary of Shivaji 21
Swadeshi and boycott movements:
  Alleged hostile attitude of Englishmen towards the *swadeshi* movement in India 19
  Alleged success of the Chinese boycott and the utility of boycott as an effective method of agitation suitable to weak nations ... 16
  Attitude of a Mamlatdar in the Kolába District towards the *swadeshi* movement 20
  Lord Minto's views on the *swadeshi* movement 18
  The boycott movement of English goods 17

PARAGRAPHS.

Railways—

Desirability of constructing certain feeder railway lines in Sind... ... 29

Municipalities—

Mahudha: Alleged shortcomings in the administration of the — Municipality. 32
Poona:
  Question of water-supply in— 31
  The Honourable Mr. Gokhale's Presidentship of the — Municipality ... 30

Native States—

Junágadh: Rumoured appointment of Mirza Abbas Ali Baig as Dewan of —. 33 & 34

Intelligence extracted from the Press—

Account of a *swadeshi kirtan* and fair held in Bombay 37
Programmes of the forthcoming Shivaji celebrations at Ráigad (Kolába) and Bombay 39
Public meetings at Poona and Belgaum to protest against the action of the Barisal authorities 36
Report of a lecture on the *swadeshi* spirit delivered by Dewan Bahadur Ambalal Sakarlal Desai at Ahmedabad 35
Starting of a *swadeshi* shop in Junágadh 38
Tragic loss of several human lives at a sacrifice peformed by a Brahmin ascetic at Wasad (Kaira) 40

List of Newspapers and Periodicals.

(As it stood on the 1st April 1906.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	J. J. de Abrao; Portuguese; 43	300
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis; Englishman; 50	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P.; Pársi; 53.	1,000
4	Indian Social Reformer	Do.	Weekly	Kamakshi Natarajan; Hindu (Madrási Bráhman); 39.	500
5	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P.; Pársi; 53.	575
6	Indian Textile Journal	Do.	Monthly	John Wallace; Englishman; 48; Civil Engineer.	800
7	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái Advani; Hindu (Amil); 30.	500
8	Káthiáwár Times	Rájkot	Daily	Mávji Govindji; Hindu (Nágar); 38	200
9	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 32.	950
10	Men and Women of India.	Bombay	Monthly	Sorábji Mancherji Ratnagar; Parsi; 40	500
11	Muslim Herald	Do.	Daily	Mahomed Yusuf bin Mahomed Amir; Muhammadan; 32.	700
12	Oriental Review	Do.	Weekly	Rustomji Shapurji Mistri; Pársi; 38	400
13	Pársi	Do.	Do.	Jehangir Sorabji Talayárkhán; Pársi; 30	1,000
14	Patriot	Ahmedabad	Do.	Bhágubhái Fatechand Kárbhári; Hindu (Jain); 33.	650
15	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu; Muhammadan (Khoja); 53	650
16	Poona Observer and Civil and Military Gazette.	Poona	Daily	Cawasji Temulji; Pársi; 50	400
17	Railway Times	Bombay	Weekly	John Alexander Balfour; Christian; 44	1,200
18	Sind Gazette	Karáchi	Bi-weekly	Mrs. J. E. Tate; European; 42	500
19	Sind Journal (formerly named Hyderabad Journal).	Hyderabad	Weekly	Kundanmal Manghirsing, B.A.; Hindu (Amil); 40.	800
20	Sind Times	Karáchi	Bi-weekly	Khánchand Rahumal; Hindu (Amil); 39	200
	ANGLO-GUJARA'TI.				
21	Arya Prakásh	Bombay	Weekly	Motilál Tribhuwandás Dalál; Hindu (Mod Bania); 32.	1,000
22	Coronation Advertiser	Ahmedabad	Do.	Narotámdás Pránjiwandás Shethna; Hindu (Bania); 33.	750
23	Evening Jáme	Bombay	Daily	Pirozsha Jehangir Marzbán; Parsi; 30	1,600
24	Gujaráti	Do.	Weekly	Ichhárám Surajram Desai; Hindu (Surti Bania); 53.	5,000
25	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji; Pársi; 47	700
26	Gujaráti Punch	Ahmedabad	Do.	Somalál Mangaldás Sháh; Hindu (Bania); 29.	1,100
27	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar; Pársi; 46	800
28	Jám-e-Jamshed	Do.	Daily	Pirozash Jehángir Marzbán; Pársi; 30	3,500
29	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta; Pársi; 57	2,400
30	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji; Pársi; 42	400
31	Káthiáwár Times	Do.	Bi-weekly	Manshankar Jayashankar; Hindu (Nagar Bráhman); 39.	200
32	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám; Hindu (Mewáda Bráhman); 39.	1,400
33	Rást Goftár	Bombay	Do.	Pállonji Barjorji Desái; Pársi; 55	1,550

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*continued.*				
34	Shri Sayáji Vijaya	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 28.	4,200
35	Suryā Prakásh	Surat	Do.	Umedrám Nagindás; Hindu (Bania); 28	200
	ANGLO-MARA'THI.				
36	Christian Citizen	Poona	Monthly	Bháskar Nánáji Kotak; Native Christian; 33.	200
37	Dnyán Chakshu	Do.	Do.	Waman Govind Sápkar; Hindu (Deshasth Bráhman); 48.	500
38	Dnyánodaya	Bombay	Do.	Rev. Mr. J. E. Abbott	660
39	Dnyán Prakásh	Poona	Daily	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 39.	1,200
40	Dnyán Prakásh	Do.	Weekly	Do. Do.	2,400
41	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 41.	1,500
42	Native Opinion	Do.	Weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 35.	700
43	Samarth	Kolhápur	Do.	Vináyak Náráyan Joshirao; Hindu (Chitpáwan Bráhman); 37.	750
44	Sardesái Vijaya	Sávantvádi	Do.	Gopal Moreshwar Sathe; Hindu (Chitpáwan Bráhman); 45.	500
45	Shri Sayáji Vijaya	Bombay	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 41.	5,000
46	Subodh Patrika	Do.	Do.	Dwárkánáth Govind Vaidya; Hindu (Sonár); 32.	600
47	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 39.	1,500
	ANGLO-PORTUGUESE.				
48	O Anglo-Lusitáno	Bombay	Weekly	Leandro Mascarenhas; Goanese Christian; 48.	900
	ANGLO-SINDI.				
49	Al-Haq	Hyderabad (Sind).	Weekly	Syed Mahomed Syed Jamaldin; 30 and Abdul Vahábkhan Ghulám Rasul; Muhammadan; 37.	1,200
50	Prabhát	Do.	Bi-weekly	Lekhráj Tilokchand; Hindu (Amil); 34	500
51	Sindhi	Sukkur (Sind)	Weekly	Virumal Begráj; Hindu (Kurseja); 33	1,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
52	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 73	1,194
53	Hind Vijaya	Do.	Do.	Dáhyábhái Karsandás Sháh; Hindu (Shráwak Bania); 39.	600
	ENGLISH, MARÁTHI AND KÁNARESE.				
54	Karnátak Patrā	Dhárwár	Weekly	Mádhav Gopál Tonapi; Hindu (Deshastha Bráhman); 22.	200
55	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorápur; Hindu (Deshastha Vaishnav Bráhman); 44.	300
	ENGLISH, PORTUGUESE AND CONCANIM.				
56	A Luz	Bombay	Weekly	Antone Fernandes; Portuguese; 23	1,200
57	O Bombaense	Do.	Do.	A. Gomes; Goanese Christian; 45	1,000
	GUJARÁTI.				
58	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Mahomed; Muhammadan; (Memon); 41.	2,500
59	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 58	3,000
60	Aryavir	Dohad	Weekly	Krishnaráo Mangeshráo Fadnis; Hindu (Shenvi Bráhman); 28.	330
61	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 37.	4,400
62	Broach Mitrā	Broach	Weekly	Trikamlál Harináth Thakor; Hindu (Brahman Kshatriya); 24.	350

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*continued.*				
63	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi; Pársi; 51	500
64	Deshi Mitra	Surat	Do.	Maganlál Kikábhai; Hindu (Shráwak); 36	1,400
65	Din Mani	Broach	Do.	Nathálál Rangildas; Hindu (Mathur Káyastha Bania); 27.	125
66	Dnyanottejak	Ahmedabad	Fortnightly	Chhotálál Desaibhai; Hindu (Bania); 42	800
67	Gujarat	Nadiád	Fortnightly	Chandulál Nandlál; Hindu (Bania); 25	500
68	Hitechchhu	Ahmedabad	Weekly	Kálidás Ghelábhai; Hindu (Jain); 47	500
69	Islám Gazette	Amreli	Do.	Ibráhim Daud; 37; and Abdulla Ismail; 28 (both Mahomedan Memons).	750
70	Jám-e-Jahanooma	Bombay	Do.	Ratansbáw Frámji Acharia; Pársi; 31	600
71	Jivadaya	Surat	Monthly	Dhirajrám Dalpatrám; Hindu (Audich Bráhman); 37.	300
72	Kaira Times	Nadiád	Weekly	Anopsi Mánecklál Desai; Hindu (Shrávak Bania).	600
73	Kaira Vartamán	Kaira	Do.	Kahandas Fulchand; Hindu (Bania); 56	125
74	Káthiáwár Mitra	Ahmedabad	Do.	Jadurám Shámji Dave; Hindu (Audich Bráhman); 42.	300
75	Káthiáwár Samáchár	Do.	Do.	Rewashankar Jagjiwan Dave; Hindu (Bráhman); 44.	500
76	Khedut	Bhávnagar	Fortnightly	Parbhurám Rámji Jani; Hindu (Audich Bráhman).	1,000
77	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Minocheher-Homji, B.A; Pársi; 37.	1,000
78	Mahi Kántha Gazette	Sádra	Weekly	Motilál Chhotálál Vyás; Hindu (Audich Tolakia Brahman); 45.	800
79	Mukhbir-i-Islám	Bombay	Daily	Munshi Ali Mahomed Haji Abdulla Shayek Lakhpati; Khoja (Sunni); 35.	500
80	Navsari Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh; Hindu (Bania) 32.	500
81	Navsári Prakásh	Do.	Do.	Rustamji Jámaspji Dastur; Pársi; 58	800
82	Praja Mitră	Karáchi	Bi-weekly	Narbhayshankar Jagjivan; Hindu (Bráhman); 37.	275
83	Praja Pokár	Surat	Weekly	Hormasji Jamshedji; Pársi; 47	500
84	Prakásh and Gadgadát	Bombay	Do.	Nagindás Mancharam; Hindu (Dása Osval Bania); 40.	725
85	Samsher Bahádur	Ahmedabad	Do.	Saváibhai Ráichand; Hindu (Shravak Bania); 63.	150
86	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Rustamji Narsarwanji Vátcha-Gandi; Pársi; 40. (2) Ardeshir Pestonji Contractor; Pársi; 38.	3,800
87	Sataya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Dás Shrimáli Bania); 41.	550
88	Sind Vartamán	Karáchi	Weekly	Devkarn Devji; Hindu (Lohána); 41	200
89	Surat Akhbár	Surat	Do.	Phirozsháh Edalji Patel; Pársi; 51	300
	HINDI.				
90	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 44; and Tarábai, wife of the above; 33.	200
91	Sharman Samáchár	Bombay	Do.	Shambhunáth Sharma; Hindu (Kanoja Bráhman); 45.	1,000
92	Shri Dnyánságar Samáchár.	Do.	Monthly	Janakprasad Laooram; Hindu (Kányakubja Bráhman); 30.	200
93	Shri Venkateshvar Samáchár.	Do.	Weekly	Pandit Babu Amritlal, B.A.; Hindu (Bengali Bráhman); 45.	6,200
	KÁNARESE.				
94	Digvijaya	Gadag	Weekly	Shankrapa Gudi Basrimarad; Hindu (Devang); 39.	150
95	Karnátak Vritta	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Shenvi Bráhman); 36. (2) A. B. Hoskeri; Hindu (Deshasth Bráhman); 37.	810
96	Lokă Bandhu	Do.	Do.	Gururao Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 43.	300
97	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Nilgire Nádgir; Hindu (Deshasth Bráhman); 30.	150

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KÁNARESE—*continued.*				
98	Rájahansa	Dhárwár	Weekly	Kamaláshankar Dinkar Jathár; Hindu (Karháda Bráhman); 43.	120
99	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 43.	100
	MARÁTHI.				
100	Arunodaya	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 24.	515
101	A'ryávart	Dhulia	Do.	Váman Daji Motiwále; Hindu (Yajurvedi Bráhman); 20.	500
102	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 29	500
103	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 30.	2,300
104	Bhagwa Jhenda	Wái	Monthly	Gangádhar Vásudev Bopardikar	......
105	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 42.	300
106	Brahmodaya	Mahád	Fortnightly	Náráyan Balwant Hardikar; Hindu (Karháda Bráhman); 48.	400
107	Chandrakánt	Chikodi	Weekly	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 41.	100
108	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 42.	200
109	Chikitsak	Belgaum	Do.	Mangesh Jiváji Telang; Hindu (Gaud Bráhman); 40 and Moro Balwant Maráthe; Hindu (Chitpáwan Bráhman).	900 100
110	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Joshi; Hindu (Deshasth Bráhman); 34.	200
111	Dharma	Wái	Do.	Kashinath Vaman Lele; Hindu (Chitpáwan Bráhman); 48.	1,000
112	Dhárwár Vritta	Dhárwár	Do.	S. H. Shaháne; Hindu (Karháda Bráhman); 32.	500
113	Dinbándhu	Bombay	Do.	Vásudeo Lingoji Birje; Hindu (Marátha); 40	1,200
114	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 42.	350
115	Granthamála	Do.	Monthly	Vishnu Govind Bijápurkar, M.A.; Hindu (Deshastha Bráhman); 43.	700
116	Hindu Punch	Thána	Weekly	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 40.	1,700
117	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 53.	280
118	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 76.	1,500
119	Jagatsamáchár	Thána	Do.	Trimbak A'báji Ráje; Hindu (Káyastha Prabhu); 39.	500
120	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 40.	7,500
121	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 47.	425
122	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 39.	4,000
123	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 51.	2,000
124	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 49.	18,000
125	Khándesh Vaibhav	Dhulia	Do.	Yádav Bálkrishna Bahalkar; Hindu (Deshasth Bráhman); 40.	600
126	Kumtha Vritta	Kumtha	Do.	Laxman Baburao Hegde; Hindu (Gowdsaraswat); 50.	250
127	Loka Bandhu	Tásgaon	Do.	Bhikáji Gopál Bhide; Hindu (Chitpáwan Bráhman); age 35.	200
128	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 29.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
129	Lokaseva	Násik	Weekly	Gangádhar Váman Barve; Hindu (Chitpáwan Bráhman); 27.	500
130	Madhukar	Belgaum	Do.	Janárdan Náráyen Kulkarni; Hindu (Saraswat Bráhman); 30.	150
131	Maháráshtra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha); 30.	150
132	Moda Vritta	Wái	Do.	Káshináth Váman Lele; Hindu (Chitpáwan Bráhman); 48.	650
133	Mumbai Punch	Kochara (Ratnágiri).	Monthly	Anandráo Bálkrishna Rángnekar; Hindu (Gaud Sáraswat Bráhman); 31.	300
134	Mumbai Vaibhav	Bombay	Daily	Ganesh Keshav Karandikar; Hindu (Chitpáwan Bráhman); 45.	1,650
135	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,450
136	Nagar Samáchár	Ahmednagar	Do.	Vishwanath Gangárám; Hindu (Telgu Fulmáli); 25.	200
137	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 28.	450
138	Nyáy Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 32.	400
139	Pandhari Mitră	Pandharpur	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 43.	75
140	Parikshak	Belgaum	Do.	Váman Rámchandra Kanvinde; Hindu (Sáraswat Bráhman); 33.	400
141	Poona Vaibhav	Poona	Do.	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 37.	250
142	Prabodh Chandrika	Jalgaon	Do.	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 42.	200
143	Prakásh	Sátára	Do.	Ganesh Ballál Phansálkar; Hindu (Karháda Bráhman); 32.	500
144	Pratod	Islámpur	Do.	Ganesh Rámchandra; Hindu (Karháda Bráhman); 23.	300—360
145	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 42	100
146	Satya Mitră	Málegaon	Do.	Bálchand Hiráchand; Hindu (Gujaráti Jain); 26.	200
147	Satyă Shodhak	Ratnágiri	Do.	Hari Náráyan Limaye; Hindu (Chitpáwan Bráhman); 62.	950
148	Shet, Shetaki and Shetakari.	Poona	Fortnightly	Nominal Editor:—Ganesh Lakshman Sahasrabuddhi; Hindu (Chitpáwan Bráhman). Real Editor:—Rámchandra Vinayak Tikekar; Hindu (Karháda Bráhman); 45.	350
149	Sholápur Samáchár	Sholápur	Weekly	Narsappa Abanna; Hindu (Kámáthi); 47	400
150	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshasth Bráhman); 22.	100
151	Shubh Suchak	Do.	Do.	Rámchandra Appáji Chitale; Hindu (Chitpáwan Bráhman); 61.	150
152	Sumant	Karád	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 33.	80
153	Vidur	Dhamni (Sátára).	Weekly	Dámodar Gangádhar Maráthe	200
154	Vidya Vilás	Kolhápur	Bi-weekly	Ganesh Shankar Gokhale; Hindu (Chitpáwan Bráhman); 22.	500
155	Vihári	Bombay	Weekly	Bálkrishna Náráyan Phátak; Hindu (Chitpáwan Bráhman); 41.	1,000
156	Vividh Dnyán Vistár	Do.	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
157	Vrittasár	Wái	Weekly	Lakshman Mahádev Vaidya; Hindu (Chitpáwan Bráhman); 51.	250
158	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkar; Hindu (Deshasth Bráhman); 38.	100
159	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 40.	600
160	Vyápár Samáchár	Ahmednagar	Do.	Rutunchand Punamchand Mutha Hindu (Márwadi); 33.	1,200
161	Wárkari	Pandharpur	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 40.	150

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	SINDI.				
162	Aftab-i-Sind	Sukkur	Weekly	Shámsudin walad Mahomed; Muhammadan; (Abro); 39.	600
163	Khairkháh	Lárkhána	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 33.	1,000
164	Musáfir	Hyderabad (Sind).	Do.	Dharamsing Tahilsing; Hindu (Amil); 20	1,000
165	Sind Sudhár	Karachi	Do.	Khánchand Rahumal; Hindu (Amil); 39	650
166	Sookree	Do.	Do.	Asaumal Rijhumal; Hindu (Lohána); 52	100
167	Sind Kesary	Shikárpur	Do.	Chelárám Mánghirmal; Hindu (Wadhra); 40.	550
	URDU.				
168	Ajaibat-i-Bambai	Bombay	Monthly	Mahamad Ali Anvar Ali; Muhammadan (Sheikh); 44.	2,000
169	Bombay Punch Bahádur	Do.	Weekly	Hakim Mahomed Abdul Hamid; Muhammadan (Farrukh Dehlavi); 52.	3,000
170	Jám-i-Jahánnuma	Jalgaon	Do.	Munshi Abdul Karim *walad* Habibulla; Muhammadan.	50
171	Sultán-ul-Akhbár	Bombay	Daily	Hakim Mahomed Abdul Hamid; Muhammadan (Farrakh Dehalvi); 52.	1,500
172	Tohfa-i-Deccan	Poona	Weekly	Shaik Abdulla *walad* Mahomedi; Muhammadan (Shaik); 32.	150
	GUJARA'TI AND HINDI.				
173	Jain	Ahmedabad	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Jain); 33.	1,400
	MARA'THI AND KA'NARESE.				
174	Chandrika	Bágalkot	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 34.	150

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	URDU.				
169A	Ghamkhwar-e-Jahan ...	Bhusáwal ...	Weekly ...	......	...

Politics and the Public Administration.

Disappointment at the attitude of the Liberal party towards India and the claims of the country to "Home Rule."

Gujaráti (24), 15th Apl.; *Dnyánottejak* (66), 16th Apl.

1. Since the advent of the Liberals to power, the people of India have been eagerly waiting to see what concessions the new Ministry is desirous of granting them with a view to bring about their political regeneration. But till now no sign of a change in the policy of the Home Government towards India has been visible. Domestic affairs and the situation in South Africa have so completely absorbed the attention of Parliament as to leave very little room for the consideration of Indian questions. For this, however, the Liberals are not alone to blame. The Indians themselves have been apathetic in educating and arousing the sympathy of the British nation in regard to Indian affairs. There is no wonder, therefore, that whichever party may be in power, there should be no desire to study the wants and wishes of the people of India. It is not that no discussion takes place in England on matters affecting the interests of India, but the appeal of a mere handful of Anglo-Indians, who urge upon their countrymen the necessity of meting out a better treatment to this country, is but a cry in the wilderness. Oftentimes has the desire for a change in the existing form of government been given expression to, and the competency of the Indians for administering their country has also been acknowledged. But some narrow-minded Anglo-Indians, who have grown fat upon the revenues of this country, deny the claims of the Indians to self-government in view of the supposed conflict of interests prevailing among the diverse castes and creeds in India. But these critics, being blinded by short-sighted selfishness and unreasoning prejudice, forget that self-government to India means in the long run untold benefit to England. It behoves Englishmen to profit by the lessons of past history and be prepared to bring about the political regeneration of India. On the occasion of the Diamond Jubilee of the late Queen a representative from Canada declared that when the rulers are parsimonious in granting freedom to the masses committed to their care, the bonds between them and the people are snapped in course of time. It must be confessed that the Indians do at present look like an effete nation, but no one knows what may be hidden in the womb of the future. Such are the workings of fate that the poor may one day become rich and the weak strong. Who ever dreamt that the American Colonies would throw off the yoke of the mother-country and that independence would be granted to Canada? England would, therefore, be acting wisely if she gave timely consideration to the demand of the Indians for self-rule. Indians are not destined for ever to endure the unbearable yoke of England. As human beings they possess certain indefeasible rights and privileges. Independence is the birth-right of all men, and Indians are certainly not brutes. Is it strange, therefore, that they should long for freedom? The claims of India to Home Rule are by no means less strong than those of Ireland. [The *Dnyánottejak* also writes in a somewhat similar strain.]

Mr. Morley and the hours of work in Indian mills.

Indian Spectator (5), 21st Apl.

2. "We wish some Honourable Member had asked at the last meeting of the Viceregal Council whether the Government intends to introduce legislation to restrict the hours of factory labour for adult males in India. Mr. Morley is reported to have said in reply to the deputation of the United Textile Factory Workers' Association of Lancashire that 'the Government of India were prepared to carry out' the views expressed by him. One of these was that an English factory inspector should come to India and report from observation what was the actual condition of the workers in the Bombay Presidency—perhaps Mr. Morley meant all India, where the legislation would have to be made operative. He, indeed, remembered the different conditions of life in India, but he thought there were 'certain broad elementary facts of human life, which perhaps it would be no disadvantage to have regarded directly from an English factory inspector's point of view.' What does the Government propose to do? The subject has been discussed here, too. The latest reference to it by

a competent authority on a public occasion was, we believe, by the Honourable Mr. Moses at the last annual meeting of the Chamber of Commerce. Twelve hours would seem to be the limit that is considered safe in the interest of the industry, and Mr. Johnson, of Cawnpore, at any rate, contends that a further curtailment of the hours will be fraught with serious disadvantages to the mills in their competition with Lancashire. The Lancashire Association would apparently cut down the working day to ten hours. It is not certain that the operatives themselves would welcome so drastic a change, with the corresponding loss of wages. If any inquiry is to be held, why should it be held by an English inspector only, and not by a Commission on which all interests are represented, including the interests of humanity? An interpellation might probably have elicited some information, which would have satisfied the curiosity of the Bombay mill-owners."

Object of the Honourable Mr. Gokhale's political mission in England.
Mahrátta (9), 15th Apl.

3. "The Honourable Mr. Gokhale who returned here from Calcutta less than two weeks ago left for England on Wednesday last. The object of his last visit to England was well-known and had also formed a subject of public discussion. His present visit, though apparently undertaken on his own account, may, we have reasons to believe, result in even more direct consequences to his country than the last visit.......... Mr. Gokhale happens to have in his mind ideas of work and possibilities of consequences which he did not call upon the nation to discuss and which for that reason he does not share with the nation to the same degree of understanding as on the two previous occasions of his visits to England. But even then it cannot be altogether impossible to indicate what it is that Mr. Gokhale has in his mind in undertaking the present political pilgrimage. It is rumoured that the reception given by the Viceroy and the Finance Minister to the last Budget speech of the Honourable Mr. Gokhale was warm and the latter hopes that apart from the question of the Bengal partition any proposals that may emanate from the Secretary of State for India as to the extension of local self-government or the enlargement of the Legislative Councils in India would receive a sympathetic response from the Government of India and *vice versa*...... Mr. Gokhale does not seem to be pledged to a particular programme of work, nor does he evidently want his countrymen to expect any particular results from his mission in anticipation. Nor will his work in England this time consist mostly of open addresses to public meetings. The Liberals and the Conservatives who may be really disposed to do anything for India have now settled down to a quiet Parliamentary life, and Mr. Morley may possibly have leisure enough, and perhaps also the inclination, to listen to the overtures that Sir Henry Cotton or the Honourable Mr. Gokhale or any influential friend of India may have to make to him in the Indian interest. Even then too much hopefulness will not be justified, nor does Mr. Gokhale himself appear to indulge in it himself. But while alive now as ever to the limitations of the success of the Indian cause, he seems to regard the present as perhaps the fittest occasion to make strenuous efforts for the furtherance of that cause."

Indian Social Reformer (4), 15th Apl.; *Evening Jáme* (23), 21st Apl., Eng. cols.

4. "The Honourable Mr. Gokhale left yesterday on his mission to England where he will stay till the end of the Parliamentary session. Some changes are expected on all hands in the administrative system, and Mr. Gokhale's presence will be of great use in effectively presenting to Ministers and Members of Parliament the defects of the present system from the Indian point of view. He can speak with an authority in respect of public sentiment in this country, which few others can claim and, of course, his knowledge of the questions which are likely to arise is possessed by none other. He is at the same time keenly alive to the deeper problems of Indian social life and the part they must play in the political preparation of the people. In any other country in the world he would have been ere now incorporated into the governing forces of the State. We may yet hope that this is not altogether a dream. The best wishes of all Indians are with him on his high mission." [The *Evening Jáme* writes:—"The result of the Honourable Mr. Gokhale's mission to England will be awaited with anxious interest in this country. It seems to be the general impression that Mr. Morley's tenure

of office will be signallized by some change in the administrative system, the erection of a few further milestones to mark the sincerity and earnestness of Great Britain's intentions not only to lead the people of India in the path of moral and material progress but to associate them in the work of the administration. If that be true, if Mr. Morley is at present engaged in clearing the ground for this purpose, then Mr. Gokhale's assistance and advice should prove invaluable to him in the task he has set before himself. Anyway, we anticipate great results from Mr. Gokhale's present visit; and we join our contemporaries in wishing him God-speed in his noble and patriotic mission."]

Comments on Sir F. S. P. Lely's "Suggestions for the Better Governing of India."
East and West (3) for Apl.

5. "Sir Frederick has recently published some "Suggestions for the Better Governing of India," and no one has earned a more indisputable right to offer such suggestions than he.......... These suggestions have already attracted a considerable amount of attention in England among those who take a particular interest in Indian affairs, and they deserve to be widely discussed in India....... Sir Frederick Lely wages war against the Secretariat of Bombay by open avowal, and, it may be presumed, of the Government of India and of every Provincial Government by implication. The ability and the disinterested devotion to duty of the officials of the Secretariat are admitted to be worthy of the highest respect; it is insight and sympathy that Sir Frederick misses in them. Sympathy must be born of intimate knowledge: it is this knowledge of the standpoint from which the people look at things that is not sufficiently conspicuous in the administration. The reply to this criticism might perhaps be two-fold: in the first place, the absence of a reliable constitutional machinery to ascertain the general trend of popular opinion renders it difficult for the Secretariat to make a correct appraisement of the opinions tendered by individual officials in the districts; and secondly, even when the standpoint of the people is fairly well ascertained, the mission of the British Government is not to perpetuate Eastern traditions, but to modify and improve the old ideals by slow degrees. A few illustrations might make these statements clearer. It is certainly remarkable that the Government disposed of Sir Frederick Lely's suggestions regarding Abkári reform without reference to a single Native authority.......... What would promote temperance and discourage intemperance among the inhabitants of this country is certainly a question on which the Natives themselves are best fitted to give an opinion. If Native authorities were not consulted, was it merely because the Secretariat was too confident of its own omniscience, or also for other reasons? The absence of a recognised body for consultation occurs to us as an initial difficulty: a haphazard consultation with a few, who were not responsible to the public, might have deepened a sense of invidiousness, without securing the benefit of a reliable index to public opinion............ Sir F. S. P. Lely's criticism of the Bombay Government's aloofness even from its officials in the districts is certainly relevant and forcible, and his suggestion about periodical meetings of the Commissioners is hardly capable of being 'pulverised' by the cleverest Under-Secretary that we can think of. However, from the point of view of the people, the most pregnant criticism is that 'there is now no one of authority to say what the people think and to explain what Government means.' Native officials of the modern class not only do not regard themselves as interpreters between Government and the people, but find the task of interpretation more and more difficult, as Standard Orders multiply, and their object and necessity are not evident to the interpreters themselves.......... We know a certain Native official of the modern class who took the liberty of submitting to his European superior what he 'thought' of certain instructions, and was peremptorily told in reply that he was 'not paid to think,' but to carry out instructions. How can officials in that position help regarding themselves as 'agents to get in reports up to time and to pass decisions which will stand on appeal'? The old class of officials had more liberty and were not bound hand and foot by a minute code of regulations. The regret that there is no one of authority to explain what the Government means is not unfounded, but how is the link to be supplied? Sir F. S. P. Lely's suggestions do not go far enough: supposing the Government in Bombay

curtailed its stay at Mahábleshwar, and the Members of Council made a closer acquaintance with the Commissioners and Collectors, it will still remain true that 'the real Englishman is seldom seen by the people,' especially outside the towns; and the number of Englishmen cannot be multiplied indefinitely, nor can the Englishman be sufficiently relieved of his official duties to disport himself wherever and whenever his presence would be desirable for personal explanations. Sir Frederick bitterly complains that the mission of interpretation is made over to vernacular newspapers, but he does not tell us who else is to carry it on. A great deal is expected from the extension of primary education: it will enable the cultivator to improve his position and to think intelligently on public affairs, but it will also bring more readers for newspapers whose influence is not thrown on the side of Government...... ... Education has to be supplemented by information and explanation. This has over and over again been recognised, but not even Sir F. S. P. Lely comes forward with any solution of the difficulty. If the Native official of the old school, who is supposed to have acted as an interpreter, has disappeared, and no substitute can be found for him, the only other way in which a healthy public opinion can be maintained seems to be for the Government to bring within the reach of the readers of vernacular literature such facts, explanations and considerations as may serve to counteract the influence of misleading counsel. That the Government cannot start newspapers and enter into controversies with writers in private journals is true enough. But if the Press *communiques*, which are now and then issued to contradict false rumours, violate no principle of official propriety, it is difficult to see why a Supplement to the Provincial and District Gazettes should not from time to time give such facts and explanations as may tend to lead public opinion on right lines.......... The present policy of allowing matters to drift and relying merely on the instrinsic, but not always intelligible, justice and good intentions of measures, is felt by many officials themselves to be fraught, if not with danger, at least with undesirable consequences. We must wait for a strong ruler with a philosophic turn of mind, like Lord Curzon, to put an end to that policy.......... The specific suggestions made by Sir F. S. P. Lely relate chiefly to the Bombay Presidency, and most of them show how science in administration may with advantage be sacrificed to what would be more suitable to the habits and prejudices of the people. Thus if after every Settlement an independent officer of sympathetic and firm judgment were to inquire into cases of alleged hardship, the land revenue policy might be less unpopular than it now is. If, in fixing the assessment, the class to which the cultivators belong—whether they belong to a backward or an intelligent class—be considered, and not merely prices, distance from the market, and such other impersonal factors in calculation, the system would be more elastic and better appreciated than at present. If the inhabitants of a village are asked to provide a school-house for their own children, instead of entrusting the erection to the Public Works Department, primary education may be more economical and may enlist more popular support. The introduction of national music in schools would also add to the attractiveness of the institutions. If roads leading to and from the markets of a district be maintained at the expense of Government, and be free to commerce, without any tolls, in the Bombay Presidency, as they are in many other parts of India, the boast of the Government regarding the length, excellence and safety of its roads would be better appreciated."

Alleged high-handed policy of the British Government.
Vidur (153), 15th Apl.

6. It has been aptly said that those whose destruction is impending are guided by perverse motives. Government committed a mistake in effecting the partition of Bengal without giving the people the slightest inkling of their design. This measure produced exasperation among the people, but Government, through fear of lowering their prestige, refused to cancel it. It would have been well if after this Government had kept quiet. But when the Bengalis began to hold protest meetings for expressing their disapproval of the action of Government and had recourse to boycott for forcing the latter to listen to the popular voice, Government began to prohibit public meetings, impose additional Police, prosecute popular leaders and flog young school-boys. The action of Government in provoking the

people and then blaming them for being provoked resembles that of a thief who complains against the person whose property he has stolen. These despotic measures of Government will spread discontent among the people and both the people and the authorities will have to taste the fruits thereof. This untoward situation can be averted, if Government come to their senses even now. As, however, there are no indications of this so far, we are compelled to remark that the future is ominous.

Lord Kitchener's attitude towards the Native Army.
Mahratta (9), 15th Apl.

7. "The complaint made by the Honourable Mr. Gokhale about the increase in the number of British officers in the Native regiments was a perfectly legitimate one. Such an increase means nothing more nor less than a growing distrust of the Native regiments, and we do not know whether this will not add to the dislike which, according to Reuter, the sepoys have begun to feel towards Lord Kitchener. This dislike was first heard of when Lord Kitchener's Army organisation scheme was publicly discussed. It was brought out in the discussion that the Commander-in-Chief meant to compel the sepoys to do personal work repugnant to the spirit of the castes to which they belonged. The Strachey brothers had made it a specific point of reproach against Lord Kitchener, and in fact Parliamentary interpellations on the matter would seem still to be going on. As for the message of Reuter it brings grave news. According to him, the London *Times* publishes a long letter from its special correspondent, who criticises Lord Kitchener's administration and alleges that the Commander-in-Chief's attitude towards the Native army has produced discontent and unrest and a difficulty in recruiting...... The correspondent, it is said, alleges the same defects of character of which many dread the consequences to India, and which led to an incipient mutiny in Soudan just prior to Lord Kitchener's departure for South Africa, and he says that he makes these charges in the presence of a situation which he believes is fraught with great danger to the interest and even the safety of India. It is difficult to say whether the correspondent in question is not exaggerating matters. But we can believe that if Lord Kitchener has been really so rude and inconsiderate as he is reported to have been, then the consequences will surely be very serious. Lord Kitchener may be an organising genius, but that does not necessarily mean that he is a good judge of human nature. And it is probable that his haughtiness and pride of race may practically mar the effect of all the military reforms which he is pushing forward at the cost of millions of poor India's money."

Commotion in Bengal in consequence of the arrest of Mr. Surendranath Bannerji.
Indian Spectator (5), 21st Apl.

8. "Babu Surendranath Bannerji and others are said to have hit upon the only means available to them of testing the validity of the prohibition in Bengal against the shouting of 'Bande Mataram' in the streets. They disregarded the prohibition, and Mr. Bannerji has allowed himself to be fined. The highest Court in the land will no doubt be appealed to, and an authoritative opinion obtained. An experimental offence is no offence: it is more like a practical examination in law. There were more candidates, it seems, whom the Police Superintendent is said to have rejected, because one case is just like another...... The Honourable Mr. Carlyle will have no longer any reason to repeat the extraordinary remarks which he made at the last meeting of the Bengal Legislative Council regarding the alleged cowardice of the leaders of school-boys. He is reported to have said: 'Gentlemen who, I suppose, consider themselves patriots have made cowardly and mischievous use of school-boys and raw young men by using them as their agency to prevent by illegal means harmless citizens from buying what they please. These mischievous agitators have done the talking, the action which might embroil them with the law they have left to young men of tender years or even school-boys.'......... That these young men should not have been encouraged to expose themselves to the penalties of the law is a sentiment which, we believe, is widely shared, and which we have ourselves expressed. The parents and guardians of the sufferers, or even the general public, might well have hurled the kind of taunt which Mr. Carlyle thought it fit officially to indulge in. It is the duty of Government to prevent or suppress

'mischief,' but it is no part of its duty to invite bravery in wrong-doing. The taunt about cowardice, therefore, was only an incitement to grown-up men to challenge the law. It may be that this aspect of his remarks did not strike Mr. Carlyle at the time and that he might have been carried away by his sympathy with the students and his indignation at the defiance of the Police. Yet his words practically amounted to a challenge.......... The accounts of the occurrence that have so far reached us are not perhaps sufficiently full and accurate. Sometime ago when a person in Police custody shouted 'Bande Mataram' and thereby collected a crowd which tried to rescue him, the Courts seem to have regarded the shouting of the 'national cry' as an aggravation of his offence. At Barisal the procession was formed for a legitimate purpose, and it will be maintained that the shouting could not, in the circumstances, have led to a disturbance of the peace, though the Police will avow a contrary opinion. The present case may, therefore, be treated as a test case, affecting the liberties of the subject; and the decision by the High Court will be important, if no technicalities are allowed to defeat the object of obtaining a decision on the real issues."

Jám-e-Jamshed (28), 18th Apl., Eng. cols.

9. "Eastern Bengal really needs some peace-maker, somebody who could whisper words of moderation and good advice into the ears of the enraged populace and of the no less exasperated Government. Much has happened in recent months to forbid one who likes to take an impartial view of the situation to say that the fault lies on only one side. It may have been true once. It is so no longer, and the suppression of the Conference at Barisal by the Police and some other incidents connected with it must compel one to doubt if the destinies of the new province are really in such safe and reliable hands as one could wish to see at the present juncture. If prudent counsels are absent on the side of the popular leaders, every new development forces one to the view that there is a woful deficiency of moderation, sagacity and true statesmanlike instinct on the other side. Surely an Antony Macdonnell would have managed things better. We clearly seem to want a mediator, for the situation is, owing to the want of tact and conciliatoriness on the part of the 'authorities,' becoming preceptibly worse, and one may almost tremble as to what the future may have in store if things are left to drift in the way in which they are allowed to do. Will not Lord Minto come to the rescue?"

Gujaráti (24), 22nd Apl., Eng. cols.

*10. "In view of the high-handed and extraordinary action of the local authorities in Eastern Bengal all hope of bringing about a *rapprochement* between Government and the people must now be given up. Further accounts seem to show that several persons, including delegates, were brutally set upon and seriously injured by the Police.......... Every Indian home in Bengal and millions of people elsewhere will feel the bitterness of the situation, and we should not be surprised if the *swadeshi* and boycott movements receive an additional impetus from the sensational occurrences at Barisal. Officials and the officialised Anglo-Indian press are at liberty to ridicule the Bengali Babus as usual. But the extraordinary situation now created demands careful and anxious consideration not only at the hands of the Supreme Government but at the hands of the Indian people and their leaders. Every one is now waiting for authentic facts ands full information, and we have no doubt that the country will pronounce its judgment upon the Barisal affair after careful consideration. We understand that the Bombay Presidency Association has wired its sympathy and asked for information, and that a meeting of the Council of the Association will be held next week to consider the whole situation. The accounts that have been published regarding the circumstances under which Mr. Surendranath Bannerji was arrested are not sufficiently clear, nor wholly reconcilable, and in the absence of precise and authentic details, it becomes difficult to pronounce upon the strictly legal aspects of the incident. .... But the general question of policy raised by the action of the Government of Eastern Bengal in prohibiting a procession and the shouting of 'Bande Mataram' in times of peace and dispersing the Barisal Conference is not surrounded with any special difficulty. This is in fact the first occasion in the history of New India when peaceful citizens intending to take part in a political gathering have been interfered with in their legitimate movements by the executive authorities in a high-handed manner. This is also the first occasion when a peaceful and lawful political gathering has been dispersed by the Government by arbitrary and un-British methods......... Sir B. Fuller on assumption of office arrogantly reminded his Bengali critics of the *regime* of Shaista Khan by way of intimidation, and it seems as if he were bent upon carrying out his threat so long as the Indian and the Home Government leave him free to imitate the doings of this ideal Muhammadan ruler. But he is very much mistaken in his conception regarding the limits of his powers and the extent of his responsibilities even in this helpless country.... The Provincial Conference held at Barisal was dispersed under the orders of the local authorities for reasons which will not bear honest examination. A greater insult to the people of India and their leaders was in a sense never offered. A greater outrage upon the glorious traditions and moral prestige of the British Government in this country has never been recorded in the history of political agitation in India......... Lord Minto declared in his very first speech on landing on these shores that he desired peace and security for the country. So far as the province of Bengal is concerned, there has been neither peace nor security. If His Excellency had shown a little more firmness and a little more genuine desire to know the truth, he would not have allowed his autocratic Lieutenant and his officers to play extraordinary pranks. As was to be expected, the Anglo-Indian press is busy ridiculing and belittling the incident. That the representatives of the British press with its past traditions should indulge in sneers and ridicule and in such other forms of irresponsible criticism shows the moral decadence which can be easily reached in this official-ridden country.......... But Lord Minto is a responsible ruler. He ought to be able to realise the true significance of what has happened. Lord Curzon pretended not to see what could have been very easily seen. He pretended not to understand the significance of the agitation in Bengal. He did it either owing to imperfect information or deliberately. Well, Mr. Morley has condemned his methods in no uncertain language. Is Lord Minto going to shut his eyes and say that all is going on well under Sir B. Fuller's administration? Lord Sandhurst's administration treated the complaints of the people with absolute indifference, if not with contempt. That chapter in the history of this Presidency is too sad to be recalled to one's memory. Lord Minto's duty does not end with accepting the reports of interested officers without finding out the real truth. He ought to stand impartially between the irate and intolerant bureaucracy and a voiceless people......... The time for testing His Excellency has come somewhat too early. But let Lord Minto remember that Lord Curzon, once his moral prestige was gone, was not regarded as much better than an empty rhetorician. His influence had irretrievably gone, and with it the confidence of the people in his Government also disappeared. .... The Conference was dispersed on the ground that a monster procession was intended to be formed at the close of its sittings and marched through the streets shouting 'Bande Mataram' in spite of any opposition they might meet. This was considered dangerous to public safety and public tranquillity, and further sittings of the Conference were prohibited under Section 144 of the Criminal Procedure Code. It can be easily seen that the attempt on the part of the local authorities is to make out that having regard to past experience and local conditions, which are very elastic expressions, no procession with cries of 'Bande Mataram' could be allowed consistently with public safety or with the maintenance of the public peace. For our own part we do not and cannot accept this plea. How Indian crowds are orderly and how thousands of people manage to assemble in this country without causing the slightest breach of the peace has been proved over and over again......... From the fact that the Police had orders to arrest Mr. Surendranath Bannerji only and not Mr. Rasul, President of the Congress, and the other leading Bengalis, it is clear that it was the intention of the local authorities to teach a lesson to the man who has vigorously led the agitation in Bengal......... No political meeting in India has ever resulted in disturbances of the public peace similar to those in Europe and elsewhere. Even if the delegates had cried themselves hoarse, as they had a right to do, by carrying the cry of 'Bande Mataram' to the heavens, nothing untoward would have happened, and Sir B. Fuller could have sat on Shaista Khan's throne with a sense of absolute security.... .... The public at large have already construed the action of the Government of Eastern Bengal as a deliberate slap to their critics and political agitators in the exercise of autocratic powers and no technical or convenient pleas are likely to be believed."

Indu Prakásh (41), 18th Apl., Eng. cols.

11. "The sensational news of the arrest and criminal proceedings against Mr. Surendranath Bannerji and the practically forced dispersion of the Provincial Conference at Barisal undoubtedly raises issues of the most vital interest to all India, and we shall not be surprised if their result is to re-open all the old sores and wounds which the courteous and quiescent Lord Minto was endeavouring to heal and soothe by means of soft palliatives. The facts of the case are not yet fully in our hands, and in the crisis with which we are unfortunately forced to deal we have no desire to speak without the necessary reserve which distance and imperfect knowledge enjoin............... It would seem that the official version is that the boycott and *swadeshi* movements were carried out in such a manner at Barisal that they seemed likely to lead to a disturbance of the peace and that therefore the officials prohibited altogether the uttering of 'Bande Mataram' in public streets. The delegates of the Conference in escorting in procession the President uttered these cries. The Police interfered, made something like a raid and dispersed the procession and arrested only Babu Surendranath, who has been fined Rs. 200 for alleged contempt of Court and Rs. 200 more for his offence in connection with the procession. Lastly, and here again we rely upon what has been given out as the official version, the authorities wanted a pledge from the leaders of the Conference that a similar procession shouting 'Bande Mataram' would not be repeated. This pledge not having been given, the Conference was forcibly dissolved. Taking this official version to be true, we must say that it unquestionably raises the gravest issues and that on the right solution of them depends not only the fair fame of the British Government, but also, we believe, its stability. Admitted that the boycott was carried out in a manner likely to create a disturbance of the peace at Barisal—an allegation for which the justification is yet to be found—the question is, could a standing circular be validly promulgated by the executive prohibiting the cry of 'Bande Mataram'? We suppose the executive have absolutely no such authority whatever?......... The premeditation of the affair, the unguarded declaration of the District Superintendent of Police that his orders were to arrest one man named shows that if the processionists wished, as is alleged, to test the validity of the order prohibiting the cry of 'Bande Mataram,' the executive of Barisal on their part resolved to meet this constitutional and peaceful procedure by a set plan to raid upon the processionists and arrest one man—the tallest poppy—amongst them. In this they clearly adopted a course for which it would be absolutely impossible to find any sanction in the Criminal Procedure Code. Much more illegal was the dispersion of the Conference for not giving the pledge that they won't go in procession next day. How such a pledge could be asked and how a refusal to give the assurance could justify the dispersion of the Conference we fail to understand. Can India look quiescently on while our public assemblages are treated in this manner? And can the Government of India remain stable and free from the corroding dangers of secret societies working under-ground, if it wages war with such constitutional movements as the Congress and the Provincial Conference, which might be distasteful to the authorities but whose great merit is that they act as safety valves? It is this paramount question which prominently arrests attention and before which the comparatively minor questions about the power of the executive to permanently penalise the utterance of certain words fade into insignificance. It is indeed impossible to believe that Fullerism is liked by Lord Minto. His Lordship is only unwilling to actively interfere with the doings of the responsible head of a local Government. But Sir B. Fuller seems to have lost all balance of mind, and even the climax of his Shaistekhanism in regard to the Barisal Provincial Conference may have to be thanked if it rouses Lord Minto into a livelier sense of responsibility and convinces Mr. Morley that though the partition of Bengal may with impunity not be revised, it is imperatively necessary

that a stop should be put to the pranks and follies of those who are doing their best to fan, feed and spread throughout the length and breadth of the country the fire of popular discontent enkindled by that unfortunate measure."

Mahrátta (9), 22nd Apl.

*12. "The Barisal affair has been the one topic of private conversation and of public discussion during the last week. And surely the Barisal authorities, Police and Magisterial, have managed to act in such a bungling manner that the shield of championship in maladministration will probably remain in their hands for a pretty long time. It is not possible for the people to do anything more than express their indignation in the strongest language they can safely use in public meetings assembled; and spontaneously enough have indignation meetings been held in different parts of India to openly condemn the action of the Barisal authorities and to express sympathy with the sufferers. There were public meetings held in Calcutta, of course, and also in Láhore, Madras and other places. The situation seems to have been quite clear to the leaders of thought in all these places. No one seems to have concerned himself with the details of the affair. These details are matters for the High Court to consider, if it be called upon, as it probably will be, to consider the validity of the Barisal Magistrate's conduct in convicting Babu Surendranath. But the one general and spontaneous thought, which seems to have risen uppermost in men's minds, is that the Barisal authorities were quite wrong in stopping the Provincial Conference and ill-treating Babu Surendranath Bannerji as they have done......... Now that the official as well as the non-official versions of the Barisal affair have been published, we think we have sufficient material to judge of the merits of the conduct of the men concerned therein. According to the official version Babu Surendranath practically challenged the Police to arrest him and make a test case against him. It is also alleged that the Conference people wanted to organise even a bigger procession than on the first day and so the Police had to stop the Conference itself. It is argued on the official side that the authorities having warned the Secretary and President of the Reception Committee of the Conference that no processions nor shoutings of 'Bande Mataram' would be allowed and no appeal having been lodged against this warning, the authorities understood that the warning was accepted without protest. We must say that none of these official allegations hold water. Beyond the fact that the officials and the non-officials were honestly at issue as to the legality or otherwise of the 'Bande Mataram' circular, there is absolutely no common ground between the official and the non-official versions referred to above. To settle the contest on the legal issue perhaps a test case was necessary, and even supposing that Babu Surendranath's refusal to take any responsibility for the delegates shouting 'Bande Mataram' was tantamount to a challenge to make a test case, still the needs of the case would have surely been met by serving Babu Surendranath with a Magisterial summons to attend the Court to dispose of the matter before he left Barisal. In that case the Bengal leader might have waited on the Magistrate at his leisure and submitted to a conviction if the circular had been held to be legal. But we entirely fail to see the necessity of all else that took place, *viz.*, the insulting treatment given to Babu Surendranath, his conviction for contempt of Court, the breaking up of the Provincial Conference, the breaking of heads by the Police and so on. The responsibility for all this manifestly rests with the Barisal authorities and on the Government of East Bengal. The official version has been promptly contradicted by the non-official leaders of Bengal. The Police may have warned the Secretary and President of the Barisal Reception Committee. But a mere warning of that sort could not be treated as an order. The allegation that after the close of the Conference a big procession was intended to be formed is categorically denied by the non-official side. According to the *Bengalee* the truth was that only an open air meeting was contemplated to be held after the close of the Conference outside the Conference pandal. But even supposing that a procession was to be organised, how does that justify the authorities in breaking up the Conference? It is said that the Conference would not have been broken up if any responsible people had given an assurance that no shouting of 'Bande Mataram' would take place when the delegates returned after the Conference was over. But we fail to see how any such assurance could be either asked for or given? In fact the whole position taken up by the Barisal authorities was illogical from beginning to end. They have done their part by getting Babu Surendranath convicted, and it remains for the people to go to the High Court to contest the legality of the conviction. But whatever the decision of the High Court may be, it is clear that the treatment given by the officials to Babu Surendranath Bannerji was most insulting and unjustifiable...... Verily the officials acted as if their main purpose was not to test the validity of the position taken up by the authors of the circular, but to seek an opportunity to take revenge under cover of their authority upon people who had subjected them to public ridicule by their bold and cogent comments in the press and outside. .... The illegal nature of the circular itself has been already discussed in these columns...... For very shame the Government should have refrained from putting the circular to the test. But curiously enough the vindication of the circular was apparently attempted in this case by means of acts which were exceptionally tyrannical and unconstitutional. A bad cause was thus pushed forward by worse methods, and we fear the Government of East Bengal have permanently handed down their name to posterity as synonymous with official blundering of the worst type......... We do not understand how the shouting of 'Bande Mataram' could break public tranquility and we must unhesitatingly characterise the circular as unconstitutional whatever the High Court may hold about it. Then, again, it is positively unconstitutional to convict a man for contempt of Court for simply demanding that he should be treated with the consideration which he deserves. There is absolute unanimity of opinion that the action of the Magisterial and Police authorities in the Barisal affair was tyrannical and derogatory to the fair name of the British Government. What impression it has actually created upon the public mind will be best seen from the comments of the *Telegraph* of Calcutta. We particularly select this paper because it does not always see eye to eye with the Native Press as a whole, and because it is certainly not a friend of the *swadeshi* movement or the anti-partition agitation in Bengal. Says the *Telegraph*: 'There is a limit to all endurance and even Bengalis have their limit of forbearance. The rude and rough conduct, the thoughtless arrogance and the almost demented despotism of the chief district officer of Barisal have pushed the Bengalis beyond the limits of all human endurance. The insult offered to the gentlest and most polished of Bengalis will not be taken lying low by the millions of Bengal. Even the Muhammadans would resent and, so far as we know, have resented this behaviour and all Bengal will rise to a man to demand the removal from public service of men who have darkened the fair escutcheon of England by their cruel and culpable vagaries. An Englishman, who prides in his Anglo-Saxon blood and beneficent civilisation, would never order mercenary Police Constables to belabour innocent and highly educated delegates with regulation *lathies*. An Englishman, who has the fair fame of his country to maintain, would never tolerate the inhuman conduct of the brutes who took devilish pleasure in half-murdering gentlemen and throwing one of them into a pond for a ducking."

Kesari (124), 17th Apl.

13. The *Kesari* gives a lengthy account of the circumstances which led to Mr. Surendranath Bannerji's arrest and conviction at Barisal and remarks:—A perusal of the account of Mr. Bannerji's prosecution cannot fail to excite indignation in the mind of any one. The case proves in what small esteem even our respected public leaders are held by the official class and how slightingly and insultingly they are treated when taken up before European officers. What can be more saddening than that the uncrowned King of Bengal, who twice presided over the deliberations of the Congress and electrified even British audiences by his marvellous powers of oratory, should be arrested by the ordinary constables of Barisal? By instituting this extraordinary prosecution against Mr. Bannerji the authorities of Barisal have proclaimed to the world that Natives, however learned and respected by their fellow-countrymen they might be, must always bow in meek submission before the officials. Barisal claims the credit of being the town where Sir B. Fuller began to indulge in his autocratic doings. It was there that local leaders like Mr. Ashwini Kumar Ghose

were summoned on board a vessel by the Lieut.-Governor of East Bengal and threateningly asked to withdraw some *swadeshi* circulars. It was there that the Gurkhas were let loose upon the people and ordered to scrape off the letters "Bande Mataram" written on the walls of houses. The offence of which Mr. Surendranath was found guilty in the present case is that he violated the circular issued by the Government of East Bengal prohibiting the utterance of the words "Bande Mataram" in streets and public places. The circular is in the opinion of Mr. Pugh, the well-known Bengal Counsel, illegal and high-handed. If Government wish to prohibit the shouting of the words "Bande Mataram," they are at liberty to insert a section to that effect in the Indian Penal Code. But, according to Mr. Pugh, they have no right to issue a circular like the above under the pretext that they are exercising the powers vested in them by law for preserving the public peace. Why should not the Shaistekhan of the twentieth century have the honesty to declare that he means to practise oppression on the people? The Moghul Emperors never made any secret of their motives. But modern Shaistekhans want to practise oppression covertly and at the same time to take credit for justice and humanity. We congratulate Mr. Bannerji on the courage he has shown in the present case, and we doubt not that the humiliation to which he has been subjected will have a salutary effect on our political agitation.

Kal (120), 20th Apl.

14. We give elsewhere an account of the high-handed doings of the authorities in Bengal. It appears from that account that the Bengalis are growing wiser and the authorities the reverse. This will no doubt be welcomed by all. Those who learn the news of Mr. Surendranath Bannerji's arrest will surely regret the mental attitude of Government. The authorities naturally thought that the arrest of a leader like Mr. Surendranath would overawe the people, but the result has been just the opposite of this. The news of Mr. Surendranath's release greatly disappointed the public. The mistake of Government in arresting an innocent leader of the people without proper warrant must be welcomed by the popular party as a great help to their cause. Acts of injustice committed by the authorities are bound to further the public cause at a time when the minds of the people are greatly excited over the *swadeshi* movement. The authorities, therefore, cannot be sufficiently thanked for their Russianised methods of administration in arresting people without cause and stopping the meetings of Provincial Conferences. Let us turn for a moment to the facts of Mr. Surendranath's case. It is urged on the official side that the delegates of the Barisal Conference marched in procession in the streets and shouted "Bande Mataram" with a view to test the legality of the circular penalising the utterance of these words. This is an imaginary motive attributed by the authorities to the delegates, and it is not fair to allow one's mind to be prejudiced against others by attributing imaginary motives to them. The correspondent of the *Bengalee* says that the cry of "Bande Mataram" was not uttered by the people before the raid on the procession by the Police. The people shouted "Bande Mataram" and disobeyed the illegal circular after the Police had acted in contravention of the law. Even supposing that the cry was uttered before the Police raid, it was not right to arrest Mr. Surendranath unless he had uttered the words. It is not urged even by the official side that Mr. Surendranath did utter the words. It is merely contended that he headed a procession in which the words were uttered. Now, how can Mr. Surendranath be called the head of the Barisal procession? It was in honour of Mr. Rasul, the President of the Conference, that the procession was organised; so he was the head of the procession; and the plea that it was intended to arrest the head of the procession is, therefore, idle. Other persons like Mr. Motilal Ghose offered themselves for arrest, but the District Superintendent of Police said that he had no authority to arrest any one but Mr. Surendranath. So it was pre-arranged that Mr. Surendranath was to be arrested. It is thus plain that Mr. Surendranath was adjudged guilty before the commission of the offence and that the form of punishment was also settled beforehand. It seems the authorities waited for an opportunity to use their power against Mr. Bannerji. Granting that they wished to arrest Mr. Bannerji, we should like to know why the Police assaulted other people. Who gave the Police the power to use

their *lathies* freely against the members of the procession? Were the Police invested with powers of summary trial? Surely, this procedure ill-becomes the boasted excellence of British justice, though it might have passed muster under the Moghul *regime.* The action of the Barisal authorities in stopping the meeting of the Provincial Conference is equally to be deprecated and the ground assigned for it is most inappropriate. The Magistrate wanted an assurance from the leaders of the Conference that the cry of "Bande Mataram" would not be uttered in the streets. If the "*Bande Mataram*" circular prohibited the utterance of the cry, why was a separate assurance necessary? Those who violated the circular could have been arrested and punished. If the leaders ot the Conference failed to give the assurance, the procession in which the cry was to be uttered might have been stopped. Why was the meeting of the Conference itself stopped? That was an illegal and most tyrannical act. Such illegal autocratic measures are characteristic of Russian rule and Englishmen cannot be unaware of the terrible consequences to which they lead. If they want those consequences to be produced in India, it is another matter. Such measures are not by any means calculated to preserve the peace. Nay, they tend to disturb it and produce discontent in the public mind. People are exasperated when they find that Government entertain no respect for them. Such measures ultimately end in something like a volcanic eruption. Those who do not want their skins to be scorched by such an eruption had better not be guilty of such measures.

Samarth (43), 18th Apl., Eng. cols.; *Dhárwár Vritta* (112), 19th Apl.

15. "Up! Up! All India! Mr. Surendranath Bannerji arrested and fined! What does this mean? Babu Motilal Ghose offered to be arrested along with others, but Surendranath alone was wanted! Is this only a feeler or a declaration of war against the subjects? Mr. Pugh opines that the 'Bande Mataram' circular is illegal and yet Babu Motilal and others were willing to be arrested instead of obstructing the Police and arguing with them till they fired on the armless assembly. Further particulars are awaited with anxiety." [The *Dhárwár Vritta* writes:—The Government of Eastern Bengal have penalised the utterance of the words "Bande Mataram." We are sorry to say that they have thus given proof of their utter indifference to the susceptibilities of the people. Will not Lord Minto open his eyes even now? Are Government opposed even to such a legitimate movement as the Provincial Conference? We fail to see what magic lurks in the words "Bande Mataram." Is there a possibility of the public peace being disturbed by a person like Babu Surendranath Bannerji? It seems a great pity that a popular leader like him should have been disgraced without just cause. We admit that Government are all powerful, but it does not behove them to put their power to a bad use. It is sheer folly to hope that the *swadeshi* movement would be suppressed by insulting popular leaders. Government should well bear in mind that the more they irritate the people by unjust acts, the more would the latter be exasperated. Human endurance has a limit to it. We warn Government that serious consequences would follow if their officers begin to insult the people under the provisions of law. The *swadeshi* movement is gradually widening the gulf between the rulers and the ruled, and such a state of things is detrimental to the interests of both the parties. The whole of India is grieved at the insult heaped upon the inhabitants of Bengal.]

Alleged success of the Chinese boycott and the utility of boycott as an effective method of agitation suitable to weak nations.

Mahrátta (9), 15th Apl.

16. "The Chinese boycott of American goods has after all proved so successful that a special Bill has been introduced into the Washington House of Representatives extensively revising the Chinese Exclusion Act with a view to harmonising the differences with China. The exact details of the Bill are not known, but there can be no doubt that the Chinese will have gained nearly all that they wanted. The Chinese have thus scored a complete victory, and the merits of the boycott as an effective method of agitation, suitable to weak countries and peoples, have been established beyond all dispute. The Boycotter in China has succeeded where the Boxer failed, and surely there are methods of asserting yourself in these days other than the employment of armed force.

The success of the Chinese Boycotter is another piece of evidence to show that the up-coming of the East has begun to tell and that the West will hardly be able to resist the advance."

The boycott of English goods.
Gujaráti (24), 15th Apl., *Káthiáwár Mitra* (74), 19th Apl.

17. One Jatashanker contributes the following verses to the *Gujaráti* :— Oh! ye sons of India, wake up and resuscitate the arts and industries of your country. Why have you been enamoured of foreign goods and why have you wasted crores of rupees in buying them? Consign articles of foreign make to the flames and cherish a love for country-made goods. The continuous drain of your country's wealth has not served to open your eyes. Beware! this land of diamonds has been looted, and her sons, who once occupied the exalted position of rulers, are now reduced to the condition of hewers of wood and drawers of water. All this has been brought about by foreign goods, and yet the people of India have not shaken off their lethargy. How then can God help them? Do not become dazzled by the glamour of foreign manufactures. Remember that your forefathers managed to live without them. Boycott foreign goods and maintain the pride and prestige of India. The benefits of such a course are innumerable. Money will be saved, trade and commerce will increase, and India will regain her glory and magnificence. Hindus, Parsis and Musalmans should all combine, and drive away foreign goods from the Indian market. If you are united, nothing will obstruct your progress towards your goal. Act like heroes, do not vacillate and keep the torch of true patriotism burning in your minds for ever. [The *Káthiáwár Mitra* also publishes somewhat similar verses.]

Lord Minto's views on the *swadeshi* movement.
Gujarát Mitra (25), 15th Apl., Eng. cols.

18. "His Excellency the Viceroy in winding up the debate on the Budget made a speech which was characterised by terseness, simplicity and a remarkable freedom from rhetorical embellishment. It was marked by soldier-like straightforwardness. Among other matters His Excellency incidentally dwelt upon the *swadeshi* movement, and with a calm impartiality that well became his exalted position, recognised in the movement germs of future usefulness if it were righty directed......... There is much practical wisdom in what the Viceroy said about the *swadeshi* movement........ Divesting it of the unseemly excrescence of boycott and viewing it as a natural result of the activities in trade and art that have been at work during recent years, the *swadeshi* movement, if rightly directed, will prove a most effective lever to raise the country to a higher level. Boycott of English-made and foreign-made goods is an unnatural, if not an insane, attempt. How long can even the warmest patriotism afford to ban superior and cheap foreign-made goods and be content with inferior and more expensive articles? Artificial barriers of protection are invariably swept away by the ever-rising tide of progress and free trade."

Alleged hostile attitude of Englishmen towards the *swadeshi* movement in India.
Parikshak (140), 19th Apl.

19. Self-interest has always been the key-note of British policy in India. Even in the early days of the East India Company that body was bound by a distinct clause in the charter granted to it by Parliament to the effect that the interests of the Company should ever be subordinated to those of England. We know what prohibitive measures were adopted when certain members of the Company pursued their own interests in violation of the express condition laid down in the charter. It is needless for us to recount the terrible deeds done by the English to promote the consumption of English goods in this country. In their eagerness to promote their own *swadeshi* movement and to advance the prosperity of their country, they deliberately crippled Indian industries and reduced the people of India to the verge of absolute poverty. Nay, in order to further the interests of their own country, they gradually usurped possession of the whole of India. What a difference there is between the *swadeshi* movement carried on by Englishmen and that inaugurated by us! The free trade policy adopted by England is only a trick to deceive the Indians. Many other nations were deluded by this trick for a time, but they soon realised their mistake and

adopted other means to advance their prosperity. The Indians alone have not done so. It is well known that Englishmen are desirous of killing the industries of other countries in order to give an impetus to their own, and in pursuance of that object they are now directing their efforts to the suppression of the *swadeshi* movement in India. It is natural that they should do so since our *swadeshi* movement interferes with theirs. We learn that Government officials are just now practising oppression upon the people. We do not think they do so out of pure wantonness or from a desire to harass the Indians, but their object is to put down the *swadeshi* movement and in order to accomplish it they are employing all possible remedies. Government are quietly looking on while their officers are doing everything possible to discourage the *swadeshi* movement. What under these circumstances is to be the fate of our *swadeshi* movement? Is it impossible to bring it to a successful issue? How long are we to lag behind through fear? Is it not our duty to push it forward with vigour?

Attitude of a Mamlatdar in the Kolába District towards the *swadeshi* movement.

Brahmodaya (106), 15th Apl.

20. The Mamlatdar of Mángaon, in the Kolába District, Mr. Bijurkar, appears to be a very meddlesome officer. He is opposed to the *swadeshi* movement and is reported to indulge in acts similar to those attributed to Sir B. Fuller in Eastern Bengal. Recently he is said to have gone to inspect a school and questioned the boys whether they liked foreign or country-made cloth. A majority of the boys having expressed their preference for the latter, the Mamlatdar got angry with the school-master for having taught the boys to give such answers and made some remarks against him in the Visitors' Book. He is also reported to have threatened a clerk of his with dismissal unless he withdrew from the market the blue and black ink manufactured by him and styled *swadeshi*. Mr. Bijurkar is mistaken if he thinks that by such acts he will be considered more loyal and earn promotion. All officers of Government are not shallow-brained like Sir B. Fuller. The present Collector of Kolába is a staunch supporter of the *swadeshi* movement. We would advise Mr. Bijurkar to hold his mischievous tendencies in check until all Englishmen of independent views have left the country and their places are filled by officers of Sir B. Fuller's type.

Importance of celebrating the birth anniversary of Shivaji.

Bakul (102), 15th Apl.

21. The Muhammadans tried their best to uproot the political supremacy of the Marathas, but all their attempts in this direction were foiled by Shivaji and some of his successors. But as the later Maratha leaders were found wanting in the generous and patriotic impulses of Shivaji, the British got an opportunity of enslaving the whole of Maháráshtra. If we wish to regain our lost greatness, we should study Shivaji's life. It was Shivaji who saved the Maratha kingdom at a critical juncture. Ramdas describes him as an extraordinary personage, and even foreigners have acknowledged his superior worth. Khafi Khan, the Muhammadan historian, was given to abusing Hindus, but even he remarks that Shivaji never desecrated any mosque or violated the honour of any Muhammadan woman. Even Aurangzeb, the most implacable enemy of Shivaji, admits that the latter was a great warrior. If we compare Shivaji to the great men of the West, we shall find him to be superior to them. Unlike Alexander the Great, he did not put his friends to death for the sake of extending his dominion; unlike Julius Cæsar, he did not repudiate his wife; unlike Napoleon, he did not trample upon the independence of other countries; unlike Oliver Cromwell, he never massacred the people of any province. He was not addicted to any vice. His rule was characterised by justice, piety, morality and toleration. In the midst of his military and administrative activity, he turned his attention to such matters as legislation, extending patronage to poets, encouraging science and literature, etc. Such an extraordinary personality is not to be found anywhere else in history, and we should, therefore, be proud of him. In order to spread among the people a knowledge of Shivaji's exploits, it is necessary that the anniversary of his birthday should be celebrated with great *éclat*.

An appeal to H. E. Lord Lamington to inquire into the appointments made in the Bombay Customs Service.
Oriental Review (12), 18th Apl.

22. "Some time ago we strongly appealed to His Excellency the Governor of Bombay to institute an open enquiry into the management and administration of, and appointments to, the Bombay Customs Service. We then emphatically declared that there was intense discontent among the Indian members of the Service and that injustice and high-handedness were rampant. Natives of approved ability and character, with long experience and long service, were superseded by Eurasian and European lads with no experience, and we are in a position to say of some of them, with no character. But as we find that no attention has been paid to our well-founded complaint, we once more appeal to His Excellency to look into the matter thoroughly and to do justice to those to whom justice is due. We would like His Excellency to enquire into the number of appointments made during the last two or three years, the colour and creed of the new incumbents, their antecedents and their subsequent behaviour during their short period of service. How many of these new Customs employés have been found drunk and disorderly? How many of them have had their salaries attached by the Small Cause Court? How many of them have misbehaved, and how many have been discharged for wrong-doing and malpractices? These are plain questions, and the public knowing His Excellency to be just and true to the best traditions of the Government of Bombay crave the indulgence of plain replies. Among the Indian members of the Customs Service drawing salaries between Rs. 50 and Rs. 150, the discontent is intense, and the heart-burning is deepening, because their just claims are being set aside and their earnest appeals to their own superiors fall upon deaf ears. We feel that the time has come for His Excellency to intervene. Mere calling for official reports will do no good. An open enquiry is the only way to find out the truth and the means of redress. In a city like Bombay where there is a powerful Native mercantile community, coming daily in contact with the Customs subordinate staff, the injustice of pitchforking impecunious off-shoots of Europeans, with no moral backbone and no better qualification than their skin, inherited somehow, tends to bring disrespect and contempt on the just British Government. We only ask His Excellency to save the fair name of British rule from falling into disrepute and justify the confidence that has been placed in him by the native public of Bombay."

Complaint about the alleged superfluity of European Revenue officers in Sátára District.
Indu Prakásh (41), 19th Apl.

23. A Sátára correspondent writes to the *Indu Prakásh*:—The number of European Revenue officers in this district has undergone a considerable increase of late. We had so long four such officers, *viz.*, the Collector and his three Civilian Assistants. We leave out of account the Native Personal Assistant to the Collector. A recent *Government Gazette* notifies the appointment of two more Civilians to this district. Mr. Greer is placed in charge of the Jávli taluka. He is in indifferent health and his being placed in charge of the Jávli taluka will serve his convenience as he can stay at Mahábleshwar, which is included in the aforesaid taluka. In addition to Mr. Greer, Mr. Broomfield is also posted to this district. It is not yet known what taluka will be assigned to him. In the past I had to complain of a superfluity of Judicial officers for this district. It is now the turn of the Revenue Department to have more officers than the exigencies of administration require. I think the number of appointments in any district should be regulated by the amount of administrative work therein and not by the nature of its climate.

Alleged confusion in the working of the Deccan Agriculturists' Relief Act.
Belgaum Samáchár (105), 16th Apl.

24. The majority of the provisions of the Deccan Agriculturists' Relief Act were extended to the whole Presidency in August last. These include provisions *re* Village Munsiffs and Conciliators, but in order that they might be properly enforced, the appointment of these functionaries should have been notified before the day on which the Act was to come into force. As this has not yet been done, great confusion has been caused in the proceedings under the Act. We humbly request Government to remove this confusion by appointing Village

Munsiffs and Conciliators as required by the Act. In the absence of these functionaries, the Courts find it very difficult to give the benefit of the Act to indebted agriculturists. Many of the latter are filing suits before Civil Courts praying for relief under the Act, but in the absence of a certificate that the disputes cannot be adjudicated upon by means of arbitration, the Courts are unable to entertain the suits. It is necessary to obviate all this confusion by appointing Village Munsiffs and Conciliators.

The Hajis and the quarantine at Pir Pao.

Rást Goftár (33), 22nd Apl., Eng. cols.

*25. "The Honourable Mr. Ibrahim Rahimtulla writes as follows to the *Rást Goftár* :—"I hope you will permit me to offer a word of explanation on one or two points touched upon by you in your leading article on the subject of 'Quarantine of Hajis' (*vide* paragraph 16 of the last Weekly Report). You take exception to the reference in the memorial to the 'invidious distinction' observed between Muhammadan pilgrims going to Jeddah and all other travellers leaving India for the different parts of the world. You remark, 'All comparison is out of the question between ordinary travellers who leave for Europe or the farther East and the Haji; neither can the boats which conduct the pilgrim traffic be mentioned in the same breath with those mammoth wooden walls which ply between India and Europe and far-off Asia.' If travellers from India left for Europe and the farther East only, your argument would perhaps be unanswerable. But the facts are entirely different. To each one passenger leaving for Europe or China, there are dozens who go to various other parts of the world, such as the Persian Gulf ports, the Aden Hinterland, Mauritius, Ceylon, &c. The majority of these travellers belong to the same class as the Indian Haji. There is nothing to differentiate between them. They travel by boats similar to those employed for the pilgrim traffic. If all these people are free to leave the country after undergoing medical inspection only, I cannot understand what justification there can possibly exist for treating the Indian pilgrims in a different manner. If some one wishes to go to Mauritius when plague is raging in Bombay, he is at liberty to do so, but if he desires to proceed to Jeddah on pilgrimage at a time when there is practically no plague in the country, he must perforce undergo quarantine detention for five days. Will any one tell me how this 'invidious distinction' can be justified? You further say, 'Though we think that the petitioners have made a very strong case for the abolition of quarantine, the one great emergency which needs to be more carefully guarded against than any other is the exigency of an outbreak occurring on board a vessel during the course of her voyage after it has left Bombay.' This point has not escaped the attention of the memorialists, and we thought we had given an effective reply to the same. The departure of pilgrims during the last three seasons was timed at a period when plague was raging in the city. Nearly 47,000 pilgrims passed through the segregation camp during that period, and only one suspicious case of plague was detected amongst them. In future the departure of the pilgrims will take place at a time when plague remains in a quiescent condition. Plague has not broken out on board any steamer carrying a large number of third class passengers for the various parts of the world. The only precaution taken in their case has been medical inspection. In view of all the above facts, can any one venture to assert that there is any serious danger of the kind apprehended by you? Our case is immensely strengthened by the fact that the pilgrims from Muscat, which port is classed in the same category as Bombay in the quarantine regulations enforced in the Hedjaz, *go straight aboard the ship* and after eight days' voyage arrive at Cameran and undergo quarantine there of the same duration as an Indian pilgrim. A Haji from Muscat remains on board for eight days before he reaches Cameran, which with the 10 days' quarantine makes in all 18 days before he lands at Jeddah. The voyage of an Indian pilgrim occupies 10 days so that it would be 20 days from the date of his departure before he arrives at Jeddah. A Muscat pilgrim goes straight on board without any precaution being taken. An Indian Haji would have, if our request is complied with, to undergo a strict medical examination before his departure. If plague has not broken out on board a Muscat pilgrim ship, if the Cameran quarantine has proved sufficient to effectively protect the Hedjaz from the importation of plague in regard to these pilgrims, I cannot understand why it is not considered equally effective in the case of an Indian Haji, who remains under observation two days longer. One cannot help coming to the conclusion that the restrictions imposed upon the pilgrims were due to the panic resulting from the first outbreak of the disease. The circumstances have now changed, and in the light of the experience obtained there remains no justification for continuing a measure which is both unnecessary and undesirable."

Hawker nuisance in Bombay City.
Jam-e-Jamshed (28), 19th Apl., Eng. cols.; *Akhbár-i-Soudágar* (59), 21st Apl., Eng. cols.

26. "The suggestion made by the *Times of India* in its issue of yesterday in regard to the hawkers, who are daily hauled up by the Police before the Magistrates and fined for committing obstruction in the public streets, is both philanthropic and practical. It scarcely seems fair to fine people by the score, who are in search of an honest livelihood, and something must needs be done to prevent them from becoming the victims of a law which, as our contemporary states, though sensible and well-meaning enough in its original intention, is in practice oppressive to a degree. The provision of a considerable number of cheap, small markets in the different parts of the city would help considerably the solution of the question. Side by side must go forth the suggestion to the Police to do its work with a larger amount of discretion than is exercised at present. It very often betrays a zeal which is irritating and annoying not only to the poor people concerned but to the by-standers." [The *Akhbár-i-Soudágar* writes:—"We are in cordial sympathy with the protest of the *Times of India* against the prosecution of petty street hawkers on a charge of obstruction. A very large proportion of these vendors are extremely poor, for whom the renting of a shop or stall, at however modest a sum, is simply out of the question. It would be cruel to deprive them of, perhaps, their only means of subsistence, and an honest one to boot. The object of the law would be defeated if it were enforced with draconic rigour, and we are afraid the lower ranks of the Police distinguish themselves in the execution of this part of their duty with far more zeal than discretion. These poor people should be allowed to ply their trade in peace unless they are found really to obstruct the traffic. If they occupy odd corners for a display of their miserable little stock-in-trade, where no one is liable to be inconvenienced, they should not be victimised to a meaningless application of the strict letter of the law. We do not think it is the law that requires amendment as the action of the Police in relation thereto, and the desired amendment would be effected in course of time if the Magistrates were to deal with these cases with conspicuous leniency."]

Death of a Hindu beggar from starvation in Bombay and comments on the shortcomings in the working of the local hospitals.
Rást Goftár (33), 22nd Apl., Eng. cols.

27. "A very distressful incident of death by starvation of a mendicant in Bombay has been brought to light and calls for comment. The unfortunate victim was a beggar reduced to the verge of death for want of food and picked up in his dying moments by the Police somewhere in the Princess Street. In a wealthy city like Bombay where begging is deemed a flourishing business, not only by the halt, the lame and the blind, but where the ill-directed benevolence of its charitable people makes it a thriving occupation for lazy drones and able-bodied parasites, death by starvation seems to be an impossibility.......... It is possible that the wailings of the starving victim were discounted in the first instance as affected sham to arouse sympathy, till he was so enfeebled as to be unable to use his tongue, much less his limbs, and resigned himself patiently to the inevitable decree of fate. But the painful circumstances under which the poor man died are shockingly aggravated by the inhuman treatment he was meted out in his last moments. When picked up by the Police he was suspected to be suffering from plague, but the doctor having pronounced the patient to be sinking from starvation, he was hurled from pillar to post, now to this hospital, now to another, to be summarily refused admittance everywhere for some cause or another. The dying man was carried back to the Police station as no hospital would receive him, and whilst the policeman in charge was taking note of the matter for report to his superior, the man breathed his last. It is a shame that such savagery should be possible in

a civilised city like Bombay, and it would be a crying shame if Government winked at the matter and allowed this state of things to remain unremedied. We do not think that want of accommodation can be put forward as a decent plea by any hospital for the summary dismissal of a patient, when he was pronounced to be in a sinking state and when every moment played havoc with the narrowed span of his life. To order off a patient in such a state to take his chance at some other hospital, and to put him to the strain of being jolted to and from the various hospitals of the city is repellent in the extreme. It is impossible to think highly either of the common sense or of the humanity of the officers of the hospitals who were guilty of this gross dereliction of duty. If there are any regulations which preclude officers in charge from receiving patients in a dying condition at a hospital for want of accommodation, they must be peremptorily removed, and it should be made obligatory upon them to improvise some prompt arrangements in cases of emergency for receiving all patients brought to them in a critical state."

Alleged abduction of a Hindu boy by a Missionary lady with a view to make him a convert to Christianity.

Aryávarta (101), 14th Apl.

28. It is difficult to get an idea of the methods adopted by the Missionaries in making converts to their faith. The following incident which recently occurred in Gujarát may serve as an illustration of these. A Bania had kept his son under the care of a Mahajan at another place. There the boy made the acquaintance of a Missionary lady, who by glib words and tempting promises induced him to run away from his guardian's custody. When the boy found that food and raiment of the quality promised by the lady were not supplied to him he made his escape from the mission house and sought shelter with a Hindu gentleman. At this the lady felt deeply aggrieved and demanded the boy back from the Hindu gentleman. The latter having refused to comply with this demand, the assistance of the Police was sought, and the latter bound him over in the sum of Rs. 100. When the boy's father was informed of this matter, he intimated his desire to take charge of the boy. As soon as the Missionaries came to know of this, they sought an interview with the Assistant to the Commissioner, who sent for the Hindu gentleman with whom the boy lived and ordered him to restore the boy to the Missionaries. But as the boy's father had in the meanwhile arrived and claimed him, the Hindu gentleman declined to obey the order of the Assistant to the Commissioner. The aforesaid officer held out threats of prosecution and did everything in his power to restore the boy to the Missionaries, but the boy's father remained firm. Thereupon the Assistant ordered a Police Inspector to seize the boy forcibly and hand him over to the Missionaries. But a couple of pleaders having in the meanwhile pointed out the illegality of the act, the official came to his senses a little and cancelled his order. We studiously close our eyes to such incidents which are actually taking place among us at the present day.

Railways.

Desirability of constructing certain feeder railway lines in Sind.

Sind Gazette (18), 17th Apl.

29. "We publish in another column a letter to Government from the Sind Zamindars and Jaghirdars' Association of Hyderabad, praying for the construction of lines of railway to serve the talukas of Kushmore, Kundhkote, and Thull in Upper Sind, and also the Jámráo Canal District and the Nasrat tract in Eastern Sind. As the Association truly remarks, the condition of a large, newly irrigated and fertilized area with splendid irrigational canals, but without any line of railway serving the district, 'resembles either that of a machine which is deficient in one part, or that of a human body of which one of the important limbs is wanting.' The Association goes on to point out that in the case of the Chenab and Jhelum Canal schemes the necessity of transport facilities has been so clearly recognised that railways were provided even before the canal projects had been completed. As a matter of fact, the railway serving the Jhelum Colony—generally known as the Jech-Doab Railway—is not yet open throughout its entire length owing to the delay in completing the bridge over the Chenab River. The line itself is finished,

however inspection trains have just been run, and it is expected to carry the new wheat due in Karáchi about a month hence. For all practical purposes then, the Zamindars and Jagirdars' Association is right in advancing the great Punjab 'Colonies' as examples of the procedure that might very appropriately be followed in the case of Sind........ With regard to that tract of the Upper Sind Frontier that lies between Jacobabad and Kushmore, we entirely concur as to the desirability of affording the district the advantages of a light feeder line.......... So far, no survey or estimate for the line appears to have been made. We commend the work to the attention of the North-Western Railway and of those enterprising capitalists of Karáchi who are undertaking the constuction of light feeder lines in other parts of Sind. Some five years ago a preliminary survey was made of a light Railway on the standard gauge from Lárkhána *viâ* Kambar to Sháhdádpur—about 32 miles. It was estimated that this feeder line would cost thirteen lakhs of rupees and pay a reasonable return as soon as certain improvements to the Begari Canals had been carried out. What has become of this scheme? The last heard of it was that it was under the consideration of Government. Our Hyderabad friends have not referred to it in their appeal to the Commissioner in Sind, but it is one that certainly deserves further notice, and we would invite the attention of the Karáchi Chamber of Commerce to the project. With regard to Eastern Sind, the aspirations of the Sind Zamindars and Jagirdars' Association are likely to meet with a quick realisation. The desirability of affording the newly created Jámráo Colony adequate transport facilities has long been recognised, and some months ago a private company applied to the Secretary of State for India for sanction to construct a comprehensive system of light metre-gauge feeder lines that will embrace the whole of the requirements of Eastern and Lower Sind. The scheme was submitted to the Karáchi Chamber of Commerce, amongst others, who warmly approved of the various projects."

Municipalities.

The Honourable Mr. Gokhale's presidentship of the Poona Municipality.
Mahrátta (9), 15th Apl.

30. "After his connection with the City Municipality for more than three years as its President, the Honourable Mr. Gokhale resigned his presidentship at the meeting of the general body on Tuesday last. It goes without saying that out of these three years it was only for a few months in the aggregate that Mr. Gokhale actually discharged the duties of his office. But as he himself remarked in his parting address to the Corporation, that body had accepted him 'with eyes open,' that is to say, being well aware that he could not possibly devote more of his time and attention to Municipal work than he has actually done. Even such slip-shod connection between Mr. Gokhale and the City Municipality has, however, proved enough to bring out the qualities that fitted him for the office he held with such distinction.......... Mr. Gokhale, though apparently new to the work, proved himself a master of the Municipal law and of the rules of debate, and showed an abundance of tact and resourcefulness. His presence in the chair was a guarantee for a maximum of work in a minimum of time. Mr. Gokhale's name cannot be associated with any epoch-making reforms in the local Municipal administration. But that was partly because the Municipality is necessarily a slow coach in the matter of reforms that require large financing and partly also because he could never be in Poona for a sufficiently long time at a stretch....... But taken all in all, his presidentship proved certainly a glorious sequel to that of the late Sardar Dorabji Padamji. Let us hope that the next presidentship will be equally glorious."

Question of water-supply in Poona.
Daily Telegraph (2), 18th Apl.

31. "It is an unfortunate fact, but one which no amount of argument can overcome, that Poona which was once so healthy as to be regarded almost as a sanitarium has, during the past fifteen years or so, become so unhealthy as to pass almost into a bye-word. Poona is now the recipient for anything that is going, plague, enteric, small-pox, cholera, etc. The cause has been put down over and over again to

the water-supply. All sorts of schemes were put forward to purify the water-supply, but beyond an inordinate lot of talk, hardly anything has been done. In consequence of the prevalence of enteric fever and other troubles in Poona and Kirkee in the year 1892-93, a special Committee was appointed to investigate the matter and suggest a remedy. This Committee, which was composed of four medical officers, three sanitary engineers and representatives of the different municipal bodies, had instructions to enter thoroughly into the whole question of the water-supply of Poona and Kirkee and to report on the measures adopted to maintain the purity of the water and to prevent its pollution.......... The Committee after some long time had elapsed submitted a report to the effect that the water in the canal was capable of being polluted, but they did not think the unhealthiness of Poona was due to this cause; whereupon Government, who were from the first averse to spending the sum required to cover the canal, declared that there did not appear to be any reason for large expenditure being made on the Poona water-supply, and that a few filtration improvements would put the whole thing right. It was added that a sewage and subsoil drainage scheme was under consideration. If we mistake not, the question remains pretty much in that state now.......... The schemes for improving the water-supply of Poona, which have from time to time been put forward, have all turned on the question of finance.......... It is to be hoped that a definite scheme will now be decided on, that will give Poona Cantonment, the City and the Suburbs a constant and pure supply of water."

Alleged shortcomings in the administration of the Mahudha Municipality.
Kaira Times (72), 15th Apl.

32. We beg to draw attention to several shortcomings in the civic administration of Mahudha. The roads of the town are in a filthy and dilapidated condition, and the people are much troubled by the dust nuisance which is aggravated owing to the absence of any watering arrangements. No precautionary measures are taken by the Municipality to prevent the outbreak of plague, which makes its appearance in the town every year. No special privies with proper safeguards for decency have been provided for women. During the prevalence of plague, when people go to live in huts outside the town, the need for a Police patrol is very urgent, but we hear that the Municipality has reduced the Police staff with a view to economy. Another grievance of the people against the Municipality is the storage of hay in the vicinity of houses in the town. As hay when stacked in a huge mass is liable to take fire spontaneously during the hot season, such storage should be absolutely prohibited. [Elsewhere the paper draws attention to the dilapidated condition of the Nadiád-Kapadvanj road and urges the local authorities to put the road in good repair once for all so as to obviate the necessity of undertaking small repairs every year during the monsoon.]

Native States.

Rumoured appointment of Mirza Abbas Ali Baig as Dewan of Junágadh.
Akhbár-i-Soudágar (59), 21st Apl.; *Sánj Vartamán* (86), 20th Apl.; *Jám-e-Jamshed* (28), 21st Apl.

33. "The entire public of Junágadh will hail with rejoicings the appointment of Mirza Abbas Ali Baig as Dewan of the State. We congratulate His Highness the Nawab as well as his subjects on the choice made by the former of such an able officer as his Dewan. The Dewanship of a big Native State is not a bed of roses, but there is no doubt that Mr. Baig possesses in a high degree the ability and tact required for the successful administration of Junágadh. He succeeds a long line of able Dewans, each of whom has contributed to the progress and well-being of the people of Junágadh by inaugurating various measures of reform, especially in the sphere of education. The Nawab has never grudged money in promoting projects of public utility, and it is to be hoped that the appointment as Dewan of an educated officer of the progressive views of Mr. Baig will tend to infuse fresh life and activity into the administration of Junágadh. We hope Mr. Baig will carry on the administration of the State with greater success and credit than fell to the lot of any of his predecessors." [The *Sánj Vartamán*, after referring to the maladministration prevailing in Junágadh, congratulates

the Nawab and his subjects on securing the services of Mirza Abbas Ali Baig as Dewan of the State. It adds:—"The success of Mr. Baig's administration will depend upon the extent to which His Highness the Nawab allows him a free hand in managing the affairs of the State. It is obvious that Mr. Baig, in spite of his abilities, will not be able to achieve any solid work so long as the Nawab does not repose perfect confidence in him and entrust him with independent authority." The *Jám-e-Jamshed* writes in a similar strain.]

Akhbár-i-Islam (58), 21st Apl.

34. "After serving Government in various capacities and discharging for the past fourteen years the responsible duties of Oriental Translator to the entire satisfaction of the authorities and the people, Mirza Abbas Ali Baig is about to sever his connection with Government service in order to assume the Dewanship of Junágadh. Unfortunately there are only a handful of Muhammadans employed in the service of Government, but it is no exaggeration to say that these few have worthily maintained the prestige of their community. We are not aware that during Mr. Baig's prolonged tenure of office the public have found any cause of complaint against him. Mr. Baig's departure for Junágadh will be regretted not only by his co-religionists but by the entire public of Bombay. It must be a matter of satisfaction to the Muhammadans that Mr. Baig has been appointed Dewan of a Muhammadan State where Nagar influence is in the ascendant. The Nawab of Junágadh has for years been a waxen tool in the hands of the Nagar party. The heir-apparent Sher Jumakhanji on attaining majority had endeavoured to curb the influence of the Nagars, but the latter having monopolised all important posts in the State, he was helpless in the face of their intrigues and machinations. Government, it seems, wanted to remedy this scandalous state of things by appointing a capable Muhammadan officer as Dewan of the State. We congratulate Government, and especially the Honourable Sir Steyning Edgerley, for saving Junágadh from a humiliating situation by transferring Mr. Baig's services to the State.

Intelligence extracted from the Press.

Report of a lecture on the *swadeshi* spirit delivered by Dewan Bahadur Ambalal Sakerlal Desai at Ahmedabad.

Dnyánottejak (66), 16th Apl.

35. Dewan Bahadur Ambalal Sakerlal delivered the other day at the Hemabhai Institute, Ahmedabad, a public lecture on the *swadeshi* spirit, of which the following is the substance:—This glorious land should be rolling in wealth and prosperity, but instead three-fourths of her people are suffering from poverty. This state of things has brought about an appalling increase in the death-rate of the country, which is double that of Europe in normal years. It is not likely that the Almighty wishes India to remain in this miserable condition. The root cause of our present misery is partly our own conduct and partly the policy of Government. Our rulers do not understand our thoughts and our grievances, and the object of the Congress is nothing else but to educate them in this respect. Public spirit consists in uniting and working in co-operation for the common good. It is nothing but enlightened self-interest. Some people confine their energies to the advancement of their own community, but they seem to forget that if Hindus, Parsis and Musalmans combine and espouse one another's cause, substantial good would result to the country as a whole. The chief obstacle against our union is the puerile fear entertained by native officers of losing favour with their European superiors. Our charities should be diverted to the promotion of the cause of true education, which is languishing for want of adequate official support. Schools should be established in the country, and the teaching imparted there should be different from that in vogue in existing schools and should be directed at impressing upon young minds the virtues of patriotism, truth and union. Public opinion should be purified. Among us a man's worth is gauged by his riches and not by his services to the country. The scramble for empty titles and honours is also a bane of our public life. Titles are not always conferred upon the most deserving. They are a sort of political bait, and those who spend lakhs of rupees to

satisfy their desire for obtaining titles must be put down as fools. In other countries wealthy people always rush to the aid of sufferers from natural calamities. In India myriads of people die from famine, but there is nobody to devote a thought to their sad fate. To what else can this be attributed but to want of patriotism? Anglo-Indian newspapers always revile us and obstruct our progress, but instead of boycotting these journals we read their contents with avidity. Is this not also a symptom of our decline? Again, we readily recognise the merits of foreign *savants* and foreign literature, but are deficient in our appreciation of the Shastras and of learned men among ourselves. Gentlemen, we had a glorious past, and I hope our future, too, will be glorious. Despair does not further one's aims; so you should be hopeful and not give way to despondence.

Public meetings at Poona and Belgaum to protest against the action of the Barisal authorities.

*Mahratta** (9), 22nd Apl.; *Parikshak* (140), 19th Apl.

36. "We are glad that Poona was not—it could not be—behind-hand in expressing the popular feeling in the Deccan on the Barisal affair. A public meeting was held in the Sarvajanik Sabha Hall on Friday evening specially for the purpose under the chairmanship of Mr. V. R. Patvardhan, B.A., LL.B. The meeting was packed to overcrowding, and it would have required a meeting in an open *maidan* to do justice to the thousands that were evidently anxious to associate themselves with the proceedings. Two messages were read at the meeting. One was from Mr. Rasul, Bar.-at-Law, through whom as President of the Barisal Conference a message of sympathy with Babu Surendranath Bannerji was sent by the chairman of the Poona Sarvajanik Sabha and the Deccan Standing Congress Committee as soon as the news of his arrest was received in Poona. In reply Mr. Rasul thanked the two associations for their kind message of sympathy. The other message was from the leaders of the second most important town in the Deccan, *viz.*, Sátára. Mr. R. P. Karandikar wired to say that he fully supported the indignant condemnation of the Barisal authorities, and also strongly deprecated the comments of the Anglo-Indian press on the subject and especially on Babu Surendranath Bannerji as calculated to exasperate native public feeling. To return to the meeting the proceedings were brief and to the point; only two resolutions were passed and there were hardly any lengthy speeches. Mr. Tilak moved the first resolution, which ran as follows:—"That this public meeting of the citizens of Poona emphatically condemns as highly unconstitutional the repressive measures adopted by the Government authorities at Barisal in dealing with the Bengal Provincial Conference recently held there and the people's leaders of Bengal, including Babu S. N. Bannerji, and firmly believes that it is impossible to secure the contentment of the people under the British Government in India unless such methods of repression are put down by the higher authorities." The second resolution was as follows:—"That this meeting expresses its sincere sympathy with Babu Surendranath Bannerji in the undignified, high-handed and unconstitutional treatment, which he received at the hands of the Barisal authorities for making a bold stand against the repressive policy adopted by the Government of Eastern Bengal." The chairman of the meeting was authorised to forward the first resolution to the Governor-General and the second to Babu Surendranath Bannerji." [The *Parikshak* writes:—A meeting was held in Maruti's temple at Belgaum immediately on receipt of the news of Mr. Bannerji's arrest and conviction, and a resolution was passed thereat protesting against the action of the Barisal authorities. It was further resolved to send a message of sympathy to Mr. Surendranath.]

Account of a *swadeshi kirtan* and fair held in Bombay.

Jám-e-Jamshed (28), 16th Apl.

37. Yesterday a *kirtan* was performed in connection with the *swadeshi* movement at the Hindu temple near Thakurdwar. A large gathering of sympathisers with the movement was present. A number of songs were sung in praise of patriotism, national regeneration and the *swadeshi* spirit which has at present burst out among the Bengalis and the Marathas. The Shastri impressed upon his hearers that the *swadeshi* movement promised to alleviate the poverty of the

country and the miseries brought about by famine. He exhorted the audience to develop indigenous arts and industries and to use native-made articles as far as possible. An exhibition of native-made articles was held in connection with the *kirtan* on the same day in the *wadi* of Vidyaramabhai. A number of stalls had been opened for exhibiting and selling *swadeshi* soaps, perfumes, umbrellas, paints, buttons, pencils, fans, &c. These were patronised by many of those who had attended the *kirtan*. The fair was closed after sunset.

Starting of a *swadeshi* shop in Junágadh.
Sánj Vartamán (86), 16th Apl.

38. A Junágadh correspondent writes to the *Sánj Vartamán* :—For some time past an attempt is being made here by two or three local pleaders to start a joint stock company for opening a shop for the sale of *swadeshi* goods. It is proposed to raise a capital of ten thousand rupees divided in shares of ten rupees each. The shop will be placed under the management of an influential committee, and *swadeshi* articles will be sold there after leaving a margin of profit of seven pies in the rupee. The ceremony of opening the shop recently took place at the Dewan Chowk in the presence of a large gathering, consisting of several State officials, Professors of the Bahauddin College, and leading merchants and citizens. Dewan Bechardas had kindly consented to preside, but was unavoidably absent. Some speeches were made explaining the origin and aim of the project and dwelling on the benefits of the *swadeshi* movement. The assembly dispersed after the customary distribution of flowers and *attar*. This being the first *swadeshi* meeting held in Junágadh, great enthusiasm prevailed among the audience.

Programmes of the forthcoming Shivaji celebrations at Ráigad (Kolába) and Bombay.
Kesari (124), 17th Apl.

39. As previously stated by us the Shivaji festival is to be celebrated at Ráigad on the 25th April with great *éclat* as on two previous occasions. The programme consists of a *kirtan*, *a puran*, lectures, recitation of ballads, athletic feats, &c. An account of the proceeds of the Shivaji memorial fund will be rendered and a resolution passed for erecting a cenotaph at Ráigad in honour of Shivaji. As, however, the land on the Ráigad fort has been afforested, Government will have to be approached for the grant of permission to erect the cenotaph. The Honourable Mr. Khare will preside over the celebration. [The paper elsewhere publishes the programme of the Shivaji celebration to be held at Bombay on the 21st April. It includes most of the items in the programme of the celebration at Ráigad. Mr. Tilak will, it is reported, be present at the Bombay celebration, which will be presided over by the Honourable Mr. Khare.]

Tragic loss of several human lives at a sacrifice performed by a Brahmin ascetic at Wasad (Kaira).
Sánj Vartamán (86), 19th and 20th Apl.

40. The Baroda correspondent of the *Sánj Vartamán* writes :—A Deccani Brahmin ascetic, by name Krishnamurti, aged about 25 years, had for some time past been residing at Wasad in the Kaira District and had gathered round him a number of devotees. A few days ago he got a very deep pit dug into the ground with a view to perform a *homa* or sacrifice. Ten to fifteen cart-loads of fire-wood were emptied into the pit and ignited. The ascetic gave his votaries to understand that those who fell into the burning pile would come out unscathed after obtaining a sight of *Vaikunth* and *Bhagwán*. Some seven persons, who had complete faith in the ascetic's promise, threw themselves into the pit and were burned to death. Upon this the ascetic got frightened and fell into the pit himself. Several others followed suit, but were taken out by the bystanders in a scalded condition. Among the persons who were burnt to death were the wives of the Talati and of one Keshavrao, a Deccani, and some other men and women. A report of the occurrence was telegraphed to the Collector of Kaira, who promptly repaired to the spot and ordered the arrest of certain persons suspected of abetting the atrocious deed committed by the ascetic. [In a later issue the same correspondent publishes a substantially similar version of the occurrence in greater

detail. He narrates as follows a rumour as to the cause of the ascetic's insane action :—Among other votaries of the ascetic was one Tai, wife of the Rajguru of Baroda. Both husband and wife were in the habit of visiting Krishnamurti, but the Rajguru having suspected criminal intimacy between his wife and the ascetic, latterly prohibited her from going to him. The story having got abroad, Krishnamurti felt chagrined at the slur cast upon his character and determined to put an end to his life. Tai was one of the poor victims who lost their lives by falling into the pit at the ascetic's bidding.]

M. A. BAIG,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 26th April 1906.

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* Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.] **[No. 17 OF 1906.**

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 28th April 1906.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

Agrarian matters: Complaints about the stringent collection of land revenue in the Koyna Valley in the Sátára District 22
Barisal affair: The— ... ... 2—15
British rule in India:
    Exhortation to Indians to live and die for their mother-land ... 16
    The sentiment of patriotism said to have begun to animate the Indians... 17
Collisions between Europeans and Natives:—Complaints against the alleged mischievous pranks of British soldiers at Belgaum 23
Forest: The new — Research Institute at Dehra Dun ... 20
Judicial matters:
    Comments on the action of the Bombay High Court in reducing the sentence passed by the Third Presidency Magistrate, Bombay, in a case of alleged outrage on the modesty of a woman 24
    Protest against the recommendation of a Sessions Judge in Sind to punish the witnesses in a case decided by him recently 28
Military administration: Alleged futility of securing the stability of British rule in India by an increase of white troops ... 18
Parliament: Mr. Winston Churchill and the grievances of the Indians in South Africa 1
Plague: Protest against the recent rules published by the Bombay Government for the grant of pensions to the widows of Police officers dying from — 21
Postal matters:
    Grievances of Bombay postmen 26
    Request to Government to allow Postal authorities to supply information regarding the movements of District Officers during the touring season to the public on enquiry at the Post Office 25
Sind:
    Complaint against the assessment of income-tax at Hyderabad (—) ... 30
    Cordite explosion at Hyderabad (—) 27
    Police and the Magistracy in — 29
Swadeshi and boycott movements: Alleged greed of Englishmen in India and the benefits of the boycott movement 19

PARAGRAPHS.

Education—

Grant Medical College: Question of constructing a hostel for the students of the —, Bombay 31

Municipalities—

Bombay: The — Municipal Corporation and Standard Time ... ... 32—36
Hyderabad: Presidentship of the — (Sind) Municipality 37
Shikárpur:
  New Board of the — Municipality 39
  Nominations to the — Municipality 38

Native States—

Baroda:
  Complaint about His Highness the Gaekwar's absence from — at the present juncture 40
  Revised rules for the levy of income tax in — State 41
Junágadh:
  Appointment of Mirza Abbas Ali Baig as Dewan of — ... ... 42 & 43
  Refusal of Mrs. Carnegy to accept the pension alleged to have been offered to her by the — Durbar 44

Intelligence extracted from the Press—

Second Provincial Conference of the Girassias of the Gohelwád Prant (Káthiáwár) 47
Shivaji celebrations in Bombay 46
  Do. do. at Ráigad (Kolába) 45
Sympathy of the *Gujarat Sabha* with Mr. Surendranath Bannerji in regard to the Barisal affair 48

List of Newspapers and Periodicals.

(As it stood on the 1st April 1906.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	J. J. de Abrao; Portuguese; 43	300
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis; Englishman; 50	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P.; Pársi; 53.	1,000
4	Indian Social Reformer	Do.	Weekly	Kamakshi Natarajan; Hindu (Madrási Bráhman); 39.	500
5	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P.; Pársi; 53.	575
6	Indian Textile Journal	Do.	Monthly	John Wallace; Englishman; 48; Civil Engineer.	800
7	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái Advani; Hindu (Amil); 30.	500
8	Káthiáwár Times	Rájkot	Daily	Mávji Govindji; Hindu (Nágar); 38	200
9	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 32.	950
10	Men and Women of India.	Bombay	Monthly	Sorábji Mancherji Ratnagar; Pársi; 40	500
11	Muslim Herald	Do.	Daily	Mahomed Yusuf bin Mahomed Amir; Muhammadan; 32.	700
12	Oriental Review	Do.	Weekly	Rustomji Shapurji Mistri; Pársi; 38	400
13	Pársi	Do.	Do.	Jehangir Sorabji Talayárkhán; Pársi; 30	1,000
14	Patriot	Ahmedabad	Do.	Bhágubhái Fatechand Kárbhári; Hindu (Jain); 33.	650
15	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu; Muhammadan (Khoja); 53	650
16	Poona Observer and Civil and Military Gazette.	Poona	Daily	Cawasji Temulji; Pársi; 50	400
17	Railway Times	Bombay	Weekly	John Alexander Balfour; Christian; 44	1,200
18	Sind Gazette	Karáchi	Bi-weekly	Mrs. J. E. Tate; European; 42	500
19	Sind Journal (formerly named Hyderabad Journal).	Hyderabad	Weekly	Kundanmal Manghirsing, B.A.; Hindu (Amil); 40.	800
20	Sind Times	Karáchi	Bi-weekly	Khánchand Rahumal; Hindu (Amil); 39	200
	ANGLO-GUJARA'TI.				
21	Arya Prakásh	Bombay	Weekly	Motilál Tribhuwandás Dalál; Hindu (Mod Bania); 32.	1,000
22	Coronation Advertiser	Ahmedabad	Do.	Narotámdás Pránjiwandás Shethna; Hindu (Bania); 33.	750
23	Evening Jáme	Bombay	Daily	Pirozsha Jehangir Marzbán; Pársi; 30	1,600
24	Gujaráti	Do.	Weekly	Ichhárám Surajram Desai; Hindu (Surti Bania); 53.	5,000
25	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji; Pársi; 47	700
26	Gujaráti Punch	Ahmedabad	Do.	Somalál Mangaldás Sháh; Hindu (Bania); 29.	1,100
27	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar; Pársi; 46	800
28	Jám-e-Jamshed	Do.	Daily	Pirozash Jehángir Marzbán; Pársi; 30	3,500
29	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta; Pársi; 57	2,400
30	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji; Pársi; 42	400
31	Káthiáwár Times	Do.	Bi-weekly	Manshankar Jayashankar; Hindu (Nagar Bráhman); 39.	200
32	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám; Hindu (Mewáda Bráhman); 39.	1,400
33	Rást Goftár	Bombay	Do.	Pállonji Barjorji Desái; Pársi; 55	1,550

CON 164—1a

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*continued.*				
34	Shri Sayáji Vijaya	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 28.	4,200
35	Suryā Prakásh	Surat	Do.	Umedrám Nagindás; Hindu (Bania); 28	200
	ANGLO-MARA'THI.				
36	Christian Citizen	Poona	Monthly	Bháskar Nánáji Kotak; Native Christian; 33.	200
37	Dnyán Chakshu	Do.	Do.	Waman Govind Sápkar; Hindu (Deshasth Bráhman); 48.	500
38	Dnyánodaya	Bombay	Do.	Rev. Mr. J. E. Abbott	660
39	Dnyán Prakásh	Poona	Daily	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 39.	1,200
40	Dnyán Prakásh	Do.	Weekly	Do. Do.	2,400
41	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 41.	1,500
42	Native Opinion	Do.	Weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 35.	700
43	Samarth	Kolhápur	Do.	Vináyak Náráyan Joshirao; Hindu (Chitpáwan Bráhman); 37.	750
44	Sardesái Vijaya	Sávantvádi	Do.	Gopal Moreshwar Sathe; Hindu (Chitpáwan Bráhman); 45.	500
45	Shri Sayáji Vijaya	Bombay	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 41.	5,000
46	Subodh Patrika	Do.	Do.	Dwárkánáth Govind Vaidya; Hindu (Sonár); 32.	600
47	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 39.	1,500
	ANGLO-PORTUGUESE.				
48	O Anglo-Lusitáno	Bombay	Weekly	Leandro Mascarenhas; Goanese Christian; 48.	900
	ANGLO-SINDI.				
49	Al-Haq	Hyderabad (Sind).	Weekly	Syed Mahomed Syed Jamaldin; 30 and Abdul Vaháhkhan Ghulám Rasul; Muhammadan; 37.	1,200
50	Prabhát	Do.	Bi-weekly	Lekhráj Tilokchand; Hindu (Amil); 34	500
51	Sindhi	Sukkur (Sind)	Weekly	Virumal Begráj; Hindu (Kurseja); 33	1,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
52	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 73	1,194
53	Hind Vijaya	Do.	Do.	Dáhyábhái Karsandás Sháh; Hindu (Shráwak Bania); 39.	600
	ENGLISH, MARÁTHI AND KÁNARESE.				
54	Karnátak Patrā	Dhárwár	Weekly	Mádhav Gopál Tonapi; Hindu (Deshastha Bráhman); 22.	200
55	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorápur; Hindu (Deshastha Vaishnav Bráhman); 44.	800
	ENGLISH, PORTUGUESE AND CONCANIM.				
56	A Luz	Bombay	Weekly	Antone Fernandes; Portuguese; 23	1,200
57	O Bombaense	Do.	Do.	A. Gomes; Goanese Christian; 45	1,000
	GUJARÁTI.				
58	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Mahomed; Muhammadan; (Memon); 41.	2,500
59	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 53	3,000
60	Aryavir	Dohad	Weekly	Krishnaráo Mangeshráo Fadnis; Hindu (Shenvi Bráhman); 28.	330
61	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 37.	4,400
62	Broach Mitrā	Broach	Weekly	Trikamlál Harináth Thakor; Hindu (Brahman Kshatriya); 24.	350

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*continued.*				
63	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi; Pársi; 51	500
64	Deshi Mitra	Surat	Do.	Maganlál Kikábhai; Hindu (Shráwak); 36	1,400
65	Din Mani	Broach	Do.	Nathálál Rangildás; Hindu (Mathur Káyastha Bania); 27.	125
66	Dnyánottejak	Ahmedabad	Fortnightly	Chhotálál Desaibhai; Hindu (Bania); 42	800
67	Gujarat	Nadiád	Fortnightly	Chandulál Nandlál; Hindu (Bania); 25	500
68	Hitechchhu	Ahmedabad	Weekly	Kálidás Ghelábhai; Hindu (Jain); 47	500
69	Islám Gazette	Amreli	Do.	Ibráhim Daud; 37; and Abdulla Ismail; 28 (both Mahomedan Memons).	750
70	Jám-e-Jahánooma	Bombay	Do.	Ratansbáw Frámji Achária; Pársi; 31	600
71	Jivadaya	Surat	Monthly	Dhirajrám Dalpatrám; Hindu (Audich Bráhman); 37.	300
72	Kaira Times	Nadiád	Weekly	Anopsi Máneckláł Desái; Hindu (Shrávak Bania).	600
73	Kaira Vartamán	Kaira	Do.	Kahandás Fulchand; Hindu (Bania); 56	125
74	Káthiáwár Mitra	Ahmedabad	Do.	Jadurám Shámji Dave; Hindu (Audich Bráhman); 42.	300
75	Káthiáwár Samáchár	Do.	Do.	Rewashankar Jagjiwan Dave; Hindu (Bráhman); 44.	500
76	Khedut	Bhávnagar	Fortnightly	Parbhurám Rámji Jani; Hindu (Audich Bráhman).	1,000
77	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Minocheher-Homji, B.A; Pársi; 37.	1,000
78	Mahi Kántha Gazette	Sádra	Weekly	Motilál Chhotálál Vyás; Hindu (Audich Tolakia Bráhman); 45.	800
79	Mukhbir-i-Islám	Bombay	Daily	Munshi Ali Mahomed Haji Abdulla Shayek Lakhpati; Khoja (Sunni); 35.	500
80	Navsari Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh; Hindu (Bania) 32.	500
81	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur; Pársi; 58	800
82	Praja Mitră	Karáchi	Bi-weekly	Narbhayshankar Jagjivan; Hindu (Bráhman); 37.	275
83	Praja Pokár	Surat	Weekly	Hormasji Jamshedji; Pársi; 47	500
84	Prakásh and Gadgadát	Bombay	Do.	Nagindás Mancháram; Hindu (Dása Osval Bania); 40.	725
85	Samsher Bahádur	Ahmedabad	Do.	Saváibhái Ráichand; Hindu (Shrávak Bania); 63.	150
86	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Rustamji Narsarwanji Vátcha-Gandi; Pársi; 40. (2) Ardeshir Pestonji Contractor; Pársi; 38.	3,800
87	Sataya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Dás Shrimáli Bania); 41.	550
88	Sind Vartamán	Karáchi	Weekly	Devkarn Devji; Hindu (Lohána); 41	200
89	Surat Akhbár	Surat	Do.	Phirozsháh Edalji Patel; Pársi; 51	300
	HINDI.				
90	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 44; and Tarábai, wife of the above; 33.	200
91	Sharman Samáchár	Bombay	Do.	Shambhunáth Sharma; Hindu (Kanoja Bráhman); 45.	1,000
92	Shri Dnyánságar Samáchár.	Do.	Monthly	Janakprasád Laooram; Hindu (Kányakubja Bráhman); 30.	200
93	Shri Venkateshvar Samáchár.	Do.	Weekly	Pandit Babu Amritlal, B.A.; Hindu (Bengali Bráhman); 45.	6,200
	KÁNARESE.				
94	Digvijaya	Gadag	Weekly	Shankrapa Gudi Basrimarad; Hindu (Devang); 39.	150
95	Karnátak Vritta	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Shenvi Bráhman); 36. (2) A. B. Hoskeri; Hindu (Deshasth Bráhman); 37.	810
96	Lokă Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 43.	800
97	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Nilgire Nádgir; Hindu (Deshasth Bráhman); 30.	150

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KÁNARESE—*continued*.				
98	Rájahansa	Dhárwár	Weekly	Kamaláshankar Dinkar Jathár; Hindu (Karháda Bráhman); 43.	120
99	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 43.	100
	MARÁTHI.				
100	Arunodaya	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 24.	515
101	Áryávart	Dhulia	Do.	Váman Daji Motiwále; Hindu (Yajurvedi Bráhman); 20.	500
102	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 29	500
103	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 30.	2,300
104	Bhagwa Jhenda	Wái	Monthly	Gangádhar Vásudev Bopardikar	......
105	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 42.	300
106	Brahmodaya	Mahád	Fortnightly	Náráyan Balwant Hardikar; Hindu (Karháda Bráhman); 48.	400
107	Chandrakánt	Chikodi	Weekly	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 41.	100
108	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 42.	200
109	Chikitsak	Belgaum	Do.	Mangesh Jiváji Telang; Hindu (Gaud Bráhman); 40 and Moro Balwant Maráthe; Hindu (Chitpáwan Bráhman).	900 100
110	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Joshi; Hindu (Deshasth Bráhman); 34.	200
111	Dharma	Wái	Do.	Kashinath Vaman Lele; Hindu (Chitpáwan Bráhman); 48.	1,000
112	Dhárwár Vritta	Dhárwár	Do.	S. H. Shaháne; Hindu (Karháda Bráhman); 32.	500
113	Dinbandhu	Bombay	Do.	Vásudeo Lingoji Birje; Hindu (Marátha); 40.	1,200
114	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 42.	350
115	Granthamála	Do.	Monthly	Vishnu Govind Bijápurkar, M.A.; Hindu (Deshastha Bráhman); 43.	700
116	Hindu Punch	Thána	Weekly	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 40.	1,700
117	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 53.	280
118	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 76.	1,500
119	Jagatsamáchár	Thána	Do.	Trimbak Ábáji Ráje; Hindu (Káyastha Prabhu); 39.	500
120	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 40.	7,500
121	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 47.	425
122	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 39.	4,000
123	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 51.	2,000
124	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 49.	18,000
125	Khándesh Vaibhav	Dhulia	Do.	Yádav Bálkrishna Bahalkar; Hindu (Deshasth Bráhman); 10.	600
126	Kumtha Vritta	Kumtha	Do.	Laxman Baburao Hegde; Hindu (Gowdsaraswat); 50.	250
127	Loka Bandhu	Tásgaon	Do.	Bhikáji Gopál Bhide; Hindu (Chitpáwan Bráhman); age 35.	200
128	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 29.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
129	Lokaseva	Násik	Weekly	Gangădhar Váman Barve; Hindu (Chitpăwan Brăhman); 27.	500
130	Madhukar	Belgaum	Do.	Janárdan Náráyen Kulkarni; Hindu (Saraswat Bráhman); 30.	150
131	Maháráshtra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha); 30.	150
132	Moda Vritta	Wái	Do.	Káshinăth Váman Lele; Hindu (Chitpáwan Bráhman); 48.	650
133	Mumbai Punch	Kochara (Ratnágiri).	Monthly	Anandráo Bálkrishna Rángnekar; Hindu (Gaud Săraswat Bráhman); 31.	300
134	Mumbai Vaibhav	Bombay	Daily	Ganesh Keshav Karandikar; Hindu (Chitpáwan Bráhman); 45.	1,650
135	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,450
136	Nagar Samáchár	Ahmednagar	Do.	Vishwanath Gangárám; Hindu (Telgu Fulmáli); 25.	200
137	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 28.	450
138	Nyáy Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 32.	400
139	Pandhari Mitră	Pandharpur	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 43.	75
140	Parikshak	Belgaum	Do.	Váman Rămchandra Kanvinde; Hindu (Sáraswat Bráhman); 33.	400
141	Poona Vaibhav	Poona	Do.	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 37.	250
142	Prabodh Chandrika	Jalgaon	Do.	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 42.	200
143	Prakásh	Sátára	Do.	Ganesh Ballál Phansălkar; Hindu (Karháda Bráhman); 32.	500
144	Pratod	Islámpur	Do.	Ganesh Rámchandra; Hindu (Karháda Bráhman); 23.	300—360
145	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 42	100
146	Satya Mitră	Málegaon	Do.	Bálchand Hiráchand; Hindu (Gujaráti Jain); 26.	200
147	Satyă Shodhak	Ratnágiri	Do.	Hari Náráyan Limaye; Hindu (Chitpáwan Bráhman); 62.	950
148	Shet, Shetaki and Shetakari.	Poona	Fortnightly	Nominal Editor:—Ganesh Lakshman Sahasrabuddhi; Hindu (Chitpáwan Bráhman). Real Editor:—Rámchandra Vinayak Tikekar; Hindu (Karháda Brăhman); 45.	350
149	Sholápur Samáchár	Sholápur	Weekly	Narsappa Abanna; Hindu (Kámáthi); 47	400
150	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshasth Bráhman); 22.	100
151	Shubh Suchak	Do.	Do.	Rámchandra Appáji Chitale; Hindu (Chitpáwan Bráhman); 61.	150
152	Sumant	Karád	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Brăhman); 33.	80
153	Vidur	Dhamni (Sătăra).	Weekly	Dámodar Gangădhar Maráthe	200
154	Vidya Vilăs	Kolhápur	Bi-weekly	Ganesh Shankar Gokhale; Hindu (Chitpáwan Brăhman); 22.	500
155	Vihári	Bombay	Weekly	Bálkrishna Năráyan Phátak; Hindu (Chitpáwan Bráhman); 41.	1,000
156	Vividh Dnyán Vistár	Do.	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
157	Vrittasăr	Wăi	Weekly	Lakshman Mahădev Vaidya; Hindu (Chitpáwan Brăhman); 51.	250
158	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkar; Hindu (Deshasth Brăhman); 38.	100
159	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 40.	600
160	Vyápár Samáchár	Ahmednagar	Do.	Rutunchand Punamchand Mutha Hindu (Márwadi); 33.	1,200
161	Wárkari	Pandharpur	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 40.	150

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	SINDI.				
162	Aftab-i-Sind	Sukkur	Weekly	Shámsudin walad Mahomed; Muhammadan; (Abro); 39.	600
163	Khairkhâh	Lárkhána	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 33.	1,000
164	Musáfir	Hyderabad (Sind).	Do.	Dharamsing Tahilsing; Hindu (Amil); 20 ...	1,000
165	Sind Sudhár	Karachi...	Do.	Khánchand Rahumal; Hindu (Amil); 39 ...	650
166	Sookree	Do.	Do.	Asaumal Rijhumal; Hindu (Loháne); 52 ...	100
167	Sind Kesary ...	Shikárpur ...	Do.	Chelárám Mánghirmal; Hindu (Wadhra); 40.	550
	URDU.				
168	Ajaibat-i-Bambai ...	Bombay... ...	Monthly ...	Mahamad Ali Anvar Ali; Muhammadan (Sheikh); 44.	2,000
169	Bombay Punch Bahádur ...	Do.	Weekly	Hakim Mahomed Abdul Hamid; Muhammadan (Farrukh Dehlavi); 52.	3,000
170	Jám-i-Jahánnuma ...	Jalgaon	Do.	Munshi Abdul Karim *walad* Habibulla; Muhammadan.	50
171	Sultán-ul-Akhbár ...	Bombay	Daily	Hakim Mahomed Abdul Hamid; Muhammadan (Farrakh Dehalvi); 52.	1,500
172	Tohfa-i-Deccan	Poona	Weekly	Shaik Abdulla *walad* Mahomed; Muhammadan (Shaik); 32.	150
	GUJARA'TI AND HINDI.				
173	Jain	Ahmedabad ...	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Jain); 33.	1,400
	MARA'THI AND KA'NARESE.				
174	Chandrika	Bágalkot ...	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 34.	150

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	URDU.				
169A	Ghamkhwar-e-Jahan ...	Bhusáwal ...	Weekly ...	......	...

Politics and the Public Administration.

Mr. Winston Churchill and the grievances of the Indians in South Africa.
Rást Goftár (33), 29th Apl., Eng. cols.

*1. "The answers of the Under Secretary of State for the Colonies to the various questions put to him by Sir Henry Cotton were of too evasive a character to offer the down-trodden Indians in South Africa any re-assurance as to the betterment of their condition. Indians made much of the change in the Ministry and anticipated that the advent of the Liberals to power would inaugurate an era of justice and liberty. But they have by this time realised that it is King Stork who succeeds King Log. The prospects are all but promising for the future, and the iniquities perpetrated upon Indians in South Africa bid fair to be perpetuated during the *regime* of the new Government. The disabilities inflicted upon them in various forms are the outcome of a desire to restrict the influx of the coloured races from coming into active competition with the whites. The Indians cannot own land, are allowed no form of franchise, are subjected to all manner of humiliation and to odious registration fees and are in fact denied the primitive rights of citizenship which are their due as subjects of the British Government.......... There has been a repetition of promises which the late Government made to the Indians from time to time with regard to the redress of their grievances, and Mr. Churchill reassures them that they have the cordial sympathy of the present Government. But to the Indians promises which are kept to the ear but broken to the hope carry no conviction."

The Barisal affair.
Indian Spectator (5), 28th Apl.

2. "The indignation of the other provinces at the policy of the ruler of East Bengal might well, if at all, have been expressed earlier, when the legality of the circular, which is at the bottom of the Barisal affair, had not yet been questioned in Courts of law. Now the matter is practically *subjudice*, though it may not be so technically. Public demonstrations in such circumstances may be permissible, but if the Judges who have to revise the sentence upon Mr. Bannerji happen to be men with an unconscious disinclination to appear to be weak enough to be influenced by popular agitation, these demonstrations may prejudice his case. Neither the Viceroy nor the Secretary of State is likely to reverse the policy of the local authorities at a time when its legal aspects are under the consideration of the law courts, unless, perhaps, similar conflicts between the people and the police in enforcing that policy are immediately threatened throughout the province. Lord Minto has already stated, in reply to representations on affairs in East Bengal, that if the aggrieved parties have a remedy at law and the grievance complained of is an illegal act, they had better pursue their remedy in the law courts. The Secretary of State, from thousands of miles away, is not likely to take upon himself a responsibility, which the Viceroy is unwilling to assume, when the authorities on the spot, responsible for the maintenance of the peace, regard certain measures as necessary.......... Is it 'sympathy' or thanks that Mr. Surendranath Bannerji has a right to expect from the meetings held to express indignation at his arrest and punishment? He has done nothing unwittingly. He denied the legality of the orders prohibiting the shouting of certain words in the streets; he wished to test their legality; he wanted to be arrested by the police, and he was arrested and put upon his trial. If any poor man, unknown to fame, had transgressed the orders and been fined, should not his case have elicited as much indignation from public meetings as Mr. Bannerji's arrest? It is apparently assumed by many that we might have spared, or at any rate moderated, our indignation if a less conspicuous subject of His Majesty had dared to challenge the prohibition. The question is really one of the liberty of subjects—the meanest subject included. The Police allege that their past experience has led them to believe that the shouting of "Bande Mataram" tends to a disturbance of the peace. Whether this is true is a question of fact, which will be determined by the Courts.......... The public mind is apt to be riveted on the sensational details and to forget the central question, whether the authorities had the right in the circumstances to

prohibit the shouting of particular words. The prohibition, when once issued, has to be enforced, and if the enforcement is resisted by a large crowd, headed by men of influence and note, the result must be sensational developments, for which the responsibility must be divided. The whole affair hinges upon the legality of the prohibition, but a number of side-issues appear also to have been raised............ The whole affair has become a tangle of questions for lawyers to solve. There were keen lawyers in the procession and at the head of the Conference, and apart from the evidence which the Police might be able to produce, they have proceeded coolly and calculatingly, though firmly. They have from time to time held consultations and planned their operations with strict regard to their personal rights according to their view of the law. It is not clear what was the kind of disturbance that the Police apprehended. The official explanation refers to 'local conditions and to what took place some months ago.' This is not sufficiently illuminative to us at a distance. It is scarcely credible that Muhammadans would resent the cry of 'Bande Mataram,' or that it would serve as a signal for an attack on Muhammadans. It is conceivable that in times of excitement what is understood to be a national cry would arouse feelings against Europeans, and in some places school-boys are said to have now and then shouted 'Bande Mataram' after European passers-by, just to annoy them. Much depends upon local conditions, and these must vary from time to time. Feelings must have risen to a high pitch in the Conference: seven thousand men are said to have repeated the *swadeshi* vow slowly and solemnly after Mr. Bannerji. But it will perhaps be admitted that they were all harmless citizens, armed not even with walking sticks, and it is difficult to understand why they should have been suspected of 'unruly proceedings.'"

Jám-e-Jamshed (28), 23rd Apl., Eng. cols.

3. "The Bengali patriot is, no doubt, prone to be hysterical at times. But nothing could be more unjust or reprehensible than to set down, on that account, anything and everything that he does to a desire for mischief; to consider him as a grievance-monger and refuse a hearing to him; to be indifferent to his real woes and to support the *Sirkar Bahadur* and its myrmidons in everything they take into their heads to do; to circumscribe his legitimate political activities and baffle him in his attempts to obtain, by thoroughly honest and constitutional means, the redress he feels himself entitled to from the higher authorities. Nowhere have the tom-fooleries and excesses of Bengali agitators been more strongly or consistently denounced than in these columns. But we should hold that what has occurred at Barisal last week puts altogether a different complexion on the state of affairs in the Eastern Presidency, that at present the people seem to be more sinned against than sinning, and that the hour has come when it may be inquired if the authorities themselves are not responsible to a large extent for the excitement and irritation that prevail in Eastern Bengal......... Nothing could be easier than to ridicule the public leaders and pour abuse and vituperation on their devoted heads. But is it in the public interest or in the interest of British supremacy in India to proceed so far as the authorities at Barisal are reported to have done last week?"

Pársi (13), 22nd Apl.

4. "It is difficult to understand the attitude of mind of a patriot who makes himself a martyr purely on a test case. For the revolutionist who throws his puny weight against the forces of Government we have respect, though we may not agree with him as to facts in issue, but there seems to be something singularly puerile in the action of a man of Babu Surendranath's attainments when he heads a disorderly procession simply for the purpose of being run in. Can there be any comparison between the usefulness of the eloquent Babu shouting 'Bande Mataram' before the admiring schoolboys of Barisal and that of a man quietly experimenting to turn some indigenous product or some indigenous talent to the public profit? The Babu was, of course, duly arrested by a brutal constabulary and hauled off to an arrogant Magistrate, who, as the Court was not sitting, heard the evidence from the depths of a long chair in his verandah, while the Babu was compelled to stand like any common disturber of the peace. It was a pretty safe move for Surendranath—if he were arrested (as he was),

he would wear the martyr's crown, which, considering how becoming it is and how much copy it provides, is cheap at Rs. 400; if he were let alone, the sacred rights of Young Bengal to make noises in the street would have been vindicated. We confess we cannot see the signs of any great self-sacrifice here."

Kaiser-i-Hind (29), 22nd Apl., Eng. cols.

5. In the course of an article entitled "Anglo-Indian Plehvism," the ***Kaiser-i-Hind*** writes:—"The recent occurrences at Barisal will, it is to be presumed, convey an object-lesson to Mr. Morley of which he stood in sad need. Our present Secretary of State is no novice in the ways of a high-handed bureaucracy......... Still so far as the Anglo-Indian bureaucracy was concerned, he was almost wholly new to its method and manner of governing His Majesty's Indian subjects. Naturally, he was impelled by his constitutional conservatism, almost bordering on timidity, to pause till he acquired the needed experience. It was in this spirit that he refrained from re-opening the Partition question.......... By this time, however, it is to be presumed Mr. Morley must have discovered how mistaken he was. Nay, more; he must have been more than convinced of the utterly fallacious character of the statement made "on the highest authority" that the agitation had been allayed, though he himself was nevertheless careful enough to be somewhat sceptical on the point, for in his speech he did not omit to observe that it might be only a temporary lull. It *was* a lull, but induced for the time by the good sense and patriotism of the Bengalis themselves, who were keenly awaiting the pronouncement of the new Secretary of State on the future destiny of their province. Relying on his sturdy Liberalism, on his matured opinion regarding struggling nationalities, and his aversion to all that savoured of autocracy and unalloyed despotism, they sanguinely anticipated that, coming to the consideration of the question untrammelled by bias or prejudice, he would decide in the very spirit of a political Rhadamanthus and afford them relief from the stress and strain, the mental anguish and torture, which they had been suffering for the past many months............. The Bengalis were, however, keenly disappointed and undeceived, when they learned the reply of *non-possumus* he made in the House of Commons. But they will have the satisfaction to perceive in this Barisal incident a most encouraging sign, a bright ray of future hope. Mr. Morley, too, must have been undeceived. Whatever little reliance he placed on the assumption of his office on the Anglo-Indian bureaucracy in this country must have been completely dissipated by what has just happened.......... The golden opportunity which he missed some weeks since need not be regretted, for he has now been offered even a better opportunity to reconsider, by the light of the discreditable tactics of officialdom in Barisal, the whole situation afresh, and put an end to this most deplorable strife between the rulers and the ruled in Bengal by a statesmanlike policy. The time for writing faultless despatches or making philosophical speeches is gone....... It is *practical action* in this unfortunate matter which will tell India whether Mr. Morley is or is not qualified—whatever his abstract political philosophy—to be at the head of this great Dependency. He has now to acquaint himself with a plain and unvarnished tale of the incident and judge for himself whether the reign of lawlessness and terror, not unaccompanied by force, which has been brought into existence in parts of Bengal since the date of the proclamation of the Partition, is at all justified. He must think for himself whether the bureaucracy there has not abused its authority, and in the bargain aggravated the existing discontent and unrest not only in Bengal but in the whole country.......... He should ask himself whether the methods of a Plehve or Dornovo, so discreditably and disastrously pursued in autocratic Russia, and so universally condemned by all the civilised nations on the face of the earth, are the methods which the servants of the Crown in this country should pursue towards a most law-abiding people."

Oriental Review (12), 25th Apl.

6. Mr. S. K. Sarma writes in the *Oriental Review*:—"Where do we stand at present? In the year of grace 1906, do we still continue to be the faithful subjects of his most gracious Majesty King Edward VII, Emperor of India, enjoying all the rights and privileges which have made *Pax Britannica*

the proudest boast of every British-born subject, irrespective of caste or colour, or have we been suddenly transported to some prehistoric era, to some dark age in historic antiquity, to the age of a Tamerlane or a Nadir Shah of iniquitous fame? A responsible or irresponsible administrator, under whose autocratic sway over thirty million people are groaning in seething discontent and sullen indignation, lifted up the veil and admitted us into the secret a few months ago that we are living in the age of Shaista Khan. We recognised it at the time and acknowledged its truth. But do we stand there at all or have we by some strange process of retrogression receded back into the era of the mad emperor Caligula? We ask this question in all seriousness. Surely, it is impossible for us to believe that in this twentieth century, under the enlightening governance of freedom-loving British rulers such lawless and Russianised methods of oppression would find favour in the Councils of the Empire whether as an administrative policy or as a matter of political expediency. It is impossible for us to believe that with a Liberal Ministry in power, with Mr. John Morley as Secretary of State for India and a trained administrator like Lord Minto as Viceroy, an upstart Government like the Government of East Bengal and Assam would be permitted with impunity to convert His Majesty's police force into armed bandits and let them loose upon society armed with regulation *lathies*, cudgels and similar weapons to disperse peaceful political gatherings, break the heads of political leaders and arrest the foremost man of Bengal on a charge of breaking or attempting to break the peace by shouting 'Bande Mataram.' The idea is so very foreign to the spirit and genius of the British administration in this country, so repugnant to the British sense of justice and fair play, so outrageous upon common sense and decency that it is a wonder to us that not only should such methods have been suffered to continue, but that they ought to be so infamously defended in the press....... The offence would have been less glaring and atrocious than it is if the local officials had been panic-stricken and feared more than men ought to; but the worst of it all is that it appears to be a premeditated and a deep-laid plot. Mr. Surendranath Bannerji, as Editor of the *Bengalee*, had unsparingly to criticise and expose the doings of the new Government and that had exasperated them. They wanted to humiliate the man and this cowardly attack on him suggested to the excited brains of these men the only possible way of humiliating him. Why, if the peace of the town had been threatened and riots anticipated by the delegates shouting 'Bande Mataram', why were the other leaders who offered themselves for arrest not arrested? Was the cry of 'Bande Mataram' from their lips less capable of incensing the people into riotous behaviour than from the lips of Mr. Surendranath?......... Personal spite is inexcusable in private individuals; but it is execrable in a Government. They had concocted a reason to humiliate the man and under the silly pretence of having sung the national song they arrested him; but instead of humiliating the man they have only brought down upon themselves the indignation and contumely of the whole country. If Sir B. Fuller's Government have merited the contempt of the whole world by the silly exhibition of personal spite and animosity as evidenced by their singling out one particular individual among hundreds who were guilty of the same offence, they have also raised a grave question in the minds of the people whether, after all, there is any difference between the bureaucrats of Russia, who disperse public meetings and arrest popular leaders, and the bureaucrats of India who do the same thing. Russian methods of administration have been the fruitful theme of the care-worn Anglo-Indian Editors' attack when there is no other subject ready for them to expend their invective upon; and how do they receive the civilised method of warfare the Government of East Bengal and Assam have adopted against the well-defined and well-established popular rights of public meeting and public petitioning? With disgusting self-conceit and ridiculous self-confidence they declare that the 'big guns' got their desert and that they ought not to have gone to Barisal at all and provoked the ire of the Government. Yes, they might not have gone to Barisal at all. If the local authorities had kept their heads cool it would have been wiser to have held the Conference at Barisal; when Barisal is in a state of panic, anarchy and lawlessness, and when the nerves of the officials are affected so seriously—well, for respectable persons to go there is the height of folly. But did the people go there to challenge the Government? Was their mission not one of supplication? Have the Indian subjects of His Majesty the right of petitioning the Government in a public meeting assembled, or have they not? Has the Police, even with the order of the Local Government, the right to disperse a public meeting whose object is not unlawful? Did the Conference meet for unlawful purposes? The right of public meeting is the inalienable right of every British citizen. It cannot be violated even by the head of the Government without lawful cause. We are told that the Conference was dispersed because the delegates had intended to form a procession at which it was proposed to sing 'Bande Mataram.' What is there in singing 'Bande Mataram'? The words mean 'I salute thee, mother.' What is there in them that they ought not to be uttered even in a Barisal procession? Has the character of Englishmen in India degenerated so far that they cannot tolerate this patriotic cry on the part of the people? Have they become so base, so vulgar that they desire every Indian to be a traitor to the land of his birth? Sir Henry Campbell-Bannerman said the other day that to defend India from foreign aggression he would not depend upon Japan, but upon the patriotism of the people. But what becomes of his vaunted boast when his underlings in India would have us to be traitors to our land? Even if the 'Bande Mataram' song was to be sung in the procession, why disperse the Conference for it? How did it sin? What became of the regulation *lathies*, swords, cudgels and other instruments so freely, brutally and so inhumanly applied on defenceless people! Could they not have been relied upon if a riot was apprehended? This is the first time in the history of British India when a political gathering was dispersed by the police by a free use of their weapons. The whole country feels the outrage as a personal humiliation to every one and there is no man, who knows to read or write, whose feelings are not wounded by this highhanded act of the Government of Eastern Bengal. A feeling of consternation and dismay has spread throughout the length and breadth of the country and of insecurity in the wisdom and judgment of the powers-that-be. The suppression of popular liberties by the Police has nowhere succeeded in the world: it has not succeeded even in Russia.......... An empire cannot be maintained by brute force. 70,000 white men in India cannot long hold in subjection 300,000,000 discontented people. We call upon Englishmen to realise this fact."

Gujaráti (24), 22nd Apl.; *Coronation Advertiser* (22), 26th Apl.; *Jain* (173), 22nd Apl.; *Praja Bandhu* (32), 22nd Apl.

7. The *Gujaráti* in its vernacular columns writes bitterly about the Barisal affair which, it says, shows that the seeds of discontent sewn by Lord Curzon are germinating and yielding poisonous fruits. It strongly urges upon Lord Minto the expediency of transferring Sir B. Fuller from East Bengal with a view to put an end to the unrest and commotion prevailing there. [The *Coronation Advertiser* forebodes that the tyrannous policy of British officials of the type of Sir B. Fuller will pave the way for the downfall of the British Indian Empire. It declares that the stability of an empire depends not upon the strength of the army, but upon the contentment of the masses and adjures the British Government to ponder over the causes that led to the fall of the Roman, Carthagenian, Moghul and Mahratta Empires in the past. The *Jain* and the *Praja Bandhu* make similar remarks.]

Praja Bandhu (32), 22nd Apl., Eng. cols; *Gujaráti Punch* (26), 22nd Apl., Eng. cols.

8. "The Lieutenant-Governor of Eastern Bengal and his myrmidons seem to hold that a free use of the Policeman's baton and prosecutions of Indian leaders will effectually suppress the spirit of new India. Perhaps they have not been able sufficiently to gauge the intensity and extent of the feelings evoked by the partition of Bengal. The particular wrongs, which our brethren of Bengal have suffered by it, are subordinate to the grave constitutional wrong done to the whole of India, *viz.*, the contempt of Indian public opinion by the authorities.......... The wrong done to Bengal is, in a sense, a wrong done to the whole of India. The boycott of British goods and the wave of *swadeshism* that has now spread over the land are the direct results of the awakening of India and of a general resolve that the existing system of Government

should give place to one in which Indian opinion should hold a prominent place. It may be that just at present Indian public opinion may not prove sufficiently strong to make itself respected, but the forces of liberalism are slowly, but surely converging towards that end......... From beginning to end the Barisal officials appear to have lost all balance of mind and sense of proportion......... They are grievously mistaken if they think that by adopting such means they will repress the rising patriotism of the people. All over the country it has received a fresh impulse. We congratulate our Bengal brethren on thier having manfully overcome the morbid dread of fine, imprisonment and arrest......... Thanks to the Barisal officials the first lessons in practical patriotism have been learnt, and can never be forgotten. It is for the authorities now to decide whether they will turn over a new leaf and resort to conciliatory methods or blindly follow their policy of defiance of Indian opinion and sentiments." [The *Gujaráti Punch* writes :—" Britain will have one day to rue the ruthless conduct of Messrs. Fuller, Emerson & Co., and we shall not be surprised if the Barisal incident alienates for ever the sympathy, love and loyalty of Indians towards the British Government. The permanency of British rule can never be secured by a resort to brute force and oppressive despotism. It can only be secured by following a wise policy of moderation and conciliation. .... We sincerely believe that India's best interests demand the permanency of British rule, but we are afraid that nothing shakes the foundations of the strong edifice of the British Government so effectively and violently as a wanton disregard of the wants and wishes of the subject-people, a total subversion of the best traditions of British rule and a deliberate contempt for the principles of British justice."]

Patriot (14), 21st Apl.

9. Under the heading " Russia in Bengal: Dogs of Hell let loose ", the *Patriot* writes :—" For several months past the situation in Bengal has been exercising almost to a painful degree the minds of all sober-minded men in this country.......... The dogs of Hell have been let loose on the innocent people of Bengal, the sense of British justice has been trampled under foot by a tyrannical ruler, the noble structure which a series of great-minded and statesman-like Englishmen had built in India on the foundations of justice and equity, of toleration and freedom of speech has, in a single moment, come to the ground, the pacifying work of more than a hundred years has been undone, and a greater wound has been inflicted upon the vitals of the country than half-a-dozen bloody battles like Assaye or Sobraon could have done. The honour of Britain has been sullied, her fair escutcheon has been blotted and British justice and British toleration have become a veritable mockery.......... Bengal has been turned into a Russia in miniature. Should the Bengalis retort with the logical sequence of this proposition ?—that is the question. The events that have happened in Barisal during this week prove beyond all doubt that a terrible crisis has been reached in the fortunes of India, that the people of this unfortunate country are at the parting of ways. Should we kick off the traces and take the bit between our teeth ? That is the question to be decided. Fortunately, the tragedy (it *was* a tragedy, for did not the execrable Fullerkhan and his cowardly myrmidons murder justice, equity and freedom of speech ?) did not come as a surprise either on the people of Bengal or on those of other parts of India.......... The eyes of India were centred upon Barisal, where the annual Bengal Provincial Conference was to hold its sittings. Barisal is a place which has suffered most for its fidelity to the national cause. What Boston was to those who inflicted the Stamp Duty on the Americans more than a century ago, Barisal has been to those who carried out the iniquitous partition of Bengal. It was the *bete noir* of Fullerkhan and his unholy abettors. Fears were, therefore, entertained that the meeting of the Conference at *such* a place would be attended with unusual consequences.......... The events of this week have more than realised the dreadful presentiments that had come over all. *Fullerkhan* has proved himself *fouler* than people believed him to be.......... In another column we publish a summary of the disgraceful, monstrous, un-British and harrowing events that occurred at Barisal on Saturday last. But for the evidence of eye-witnesses and the more cruel evidence of broken

heads nobody in the world would have believed that such things were possible in India after a hundred years of British rule............ Unfortunately for the British rulers of the land, these miserable occurrences have scattered to the winds whatever feeling of respect there was towards them in the hearts of Indians, and a feeling almost akin to disgust (*not disaffection*, O, mighty Shade of Arthur Strachey!) has usurped its place. This is a sad, and in the present dynamic state of the atmosphere that is hanging over India like a funeral pall, an almost dangerous admission to make. But it is always safe—at any rate righteous, to speak the truth and shame the Devil and even the British Government. But these events have been fortunate for the people of this country and have come in the nick of time, for they have helped to take us out of Dreamland, the Fool's Paradise in which we had so long been living. It has been a rude awakening, it has taught us a rough and *literally bloody lesson*, but the lesson will prove salutary. It will teach us that the road to freedom and honour is not strewn with roses, that there are trials and tribulations, privations and persecutions, sighs and sufferings, tears and torture in store for those who would be free. Such a lesson was badly wanted. Under the ægis of British rule, misled by the sweet promises and pious blessings of our foreign rulers, everything has so long seemed to us *couleur de rose*. We saw only the honey, our mouths watered, but credulous as we are by nature, we lost sight of the venomous bees and vampires that guarded it. We have now been stung and are smarting under the pain. .... But to return to Barisal. What can be said of the unholy and barbarous crusade, which the Government of Sir B. Fuller are waging against the legitimate aspirations and constitutional agitation of the innocent people of Bengal?........ The least, the mildest that can be said of Sir B. Fuller and the devil's dance of his worthless subordinates at Barisal is that their whole conduct was illegal, unconstitutional, un-British in character, brutal on account of its ferocity, unmanly by reason of its cowardliness and suicidal on account of its fanatic want of statesmanlike prudence. To sum up the whole in one word—the whole affair was Russian in spirit—aye! ten thousand times worse than Russian, for in Russia it is *armed* men whom the authorities crush under their iron heels, but the victims of the Police at Barisal were *unarmed* men, carriying neither stick nor thorn."

Indu Prakásh (41), 23rd Apl., Eng. cols.

10. "No doubt, we are all anxious to know exactly the precise facts in connection with the Barisal affair and the public are scanning with great interest the conflicting versions of the two sides. We may indeed welcome with special satisfaction the official versions that are being given, firstly because they throw light upon the motives and intentions of the authorities, and secondly because they show that Sir B. Fuller and the instruments of his bullyism, probably aghast at their own misdoings, have thought it meet to enter on their defence before the majestic tribunal of the public opinion. Let us trust this condescension on the part of Sir B. Fuller means the beginning of the end. It is evident that we must still wait before we can arrive at a correct estimation of the true facts and our judgment will be materially helped when the matter comes before the High Court, as it is bound to do, and the evidence is sifted in the cooler atmosphere of Calcutta. But whilst there is reason to suspend our judgment, let us not forget that this caution is necessary only in regard to the comparatively minor question as to whether the Police and the authorities at Barisal were technically within their rights under the elastic sections in this behalf of the Police Act and the Penal and Criminal Procedure Codes in using force and resorting to extremely violent measures. As we gather from the official versions, their standpoint is this. They had prohibited permanently the uttering of 'Bande Mataram' in public streets generally and they had specifically prohibited the Reception Committee to organize any processions accompanied by the cries of the forbidden words in the public streets. In spite of this and as the result of premeditation, the organizers of the Conference in general and Babu Surendranath Bannerji in particular are alleged to have violated the circular in order to test its validity and are said to have gone in procession and uttered 'Bande Mataram' in the public streets. Therefore, after repeated orders to disperse, it is said, force was used. Then it is alleged that

as the authorities knew for certain that the Conference after its second day's sitting was determined again to go in procession in the forbidden manner, it was dispersed by force. As against this official version, the story of the other side is that on the first day it was only the delegates that came from outside in steamers, who, whilst on board, uttered the cries of 'Bande Mataram' and that to this there was no response whatsoever from the crowds on the shores assembled to welcome them. These latter obeyed the circular. All the guests and the hosts then went into a private compound, where alone 'Bande Mataram' was shouted by all the crowd together. The sittings of the first day's Conference passed off peacefully, it appears. On the second day the delegates assembled in the same private compound and thence the President started and the delegates followed him to the pandal, and as they stepped on to the streets there were no cries of 'Bande Mataram.' Nor was there any organized procession as such. The delegates were going to the pandal in scattered groups. It is further alleged that the Police raid commenced after the more prominent delegates had gone ahead and that the Constables then entered even the compound and indiscriminately belaboured all they could lay their hands upon. The raid was sudden and unprovoked and no warning or order to disperse was given. It is, moreover, said that no undertaking whatsoever was given by any one that the cry of 'Bande Mataram' would not be uttered. Then it is denied totally that the delegates intended to go in a monster procession after the Conference. It is also material to note that the delegates purposely did not take even sticks with them. The points of difference between the two versions will thus be clearly seen. They are that there was no procession as such, nor any shouting of 'Bande Mataram' in the public streets as far as the bulk of the delegates was concerned. In regard to Mr. Surendranath Bannerji, let us add the official version is that he had previously declared it to be his intention to test the validity of the '*Bande Motaram*' circular and that at the time of his arrest he was at the head of a group which in a public street was uttering the forbidden cry. The other side does not seem to deny this. The technical legality of the raid will depend upon the fact whether there was a procession uttering the forbidden cry in a public street or not, and the justification of the violence used will depend upon the futher question whether there was resistance or not. The validity of the conviction of Mr. Surendranath Bannerji will depend upon his being the leader of a group defying the technically binding order. On these questions we would willingly abide by the decision of the highest court of law. But these are, after all, from the national point of view, minor questions. Of far higher importance are the questions of policy underlying all this unique procedure of violence in peaceful times—questions not of the executive having certain powers, but of the propriety and necessity of their using them. What reason is there to support the basal proposition of the authorities that the utterance of the cry of 'Bande Mataram' had become at Barisal such a source of danger as to justify a permanent prohibition thereof? Had Barisal really become an explosive mine as it is represented to be? So far as we know there have been no riots or disturbances there save the high-handed doings of Sir B. Fuller. Secondly the question is, can an order forbidding the utterance of certain words for all time in the public streets be valid? And supposing these prohibitions were necessary for the ordinary life of Barisal and for Barisal people, can a constitutional assemblage like a Provincal Conference consisting of leading representative men be treated as though it were a mob of dangerous law-breakers? Can a Conference peacefully deliberating in a private place be dissolved because it would not give the impossible undertaking that none of its members would utter the cry of 'Bande Mataram.' Is it not provoking the people to resort to darker methods? Is it not running the risk of widening for ever a breach that a little conciliatory spirit might heal up? These are the higher questions of State policy in regard to which it is not necessary for us to suspend our judgment and in regard to which it should not be difficult to give definite answers even now. And in these questions all India is as vitally interested as Bengal. We, therefore, consider that it would not at all be premature if weighty protests in clear and unequivocal language were to go from all parts of the country against the spirit of violent hostility to popular constitutional movements, which has so long been shown by the government of Sir B. Fuller and of which the most suicidal culmination was reached in the arrest of Mr. Surendranath Bannerji, the violent raid on the Conference delegates, and last but not least in the dispersion of the Conference itself at the point of the bayonet. Punjab has spoken and Madras is following suit. Poona and Belgaum have already moved. Let Bombay City not remain silent."

Kesari (124), 24th Apl.

11. We have already given in our last issue an account of the insulting treatment given by the Barisal Police to Mr. Surendranath Bannerji and of the foolish and arrogant action of the Barisal Magistrate in inflicting a fine on the Bengal leader. The Barisal Police were not, however, satisfied with the arrest and conviction of Mr. Surendranath. The account of their doings subsequent to Mr. Surendranath's arrest shows that they make no difference whatever between crushing a mosquito and belabouring public leaders. They assaulted some 40 or 50 persons in a merciless manner. They broke the head of the Assistant Secretary of the Anti-Circular Society and to another man they gave a ducking and a severe drubbing. The Honourable Mr. Choudhari was struck on the head with a Police baton. The editor of the *Bangvasi* received injuries on the back from the same instrument. One naturally asks what is the justification for this sort of conduct on the part of the insolent and infatuated Police of Barisal. It is urged by the conceited and foolish Magistrate of Barisal, Mr. Emerson, and his still more foolish superior Fuller, that the Barisal Police, acting after the manner of wild asses that kick freely, made free use of their batons in order to prevent a breach of the public peace. The plea that the heads of people were broken in order to preserve the peace is on a par with that of the wolf in the fable that swallowed the lamb for polluting the water of the stream. It is insolently urged on behalf of Fuller that the Barisal Police broke the heads of the people in order to prevent Hindus and Muhammadans from doing the same in respect of one another. The idea that Hindus and Muhammadans will break one another's heads in connection with the *swadeshi* movement can only emanate from the rotten brains of the shameless and impudent Police officials serving under Fuller. The Barisal Police have shown by their conduct who is really excited over the *swadeshi* movement and who causes a breach of the peace by breaking heads. It is only self-willed and high-handed officers like Fuller, who wish the leaders of the people to submit slavishly to their authority, that are prone to disturb the public peace by acting like intoxicated monkeys and by foolishly enforcing the provisions of the Criminal Code. If anybody deserved to be arrested, it was Fuller and his monkey host of Barisal officials like Mr. Emerson. Neither the Hindus nor the Muhammadans are capable of committing a breach of the public peace in consequence of the *swadeshi* movement, which is calculated to benefit both. If the movement leads to any breach of the peace, it would be on account of the foolish and short-sighted conduct of Fuller and his subordinate officials. The action of both the Magistrate, who ordered the arrest of Mr. Surendranath, and of the Police who carried out the order, was most hasty and imprudent. The idea of breaking people's heads in order to preserve the public peace was certainly an extraordinary device invented by the Barisal Police. It is most essential that there should be a change in the official hierarchy in East Bengal. If the lawless conduct of the Police were to be upheld, a rude shock would be given to the impression in the public mind that the British Government is a constitutional government. The authorities at Barisal are infatuated by the pride of power, and they do not deserve to be continued in their places any more. As for the people, we exhort them to persevere strenuously in the boycott and *swadeshi* movements and to show to the world that the blood of patriots has not been shed in vain. [Elsewhere the paper dilates on the constitutional character of the Provincial Conference and remarks that neither the Magistrate nor the Police have the power to disperse it by declaring it to be an unlawful assembly.]

Kal (120), 27th Apl.

12. Some people are angry with the Barisal Police for having dispersed the Provincial Conference which met at that place. It is urged on behalf of the Police that in dispersing the assembly they merely acted under the orders of the Magistrate. The latter says that he, too, is not at fault in the matter and that he ordered the Police to

stop the meeting because he was informed by them that there would be an uproar in the public streets and that Fuller's circular had taught him to regard such uproar as derogatory to the prestige of the British Government. Now, why should the people blame the Police or the Magistrate in this matter? Did they use any violence in dispersing the Conference? Was any one assaulted or unceremoniously driven out of the *mandap*? The meeting was dispersed much in the same way as a shepherd disperses a flock of sheep by blowing a whistle. Why should Mr. Morley and Lord Minto give us redress when, like timid women, our people silently left the Conference *mandap* the moment the District Superintendent of Police of Barisal stepped on to the Conference platform and with uplifted eyebrows pointed his finger at the door. Are not the Viceroy and the Secretary absorbed in such high matters of State as the defence of the frontier, the conciliation of the Afridis, keeping a watch over Russia's movements in Persia, &c.? Will they not be needlessly annoyed if their attention were to be distracted from these important State matters to the noisy wailings of little creatures in the *zenana*. The inmates of the *zenana* are expected to soothe their mighty lords and masters with sweet music and not to invade their ears with jarring notes. If they do so, the institution of the *zenana* will certainly have to be abolished altogether.

Bhála (103), 21st Apl ;
Modavritta (132), 23rd Apl. ;
Kalpataru (121), 22nd Apl. ;
Parikshak (140), 26th Apl. ;
Chikitsak (105), 25th Apl.

13. It has been the fashion to characterise Moghul rule in India as despotic. But as the British administration in India is now conducted on the same principles, we fail to see how the two differ from each other. In view of the insane measures adopted by Sir B. Fuller for suppressing the *swadeshi* movement, who will not say that anarchy is now rampant in East Bengal? The manner in which Babu Surendranath Bannerji was treated by the Barisal authorities will not fail to give a shock to even a man of the mildest disposition. That the authorities should suddenly attack persons attending a peaceful gathering like the Provincial Conference and haul up a well-known leader of the people before a Magistrate under an illegal circular is a clear proof of the utter helplessness of the people and the high-handedness of the authorities. The utterance of the words "Bande Mataram" has not yet been declared to be an offence under the Indian Penal Code. Sir B. Fuller, however, says that it is an offence against the Police laws. But to abuse the authority given temporarily to the Police for the maintenance of order by making the utterance of the above words at all times an offence and to make a free use of the Police batons upon the people are distinct acts of violence. Though the Barisal Conference was held publicly in an open space without any object of raising a revolt against Government, Mr. Emerson, the District Magistrate of Barisal, caused it to be dispersed by the Police. How, then, does the English rule differ from the Moghul rule? To grant to the people the right of holding public meetings and then to punish them for exercising it is simply an act of deception. The officials fear that the *swadeshi* movement, if allowed to spread unchecked, will injuriously affect English commerce. Sir B. Fuller, for the purpose of suppressing the movement, has even gone to the length of flogging school-boys of tender age and sending them to jail. But we assure him that the people will not be daunted by such high-handed measures. Whatever the trouble and the insults heaped by the officials upon the people, the latter will not abandon the *swadeshi* movement or the boycott. [The *Modavritta* writes:—Sir B. Fuller and other Bengal officials have from the first looked askance at the *swadeshi* movement. As Babu Surendranath Bannerji is a staunch supporter of the movement, they selected him for public disgrace and punishment. But they are mistaken if they think that such measures will make the people give up the movement. The authorities stopped the Barisal Conference because the leaders did not give a guarantee that the words "Bande Mataram" would not be uttered in the streets. We think that injustice and high-handedness cannot go further. Official apologists say that the Provincial Conference was held at such an obscure and out-of-the-way place as Barisal simply with a view to have an opportunity of testing the legality of the 'Bande Mataram' circular. But this allegation is false, because it was a year ago, *i.e.*, before the *swadeshi* movement acquired its present strength, that Barisal was selected for holding

this year's Conference. The Barisal embroglio will naturally create an impression on the public mind that British rule resembles Moghul despotism. We hope that Lord Minto, who has already given proof of his sympathy for an oppressed people by removing the Gurkha regiment stationed at Barisal, will be pleased to cancel the "Bande Mataram" circular. The *Kalpataru* writes:—It was hitherto believed by the people that the British officials in this country were incapable of practising direct tyranny, but the events which at Barisal occurred last week have dispelled this belief. The Honourable Mr. Gokhale once drew a parallel between Lord Curzon and Aurangzeb, but neither that emperor nor his officers were ever known to have attacked unarmed people. Sir B. Fuller has surpassed even Shaistekhan in point of high-handedness. From what the people already know of Sir B. Fuller's character it may safely be said that he will resort to any kind of deceit in order to propitiate Lord Minto. If Lord Minto is satisfied with Sir B. Fuller's doings, it follows that Mr. Morley and the British Parliament will also be satisfied as a matter of course. Hence it will not do for us to depend upon others' sense of justice. We should rely on ourselves for the prevention of official high-handedness. The *Parikshak* and the *Chikitsak* write in a similar strain.]

Madhukar (130), 21st Apl.; *Dhárwár Vritta* (112), 26th Apl.

14. Most of the newspapers have described the painful and extraordinary incidents which occurred at Barisal during last week. Let us see how far it was just to inflict upon Mr. Bannerji a fine of Rs. 400 for the offence charged against him. He was fined Rs. 200 for merely asking the Court the ground of his arrest. What flagrant injustice! O Aryans, awake! How long will you slumber? In consequence of your apathy, you have been stripped naked. What sort of sleep are you enjoying? If it constitutes contempt of Court to ask merely what offence the accused has committed, then adieu to all hopes of obtaining impartial justice at the hands of judicial tribunals. Further, the Magistrate fined Mr. Bannerji Rs. 200 for taking part in a procession, the members of which uttered the words "Bande Mataram". Let us now see what secret lurks in the words "Bande Mataram". Literally they mean "Hail, mother-land." There can be no greater misfortune than to be fined for saluting our mother-land, which supports us. Anglo-Indian sojourners in this land should well bear in mind that their wicked and oppressive acts will never lessen our love for our mother-land. Just as a ball rebounds to a greater height the more forcibly it is pressed to the ground, similarly the greater the efforts to stifle our love for our mother-land, the firmer will be our attachment to her. We accordingly exhort all our fellow-countrymen not to forsake the cause of our mother-land, but to strain every nerve to bring about her regeneration. They should further remember that the fine of Rs. 400 has not been inflicted upon one individual only but upon the entire Indian public. [The *Dhárwár Vritta* writes in a somewhat similar strain.]

Sardesái Vijaya (44), 25th Apl.; *Pratod* (14), 20th Apl.

15. "Fullerism" in Bengal has outdone the autocratic doings of the Tsar. The British are fond of holding up the Russian administration to obloquy because under it the boon of liberty is denied to the people. It is the boast of our rulers that this boon is enjoyed by all British subjects. But the incidents at Barisal have proved the futility of this boast, and it has been clearly demonstrated that a British officer of Sir B. Fuller's type can easily beat the officials of the Tsar in point of arbitrary and high-handed exercise of power. Mr. Surendranath Bannerji and his followers were not rebels. They had gathered together to carry on a constitutional agitation. Liberty of speech and liberty of the press act as safety-valves to public discontent, and in a country where these boons are denied to the people, secret societies and revolutionary assemblies come into existence. Since the partition of Bengal that province has been the scene of considerable commotion and constitutional warfare. Passive resistance is the weapon of the Bengalis, while the authorities are resorting to acts of oppression and high-handedness. Such acts, however, will only serve to undermine the foundations of British rule, and the greater the humiliation to which public leaders are subjected, the

greater would be the union engendered among the people. [The *Pratod* writes in a similar strain and adds:—Dispersion of public meetings and the arrest and conviction of public leaders are extreme measures and are resorted to duly in revolutionary epochs and not in times of perfect tranquillity. It is difficult to find a parallel elsewhere to the doings of the Barisal authorities in the history of the world. The British are trying the patience of the Indians beyond the proper limits. They should bear in mind that the Indians have begun to realise the evils of the Machiavelian policy of the Europeans and have become alive to the miseries of alien rule. If, under these circumstances, the rulers continue to harass the people and make them disgusted with their lives, the latter would be driven to wage war with them. As the present policy of Government shows no signs of change, a clash between Government and the popular party is inevitable. The present state of the country portends the advent of such a time at no distant date. If, unfortunately, it does come, we should be ready to rise to the occasion and not fail to increase the rights of our people.]

Exhortation to Indians to live and die for their mother-land.
Vihári (155), 30th Apl.

16. The ***Vihári*** publishes some verses under the heading "Recollection of past glory," of which the following is the purport:—Study your previous history. You have glorious traditions. How have you brought disgrace on your family! You should be ready to die in the service of the mother-land. Remember how your brave forefathers annihilated hosts of their enemies. Perform, therefore, such deeds as are worthy of these ancestors. You must be said to have lived in vain since you never recite the names of rulers like Shivaji, who destroyed the Mlenchchas and bathed the mother-land with the blood of her enemies and sacrificed their own lives for her sake. You are born in vain since you are indifferent as to who occupies the throne of Maháráshtra? O Lord, why should such calm prevail everywhere? Born as you are of the breed of a lion that tears open the temples of infuriated elephants and kills innumerable foes, how have you degenerated to the condition of sheep? It behoves you to perform deeds worthy of your ancestors, who lived and died for their country, and who were renowned for their patriotism. If the blood of your ancestors runs in your veins, cease your idle pranks and strive to lift up the land of Bharat from the mire into which she has fallen.

The sentiment of patriotism said to have begun to animate the Indians.
Kesari (124), 24th Apl.

17. Under the heading "Sighs of a patriot" a correspondent contributes some verses to the *Kesari*, of which the following is the purport:—On hearing the stories of patriots, the heart cannot contain its joy. On witnessing the persecution of patriots the strength of the body is redoubled. The spirit of patriotism is in the air, and my eyes are filled with tears of joy. An auspicious era is dawning upon the country. Stories of patriots are being narrated everywhere. The people have begun to cherish the sentiment of patriotism and are eagerly fostering union among themselves. The country gives us birth and supports us. Nothing can be dearer than the mother-land. Let the thought of our country always be present to our minds and let us always toil in the country's cause. Men, women and children are anxious to render some service to the country. They are all engaged in doing something for the country. The *swadeshi* movement is steadily prospering. It produces happy consequences in some cases but unpleasant ones in others. The people are vying with one another in manifesting their patriotism.

Alleged futility of securing the stability of British rule in India by an increase of white troops.
Arunodaya (100), 22nd April.

18. The increase of the white garrison is one of the means whereby the British wish to secure the stability of their rule in India. But a ruler, whatever his creed or nationality might be, should never depend upon the increase of the standing army for the permanence of his sway, but upon the courage, loyalty and contentment of his subjects. The English, however, do not act upon the above principle in their administration of India. The administrative policy pursued by them here is not at all of a sympathetic character. The

whole edifice of British domination in India rests on the white and the native army. From the steady efforts made year by year to increase the strength of the white garrison it seems that our rulers are gradually losing their confidence in the native troops. Formerly fifty thousand white troops were considered sufficient for preserving internal peace in the country and repelling the danger of foreign invasion. Nay, several Military Officers of high repute emphatically declared that there would be no need at any time to exceed this figure. In view of the extended railway communications and the consequent facilities afforded to the rapid mobilisation of troops from one place to another, it was for a time considered prudent to keep down the strength of the white army at the foregoing figure. But greed of empire gradually led to an increase of the white army till it reached the high figure of seventy thousand. The Congress passed a series of resolutions protesting against this increase, and the people also objected thereto, but without avail. From the present deplorable condition of Russia our Government should have learnt how suicidal it is to go on increasing armaments while the internal condition of the people is miserable and unsatisfactory. Our rulers seem to set as much value on the opinion of the Indian people as they do on that of a horse tied in a stable. But this kind of attitude is likely to prove detrimental to their rule in India. It is, therefore, advisable that they should give up the ambition of holding this country by the sword.

Alleged greed of Englishmen in India and the benefits of the boycott movement.
Hitechchhu (68), 26th Apl.

19. The truth of the proverb "Extreme avarice is the source of sin" is well illustrated by the career of Englishmen in America and India. The consequence of the commercial greed of England in America was that the Colonies threw off her yoke when an opportunity offered itself. It is laid down in the Shastras that lust, anger and avarice are the three doors of Hell, but it is unfortunate that the truth of this maxim has not been brought home to the minds of Englishmen. The greed of the British is so insatiable that it is not quenched by the drain of millions of rupees which takes place from the country in one shape or another. The masses in India barely get even one full meal per day. Their average income is only Rs. 27 to 30 annually, while the average income per head in Great Britain is over Rs. 360 per year. Even this paltry income is trenched upon by diverse Government taxes. Many people live on boiled leaves of trees, and a pinch of salt is a luxury to them. Some wander about in the jungles in a semi-nude condition and when they lay themselves to rest they have no rag to lie on or put over their shivering bodies. These people would actually rejoice if they died from the attack of some wild beast. Yet despite all their miseries, the Indians are loyal at heart to Government and are ready to lay down their lives for their rulers. But the latter care not a straw for their well-being. They have been deprived of the use of forest produce and if they bring wood from forests for making fire to warm their bodies with, they are whipped. During the first 75 years of the last century the country was overtaken by 12 famines which devastated 15 lakhs of lives, and during the last quarter of the same century 20 famines in all visited India with the result that between 3 and 3½ crores of human lives were victimised. In 1850 the average daily income per head of the Indian population was 2 pies, in 1880 it dwindled down to 1½ pie and in 1900 to ¾ pie. What an eloquent commentary on the official boast about the growing prosperity of the country! But out of evil good cometh, and the partition of Bengal has served to open the eyes of the people to the growing impoverishment of India. The boycott movement started by the Bengalis is verily a sovereign cure for the fatal disease which the country suffers from. [The paper concludes by dilating on the potentialities of boycott in bringing about the economic regeneration and prosperity of India.]

The new Forest Research Institute at Dehra Dun.
Praja Bandhu (32), 22nd Apl., Eng. cols.; *Bombay Samáchár* (61), 24th Apl.

20. "It is announced that the Secretary of State for India has decided to endow the Forest School at Dehra Dun with a Research Institute. The news, however, does not come as a surprise upon us, for we were prepared for it in consequence of the recent speech delivered by Sir Denzil Ibbetson in the Imperial Legislative Council, although no one thought that the decision would be arrived at

so promptly. As a natural result of this decision the status of the existing institution will be raised to that of a College, which will be placed in charge of a competent educationist who will be assisted by the requisite staff of Professors. It goes without saying that any measure that possesses potentialities for turning out a better class of public servants deserves to be welcomed. It, however, remains to be seen how far our own countrymen will receive the benefit of this improved form of instruction. The higher posts in the Forest Department, as is generally the case in all Government Departments, are almost wholly monopolised by Europeans and Eurasians, and hence no one need feel any surprise if the news mentioned above does not give rise to that feeling of enthusiasm and satisfaction in this country which one would naturally expect." [The *Bombay Samáchár* expresses its approval on the whole of the details of the scheme outlined by Government for starting a Research Institute at Dehra Dun. It, however, thinks that Government have not taken proper care in selecting a suitable place for the location of the Institute. It apprehends that the Bombay and Madras Presidencies will not derive much benefit from the Institute, as it will be located in a remote corner of Northern India. It fails to understand what special advantages or facilities Dehra Dun affords for the working of the Institute and remarks that the selection of a more central place in India would have increased the usefulness of the Institute to the country and also been more conducive to the interests of forest research.]

Protest against the recent rules published by the Bombay Government for the grant of pensions to the widows of Police officers dying from plague.

Sánj Vartamán (86), 26th Apl.

21. The Bombay Government have just issued a novel order to the effect that the application for pension made by the widow of a Police officer who may have died from plague should be accompanied by a certificate stating that the deceased had been inoculated with the plague serum. We consider this action of the authorities to be objectionable on principle and tantamount to an attempt to compulsorily enforce inoculation upon a section of the people. We suspect that the strenuous efforts made by the Health Department to boom inoculation, of which the present action of Government is an outcome, are but a *ruse* for diverting public attention from the inefficiency of the department to cope with the epidemic. We learn that this order of Government has given rise to vexation and consternation among Police officers. We have entered our protest against this measure of Government, because although it applies only to a section of its own servants, we fear that it is a thin end of the wedge for making inoculation compulsory upon the entire population.

Complaints about the stringent collection of land revenue in the Koyna Valley in the Sátára District.

Pratod (144), 20th Apl.

22. We wish to draw the attention of Government to the present pitiful condition of the agriculturists of the Koyna Valley in the Sátára District and hope that measures will be taken to alleviate their sufferings. There are four *Mahals* in the Valley, but owing to the succession of bad harvests since 1897 the cultivating classes in all of these have been reduced to the verge of destitution and find it extremely hard to eke out their living and to meet the revenue demand. The present year is also unfavourable, but orders have nevertheless been issued for the recovery of the revenue suspended last year, and these orders are being stringently enforced by the over-zealous Taluka karkuns. The rayats are subjected to ill-treatment and their property is attached for the recovery of arrears. When karkuns from the Taluka *kacheri* recently went to some villages to demand the instalment of *takavi* loans, the rayats submitted a petition to Government praying for a consideration of their grievances. An order was issued thereon to the effect that the arrears recovered should not exceed in amount the current year's demand. This order was followed by another directing that all sums recovered after the month of April be credited not to the land revenue account, but to that of *takavi* loans. Hundreds of cattle belonging to the agriculturists have been attached in the villages of Khirkhandi, Wágholi, Indoli, Vosote, &c., and the rayats, who have come to the end of their resources, are migrating elsewhere to earn a living. The authorities seem to think that the valley is in a prosperous condition and hence they are determined to recover all outstandings since 1897. But a perusal of the report made after inquiring into the condition of each individual

rayat in the Támh Mahal in the presence of the Punch and the Taluka karkun will disclose the true state of affairs. It is a pity that our benign Government should not extend a helping hand to the distressed rayats. The manner in which land revenue is being collected in the Koyna Valley illustrates the spirit in which the officials of the Revenue Department carry out the beneficent directions embodied in Government Resolutions on the subject of suspensions and remissions of land revenue.

Complaints against the alleged mischievous pranks of British soldiers at Belgaum.
Chikitsak (109), 25th Apl.

23. Two instances of vagaries committed by some soldiers belonging to the regiments stationed here have come to our ears. In one case, some soldiers, while driving at night through the cantonment, saw some hens covered under a basket. They got down from the carriage and lifted some four or five of these and were about to make away with them, but an outcry having been raised in the meantime by the owner of the hens, the Police came on the scene, a *punchnama* was drawn up and the matter reported to the Commanding Officer. In the other case, a soldier happened to see a group of 10 or 20 persons assembled on a road in the cantonment for some purpose and belaboured some of them with his cane. It is said that the beating resulted in injuries to some of the assaulted persons. We learn that the matter was brought to the notice of the Commanding Officer and that the offending soldier was sent to the *Kanjee* house. It seems, on the whole, that the soldiers stationed here frequently indulge in riotous behaviour. It is much to be regretted that they should openly indulge in such pranks as the above. In spite of the sentences inflicted upon them from time to time by the popular, upright and truth-loving Cantonment Magistrate of this place, we trust that the matter will be considered before it is too late and that the mischievous propensities of the soldiers will be brought under restraint.

Comments on the action of the Bombay High Court in reducing the sentence passed by the Third Presidency Magistrate, Bombay, in a case of alleged outrage on the modesty of a woman.
Indian Social Reformer (4), 22nd Apl.

24. "What is the modesty of a woman? The question is suggested by the report of a judgment of the High Court in a case which came on appeal from the decision of a Magistrate, and in which the accused was alleged to have outraged the modesty of a woman. Both the parties were Europeans (or Eurasians). The complainant had alleged that the accused had put his hands on her shoulder and pulled her about while she was waiting for her husband outside of a shop, and the Magistrate, an Indian gentleman, had found the accused guilty and sentenced him to a term of imprisonment and a fine. The High Court annulled the fine and reduced the imprisonment. In a report of their observations we read: 'But it is obvious that what amounts to an outrage on the modesty of a woman must depend on the circumstances of each case and in particular on the race of the woman and the customs of her race. It may be that to place the hands on the shoulder of a woman, as was done in this case, would be an outrage on the modesty of a Hindu or a Muhammadan woman.' The justice of these observations, so far as they go, is obvious. But there is the fact that the complainant did regard the act of the accused as an outrage on her modesty. May not a woman have notions of personal modesty which may fall short of the widest that may prevail in a community? Is it allowable for a person who takes liberties with a woman to plead that these liberties had the sanction of racial customs, notwithstanding that the woman had objections to them, as the accused apparently did in this case?"

Request to Government to allow postal authorities to supply information regarding the movements of district officers during the touring season to the public on enquiry at the Post Office.
Prakásh (143), 25th Apl.

25. Until recently pleaders and parties to proceedings in Revenue and Magisterial Courts could ascertain by inquiry at the post office the exact address of district officers during the touring season. But some time ago when we went to the General Post Office at Sátára to inquire where the camp of a particular official was on a certain day, we were told by the Post Master that the information could not be given to us under the postal rules. Thereupon we addressed a letter to the Postal Superintendent, Mr. Morgan, from whom we received the same curt reply. Under the

circumstances we should like to ask the postal authorities to inform us as to when it was ruled that information about the camps of Revenue and Magisterial officers should not be supplied to the public. If there was such a rule already in force, was the above information given so long in contravetion thereof? If the rule is only recently enforced, we cannot conceive what must have led to its enforcement. If the postal authorities can conveniently inform pleaders and parties to suits and proceedings as to the movements of district officers, we fail to see why they should not do so. We request Government to cancel the rule, which prohibits them from doing so, in the public interest.

Grievances of Bombay postmen.
Indu Prakásh (41), 16th Apl., Eng. cols.

26. "Complaints have of late reached us so frequently and persistently in regard to the conditions under which the Bombay postmen have to work that we consider it highly advisable to give a friendly warning to the authorities so that by timely remedies undesirable developments may be averted. The strike of the Calcutta postmen is yet fresh in the public memory and doubtless the patient, toiling Bombay postman is seriously considering why it should not be possible for him to get his own numerous grievances remedied by gentle means, if possible, or by a more determined effort of combination, if gentle means fail. The Postal authorities indeed are by no means ignorant of the fact that there are real grievances and that a good deal of discontent, almost bordering on despair, prevails among the bulk of the men concerned. It is even said that the authorities do make concessions now and then, but half measures are surely not the right way to deal with questions of this nature. We shall briefly summarise the main grievances of postmen. The first grievance relates to small pay, wholly incommensurate with the qualifications necessary as well as the work to be done.......... The Bombay postman is required to be able to read at least four languages—English, Marathi, Gujarati and Urdu, and his duty extends from 8 or 9 hours per day to even 12 hours in some cases......... The work he has to do is arduous and also responsible. Add to this the exorbitant cost of living in Bombay and we see how miserably our postmen are paid. The wonder is how they discharge their duties so admirably under such unfavourable circumstances. The most amazing fact of the situation, however, is that their salaries were formerly much higher. The readers or sorters formerly got Rs. 28 per mensem. They now get only Rs. 20. The pay of the last grade of delivery peons was formerly Rs. 14. Now it is Rs. 10 only. Again, the number of posts in the upper grades have been greatly reduced, so that it is a double misfortune to the men. Often have they complained, but practically to no purpose. No heed is paid to their remonstrances and applications are merely filed. The Postal Department is one of our most prosperous State departments. Surely its prosperity should not be based on any sweating system. And let the authorities remember that sweating cannot continue *ad infinitum*. The men have always effective remedies in their own hands. True wisdom consists in foreseeing strikes and avoiding them by timely concessions."

Cordite explosion at Hyderabad (Sind).
Sind Journal (19), 18th Apl.; *Prabhát* (50), 17th Apl., Eng. cols.; *Karáchi Chronicle* (7), 22nd Apl.

27. "Who can describe, and who can forget the scenes of wild confusion, breathless panic and concentrated misery, accompanied with such severe and instantaneous loss of life and property, that were witnessed in Hyderabad on the night of Sunday, the 15th April 1906, and for some time on the following day? At about 8-30 P.M. there was a tremendous explosion of cordite cartridges in the powder magazine in the fort. A large number of houses near the fort were either blown down or seriously damaged; many more had their doors and windows smashed or torn off. About 8 lives were also lost. The destructive effects of the explosion were felt in a few places even on the market side of the town. There was an immediate rush of people from the fort side towards the market quarter. It was a pitiable sight to see several ladies and gentlemen fleeing for their lives, bare-footed, several of them leaving even the outer doors of their houses all open; in a few instances babies were left behind...... People ran hither and thither, making enquiries, and apprehensive of worse things to come. Most of the people kept up the whole night, or only took short naps long after midnight, and were up and moving before day-break. Some families left the

town, some were preparing to leave, others were waiting in suspense....... The accident, with its appalling attendant loss, raises several questions. Why and how came such explosive substances as cordite to be stored in such large quantities so very near a crowded part of the town and without precautions against 'decomposition'? How did the substances get out of control? Was their dangerous character never realised before they were put in the fort? How far is Lord Kitchener's policy responsible for the catastrophe? Is it true that the officers had protested against the storage of explosives in the fort?. Why this sudden and persistent activity manifested by the magazine? Has there been neglect of duty on the part of those entrusted with the control of the magazine? What did the Committee of experts suggest? Were their plans ineffectual or were their instructions not faithfully carried out? It is a most serious happening and the most searching inquiry should be instituted. Nor should the public be kept in the dark about facts, however ugly, which they have a right to know. Then as regards grant of compensation, about which some correspondence seems already to have passed, we would urge that while scrutinising claims with the utmost despatch and care the authorities should show themselves reasonable and fair-minded in settling them. *All* who have suffered losses, including, of course, those who have lost relations, should get compensation. One thing more. A telegram to the *Sind Gazette* (Bullettin dated the 16th instant) says that a slight explosion, premonitary of what was coming, occurred fully an hour and a half before the terrific explosion that carried such destruction all round. If this is true, why could not the people be given at least one hour's previous intimation? That would, at least, have saved some lives, now lost, and would have reduced the number of persons injured. About 15 minutes before the explosion the people near the fort were indeed warned to flee, but the time was too short...... The one silver lining to the dark cloud was the courage and devotion of the officers and men engaged in preventing further explosions. The arrangements for guarding the deserted quarters and in fact the whole town throughout the night were also excellent." [The *Prabhát* writes:—"We understand the authorities are prepared to consider applications for compensation, which, however, should be awarded not as a matter of grace, but as being legally and rightly due to the sufferers, for it is in any case impossible to absolve the Military from blame in the matter. People should be granted full compensation, neither more nor less. To give it only partially would justly excite discontent. But compensation is not the only thing Government have to consider. The whole question of dangerours explosives being stored so perilously near the town and of the causes of the explosion, as well as of the loss of control over the inflammable material, must be investigated thoroughly and without regard to private considerations. One story says that boxes of powder were not kept cool, as usual, by being wetted with water and were exposed to the air which produced self-ignition. Be that as it may, the matter requires a careful sifting." The *Karáchi Chronicle* writes:—"The Military authorities must by this time have realized the danger to which the whole town is exposed owing to the close proximity to it of the magazine, but we wonder how they did not do so ere this. As it is, the experience gained in one day should serve to guide the military for the future, and we trust the wisdom of removing the magazine to a place far removed from the town will be soon perceived by Government. The removal from the fort of the magazine, which every reasonable man thinks will be an accomplished fact ere long, will also remove the objection which was urged when the prayer of the Municipality for the grant of the whole site of the fort was rejected. The relief of the congestion of the town can now be effected, and we trust the Municipal authorities will once more approach Government on the subject......... **The absence of Mr. Pratt from Hyderabad at this juncture appears to be a mistake, on which too much stress cannot be laid. If Mr. Pratt left for Karáchi after a full assurance that the town was out of danger, it was reasonable to expect of him to convey the same assurance to the townspeople who, he could have easily imagined, must have been frightened out of their wits at the sudden explosion. The want of appreciation of circumstances will, on the other hand, indicate a faulty judgment. Whether due to appreciation of circumstances or otherwise, the mistake committed by Mr. Pratt in having left his people to the mercies of**

powder and shot can now only be repaired by his actions. The recent explosion brings prominently before us the necessity of the possession of arms. The possession of arms proves invaluable in times of danger. If, therefore, Government cannot make up their mind to grant licenses to carry arms to all citizens, let them at least grant them to such persons as are likely not to abuse the privilege."]

Protest against the recommendation of a Sessions Judge in Sind to punish the witnesses in a case decided by him recently.

Al-Haq (49), 14th Apl., Eng. cols.

28. "In the case in which a Zamindar has been accused of cheating a *bania* of Shadipali, the decision of the Sessions Court delivered the other day has caused a stir among those privy to the circumstances of the case. The accused has been sentenced to four years' rigorous imprisonment and to pay a fine of Rs. 15,000, 12,000 of which will go to the *bania*. In addition to this, the *bania* has been given the option of suing the Zamindar for Rs. 10,000. This sentence against the accused, the view taken of the matter by the Judge, or the way in which the counsel for the accused worked, may call forth all sorts of remarks—favourable and unfavourable—from persons viewing the matter in a different light, but what cannot honestly be denied is that there are very few who will not be alarmed at the situation produced by the treatment accorded to the witnesses for the defence in this case. Because the Judge *did not* believe the defence witnesses, he recommends the confiscation of the licenses issued to them under the Arms' Act and recommends also that they be deprived of the right of getting chairs in Darbars and other public functions. This is a punishment which, if inflicted, is likely to act as a strong deterrent upon people called to give evidence for the defence in other cases, and thus the cause of justice would be greatly injured. We trust, therefore, that the step recommended will not be taken."

The Police and the Magistracy in Sind.

Phœnix (15), 25th Apl.

29. "We extract the following from *The Indian People* of Allahabad:—'Somewhere in these provinces a Deputy Magistrate had before him a case sent up by the police. When evidence and arguments had been heard on both sides, the Magistrate found there was no evidence to support a conviction. Before, however, he could make up his mind to acquit the accused he had to satisfy himself whether the Barra Saheb of the police would approve of such an order. Accordingly, he went and saw the District Superintendent of Police in connection with the case and it was not till then that he passed an order of acquittal. The police are powerful everywhere, but there is no other province where the magistracy is so utterly police-ridden.' If our contemporary had known the state of things in this respect in Sind he could not have regarded only his province as the most police-ridden, but would have conferred that distinction upon Sind. Times out of number have we received complaints from Magistrates, and First Class Magistrates to boot, of the wigging administered to them by District Magistrates, of course at the instance of the District Superintendents of Police for acquitting accused persons in cases brought before them by the police. Where a District Magistrate, who has got a reputation for self-willed arbitrariness, is concerned, nobody wonders at his pulling the ears of his Subordinate Magistrates. But when you find the practice common with District Magistrates who, as Collectors, are models of fairness and the very idols of the people of their district, you begin to feel that there must be something esoteric in their conduct which is not revealed to the public gaze. Even a very harmless remark against the police has been construed into such a reflection on the police as to form the subject of a rebuke to the Magistrate making it. Well, there is one consideration on the other side. The District Magistrate suspects the Subordinate Magistrate may have come to his decision not from entirely impartial and disinterested motives, and considering the circumstances of the country he might honestly believe that his interference is called for in the interests of justice and the repression of crime. But as things stand, this consideration is likely to be carried too far and we know that in practice it *is* carried too far. Our opinion, therefore, is that when Magistrates are appointed on the implied understanding that they are fit to discharge their duties conscientiously they should not be hampered by any such extraneous influence. Otherwise, public confidence

in the administration of justice will be impaired. People will think that the Magistrates act not according to what the evidence before them discloses but according to the dictates of the police. In these days Magistrates are generally of convicting tendencies. There need, therefore, be no fear of true criminals escaping scot-free. The general fear rather is of innocent men being sent to jail simply because they are not in the good books of the police."

Complaint against the assessment of Income-tax at Hyderabad (Sind).

Al-Haq (49), 14th Apl., Eng. cols.

30. "Our sense of duty to the public compels us to invite the attention of the Collector of this district to the general dissatisfaction which prevails in Hyderabad in consequence of the appointment of Mr. Ali Akbar, City Magistrate, to revise the list of the income-tax imposed upon the people of Hyderabad. The people complain that the manner in which income-tax is imposed here and the principle which *actually* guides Mr. Ali Akbar in making enhancements are open to serious objection. We have received several complaints from people who say that their incomes have not only not been increasing, but have positively been decreasing, although the amount of the income-tax they are called upon to pay has been steadily increasing for the last few years. They ascribe this to several reasons which we leave to the higher authorities to investigate and decide how far the conduct of the City Magistrate is unimpeachable. At any rate, one of two things must be true if the grievance about the unreasonable enhancement of the tax turns out to be real. Either Mr. Ali Akbar does not possess a sufficient knowledge of the people and their incomes, or if he possesses it, he must have his own reasons for behaving in the manner complained of. In either case it will be inadvisable to entrust the task to him any further. There are other reasons also which necessitate the adoption of the course suggested. Mr. Ali Akbar is a native of Hyderabad, and this circumstance alone should suggest the advisability of making over the income-tax work to some one else."

Education.

Question of constructing a hostel for the students of the Grant Medical College, Bombay.

Jám-e-Jamshed (28), 27th Apl., Eng. cols.; *Akhbár-e-Soudágar* (59), 28th Apl., Eng. cols.

31. "The Government of Bombay cannot be feeling very comfortable after the very trenchant criticism of Sir Bhalchandra Krishna on their conduct in not having made any provision as yet for the erection of hostels for the students of the Grant Medical College. Sir Bhalchandra in his letter to the Press unfolds a chapter of history in connection with the movement for providing quarters for the students of the College which throws a lurid light on the official sense of responsibility in the matter............ No one knows better than Government the urgent need of providing suitable quarters for College students, especially those who hail from the mofussil. Government know the peculiar nature of the locality in which the Grant Medical College is situated, and the danger of letting students go unprovided with healthy quarters in such a neighbourhood. For years they did nothing to handle the problem themselves. When an attempt was made to solve it by private efforts and agency, they came forward with a promise of doing the thing themselves, and when private agency receded into the background, they themselves disappeared as well. Surely it cannot be that Government know nothing of the assurance given by the Hon'ble Mr. Giles to the special Committee that was formed for the purpose under the presidency of the Principal of Grant Medical College. They cannot claim to be exonerated from the blame of having driven out private agency from the field by a specious promise and not having cared to fulfil that promise after that agency was driven out. When the Hon'ble Mr. Giles appeared on the scene to give the assurance that 'the Government of India had allotted a sum of Rs. 19 lakhs to be spent on public works in that year (1901) and that he would get the Government to undertake the building for students' quarters out of that grant,' he could not surely have gone out of his way to do so without very good grounds, and the public has accordingly very just ground to be indignant at the apathy evinced by the Government so far in the matter......... As Sir Bhalchandra Krishna reminds us, the Government

of Bombay have been pocketing grants from the Government of India for the fulfilment of the pressing educational needs of the Presidency, and yet not a farthing has as yet been spent on what is the most pressing need of all in connection with the only Medical College in the Presidency! Surely the public has the right to demand that the matter will be taken in hand in right earnest and at once." [The *Akhbár-e-Soudágar* writes in a similar strain.]

Municipalities.

Bombay Municipal Corporation and Standard Time.

Rást Goftár (33), 29th Apl., Eng. cols.; *Bombay East Indian* (1), 28th April.

*32. "Of the one thousand and one questions discussed at the Board of the Bombay Corporation ever since it was called into existence, few within living memory have cast the Corporators into a more hopeless state of muddle than the one which was discussed at its meeting on Monday last. And yet few questions put before it have been easier to decide upon. The Corporation was called upon to determine whether its clocks should indicate Bombay Time or be put forward by an odd number of minutes. Still what a waste of words, energy and precious time was incurred in deciding upon a question that could have been dealt with summarily at one sitting without much ado or hubbub...... The advocates of Bombay Time were bent upon carrying their point at the point of the bayonet......... But their victory is at the best a Cadmean victory which has made the Corporation a target of rebuff and ridicule and imperilled its reputation for efficient and practical work. That there was a good deal of wire-pulling going on is no longer a matter of secrecy. That the advocates of Bombay Time could not have found a better champion to fight their case than Sir Pherozeshah Mehta is seen from the defence he made for his cause......... It is, however, difficult to compliment Sir Pherozeshah on his success, and we regret that the robust common sense which he brings to bear upon the discussion of civic questions was not allowed full sway on this particular occasion. It is generally thought that he ought to have steered clear of the movement altogether, and not allowed his name to be mixed up in an affair which has reflected little credit on the Corporation. Though Sir Pherozeshah left no stone unturned to collect materials for his speech, and gave it a very imposing appearance, much of it was both wide of the mark and open to contention......... Because the editor of a particular paper adopted a certain attitude years ago, his successors are not bound to follow the same line. As times change, they call for corresponding alterations in the avowed policy of a paper. That the masses of the people have no liking for the change is what no one who knows the native mind can deny. But that it imposes upon them an unbearable hardship is news to us. Sir Pherozeshah drew the long bow when he made much of the so-called hardships, and his contentions lost much of their weight by the exaggerated picture which he sketched to fortify his case. Sir Pherozeshah waxed unusually eloquent when he contended that there would be no loss of prestige involved if Government retraced their steps in response to the popular wishes. But Government were never in a hurry to force their views on the people. They gave the latter ample opportunity to speak their mind. If the people had raised a strong protest when the Corporation, the Chamber of Commerce and the Port Trust had expressed themselves in favour of the change, their remonstrance would not have fallen upon deaf ears......... If the masses were inert and failed to make their voice heard at the proper time, what were the leaders doing? We cannot wind up without referring to some unpleasant scenes that were created at the Corporation debate. Members indulged freely in personal criticisms, and even the best men could not deny themselves the gratification of making themselves square with their opponents by unfair and unbecoming recrimination. There were many skilful passages-at-arms which, while they lent some animation to the prosaic proceedings of the meeting, detracted from the reputation of the Corporation for sobriety of judgement." [The *Bombay East Indian* writes:—"We have now been accustomed to Standard Time for nearly four months, and so far as we know the change has not really inconvenienced anybody, much less has it operated as a hardship. Government introduced it after mature deliberation and after giving all the important public bodies in the city an opportunity of expressing their views in the matter. And the expression of those views was decidedly in favour of the introduction of Standard Time in Bombay. The Bombay Municipal Corporation cannot ignore the fact that the earliest expression of their own views on the question was in favour of Standard Time—a decision which materially contributed towards the introduction of the change by Government."]

Akhbár-e-Soudágar (59), 28th Apl., Eng. cols.

33. "However one may deplore the wabbling of the Corporation on the question of time, they are to be congratulated on their final reversion to good sense. The only misfortune is that the city will be confused more than ever between the good old time and the brand new one. We, in Bombay, were quite contented with our own time which was in approximate keeping with that marked by the sun. We had a life-long association of particular hours with the needs and avocations of daily life....... All this was thrown into utter confusion by the Imperial Ukase that in future 6 A. M. shall not be 6 A. M., but something else...... The Government, in its omnipotence, tampered with time and found a numerous following among the time-serving fraternity. We are asked to pluck out by the roots the time-honoured associations of time. We are commanded to be false to oursleves,—to say that we rose at 7 A. M. while we were actually out of bed a little after 6; to swear by the new-fangled time that it is noon, when it is not so; and to anticipate the afternoon by forty minutes every day....... The Hindus are perturbed more than the other communities because their religious ceremonies are vitally dependent upon the observance of correct time. Those who have no belief in astrology may not consider that the adoption of Standard Time will matter much. But the rooted sentiments of our Hindu brethren, sentiments which are shared in, to some extent, by Parsis and Muhammadans and which are inherited from time immemorial, cannot be trifled with. The advocates of Standard Time have attributed a personal motive to Sir Pherozeshah Mehta, the champion of Bombay Time. We should not, in fairness, have followed their example, even if we had differed in this respect from Sir Pherozeshah. It would seem that they do not consider their cause strong enough to stand on its own merits, and that they needs must import irrelevancies to buttress it up. To the same cause may be ascribed the exquisite fooling in which one of the local dailies has indulged at the expense of Sir Pherozeshah and his followers."

Oriental Review (12), 25th Apl.

34. "We appeal to His Excellency Lord Lamington as a sympathetic and liberal-minded Governor to act in the matter of Bombay *vs.* Standard Time in consonance with the much-derided Indian sentiment. Twenty years ago when Sir James Fergusson found that Madras Time had been imposed upon Bombay without a due consultation of the wishes of the people of Bombay and the people resented it, he promptly reverted to the old order of things. We hope His Excellency Lord Lamington will do likewise. Fortunately the Bombay Chamber of Commerce now possesses in the person of the Honourable Mr. H. E. E. Procter a Chairman who is distinguished above all things for a Christianity which is truly catholic and genuine and we feel confident that we shall not in vain beg of him to respect the feelings of the people of Bombay in this matter when he is reminded that it is primarily based upon religious considerations. We are the more encouraged to be sanguine of Mr. Procter's attitude by the reflection that his predecessor in the Chair of the Bombay Chamber of Commerce paid due respect to the voice of the people by strongly recommending to Government not to persist in the adoption of Madras Time in opposition to the expressed desire of the populace."

Bombay Samáchár (61), 25th Apl.; *Jám-e-Jamshed* (28), 25th Apl.; *Akhbár-i-Islám* (58), 25th Apl.; *Sánj Vartamán* (86), 24th Apl.; *Akhbár-e-Soudágar* (59), 24th Apl.

35. The Gujarati dailies of Bombay effusively praise the efforts made by Sir P. M. Mehta to prevail upon the Bombay Corporation to restore Standard Time in Municipal offices and urge Lord Lamington's Government to put an end to the alleged inconvenience and difficulty experienced by the native population owing to the introduction of Standard Time in the city.

Indu Prakásh (41), 25th Apl., Eng. cols.

36. "Let us hope that the signal victory won for Bombay Time at the Corporation on Monday last will prove the beginning of the end and that history will again repeat itself and Government be kind enough to conform graciously to a public feeling on the subject as they did in Sir James Fergusson's time and revert to local time, so dear to the city. We trust no further attempt will be made to re-open the question in the Corporation. Even if it is made, the advocates of Standard Time will, we believe, be defeated. The Corporation has now identified itself with the general public, as it should, for it feeds upon public money and exists for the benefit of the people......... Into the merits of the question we need not enter at length again... ...... It only remains to fervently wish that Government will be impressed with Sir Pherozeshah's arguments.......... It is impossible, however, to forbear in this connection from protesting strongly against the attitude taken in regard to this controversy by the Municipal Commissioner. He actively canvassed amongst the members and showed quite an undignified and utterly unconstitutional zeal at the Corporation. On Monday last he questioned the accuracy of the counting of votes by the President twice and himself counted them. All this was exceedingly shabby and clearly illegal. And if we blame Mr. Sheppard, we blame Dr. Viegas, the President, still more for tolerating all this meddlesomeness on the part of the Commissioner."

Presidentship of the Hyderabad (Sind) Municipality.
Prabhát (50), 10th Apl., Eng. cols.

37. "Mr. Thakurdas' appointment as President of the Hyderabad Municipality does not come as a surprise on us—it was a foregone conclusion. When he was put at the head of Municipal affairs eighteen months ago, we said that though much abler and fitter men were available, the authorities could not be accused of selecting an incompetent man. We find no reason to alter our opinion now. We still think, as we thought then, that the authorities could have certainly made a better selection, but that Mr. Thakurdas was not a bad choice. There is no doubt that he had some difficulty to contend with when he was first appointed President. One or two Municipal Councillors to whom he has ever been an eyesore made it a point to oppose him at every step simply for the sake of opposition. But Mr. Thakurdas too, on his part, did not try to disarm this opposition by dignified and generous conduct, and this helped to accentuate the bad feeling, and as a result he was not able to do even what he was capable of doing. But let bygones be bygones. We shall forget the past, if both the parties now turn over a new leaf."

Nominations to the Shikárpur Municipality.
Sindhi (51), 14th Apl., Eng. cols.

38. "Is not the appointment of Khan Muhammad, son of Shah Pasand Khan, to the Municipal Board, Shikárpur, a scandal and a slur on the whole town of Shikárpur and its intelligence? Khan Muhammad Khan has the virtue of being the son of his father, and a staunch friend of all the officials, high and low. He, being a large land-holder and paying revenue in the Shikárpur Sub-treasury, owns an *otak* at Shikárpur for occasional stay; he has besides that no interest in the town proper and we cannot understand why the whole population of Shikárpur should have been laid aside in his favour. This nomination is pregnant with significance. It involves a distinct admission that there is a sad dearth at Shikárpur of intelligent Muhammadans, who can be deemed fit to sit on the Corporation, and that it has, therefore, been considered advisable to import a man from the taluka proper to serve on the Municipal Board. So far, perhaps, we are inclined to agree with the present Collector who, we learn, is responsible for the nominations; if an inspector of scavengers was sometime back considered as a fit occupant of a Municipal chair, there is no wonder that greater anomalies should be observable when officers persist in following up a policy of one-sided preference under the transparent plea of providing 'an admixture of castes,' even in civic councils. Shikárpur is, to say the least, unfortunate in this respect, for we hear little of such undue preferences being shown at Hyderabad or Karáchi. A look at the constitution of Municipal Boards at Karáchi and Hyderabad leaves but one impression and it is this that the introduction of a majority of Muhammadans to counteract the Hindu

element on the Boards is never considered an invariable step. Hyderabad has a fair share of Muhammadas, but in the nomination list some Hindu gentlemen of light and leading are included; so also at Karáchi. At Shikárpur and Sukkur, on the other hand, a studied attempt is made to keep the Hindus out; and in the attempt to carry it out, strange anomalies often appear; and if the matter is looked into a little more closely, we shall find that in the Municipal districts of Sukkur and Shikárpur there is a greater majority of Hindu ratepayers than at Karáchi and Hyderabad. This tendency to neglect the Hindu element is discouraging. At Shikárpur we have amongst the Hindu Sethias, men of wealth, shrewdness and business-like habits—qualities which above all are needed for an efficient administration of a Municipality; and yet they are to be left behind and their places occupied by Muhammadan gentlemen of no means or position, because 'admixture of castes' is to be maintained."

New Board of the Shikárpur Municipality.
Phœnix (15), 21st Apl.

39. A correspondent writes to the *Phœnix*:—"The *Sind Official Gazette* publishes names of the members of the new Board of the Shikárpur Municipality. But in the list the name of Seth Bashomal, the elected member for Ward No. 11, is conspicuous by its absence. The omission of this name has caused not a little surprise to the Shikárpur public. As a matter of fact there is no explanation whatever of this omission, which on the very face of it appears to be intentional. Certainly it cannot be said that the name of Seth Bashomal has been omitted on account of the appeal pending in the District Court when as a matter of fact Mr. Murlidhar's name, against whom also an appeal has been made by Mr. Bhojwandas in the same Court, has been duly notified. This kind of difference of treatment has produced a deal of mistrust in the mind of the public of Shikárpur; nay, everybody having a bit of commonsense in him thinks and with justice that there is a screw loose somewhere. It is a well known fact that during the last two elections of the Shikárpur Municipality there were several appeals made to the District Court against the election of the late Dewan Daulatram and the members of his party, and it is an open secret that their names were never held back. May I then enquire what is the reason of this new departure and who is responsible for this kind of difference of treatment. It is but meet that the public should know why this has occurred. But by-the-bye may I enquire if the Collector has legally any right to omit the name of any person who has been duly elected? Is he not simply to pass on the names for publication and that none but the District Court can interfere with election matters? Besides, is not the step taken by Mr. Rieu most absurd? Supposing there were appeals made against the members elected in all the wards, what would be the result if the names were held back till the decision of such appeals? There would be no Municipality for all that time. What a pity that Mr. Rieu, who was once so very popular in both Sukkur and Lárkána Districts, should have lost that popularity by allowing himself to be misled! It is beyond doubt that in a matter like this if Mr. Rieu had used a little discretion of his own, the anomaly could have been avoided. Is not a matter like this fit to be enquired into by the Commissioner in Sind and does not this intentional omission of Seth Bashomal's name require a satisfactory explanation?"

Native States.

Complaint about His Highness the Gaekwar's absence from Baroda at the present juncture.
Kaiser-i-Hind (29), 22nd Apl.; *Mukhbir-i-Islám* (79), 24th and 26th Apl.

40. Famine is playing a havoc in Baroda State, but His Highness the Gaekwar is enjoying himself in England instead of returning to his State and taking measures to alleviate the distress of his subjects. The frequent visits of the Gaekwar to Europe prevent him from devoting personal attention to the affairs of his State and entail a drain upon the State revenues to the extent of lakhs of rupees, which could be profitably utilised in feeding the famished population of Baroda in times of scarcity. The Gaekwar is fortunate in having good officers in his Council, and hence it is that the administration of Baroda during his absence has not fared so badly as it would have otherwise done. But if the Gaekwar keeps away from his State at

frequent intervals for prolonged periods, where is the use of his remaining on the *gadi* at all? It is time the Government of India imposed some salutary restraint upon the propensity of the Maharaja to undertake pleasure trips to Europe when his subjects are in the throes of famine. [The *Mukhbir-i-Islám* also expresses strong dissatisfaction at the Gaekwar's absence from Baroda at the present juncture.]

Revised rules for the levy of income tax in Baroda State.

Jám-e-Jamshed (28), 28th Apl.

41. The Baroda correspondent of the *Jám-e-Jamshed* writes:—The Council of Baroda have resolved to levy the income tax in the State according to a revised scale from the 1st August next. The proposed modifications are conceived in a liberal spirit and will give much relief to the over-burdened people. The minimum limit of taxable income will be raised from Rs. 300 to Rs. 500 a year. For incomes above Rs. 500 a sliding scale of taxation will be adopted as follows:—Rs. 7 annually for incomes between Rs. 500 and Rs. 750 a year; Rs. 10 for incomes over Rs. 750 and under Rs. 1,000; Rs. 15 for incomes over Rs. 1,000 and under Rs. 2,000; Rs. 35 for incomes between Rs. 5,000 and Rs. 10,000; Rs. 125 for incomes between Rs. 10,000 and Rs. 15,000 and a one per cent. tax on all incomes exceeding Rs. 15,000.

Appointment of Mirza Abbas Ali Baig as Dewan of Junágadh.

Káthiáwár News (30), 21st Apl., Eng. cols.

42. "It is understood that Mr. Abbas Ali Baig, Oriental Translator to Government, having been offered the post of Dewan of Junágadh, has accepted it. Originally it was arranged that Mr. Baig should serve the State for a definite period of five years, but at the suggestion of his advisers the Nawab has curtailed the period to one year, and to this Mr. Baig not having objected, this latter arrangement holds good. Junágadh has been such a hot-bed of intrigues that it remains to be seen whether Mr. Baig will throw up the job in disgust as soon as he has made himself acquainted with the state of affairs there, or whether he will be found equal to the situation and make a clean sweep of the greedy adventurers that have infested the State and are feeding fat upon it and whose number has certainly not decreased since Mr. Bechardas has been Dewan. Mr. Baig has undoubted ability, but he will require considerable tact without which he will be placed in as awkward a position as Mr. Shyamji Krishna Varma, who was eventually driven out in disgrace from Junágadh. The first and foremost task that Mr. Baig will have to grapple with will be to ascertain who have been robbing the State, and to what extent it has been robbed, also what has been the aggregate value of money-gifts made to Mr. Bechardas and his brother Mr. Gopaldas, and for what services they were made. We learn that after considerable pressure Mr. Baig has been induced to go to Junágadh, and though ostensibly he will be the Dewan, the real power will perhaps lie with Mr. Gopaldas who, keeping himself in the background as Companion to the Kumar, will wield the real power as he is supposed to have done ever since he has been in Junágadh. If Mr. Baig refuses to come round to his views, as we believe he will, then, we fear, a series of measures will be resorted to to displace him. Mr. Baig is not a man to play the second fiddle to anybody or to compromise his position by doing what he should not do. Mr. Baig is brought in at a critical time—at a time when, if the administration of Junágadh cannot show any signs of improvement, Government must step in. Government would have interferred in August 1904, had there been a stronger man as Agent to the Governor in Káthiáwár than Colonel Kennedy. In August 1904 we pointed out to the Agent to the Governor in Káthiáwár and the Bombay Government how the Nawab of Junágadh—a well-meaning but helpless imbecile—was most obligingly playing the fool by parting with large sums of money. He gave away fifteen thousand rupees to Mr Gopaldas Viharidas within a few months after his appointment as Mr. Carnegy's assistant to help him to look after Nawabzada Sherzumakhanji! What service could this man have then rendered to the Nawab or to his son to deserve the reward? Was it not the duty of Colonel Kennedy to stop this game? Soon after his brother got this present, the Dewan also got some, amounting in all to about fifteen thousand rupees! And

after this there were rumours that Major Carnegy was given rupees forty thousand! Major Carnegy, as a matter of fact, never got that or any sum, nor did he care for any; but it was whispered about that some unscrupulous rascals had so far imposed upon the Nawab as to lead him to believe that the amount was to be given to Major Carnegy who had made a report favourable to the Nawabzada, in consequence of which he was freed from all restraint....... Should Mr. Baig throw up the appointment in disgust at not being allowed a free hand, he should make a report to Government as to how matters stand in Junágadh and Government should step in. No political considerations or treaty rights should deter Government from interfering in the affairs of a State the administration of which is proved to be calculated to cripple the resources of the State and to bring ruin upon its subjects."

Bombay Samáchár (61), 23rd Apl.; *Coronation Advertiser* (22), 26th Apl.; *Káthiáwár Times* (8), 22nd Apl.; *Mukhbir-i-Islám* (79), 22nd Apl.; *Akhbár-i-Islám* (58), 23rd Apl.; *Satya Shodhak* (17), 22nd Apl.

43. "We are sure the announcement about the transfer of Mirza Abbas Ali Baig's services to Junágadh will be very gratifying to his co-religionists as well as to the subjects of that State. Mr. Baig has discharged the duties of Oriental Translator to Government for the last 14 years with such tact and ability as to have won the approbation not only of Government but also of Native Chiefs as well as of the native public with whom he has been brought into contact in virtue of his official position. The post of Oriental Translator carries with it very grave and delicate responsibilities, but in coping with them he has shown considerate and tactful regard for the somewhat super-sensitive feelings of Native Chiefs. Mr. Baig's linguistic attainments are of a high order, and it is an eloquent testimony to the confidence reposed in him by Government that he has held the office of Oriental Translator continuously for 14 years, although the tenure of that post has been limited to five years ever since the late Mr. Shankar Pandurang Pandit brought himself into trouble with the Government of Lord Reay in the early eighties. The Nawab of Junágadh is fortunate in having secured as his Dewan such a trusted and deserving officer of Government. Mr. Baig is no novice in the task of administration in Native States. The experience he has acquired as Dewan of Janjira will stand him in good stead in his new post. Party feeling between the Nagars and Muhammadans has been the bane of Junágadh politics, and we trust that Mr. Baig will be enabled to suppress it and inaugurate salutary reforms in the administration of Junágadh. By so doing he will add to the prestige of the community of which he is deservingly considered an ornament." [The *Coronation Advertiser*, the *Káthiáwár Times* (daily), the *Mukhbir-i-Islám* and the *Akhbár-i-Islám* write in a similar strain. The *Satya Shodhak* writes:—Mr. Abbas Ali Baig succeeds Mr. Bechardas as Dewan of Junágadh. Mr. Baig has served as Oriental Translator for a period of fourteen years, but he has had previous experience of administering the affairs of a Native State and was deputed by Government on special duty in connection with the Prabhas-Patan riots. His present appointment is a fit reward for his faithful services in the past.]

Refusal of Mrs. Carnegy to accept the pension alleged to have been offered to her by the Junágadh Durbar.

Káthiáwár News (30), 21st Apl., Eng. cols.

44. "It is understood on very reliable authority that Mrs. Carnegy, widow of Major H. G. Carnegy, who over a year ago met with an unfortunate mishap whilst out shooting in the Gir Forest with the Governor, has declined to accept the pension of Rs. 400 per month which the Nawab of Junágadh was said to have offered her in consideration of her husband's services to the State. Mrs. Carnegy, we are assured, refused to accept any pension whatsoever, and if any amount has been debited to her account, it must be an imposition upon the Durbar for which those concerned should be held responsible. We highly commend the action of Mrs. Carnegy, for whom we have the greatest sympathy, since the very idea of an English lady being thrown on the charity of a Native Chief is repugnant to the English people.

Nor could Government have ever consented to such an arrangement, though it was given out in Káthiáwár that it was made to oblige Lord Lamington personally, so that His Excellency might always befriend the State, no matter how it was managed ! "

Intelligence extracted from the Press.

Shivaji celebration at Ráigad (Kolába).
Indu Prakásh (41), 27th Apl., Eng. cols.

45. "The Shivaji celebration at Ráigad came to a termination yesterday. Unbounded enthusiasm prevailed throughout. Over 3,000 Hindus of all castes and some Muhammadans, too, participated in the celebration. The Mamlatdar of Mahád and the Deputy Collector were also present. The morning programme opened with *mela* songs, welcoming the guests and extolling *swadeshism*. Mr. Abhyankar's *Kirtan* followed, being purely religious and historical. At noon all the guests were served at a public dinner. The evening programme began with music and singing. A mass meeting followed at which the Honourable Mr. Khare presided. Three resolutions were passed. Mr. S. M. Paranjpe of the *Kál* of Poona proposed that the statement of accounts of the Shivaji Fund be passed and the committee be thanked. Mr. Dongre, pleader, proposed the second resolution to the effect that Messrs. Tilak and Natu be re-appointed as Secretary and Treasurer, respectively, of the Fund, with power to appoint assistants. Mr. N. B. Ranade proposed the third resolution authorising the President to petition the Government requesting permission to erect a monument to Shivaji at Ráigad. Mr. Tilak's speech was as usual stirring and interesting. At the close all that had participated in the celebration were thanked collectively. A palanquin procession brought the festival to a close."

Shivaji celebrations in Bombay.
Kesari (124), 24th Apl.; *Indu Prakásh* (41), 27th Apl.

46. The Bombay correspondent of the *Kesari* writes :—The birth anniversary of Shivaji was duly celebrated in the open space near Shantaram's Chawl (Bombay) under the presidency of the Honourable Mr. Khare. The celebration began on the evening of the 21st and was concluded on the 22nd. In his introductory speech Mr. Khare remarked that Shivaji was the greatest Indian that ever lived and that there was nothing disloyal in holding a celebration in his memory. Nay, he said that it was the duty of the people to take part in such a celebration. Mr. N. P. Patankar, B.A., LL.B., next delivered a lecture on Shivaji in which he remarked that for a true appreciation of Shivaji's character and worth it was necessary to unlearn much that was found recorded to his discredit in the works of foreign historians. He added that a knowledge of what Shivaji did to turn back the tide of Moghul conquest of the Deccan should serve to awaken a feeling of common brotherhood among the Deccanis. He pointed out in conclusion that it was necessary to celebrate the birth anniversary of a great patriot like Shivaji, because he was the first to implant the idea of self-government among his compatriots. Mr. Tilak proposed a vote of thanks to the lecturer. He observed that the fact that celebrations in honour of Shivaji were held in Bengal showed the unification of India as a nation. In regard to the allegation that Shivaji was a dacoit and a plunderer, he asked 'if Shivaji was a dacoit, what was Clive'? He added that the object of holding Shivaji celebrations was to give an idea to the present generation as to what services their illustrious ancestors had rendered to the country in the past. After a few more speeches, the proceedings of the first day were brought to a close. On the second day there were wrestling matches and athletic sports, some of the athletes being rewarded with turbans. [The *Indu Prakásh* writes :—The birth anniversary of Shivaji was celebrated under the auspices of the Maharashtriya Aikyavardhak Samaj on Wednesday last at Byculla (Bombay). A spacious *mandap* was erected for the purpose, and at its entrance a portrait of Shivaji was hung. The celebration was attended by about 700 people. A sermon was preached on the heroic achievements of Tanaji Malusre and an essay was read by the Secretary of the Samaj, giving an account of Malojee

Bhosle, Shivaji's grand father, and his descendants till the time of Shivaji's death. Some other speeches having been delivered, the proceedings were brought to a close after the usual distribution of *pan* and *attar*.]

Second Provincial Conference of the Girassias of the Gohelwád Prant, Káthiáwár.
Káthiáwár Times (31), 25th Apl., Eng. cols.

47. "Following close upon the heels of the first Provincial Conference of the Girassias of Jháláwád held on the 5th, 6th and 7th instant came the second Conference in the Gohelwád Prant at Songadh, where the Girassias, responding to the call of K. S. Harbhamji of Morvi, President of the Girassia Association, mustered strong. The first sitting came off on the 18th and as this was the first occasion on which such a gathering was held in this Prant, the greatest enthusiasm prevailed. Arrangements for accommodating the audience were made in the mango-grove near the Railway Station and nearly seven hundred Girassias were present during the deliberations of the Conference. Exactly at 3-45 K. S. Harbhamji, President of the Conference, arrived in the grove and was received by the President and members of the Reception Committee, including Darbar Shree Nanbha Vakhatsinghji of Vávdi, Darbar Khachar Giga Bawa of Gadháda, Gohel Shree Bhojrajji, Darbar of Pati, and others. After all had resumed their seats Raizada Balubha Pothubha of Bhávnagar thanked K. S. Harbhamji on behalf of those present for the trouble he had undergone in taking up their cause. On behalf of the Reception Committee, K. S. Merambhai of Gadháda welcomed the Girassias and thanked them for their presence and the interest they took in such a noble cause. Kumar Shree Harbhamji in a long inaugural address dwelt upon the necessity and utility of the Girassia Association. He lucidly enunciated the principles underlying the work of the Association, and complimented the Girassias present upon the interest they evinced in the cause of the progress of their class.......... He also laid particular stress upon the education of the sons of Girassias. He said the reason why their condition was so deplorable now-a-days was that they had not kept themselves abreast of the times. In order to spread education among the sons of Girassias he intended to issue a lottery of Rs. 6,00,000, out of the proceeds of which he hoped ample provision would be made for the training of young Girassias. In the end the President appealed to his hearers to be enlisted as members of the Association which promised them so many good things. After the President's address was over, Raval Shree Mulubhai Kanubhai of Chamardi addressed the audience and exhorted all to court union and mutural trust. The Conference then rose for the day. On the second day the Conference met at the same time, and the work of enlisting new members for the Association was taken in hand. In all a hundred and fifty new names were added to the list, and now the number of members in the Girassia Association stands at 750......... The Conference then broke up amid deafening cheers."

Sympathy of the *Gujarat Sabha* with Mr. Surendranath Bannerji in regard to the Barisal affair.
Praja Bandhu (32), 22nd Apl.

48. The *Praja Bandhu* reports that the *Gujarat Sabha* passed the following resolution at a meeting held under the presidency of Dewan Bahadur Ambalal Sakerlal in the Premabhai Hall:—"That this meeting expresses its heartfelt sympathy with Babu Surendranath Bannerji in respect of the recent occurrences at Barisal and emphatically condemns the treatment accorded to the Conference and its leaders by the Barisal authorities. A copy of this resolution should be forwarded by the President to Babu Surendranath."

M. A. BAIG,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 3rd May 1906.

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* Reported in advance.

CON 197—10

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Second Provincial Conference of the Girasias of the Gohelwad Prant, Kathiawar.

Kathiawar Times (31), 28th Apl., Eng. cols.

47. "Following close upon the heels of the first Provincial Conference of the Girasias of Jhalawad held on the 5th, 6th and 7th instant came the second Conference in the Gohelwad Prant at Songadh, where the Girasias, responding to the call of K. S. Harbhamji of Morvi, President of the Girasia Association, mustered strong. The first sitting came off on the 18th and as this was the first occasion on which such a gathering was held in this Prant, the greatest enthusiasm prevailed. Arrangements for accommodating the audience were made in the mango-grove near the Railway Station and nearly [illegible] hundred Girasias were present during the deliberations of the Conference. [illegible] K. S. Harbhamji, President of the Conference, arrived in the [illegible] and was received by the President and members of the Reception Committee, including [illegible] Nanbha Vakhatsinghji of Vavdi Darbar, [illegible] Gohel Shree Bhojraji, Darbar of Pati, and [illegible] Darbar Balabha Pothabha of Bhav- [illegible] K. S. Harbhamji on behalf of those present for the trouble he [illegible] in their cause. On behalf of the Reception Committee [illegible] welcomed the Girasias and thanked them [illegible] they took in such a noble cause. Kumar [illegible] upon the necessity and utility [illegible] the principles underlying the [illegible] upon the interest [illegible] of their class. ..... He also laid [illegible] of the sons of Girasias. He said the [illegible] now-a-days was that they had not [illegible] in order to spread education among the [illegible] Rs. 6,00,000, out of the pro- [illegible] be made for the training of [illegible] appealed to his hearers to be [illegible] promised them so many good [illegible] exhorted all to count union and [illegible] On the second day the [illegible] of enlisting new members for the [illegible] and fifty new names were [illegible] members to the Girasia Association [illegible] broke up amid deafening cheers."

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CONFIDENTIAL.] **[No. 18 of 1906.**

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 5th May 1906.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

Alleged inadequacy of the pensions settled by the British Government upon *ex*-King Thebaw's relatives 13
Barisal :
  An appeal to the people of India to be fired with a determination to avenge the "atrocities" perpetrated at — and achieve their political emancipation 5
  An historical comparison between the present situation in — and the situation in England on the eve of the execution of King Charles I . 6
  The — affair... ... ... 8—11
  The — affair and the importance of the exercise of the right of private defence 7
British rule in India : Moral conveyed to fallen nations by an incident in the history of Irish agitation 4
Collisions between Europeans and Natives :
  Alleged doings of a Military officer at Sátára Road Station (S. M. Railway) 19
  Comments on the acquittal of a British soldier accused of the murder of a *mochi* boy 18
Income Tax : Government Resolution on — operations in Bombay City ... 12
Judicial matters :
  Comments on certain observations made by a Poona Magistrate upon the *swadeshi* movement in passing sentence in a case tried before him ... 20
  Jury Lists for Bombay City : Complaint about the preponderance of the European element in the — 21
  Question of a Civil Court for Nára Valley in Sind 22
Lord Curzon : Comments on —'s speech at the banquet given by the 'Pilgrims' at the Savoy Hotel (London) ... ... 2 & 3
Plague : Report of the revival of medical inspection of outgoing passengers at Karáchi Cantonment Station 24
Police : Opium and *jota* speculation in Bombay City 23
Reported deliberation of the Secretary of State for India over the question of appointing natives to the Indian Executive Councils 1

PARAGRAPHS.

Politics and the Public Administration—continued.

Shivaji celebration :

Comments on the presence of an armed Police party at the — at Ráigad (Kolába) 16
Contrast between Shivaji and other world-conquerors 17
Question of raising a Shivaji memorial at Ráigad (Kolába) ... ... 14 & 15
Sind : Cordite explosion at Hyderabad (—) 25

Railways—

G. I. P. Railway : Grievances of the Traffic Staff on the — 26

Municipalities—

Ahmedabad : Recent fire at — and inadequacy of the fire-brigade arrangements of the local Municipality 27
Dhárwár : Scarcity of water in — and a request to Government to advance a loan to the local Municipality for carrying out a water-works scheme ... 28

Native States—

Jámnagar : Affairs in — State 29
Junágadh : Rumoured appointment of Mirza Abbas Ali Baig as Dewan of — . 31
Limbdi : Decision of the Thakor of — to introduce free and compulsory primary education in his State 30

Intelligence extracted from the Press—

A proposed entertainment declined by Mirza Abbas Ali Baig 34
Protest meetings in the Bombay Presidency in connection with the Barisal affair 32
Shivaji celebrations in Maháráshtra and elsewhere 33

List of Newspapers and Periodicals.

(As it stood on the 1st April 1906.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	J. J. de Abrao ; Portuguese ; 43	300
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 50	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 53.	1,000
4	Indian Social Reformer	Do.	Weekly	Kamakshi Natarajan ; Hindu (Madrási Bráhman) ; 39.	500
5	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 53.	575
6	Indian Textile Journal	Do.	Monthly	John Wallace ; Englishman ; 48 ; Civil Engineer.	800
7	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái Advani ; Hindu (Amil) ; 30.	500
8	Káthiáwár Times	Rájkot	Daily	Mávji Govindji ; Hindu (Nágar) ; 38	200
9	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 32.	950
10	Men and Women of India.	Bombay	Monthly	Sorábji Mancherji Ratnagar ; Parsi ; 40	500
11	Muslim Herald	Do.	Daily	Mahomed Yusuf bin Mahomed Amir ; Muhammadan ; 32.	700
12	Oriental Review	Do.	Weekly	Rustomji Shapurji Mistri ; Pársi ; 38	400
13	Pársi	Do.	Do.	Jehangir Sorabji Talayárkhán ; Pársi ; 30	1,000
14	Patriot	Ahmedabad	Do.	Bhágubhái Fatechand Kárbhári ; Hindu (Jain) ; 33.	650
15	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 53	650
16	Poona Observer and Civil and Military Gazette.	Poona	Daily	Cawasji Temulji ; Pársi ; 50	400
17	Railway Times	Bombay	Weekly	John Alexander Balfour ; Christian ; 44	1,200
18	Sind Gazette	Karáchi	Bi-weekly	Mrs. J. E. Tate ; European ; 42	500
19	Sind Journal (formerly named Hyderabad Journal).	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 40.	800
20	Sind Times	Karáchi	Bi-weekly	Khánchand Rahumal ; Hindu (Amil) ; 39	200
	ANGLO-GUJARA'TI.				
21	Arya Prakásh	Bombay	Weekly	Motilál Tribhuwandás Dalál ; Hindu (Mod Bania) ; 32.	1,000
22	Coronation Advertiser	Ahmedabad	Do.	Narotámdás Pránjiwandás Shethna ; Hindu (Bania) ; 33.	750
23	Evening Jáme	Bombay	Daily	Pirozsha Jehangir Marzbán ; Parsi ; 30	1,600
24	Gujaráti	Do.	Weekly	Ichhárám Surajram Desai ; Hindu (Surti Bania) ; 53.	5,000
25	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 47	700
26	Gujaráti Punch	Ahmedabad	Do.	Somalál Mangaldás Sháh ; Hindu (Bania) ; 29.	1,100
27	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar ; Pársi ; 46	800
28	Jám-e-Jamshed	Do.	Daily	Pirozash Jehángir Marzbán ; Pársi ; 30	3,500
29	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 57	2,400
30	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 42	400
31	Káthiáwár Times	Do.	Bi-weekly	Manshankar Jayashankar ; Hindu (Nagar Bráhman) ; 39.	200
32	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám ; Hindu (Mewáda Bráhman) ; 39.	1,400
33	Rást Goftár	Bombay	Do.	Pállonji Barjorji Desái ; Pársi ; 55	1,550

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*continued.*				
34	Shri Sayáji Vijaya	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 28.	4,200
35	Suryă Prakásh	Surat	Do.	Umedrám Nagindás; Hindu (Bania); 28	200
	ANGLO-MARA'THI.				
36	Christian Citizen	Poona	Monthly	Bháskar Nánáji Kotak; Native Christian; 33.	200
37	Dnyán Chakshu	Do.	Do.	Waman Govind Sápkar; Hindu (Deshasth Bráhman); 48.	500
38	Dnyánodaya	Bombay	Do.	Rev. Mr. J. E. Abbott	660
39	Dnyán Prakásh	Poona	Daily	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 39.	1,200
40	Dnyán Prakásh	Do.	Weekly	Do. Do.	2,400
41	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 41.	1,500
42	Native Opinion	Do.	Weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 35.	700
43	Samarth	Kolhápur	Do.	Vináyak Náráyan Joshirao; Hindu (Chitpáwan Bráhman); 37.	750
44	Sardesái Vijaya	Sávantvádi	Do.	Gopal Moreshwar Sathe; Hindu (Chitpáwan Bráhman); 45.	500
45	Shri Sayáji Vijaya	Bombay	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 41.	5,000
46	Subodh Patrika	Do.	Do.	Dwárkanáth Govind Vaidya; Hindu (Sonár); 32.	600
47	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 39.	1,500
	ANGLO-PORTUGUESE.				
48	O Anglo-Lusitáno	Bombay	Weekly	Leandro Mascarenhas; Goanese Christian; 48.	900
	ANGLO-SINDI.				
49	Al-Haq	Hyderabad (Sind).	Weekly	Syed Mahomed Syed Jamaldin; 30 and Abdul Vahábkhan Ghulám Rasul; Muhammadan; 37.	1,200
50	Prabhát	Do.	Bi-weekly	Lekhráj Tilokchand; Hindu (Amil); 34	500
51	Sindhi	Sukkur (Sind)	Weekly	Virumal Begráj; Hindu (Kurseja); 33	1,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
52	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 73	1,194
53	Hind Vijaya	Do.	Do.	Dáhyábhái Karsandás Sháh; Hindu (Shráwak Bania); 39.	600
	ENGLISH, MARÁTHI AND KÁNARESE.				
54	Karnátak Patră	Dhárwár	Weekly	Mádhav Gopál Tonapi; Hindu (Deshastha Bráhman); 22.	200
55	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorápur; Hindu (Deshastha Vaishnav Bráhman); 44.	300
	ENGLISH, PORTUGUESE AND CONCANIM.				
56	A Luz	Bombay	Weekly	Antone Fernandes; Portuguese; 23	1,200
57	O Bombaense	Do.	Do.	A. Gomes; Goanese Christian; 45	1,000
	GUJARÁTI.				
58	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Mahomed; Muhammadan; (Memon); 41.	2,500
59	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 53	3,000
60	Aryavir	Dohad	Weekly	Krishnaráo Mangeshráo Fadnis; Hindu (Shenvi Bráhman); 28.	330
61	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 37.	4,400
62	Broach Mitră	Broach	Weekly	Trikamlál Harináth Thakor; Hindu (Brahman Kshatriya); 24.	350

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	GUJARA'TI—*continued.*				
63	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi; Pársi; 51	500
64	Deshi Mitra	Surat	Do.	Maganlál Kikábhai; Hindu (Shráwak); 36	1,400
65	Din Mani	Broach	Do.	Nathálál Rangildás; Hindu (Mathur Káyastha Bania); 27.	125
66	Dnyánottejak	Ahmedabad	Fortnightly	Chhotálál Desaibhai; Hindu (Bania); 42	800
67	Gujarat	Nadiád	Fortnightly	Chandulál Nandlál; Hindu (Bania); 25	500
68	Hitechchhu	Ahmedabad	Weekly	Kálidás Ghelábhai; Hindu (Jain); 47	500
69	Islám Gazette	Amreli	Do.	Ibráhim Daud; 37; and Abdulla Ismail; 28 (both Mahomedan Memons).	750
70	Jám-e-Jahánooma	Bombay	Do.	Ratanshaw Frámji Achária; Pársi; 31	600
71	Jivadaya	Surat	Monthly	Dhirajrám Dalpatrám; Hindu (Audich Bráhman); 37.	300
72	Kaira Times	Nadiád	Weekly	Anopsi Mánecklál Desái; Hindu (Shrávak Bania).	600
73	Kaira Vartamán	Kaira	Do.	Kahandás Fulchand; Hindu (Bania); 56	125
74	Káthiáwár Mitra	Ahmedabad	Do.	Jadurám Shámji Dave; Hindu (Audich Bráhman); 42.	300
75	Káthiáwár Samáchár	Do.	Do.	Rewashankar Jagjiwan Dave; Hindu (Bráhman); 44.	500
76	Khedut	Bhávnagar	Fortnightly	Parbhurám Rámji Jani; Hindu (Audich Bráhman).	1,000
77	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Minocheher-Homji, B.A; Pársi; 37.	1,000
78	Mahi Kántha Gazette	Sádra	Weekly	Motilál Chhotálál Vyás; Hindu (Audich Tolakia Bráhman); 45.	800
79	Mukhbir-i-Islám	Bombay	Daily	Munshi Ali Mahomed Haji Abdulla Shayek Lakhpati; Khoja (Sunni); 35.	500
80	Navsari Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh; Hindu (Bania) 32.	500
81	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur; Pársi; 58	800
82	Praja Mitră	Karáchi	Bi-weekly	Narbhayshankar Jagjivan; Hindu (Bráhman); 37.	275
83	Praja Pokár	Surat	Weekly	Hormasji Jamshedji; Pársi; 47	500
84	Prakásh and Gadgadát	Bombay	Do.	Nagindás Mancháram; Hindu (Dása Osval Bania); 40.	725
85	Samsher Bahádur	Ahmedabad	Do.	Saváibhai Ráichand; Hindu (Shrávak Bania); 63.	150
86	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Rustamji Narsarwanji Vátcha-Gandi; Pársi; 40. (2) Ardeshir Pestonji Contractor; Pársi; 38.	3,800
87	Sataya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Dás Shrimáli Bania); 41.	550
88	Sind Vartamán	Karáchi	Weekly	Devkarn Devji; Hindu (Lohána); 41	200
89	Surat Akhbár	Surat	Do.	Phirozsháh Edalji Patel; Pársi; 51	[illegible]00
	HINDI.				
90	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 44; and Tarábai, wife of the above; 33.	200
91	Sharman Samáchár	Bombay	Do.	Shambhunáth Sharma; Hindu (Kanoja Bráhman); 45.	1,000
92	Shri Dnyánságar Samáchár.	Do.	Monthly	Janakprasád Laooram; Hindu (Kányakubja Bráhman); 30.	200
93	Shri Venkateshvar Samáchár.	Do.	Weekly	Pandit Babu Amritlal, B.A.; Hindu (Bengali Bráhman); 45.	6,200
	KÁNARESE.				
94	Digvijaya	Gadag	Weekly	Shankrapa Gudi Basrimarad; Hindu (Devang); 39.	150
95	Karnátak Vritta	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Shenvi Bráhman); 36. (2) A. B. Hoskeri; Hindu (Deshasth Bráhman); 37.	810
96	Lokă Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 43.	300
97	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Nilgire Nádgir; Hindu (Deshasth Bráhman); 30.	150

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	KÁNARESE—*continued.*				
98	Rájahansa	Dhárwár	Weekly	Kamaláshankar Dinkar Jathár; Hindu (Karháda Bráhman); 43.	120
99	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 43.	100
	MARÁTHI.				
100	Arunodaya	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 24.	515
101	A'ryávart	Dhulia	Do.	Váman Daji Motiwále; Hindu (Yajurvedi Bráhman); 20.	500
102	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 29	500
103	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 30.	2,300
104	Bhagwa Jhenda	Wái	Monthly	Gangádhar Vásudev Bopardikar	......
105	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 42.	300
106	Brahmodaya	Mahád	Fortnightly	Náráyan Balwant Hardikar; Hindu (Karháda Bráhman); 48.	400
107	Chandrakánt	Chikodi	Weekly	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 41.	100
108	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 42.	200
109	Chikitsak	Belgaum	Do.	Mangesh Jiváji Telang; Hindu (Gaud Bráhman); 40 and Moro Balwant Maráthe; Hindu (Chitpáwan Bráhman).	900 100
110	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Joshi; Hindu (Deshasth Bráhman); 34.	200
111	Dharma	Wái	Do.	Kashinath Vaman Lele; Hindu (Chitpáwan Bráhman); 48.	1,000
112	Dhárwár Vritta	Dhárwár	Do.	S. H. Shaháne; Hindu (Karháda Bráhman); 32.	500
113	Dinbandhu	Bombay	Do.	Vásudeo Lingoji Birje; Hindu (Marátha); 40	1,200
114	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 42.	350
115	Granthamála	Do.	Monthly	Vishnu Govind Bijápurkar, M.A.; Hindu (Deshastha Bráhman); 43.	700
116	Hindu Punch	Thána	Weekly	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 40.	1,700
117	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 53.	280
118	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 76.	1,500
119	Jagatsamáchár	Thána	Do.	Trimbak A'báji Ráje; Hindu (Káyastha Prabhu); 39.	500
120	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 40.	7,500
121	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 47.	425
122	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 39.	4,000
123	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 51.	2,000
124	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 49.	18,000
125	Khándesh Vaibhav	Dhulia	Do.	Yádav Bálkrishna Bahalkar; Hindu (Deshasth Bráhman); 40.	600
126	Kumtha Vritta	Kumtha	Do.	Laxman Baburao Hegde; Hindu (Gowdsaraswat); 50.	250
127	Loka Bandhu	Tásgaon	Do.	Bhikáji Gopál Bhide; Hindu (Chitpáwan Bráhman); age 35.	200
128	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 29.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
129	Lokaseva	Násik	Weekly	Gangădhar Váman Barve; Hindu (Chitpăwan Brăhman); 27.	500
130	Madhukar	Belgaum	Do.	Janárdan Náráyen Kulkarni; Hindu (Saraswat Bráhman); 30.	150
131	Maháráshtra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha); 30.	150
132	Moda Vritta	Wái	Do.	Káshinăth Váman Lele; Hindu (Chitpáwan Bráhman); 48.	650
133	Mumbai Punch	Kochara (Ratnágiri).	Monthly	Anandráo Bálkrishna Rángnekar; Hindu (Gaud Săraswat Bráhman); 31.	300
134	Mumbai Vaibhav	Bombay	Daily	Ganesh Keshav Karandikar; Hindu (Chitpáwan Bráhman); 45.	1,650
135	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,450
136	Nagar Samáchár	Ahmednagar	Do.	Vishwanath Gangárám; Hindu (Telgu Fulmáli); 25.	200
137	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 28.	450
138	Nyáy Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 32.	400
139	Pandhari Mitră	Pandharpur	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 43.	75
140	Parikshak	Belgaum	Do.	Váman Rămchandra Kanvinde; Hindu (Sáraswat Bráhman); 33.	400
141	Poona Vaibhav	Poona	Do.	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 37.	250
142	Prabodh Chandrika	Jalgaon	Do.	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 42.	200
143	Prakásh	Sátára	Do.	Ganesh Ballál Phansălkar; Hindu (Karháda Bráhman); 32.	500
144	Pratod	Islámpur	Do.	Ganesh Rámchandra; Hindu (Karháda Bráhman); 23.	300—360
145	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 42	100
146	Satya Mitră	Málegaon	Do.	Bálchand Hiráchand; Hindu (Gujaráti Jain); 26.	200
147	Satyă Shodhak	Ratnágiri	Do.	Hari Náráyan Limaye; Hindu (Chitpáwan Bráhman); 62.	950
148	Shet, Shetaki and Shetakari.	Poona	Fortnightly	Nominal Editor:—Ganesh Lakshman Sahasrabuddhi; Hindu (Chitpáwan Bráhman). Real Editor:—Rámchandra Vinayak Tikekar; Hindu (Karháda Brăhman); 45.	350
149	Sholápur Samáchár	Sholápur	Weekly	Narsappa Abanna; Hindu (Kámáthi); 47	400
150	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshasth Bráhman); 22.	100
151	Shubh Suchak	Do.	Do.	Rámchandra Appáji Chitale; Hindu (Chitpáwan Bráhman); 61.	150
152	Sumant	Karád	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Brăhman); 33.	80
153	Vidur	Dhamni (Sătăra)	Weekly	Dámodar Gangădhar Maráthe	200
154	Vidya Vilăs	Kolhápur	Bi-weekly	Ganesh Shankar Gokhale; Hindu (Chitpáwan Brăhman); 22.	500
155	Vihári	Bombay	Weekly	Bálkrishna Năráyan Phátak; Hindu (Chitpáwan Bráhman); 41.	1,000
156	Vividh Dnyán Vistár	Do.	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
157	Vrittasăr	Wăi	Weekly	Lakshman Mahădev Vaidya; Hindu (Chitpáwan Brăhman); 51.	250
158	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkar; Hindu (Deshasth Brăhman); 38.	100
159	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 40.	600
160	Vyápár Samáchár	Ahmednagar	Do.	Rutunchand Punamchand Mutha Hindu (Márwadi); 33.	1,200
161	Wárkari	Pandharpur	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 40.	150

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	SINDI.				
162	Aftab-i-Sind	Sukkur	Weekly	Shámsudin walad Mahomed; Muhammadan; (Abro); 39.	600
163	Khairkháh	Lárkhána	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 33.	1,000
164	Musáfir	Hyderabad (Sind).	Do.	Dharamsing Tahilsing; Hindu (Amil); 20	1,000
165	Sind Sudhár	Karachi	Do.	Khánchand Rahumal; Hindu (Amil); 39	650
166	Sookree	Do.	Do.	Asaumal Bijhumal; Hindu (Loháns); 52	100
167	Sind Kesary	Shikárpur	Do.	Chelárám Mánghirmal; Hindu (Wadhra); 40.	550
	URDU.				
168	Ajaibat-i-Bambai	Bombay	Monthly	Mahamad Ali Anvar Ali; Muhammadan (Sheikh); 44.	2,000
169	Bombay Punch Bahádur	Do.	Weekly	Hakim Mahomed Abdul Hamid; Muhammadan (Farrukh Dehlavi); 52.	3,000
170	Jám-i-Jahánnuma	Jalgaon	Do.	Munshi Abdul Karim *walad* Habibulla; Muhammadan.	50
171	Sultán-ul-Akhbár	Bombay	Daily	Hakim Mahomed Abdul Hamid; Muhammadan (Farrakh Dehalvi); 52.	1,500
172	Tohfa-i-Deccan	Poona	Weekly	Shaik Abdulla *walad* Mahomed; Muhammadan (Shaik); 32.	150
	GUJARA'TI AND HINDI.				
173	Jain	Ahmedabad	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Jain); 33.	1,400
	MARA'THI AND KA'NARESE.				
174	Chandrika	Bágalkot	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 34.	150

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	URDU.				
169A	Ghamkhwar-e-Jahan ...	Bhusáwal ...	Weekly ...	......	...

Politics and the Public Administration.

Reported deliberation of the Secretary of State for India over the question of appointing natives to the Indian Executive Councils.

Kaiser-i-Hind (29), 29th Apl., Eng. cols.

1. "After having jibed and jeered at the Congress, and even calumniated and abused it at all times and in all seasons, often without rhyme or reason, for its fixed ideas on the question of the reform so sadly needed in our existing 'expanded' Legislative Councils, and of the expediency of admitting Indians of undoubted ability to seats in the India Council and the Viceregal and Provincial Executive Councils, the 'leading paper of Asia,' judging from the lugubrious lucubration in its issues of the 24th instant, seems evidently to be alarmed at what is now actually on the anvil in the office of the Secretary of State for India...... It attempts to argue that the change proposed is of a 'revolutionary character' and trusts that Mr. Morley will not be so stupid a statesman as 'to embark with a light heart upon a reform the nature and consequences of which have been so imperfectly considered as they have been in the case.'......... Reading between the lines of the article, there is ample evidence of the fact that our contemporary has received a 'tip' from the other side of Suez that, as the proposals for reform are now seriously under the consideration of the Secretary of State, it was time to cry out and see how far the change could be resisted. There is a true trace of Lee-Warnerism in the precious production. We are not surprised at it, seeing that there are in the India Council retired Civilians, besides Sir William Lee-Warner, who hold the same views......... In this very fact, this serious beginning of an agitation by the Anglo-Indian Press, supported by its patrons, the White Brahmin bureaucracy of the land, we read signs of India's hope. When this class cease to indulge in their customary tactics of violent abuse, of ignorant ridicule and unscrupulous misrepresentation, and solemnly begin to *argue* out the merits of the reform, it may be taken for granted that the Indian problem, hitherto relegated to the limbo of reactionary Toryism and the tender mercies of Unionist forgetfulness, is receiving special consideration at the hands of the present Secretary of State who, of course, belongs to a different political creed and entertains other ideas of governing India than those which characterised the rule of his predecessors during the last ten years. Let us refer to the objections put forth by the sapient oracle of Hornby Road:—(1) That the reform 'in the belief of many experts' would be an 'experiment'; (2) that it would be 'impossible' to achieve it 'without legislation'; and (3) that 'special qualifications of some kind are required, quite distinct from the more general qualifications which are supposed to fit a man taking his part' in executive duties; that 'unless a native member for whom a place was found in that body had been qualified by training and experience for taking charge of a particular branch of the work of administration, he would be something worse than a fifth wheel in the coach.' .... Let us briefly examine these objections. Is it a valid reason that because 'experts' do not believe in the experiment, the Secretary of State should dismiss from his mind any thoughts he may now be entertaining about trying it?......... May we inquire *who* be those 'experts'? Of course, we presume they are none but the close monopolists of the service, who sit cosily in their soft-cushioned arm-chairs in the room of the India Council for ten years on the comfortable salary of £1,200 a year *at the expense of the Indians and do everything in their power to resist all proposals for reform emanating from the very class of persons* who contribute to their fat salaries.......... But in the name of common honesty and fairness we ask whether they are not a class of intensely selfish 'experts' whose opinions on such a matter should be deliberately set aside. Monopolists of place and power as they are, who fear that their preserves are about to be seriously invaded, can they ever give fair advice?......... The second objection, too, is no argument, but only a question of the *mode* of introducing the reform, if finally resolved upon by the Secretary of State. No ghost is required to tell the public that the reform, whenever resolved upon, must be by means of legislation. Of course, it must be. The third reason is that special administrative qualifications are needed, if an Indian is to be a member of the Council of India or of the Viceregal and Provincial Executive Councils.........

The false cry of Indians being disqualified was, as all are aware, thoroughly exposed by the Public Service Commission. Their report is before the public and may still be profitably studied by those who at this time of day urge the fallacious and exploded plea put forward by the very class of people who are interested to keep the service a close preserve for themselves. We also know how they strenuously strove to minimise the recommendations of that Commission, and how, particularly during the last seven years, they left on stone unturned to cast to the winds those recommendations, trample them under foot and substitute, by divers devious and discreditable executive orders and resolutions, other recommendations, the sole object of which was to *shut out Indians of proved merit and ability from the higher offices.* They now put forth this false cry of want of qualified and trained men to take charge of the administrative portfolios in the executive Government of the country because they know that reform in this direction is on the *tapis*......... They first shut you out, put every disability in their power in your way and then urge that there are no Indians of sufficient training to take up the administrative portfolios in the Executive Councils! But we make bold to say there are enough Indians of ability and merit who could occupy the posts with credit to themselves and the country, if appointed. There is no dearth of them. But when have the servants of the Crown in India *ever honestly offered the opportunity*? Look at the many exceedingly able administrators who have in the past governed Native States. Look at your Dinkarrao, your Salarjung, your Govrishanker, your Madhavrao, your Sheshadri, your Krishna Murti, and your Dutt......... Were they in any way inferior to the general run of the Councillors in the various Presidencies who govern the country for five years? We say some of them were decidedly superior.......... The real fact is that the omnipotent bureaucracy, with its vested interests, *is determined to keep out Indians from the superior places in the administration* so far as possible."

Comments on Lord Curzon's speech at the banquet given by the 'Pilgrims' at the Savoy Hotel (London)

Kaiser-i-Hind (29), 6th May., Eng. cols.

*2. "What shall we say of Lord Curzon's pronouncement at the Pilgrims' banquet at Savoy? He said to his friends at the festive board that Englishmen in India were there 'for the benefit of the people of the country.' Is that a fact or a fiction? Is the Civil Service for India's benefit or England's? Is the Military Service for the Indians or exclusively for the English? Have English bankers, merchants, tradesmen, lawyers, engineers, and the rest come to India for the benefit of her people or for their own benefit? Do the 30 millions annually withdrawn from India bring back even a penny's return to this country? What arrant nonsense then to talk of the presence of the English in India as being for the benefit of the people? A monstrous legend could not have been more mischievously propagated. It is on a par with the other political declaration of Lord Curzon that the man on the spot should always be trusted. Did Lord Curzon forget his own instance? Does he not know that as Viceroy and the man on the spot, he was a huge and dismal failure and that the people yearned that justice should be done to them and that the many cruel and iniquitous wrongs he inflicted on them should be redressed by the six hundred and odd stalwarts sitting in Parliament six thousand miles away? Can any one deny that this man on the spot with most mischievous energy has been the cause of bringing the empire well-nigh to rack and ruin? Who is unaware of the irreparable mischief Lord Dalhousie did as the man on the spot? Who can forget the aftermath which took place shortly after his retirement to England? And what is the aftermath to-day within six months of the Second Dalhousie, as Lord Curzon loved to style himself at the dinner? What irreparable mischief he has done! And yet this is the man who with cool audacity invites the British people to confide in the man on the spot!"

Kal (120), 4th May.

3. Lord Curzon was entertained at a fashionable banquet in England last month. In the speech delivered by him on that occasion there were many references to India. The speech, like other speeches of Lord Curzon, is full of charm both in point of thought and diction. Lord Curzon is an ambitious personage, who wants to

enjoy power and authority at all times, and it seems from his present utterance that he regrets having laid down the reins of administration in India. He drew a parallel in his speech between the Indian Viceroy and the President of the United States. Both enjoyed, he said, a limited tenure of office, but unlimited authority during that period. After the expiry of their term of office, Lord Curzon added, both retired into the obscurity of private citizenship. This shows that Lord Curzon regrets being an ordinary man once more. In India, he said, he enjoyed pomp and power and also applied himself to the solution of large problems, but in England nobody seemed to know what he had been doing. Perhaps, the British people would have known who Lord Curzon was, if he had taken an elephant from some Native Chief to England and paraded in a *howdah*, secured from another Chief, on the back of the beast through the streets of England. Englishmen would then have known who this personage seated on an elephant was. If not, a board might easily have been put up by the side of the *howdah* with the following inscription: 'Author of the partition of Bengal, popular Indian Viceroy, who ruled India despotically and produced serious discontent among the Indians.' This would have made him an easily recognised personage in England. As regards the comparison between the Indian Viceroy and the President of the United States, Lord Curzon lost sight of a principal point of contrast. The Americans are an independent people, while the Indians are a subject race. The Americans do not tolerate any act of illegality or high-handedness on the part of the official class; the Indians, on the other hand, can be safely trampled under foot by any English officer and are still ready to praise him for justice and mercy. The work of an Indian Viceroy is much more arduous than that of a President of the American Republic. The latter has to rule a free people and has not to send out large sums of money outside America. The Indian Viceroy has to rule autocratically over a nation of slaves and has to remit annually no less a sum than 30 crores of pounds to England, which is at a distance of 6,000 miles from India. Surely, this is a gigantic task. Besides, he has to crush and ruin the trade of the country and at the same time show outwardly that he is fostering and reviving it. This must no doubt entail very hard labour on the Viceroy. The American President has to do none of these things, and so his responsibility is much lighter than that of the Indian Viceroy. The English ruled the Americans despotically at one time and drained away America's wealth, but the Americans have relieved them of the task for good. In India, however, Englishmen are still required to toil hard for the benefit of the subject race. Lord Curzon was compared to Lord Dalhousie by Lord George Hamilton. In one sense Lord Curzon is a much greater administrator than Lord Dalhousie. The legacy left behind by the latter was merely the discontent of the native army, which culminated in the Mutiny of 1857. Lord Curzon has left behind him grave discontent throughout the length and breadth of the country, which cannot but produce disastrous consequences on the Empire. The grievance of the sepoys at the time of the Mutiny was about greased cartridges. Now it relates not to the slaughter of kine or pigs but to the slaughter of the mother-land, venerated by Hindus and Muhammadans alike. The blood of the revered mother-land is sucked away, and the fat that is left behind is made use of to grease and thereby pollute every article imported into the country. People will naturally be more incensed by being made to touch the fat of their dear mother-land than by being called upon to touch the fat of an animal. Moreover, it was only the annexation of small principalities that roused the discontent of the people at the time of the Mutiny, but now they are deploring the loss of the independence of the whole country. They, however, wish to fight with Englishmen by constitutional means for getting back their country and are holding Congresses and Conferences for the purpose.

Moral conveyed to fallen nations by an incident in the history of Irish agitation.
Patriot (14), 5th May.

4. "The history of Irish agitation is replete with absorbing interest. A chapter from the history of Daniel O'Connell, the great Irish patriot, may be read by us, Indians, with profit and pleasure at the present time. O'Connell was the father of mass meetings, for it was he who first found out the value of enlisting the sympathies of the masses in an agitation in any matter. O'Con-

nell was once to address a monster meeting of one lakh of people. There was to be a banquet preceding the speeches. It was noticed that on that day O'Connell was unusually silent and absorbed. He had got the news that the Cabinet had met, and that violent measures were in preparation to suppress the meeting and the movement generally. At the banquet a singer sang, before O'Connell's time for speaking came, the song of the poet Moore, which begins:—

'Oh, where's the slave so lovely,
Condemned to chains unholy,
Why, could he burst
His bonds accurst,
Would pine beneath them slowly?'

At this point of the song O'Connell sprang to his feet trembling with passion, his eyes blazing with fury, and raising his arms aloft, he cried out 'I am not that slave!' The whole audience electrified by that incident also rose, and exclaimed again and again: 'We are not those slaves.' Then came O'Connell's speech: 'Gentlemen, you may soon have the alternative to live as slaves or die as free men. Are we to be called slaves? Are we to be trampled under foot? Oh, they shall never trample on me, at least! Oh, I was wrong; they may trample on me; but it will be my dead body they will trample on, not the living man!' For the moment the violent language of O'Connell was justified by its results. *The Cabinet withdrew from violent measures.* Such is the magical potency of inspired genius and a just cause! But what is even a just cause unbacked by grim determination? All fallen nations must, in the glorious words of the immortal Byron,

'Snatch from the ashes of their sires,
The embers of their former fires.'"

An appeal to the people of India to be fired with a determination to avenge the "atrocities" perpetrated at Barisal and achieve their political emancipation.

Patriot (14), 28th Apl.

5. A contributor signing himself "Gypsy" writes as follows in the *Patriot* on the Barisal affair:—"The Englishman, who for near six hundred years fought for freedom, shed his most precious blood on a hundred fields to obtain that precious boon without which life is not worth living, defied tyrants to the last, mercilessly chopping the head of one and kicking another out of the sacred soil of Britain, evolved a constitution which is the admiration and wonder of the world—the Englishman that has done all these noble things seems to have forgotten his personality, his character, his antecedents and has deliberately chosen to play before the eyes of the whole civilised world the *rolê* of a monstrous, bloodthirsty, despicable tyrant. The Englishman whose name had for long been the talisman which opened the portals of the sacred temple of freedom, the name that made tyrants quake in their shoes, this very Englishman has now deliberately chosen to falsify his character for the sake of sordid aggrandisement, to trample innocent, helpless, armless people under the iron heel of his might, to grind them to the very dust as if they were no better than mere clods of cold, lifeless, soulless earth.......... Look where we might—it is the same sad sight—the Englishman transformed—metamorphosed from a liberty-loving hero into a despicable tyrant. Australia, Africa, India—wherever the Englishman has set his iron foot, it has sunk deep into the very bosoms of the children of the soil, and with an almost harrowing uniformity goes up from the latter a heart-rending cry to Heaven, to the God of all Hosts—crying for mercy that is never shown, for justice that is never obtained, for pity whose sacred fountain has dried in his sordid bosom and cannot shed one tear of sympathy or love. But three short days ago, the Premier of Natal said that *the recent interference of the Imperial Government* was unwarranted *and that they intended to do what they conceived to be their duty* even if they were called blood-thirsty murderers.......... And what may this vaunted duty be? It is the monstrous sin of declaring the over-lordship of the White man over his black brother; the satanic crime of sucking the very life-blood of the black races in order to fatten upon it; the cruel *rolê* of denying him all those birth-rights which Nature and Nature's God conferred upon him at his birth; the unholy brigandism of depriving him even of mere existence in

his own land where his foreign tyrants have no business to be; the unmanly, cowardly, determination to murder innocent, harmless and armless people whose only cry to Heaven is for peace, mercy and the concession to be allowed to spin out the thread of their woeful life on a mere pittance; it is the unnatural barbarism which prompts the White man to deny black men that peace and consideration which he bestows upon the quadruped that carries his beastly burden, the cur that guards the fowl which yields him the very sinews that give him the strength which he so unrighteously abuses! This is the monstrosity which the White man in South Africa believes to be his duty! And is not the Englishman in India a brother of the White man in the Dark Continent? Have they not together taken an oath on the Gospel of that literary prostitute, that rhyming clown—Rudyard Kipling—to carry the 'White Man's Burden?'—the burden of crime, of sin, of inhumanity! What wonder, then, that like the murderous Premier of Natal poor India, too, should have her execrable Fuller Khan! Take heed, O mighty White Man, that you do not sink under your atrocious burden. O, God! Can such things be in lands which Thou hast created, upon which shines Thy glorious light? Are the lives of Thy children—black though they be—of such little value that the White Man may trample them under his murderous foot? Hark! There comes the whisper of consolation from above—the benediction from the Supreme Being, the Message of encouragement from the great Maker—alike of the White Man and the Black. Listen to that Divine Message, ye suffering tortured, gagged nations of the Earth, listen to it with throbbing hearts and burn the words on the inmost core of your bosoms so that neither the lapse of time nor the intensity of your woes may efface them from the tablets of your memory. From aloft the azure sky comes the thrilling, vivifying, thundering message:

The Whites would not be wolves,
But that they see the Blacks are sheep.

Take heart ye gagged black peoples of the Earth! He that sits on High hath spoken. And, truly, it was time the oppressed of the world got such a Divine message of hope and encouragement. For years that seem an eternity the note of our oppressed souls has been one of bitterness—cruel, heart-burning bitterness. The ominous pall of despair has been hanging over our hearts smothering us into inanity. Moral force, declamation, enunciation of irreproachable principles, formulæ, shibboleths, mute loyalty, silent suffering, ungrudging starvation, idealised devotion—all—all have been of no avail—they could not make the slightest impression on the adamantine hearts that have determined to carry the 'White Man's Burden' all over the globe, could not give *one* prick to their slumbering, snoring conscience, could not produce one throb of pity, one thought of justice. The black races of the earth have been treated by the children of that religion which preaches the *brotherhood of man and the fatherhood of God* as if they were mere packs of currish, mangy, starving, soulless vermins, as if the blood that flowed beneath their swarthy skins flowed only to fatten the White Man that he may the better carry his self-imposed 'burden.' Men like Fuller Khan and the blood-thirsty Premier of Natal have, indeed, cast their sinister shadows athwart the course of the black children of the Almighty. But the Divine message hath now come from above. Gird up your loins, ye black ones, shake the mane of your resolution like the lion awaking from his slumber, brush aside the cobweb of lethargy, burn in the sacred fire of the ennobling love of freedom the Gospel of mute suffering which you have so long and with such suicidal results followed, awake to the gravity of the tremendous precipice of annihilation on whose fatal brink you are standing and determine to assert those rights and privileges with which your Maker endowed you at your birth. Your skin may be black—but your soul is as pure now as when God put it in its earthly tabernacle. Suffering may be the badge of all your tribe—and a noble badge it is, but not suffering unto death, not suffering unto annihilation. The olive branch of peace has been your offering—but cruel hands have cut down that sacred emblem. Let your hands now wield something else—something that will vomit out tongues of fire, the moment it comes into contact with injustice, inhumanity, tyranny and torture. Ye black nations of the earth, the Lord of Hosts hath said the word, the supreme Oracle of the law of Despair hath made its gruesome pronouncement—and now the sin be on your heads, if you do not take the signs of the times to heart, if you neglect to profit by the laws made—not by murderous man, but by the Supreme Being—the law of the *survival of the most righteous*, not the strongest. Cease ye oppressed people to move in one great, effeminate, tame round of paralysing artificiality. Awake, ye rich, fat people of the land, awake to a sense of the duty you owe to your less fortunate brethren and cease to laze away silly, useless, selfish lives. Awake, ye cold-blooded, cynical aristocrats, ye self-sufficient, conceited children of Mammon and make common cause with those more unfortunate of your fellow-countrymen on whom cruelly presses the burden of woe. Ye enervated children of idleness and luxury, think of your manhood and stand shoulder to shoulder with your harassed countrymen in their glorious fight for a rational, human, free, national existence. Let the fatal scales of false hope, the suicidal blind of credulity fall from your too trusting eyes, and with a fire of fury and righteous wrath against the hypocrite, the oppressor, the false Apostle of Civilization smouldering in your tenacious souls, register a sacred vow to be henceforth men, and not mere bipeds, to fight for what is your own by the immutable, eternal laws of Nature and of Nature's God. Your mother-country, the sacred soil on which you first saw the light of Heaven—have you naught to do with her interests, with her destiny? Will you be guilty of the atrocious crime of matricide? For, verily, your present apathy when your country is slowly but surely bleeding to death is nothing short of matricide. Awake then, ye young and old, ye rich and poor, ye learned and illiterate, and let the fire of grim determination rage in your long-scarred bosoms. The black storm clouds grow blacker and blacker around us. Gather together, ye poor shorn sheep, round the shepherds that the Almighty God may send to guard you. Be inspired with a renewed faith in the ultimate triumph of right over wrong, but snap to pieces for once and for ever that fatal infatuation, that blind idolatrous trust in the civilizing, peaceful, paternal mission of the white man, which has been so often during the past and but lately again rudely, brutally shaken. Remember, ye black children of the earth, that the mere abstractions of right and wrong are the emptiest sounds, the cruelest mockery in brazen ears and icy, cruel hearts, unless they are backed up by the grim determination to do or die. The atmosphere all around us is dangerously electric, but be 'undaunted, brave,' and with one unanimous voice send up the thunderous shout of 'No Surrender,' aye! louder than thunder itself that it may dash against the portals of Heaven and reach the Lord of all Hosts. Alas! the times are dark, the path weary—but remember the goal is glorious. No suffering can be too unbearable, no sacrifice can be too great to reach *such* a goal—the goal where Freedom sits enthroned. The black man is in the hands of those who are restrained by no sympathies of brotherhood or nationality. The struggle, therefore, is bound to be sanguine. Persecution will have to be borne, high-handedness put up with, aye, blood, the blood that God put into our veins will have to be shed in the sacred cause of the liberation of His black children. But sufferings thus borne, blood so shed, will not have been shed in vain. It will turn up before the Supreme Judge on His Heavenly Throne, when the balancing of tyrants' accounts are settled. The blood and ashes of martyrs sown in oppressed lands will cry aloud to Heaven for vengeance. And hath not the Lord said 'Vengeance is mine'? Surely, He will wreak dread vengeance on those that have defied His laws, His canons, and trodden under foot His innocent, though black children? There is hope, there is a low, growing muttered thunder from all the black, yellow and brown races of the Earth. Do not the people of India, Muhammadan or Hindu, belong to these despised dark races? They do. What then? Why, this, that the people of Bengal and the people of Madras, those of the Punjáb and of the Maháráshtra are children of the same beloved mother-land, that the woes of one of them are the woes of them all, that united they stand, disunited they fall, that a crucial, terrible moment in their destiny has arrived, that the fair name of Britain is in danger, that her honour is sullied by a few of her unnatural execrable sons, and that it is the duty of every loyal Indian subject of the great Peace-Maker

Edward VII to save England in spite of herself and bind closer those ties of sympathy, love and comradeship which vampires like Fullerkhans are trying to rend asunder. Unite then, ye people of India, unite as one man and shed tears of sympathy for your brothers of Bengal and with a grim determination to accomplish your own salvation, come weal, come woe, raise a prayer to the Almighty God in the words of the Poet:—

'Is this, O Lord, Thy promised dawn—
These signals on our sky—
Or but a corpse-lit meteor shown
To lure us with a life?
Free room, free air, free hand, free brain,
We languish, Lord, for these:
For service all our cry, not rest,
For liberty, not ease.
Not ours by number, weight of wealth,
To win, or soldiers kill:
Our sole true weapon, Lord of Hosts,
Our long-determin'd will.
For age on age our cause has lit
Fierce eyes in faces pale:
Forbid it, Lord that now in us
That far-knit purpose fail.
Nerve thou the languid, scourge the coward,
Strike mute the wrangling tongue:
Lend, Lord, Thy patience to the old,
Thy lightning to the young.
How long, O Lord! Our country stands,
Stands, but with ebbing veins;
Each day that passes, from her side
Too dear a tribute drains.
Yet, let Thy time be long or short,
Thy end be far or near,
Lord of indomitable Life,
Grant us—to persevere.' "

An historical comparison between the present situation in Barisal and the situation in England on the eve of the execution of King Charles I.
Patriot (14), 5th May.

6. "Though more than two weeks have elapsed since Fuller Khan and his debased mercenaries indulged in their devil's dance at Barisal, the whole thing is present before the mind's eye of every Indian like a nightmare, and although charity bids us think that the whole thing was mere 'midsummer madness,' the spectre of stern facts rises up like an avenging angel and solemnly asserts that the whole tragedy was deliberately perpetrated, and that the author of it all gloried in his own devilry as proudly as the Prince of Darkness did in his defiance of the Supreme Being. In almost all human affairs that great gift to man from his Maker, *instinct*, is invariably a true guide, and, in the case of Barisal, instinct told us that Fuller Khan was a modern *avatár* of the great but despicable Earl of Strafford, the right hand of the ill-fated Charles Stuart of England, the author of the monstrous principle of 'Thorough' in Government, the evil genius of the Royalists that expiated his crimes on the block and pulled his Royal master after him into an inglorious immortality. This reference to the *bete noir* of Pym and Hampden is not merely academic. The events that have lately happened at Barisal, the Machiavelian spirit that inspired their inception, the cruel heartlessness that carried them out, and the satanic absence of moral responsibility that characterised the whole proceedings, naturally bring in their train thoughts of the momentous reign of Charles I, the great era in the constitutional history of England, which, like a field of battle clothed in blood and gore, will stand till eternity as the imperishable monument of the sturdy and heroic spirit of the sons of Britain that inspired them to fight to a bitter and bloody end the battle of their country's freedom. The parallel (on a small scale, of course, though the issues at stake are equally vital) between that momentous epoch in English history and the present disgraceful state of things in Bengal is complete almost in every respect. What Charles I was to Strafford and the noble leaders of the popular party led by Pym and Hampden, Lord Curzon was to the execrable Fuller Khan and the leaders of Young India. The objects, the methods of achieving those ignoble objects,

the sardonic tone of satisfaction at the successful result of their unholy compact, are in both cases equally monstrous, tyrannical and Machiavelian. What was the spirit that characterised the whole *regime* of Lord Curzon, and what is the spirit that is to-day animating those men without conscience to whom he left the legacy of his Machiavelian policy? Why this—to do in India all, and more than all, that the blood-hounds of the Czar are doing at this moment in Russia; to make the power of the Viceroy as absolute and untrammelled as that of any tyrant that ever ground subject races to dust; to trumpet forth, in plausible words, the glory of the personal liberty which every man in India enjoys under the *Pax Britannica*, and yet to break the spirit of those very words in the most contemptuous manner: to proclaim from the house-tops the sanctity, the inviolability of the British Courts of Justice in India, and yet to make the subordinate Judicial officers mere 'creatures' without a will of their own, bending their knees low at every 'mandate'; to suppress with an iron hand all those budding ideas and aspirations that are to-day surging tumultuously in the breast of every true son of India; to put down with the 'mailed fist' all the efforts for regeneration and emancipation which the leaders of Young India are so heroically making; in short, to close for ever that glorious vista of a united, loyal, free and self-governing India which English education, Western ideas and Western history have opened before the enraptured eyes of the children of the soil. This, in brief, is the ideal which that political mountebank, Lord Curzon, placed before himself, and this is the ideal which his creatures like Fuller Khan mean to act up to. Hie we ourselves now to the first quarter of the 17th century, to the tragic reign of Charles I. What was the ideal which that unfortunate Stuart Prince placed before himself and which his instruments, the Earl of Strafford and Archbishop Laud, tried to carry out? Let Macaulay, the brilliant historian, speak on the point. In his 'History of England' this most versatile of English writers says: 'His (Strafford's) object was to do in England all, and more than all, that Richelieu was doing in France; to make Charles a monarch as absolute as any on the Continent; to put the estates and the personal liberty of the whole people at the disposal of the Crown; to deprive the Courts of Law of all independent authority............ and to punish with merciless rigour all who murmured at the acts of the Government, or who applied, even in the most decent and regular manner, to any tribunal for relief against those acts.' Let any one peruse these words of Macaulay in the light of the events that have been happening in Bengal during the last few months and the veriest tyro will find that there is an almost fatal parallel between the Bengal of to-day and the England of the days of Charles I; that as great a political tragedy has been put upon the stage of Bengal politics as was played in Britain nearly three hundred years ago; that the actors on the Indian stage are as god and conscience-forsaken as those of the 17th century; that the Indians of to-day have as much at stake as the Britons of that period; that the present condition of India is as volcanic as that of England at that time. Will the end of the Indian tragedy be as fatal as that of the one 'staged' by Charles I and Strafford? God forbid! But the parallel is so perfect in every detail that we cannot help entertaining misgivings on the subject. One cannot easily forget the truism that history repeats itself. But to proceed with the parallel. What were the distinguishing characteristics of the Indian Charles, that 'superior person,' Lord Curzon? The portrait drawn by Macaulay of Charles I may stand as well for that of the late Viceroy of India. These are the words:—'He had received from nature a far better understanding, a far stronger will, and a far keener and firmer temper than his father's. His taste in literature and art was excellent, his manner dignified, though not gracious, his domestic life without blemish. Faithlessness...... is the chief stain on his memory...... It may seem strange that his conscience, which on occasions of little moment was sufficiently sensitive, should never have reproached him with this vice. He was impelled to dark and crooked ways. He seems to have thought that between him and his subjects there could be nothing of the nature of mutual contract; that he could not divest himself of his despotic authority.' Lord Curzon was all this and more. With honeyed words of 'catchy' eloquence, he played the 'confidence trick' on the people of India. From beginning to end he was faithless. And who that has studied the various embryonic phases through which the Bengal Partition Scheme went behind the scenes in the Secretariat will say that his ways were not crooked? Obstinacy, absolutism, the pronoun 'I' seemed to have for him an irresistible fascination. With a blind fury he persisted in his course and he fell—not, indeed, ignominiously on the block, his head severed from his shoulders by the common hangman—but his fall was as disastrous as that of Charles. For where is the 'superior person' to-day? In the sad weeds of enforced political widowhood, eating away in impotent rage his humiliated heart in unrelieved obscurity. Quiet, to a quick bosom like his, must be proving a veritable hell, indeed! Turn we now to Lord Curzon's reptile creature in India—the Indian Strafford—Fuller Khan. What was Fuller Khan's English prototype like? Macaulay shall tell us: 'Thomas Wentworth, successively created Lord Wentworth and Earl of Strafford, was a man of great abilities, eloquence and courage, *but of a cruel and imperious nature*......... There was, in truth, about all his notions a coherence, a precision, which, *if he had not been persuing an object so pernicious to his country and to his kind*, would have justly entitled him to high admiration......... He meant to use one terrible instrument to accomplish his object—*that instrument was a standing army*.' Every lineament of the execrable Fuller Khan has been here faithfully reproduced by the greatest modern master of word-painting. Has he not been 'successively' kicked up from the lowest to the almost highest rung of the official ladder? Nobody doubts his abilities. He has never let the world forget that he was the 'first man' of his year. Eloquence and courage he undoubtedly has, or he would not have talked so much or carried out the venomous policy of Lord Curzon with such grim determination. But who will deny that he is also of a cruel and imperious nature—half a dozen Straffords boiled down into a modern Fuller Khan—a veritable political cannibal? And last but not the least, Charles I had his 'standing army'. Has not the Czar of Eastern Bengal the most infamous of 'standing' Police at his beck and call, ready to sell their souls for lucre and do their Chief's dirty work? The parallel is, indeed, but too perfect, too fatally perfect. Does Fuller Khan believe that he can pursue Strafford's atrocious policy of 'Thorough' and escape the legitimate Nemesis that overtakes such monsters? If he does, he is mistaken and will soon find it to his cost. As surely as Strafford's head fell on the bloody block, so surely is Fuller Khan doomed. The sword of Damocles is hanging over his head—suspended by the tiniest of threads, and will fall over and overwhelm him sooner than he imagines. England cannot, dare not, allow one of her servants to outrage the most sacred feelings, the most human susceptibilities of three hundred millions and let him go unscathed. And now we come to the last feature of the 'parallel'—the leaders of the popular party and the attitude of the rulers towards them. It is an admitted fact that men with brains, men made of 'sterner stuff' than the ordinary herd of mankind, men with the originality to think, with the courage to dare and the enthusiasm to accomplish are dangerous to tyranny. So thought Charles I and Strafford. Of the same opinion are Lord Curzon and the ablest of his disciples—Fuller Khan. What were the sort of men that faced the Royal English tyrant in the hazardous game he was playing, and on the issue of which were staked the destiny of the English people, and what fixed and far-seeing policy did they pursue? We will draw upon the pages of Macaulay once more: 'It was played on the side of the House of Commons (the People) with keenness, but with admirable dexterity, coolness and perseverance. Great statesmen, who looked far behind them and far before them, were at the head of that assembly. They were resolved to place the king in such a situation that he must either conduct the administration in conformity with the wishes of his Parliament, *or make outrageous attacks on the most sacred principles of the Constitution*.' Such was their deliberate policy and such the men who hunted Charles I and Strafford to death, and raised upon their dust the imperishable monument of English freedom. And of the same type, with the same sacred flame of patriotism burning in their breasts, are the men who are to-day fighting their country's cause, with the grim determination of saving their beloved mother-country from the iron grip of atrocious tyrants like Fuller Khan. No wonder, therefore, that the mad Mullah of Eastern Bengal thinks that he cannot do better than imitate the example of those two illustrious tyrants of English history. Charles tried to impeach the famous 'Five Members' headed by the noble Pym. The pigmy Fuller Khan was content with arresting only one—Babu Surendranath. But as in the case of Charles, so in the case of Sir B. Fuller, the step he has taken is bound to recoil on himself. No Government, howsoever mighty it may be, can long defy a whole nation that has been roused to a high pitch of just exasperation and discontent. Charles I and Strafford lost their lives in the attempt. The equally cruel, but more ignoble James II lost his kingdom, and he and his progeny had to wander like waifs through the Continent of Europe. When British monarchs failed, even when backed up by the support of a mighty sovereign like Louis the Great of France, pigmies like Fuller Khan cannot hope to succeed. True, India is not England. But still this country is inhabited by human beings and there is a limit to the patience even of the most suffering of people. That extreme limit, we fear, will soon have been reached in India. Half a dozen more political cannibals like Fuller Khan let loose on the people of India, a little more of ruffianism of the type that prevailed at Barisal, a few more Tribunes of the people treated with indignity and sent to prison, and a fatal spark will have been dropped in the great magazine of discontent that is to-day surging in India. It will not be loyal to say that there is no discontent in India. Loyalty can never be divorced from truth. There *is* discontent and its volume is increasing every day. Unless our British rulers pause in time, realise their position, try to correctly understand the signs of the times, appreciate the justice of the popular demands, gauge the real strength, the real potency of the new spirit, the new inspiration that has come over the whole of Asia, not excluding the people of this country, unless they take the longitudes and latitudes of their present position, they will precipitate themselves headlong into a gulf from which there will be no coming out. The significant parallel which we have drawn to-day has not been an *dilettante* exercise in historical analysis. If such parallels cannot open the eyes of our rulers, nothing else will, and they will go blind-fold into the abyss which they are preparing for themselves with the instruments of tyranny, greed and moral irresponsibility. True, we are not an armed nation. Were we only armed, how different would have been the policy of Government and how different the *finale* of affairs like that at Barisal? True also that we are by instinct peaceful. But, under extraordinary circumstances like those of the present day, who can say what may be the outcome of the change that has come over the very genius of the Indian people? Parallels like the one we have briefly tried to draw have their moral, and we trust our British masters will not be above revising a few pages from the heroically bloody history of their own great nation."

The Barisal affair and the importance of the exercise of the right of private defence.
Patriot (14), 28th Apl.

7. "It is well-nigh impossible to keep a cool head when the forces of unbridled tyranny and patriotism are at logger-heads, but it is on occasions like this that responsible publicists should fully appreciate their responsibility and try to take as dispassionate a view of things as possible. This we have honestly tried to do and we are convinced, after sifting the whole evidence that has come forth on both sides, that from beginning to end the Sultan of Eastern Bengal was demented and knew not what he did. His subordinates, there is no denying, behaved like monsters and nothing can palliate the brutality of the revengeful spirit in which they belaboured the armless people that had attended the Conference. They have this, however, to offer in their defence that 'they were acting under orders.' But it is a well-recognised principle, accepted all over the world, that even subordinates are not morally bound to carry out orders which are on the face of them absurd, illegal and monstrous, and that disobedience under such conditions is a virtue......... Common sense ought to have prompted the Police authorities to desist from the hellish work they did. It ought to have convinced them that Fuller Khan was asking them to 'wash his dirty linen,' that his orders very illegal, unconstitutional and

monstrous, that the carrying out of them would dishonour the name of Britain, that in fact, Fuller Khan was demented, absolutely divorced from reason and could be held as much responsible for his actions as a *pariah* cur gone mad……… These 'subordinates,' however, were men of baser metal and could not rise to the height of the occasion. And the consequence has been that Britain's name has been dishonoured for ever. Like the blood on Lady Macbeth's hand, not all the oceans on earth will wash the disgrace of the Barisal atrocities……… It is enough to say here that Fuller Khan's proceedings were a disgrace to the British nation, and that a century or so earlier his head would either have graced a gibbet or a block or his internal anatomy scrutinised by his victims. There is one aspect of the Barisal affair, however, which requires unequivocal treatment, and which is likely to be lost sight of in the flurry and excitement of the moment. This is the question of what is called in the Penal Code the right of 'private defence.' Thousands of innocent and peaceful citizens were assembled in a peaceful time for a legitimate and peaceful purpose. These perfectly passive and armless people were attacked without even the semblance of provocation by a few scores of armed *budmashes*. Heads were broken, young men ducked, old men belaboured, neither child nor chief was spared, and all this monstrosity was perpetrated when there was not even the slightest breach of the peace. When innocent blood was being thus shed by armed and passion-blind *budmashes*, were the thousands justified in submitting themselves like 'dumb, driven cattle' to be thus maltreated, and, to use the words of an eye-witness, 'mercilessly beaten by a few scores of monsters?' Apart from the question whether retaliation or even resistance would have been legal or not, was it *humanity* thus to remain passive when innocent young boys and white-haired old men were being done to death? Was it *manliness* thus to stand still with gaping eyes and witness the shower of *lathi* blows that was falling on unoffending heads? As well might our countrymen have looked on if women had been ravished! Would anybody of Englishmen have been witnesses of such a scene, of such a one-sided game and not have interfered? The whole thing is disgusting and makes one's blood boil to know to what abysmal depths of unmanliness and effiminacy our countrymen have sunk………. We do not mean to suggest that there should have been a free fight with the Police, or any resistance offered to them in the discharge of their *legitimate* duty. In the case of Barisal the legitimate duty of the Police myrmidons of Fuller Khan was *to arrest and not to assault* any persons whom they believed to be 'offenders.' But only *one solitary old gentleman* was arrested after being roughly handled, and the assault committed on the hundreds of other persons was absolutely unjustifiable, illegal and monstrous. The Police, therefore, had ceased to be limbs of the law, in so far as they were not doing their *legitimate* duty, and had sunk down to the level of unmitigated ruffians and *budmashes*. Under these circumstances not only resistance, but even retaliation would have been perfectly justified, nay, legal. And if every one of the Police force, not excluding their *white chiefs*, had been laid low in the dust of Barisal streets, the world would have justified and applauded the action and not condemned it. There are cases in which the law not only allows but demands interference. The Barisal occurrence was such a case. From a moral point of view it was a sin to allow a score of men to do to death hundreds of armless and innocent persons. Cowardly 'moderationists' might shrug their shoulders at this and say that such a step might have been regarded as 'rioting,' or as resistance to lawful authority. In the present state of Bengal, when even the highest judicial atmosphere has not escaped the contagion of party spirit, such a result, we admit, was not impossible. But as *men* and patriots that risk should have been taken. Better to be sentenced to transportation for life by a Judicial Court than to be bled to death for no earthly offence by illiterate, vulgar, brutal Police officers, white or black……… Surely, human life is precious and should not be at the mercy of monstrous men like Fuller Khan and his unmuzzled bull-dogs……… What happened to Barisal might happen to the next sitting of the National Congress at Calcutta……… But the things that happened at Barisal *must not be allowed to be repeated at any cost*. If the authorities deliberately choose Russian and barbarous methods of repression, the people of India must retaliate with its logical sequence—not to defy either the letter or the spirit of the law, but to exercise the right of 'private defence' at any risk. The Indian Penal Code is as much for the Police as for the people. If after the experience of Barisal the people of India do not recognise that they are at the parting of the ways, if they do not determine to shake off all pusillanimity and to go in for the gospel of 'an eye for an eye and a tooth for a tooth' *in self-defence against unprovoked, illegal and murrous assault*, they do not deserve to be citizens of the glorious British Empire and have no business to raise the patriotic shouts of 'Bande Mataram.' In the interests of India as well as the permanency and fair name of British rule in this country, we hope this terrible and momentous aspect of the Barisal affair will not be forgotten by our countrymen, and that they will teach men like Fuller Khan and his pariah subordinates a salutary lesson by showing a bold front—come weal, come woe."

The Barisal affair.
Jám-e-Jamshed (28), 4th May, Eng. cols.

8. "Reuter's message regarding Mr. Morley's reply to Sir Henry Cotton, on the subject of the Barisal disturbances, must have been read with a sense of relief by those who hold that the time has come when an attempt should be made to put an end to the unseemly and dangerous state of affairs now prevailing in Eastern Bengal. The people's hand against the Government and the Government's hand against the people—this has practically been the situation for some time past in East Bengal, and clearly there could be no hope of seeing it terminate as long as the people are worked up to a high pitch of irritation and excitement by what seem to be almost unconstitutional and silly measures of repression on the part of the authorities............ To confess frankly, the present situation in East Bengal appears to us to resemble very much the situation which existed in Bombay after the unfortunate Jubilee murders—the Government distrusting the people and the people not only distrusting but to a certain extent even hating the Government. In the presence of such a crisis, threatening not only to destroy the peace and contentment of the people of a particular province but to irritate and annoy public opinion in almost all parts of the country, it is not advisable to palliate facts ; and even at the risk of causing some annoyance in certain circles we should not hesitate to say that there seems to be scarcely any hope of public confidence being restored in Eastern Bengal and the relations between the people and the Government there being put on a better footing as long as Sir B. Fuller continues to be at the head of affairs in that province. Somehow or other he has from the very beginning proved himself to be an impossible ruler......... Failing his immediate removal, the only other possible course for pacifying the people is the interference of the higher authorities—the Viceroy and the Secretary of State. It is accordingly a matter for sincere gratification to know that Mr. Morley is considering the whole matter.......... Mr. Morley is a past master in the art of compromise, and we doubt not that he would be able to settle the dispute in a way which will at least satisfy all reasonable people.......... Mr. Morley would earn the lasting gratitude of India and of Great Britain if, not permitting himself to be swayed by the petty consideration of guarding the personal reputation of a blundering high official and the prestige of his too obliging subordinates, he acts strongly and justly in the matter with a view to restoring public confidence in the good faith, sense of justice and righteousness of the British Government in India."

Gujaráti (24), 29th Apl.

9. The *Gujaráti* makes severe strictures on the conduct of the authorities in the Barisal affair and remarks:—The vile and atrocious outrage perpetrated by the authorities upon the people and their leaders at Barisal makes us feel as if we were living under a system of chaotic misrule and not under a peaceful and civilised Government. The abominable Barisal episode reminds us of the administration of Aurangzeb. When that Moghul Emperor began to tyrannize over his Hindu subjects and foisted upon them the odious *jazia*, Rajasinh, Rana of Udeypore, took up arms against him. No historian has condemned the step taken by Rajasinh as wrong, for Aurangzeb's order being illegal, his subjects were not bound to obey it. Similarly, the Bengalis were justified in infringing the order of the Government of Eastern Bengal prohibiting the shouting of "Bande Mataram" in the streets. Nawab Fullerjang Bahadur has reminded the people that the chaotic *regime* of Shaistakhan has not become extinct and also

taught them what they should do on such occasions in future. He has warned the people that they should be prepared to guard what is their own. Do the authorities in Eastern Bengal desire that the present-day Bengalis should rise against their oppression, just as their ancestors did against the despotism of Shaistakhan? We deprecate such a contingency and in order to avert it we would suggest that Sir B. Fuller be immediately recalled from the new province. The defence made by the Government of Eastern Bengal of their action in the matter is lame and halting. It is absurd to hold that the shouting of "Bande Mataram," which is nothing but a national patriotic song, could jeopardise the public peace. Truly speaking the motive of the authorities in prohibiting the shouting of "Bande Mataram" in the streets is to curb the *swadeshi* agitation. But they are much mistaken if they think that assaults on, and the incarceration of, popular leaders will act as a counterblast to the *swadeshi* movement. The American Colonies brought the authorities in the mother-country to their senses by boycotting British goods, and unless the Indians likewise persevere in the boycott movement, they cannot hope to get redress from the Indian Government and the British Parliament. It behoves them, therefore, to constantly remember and repeat the song of "Bande Mataram" for therein lies the hope of their rise and success.

Bhála (103), 1st May.

10. What remarkable exploit did the authorities achieve in arresting, like a common felon, Babu Surendranath who is popularly looked upon as the uncrowned king of Bengal and is held by his countrymen in very high respect. Would he have absconded if a summons had been issued against him? In short, the conduct of the authorities from Sir B. Fuller downwards was high-handed and unlawful. On a careful reflection over the high-handed acts of the Police at Barisal, a question naturally arises whether such incidents are calculated to do any good to the country? We are of opinion that if such incidents occurred every day, they would ultimately promote the national welfare, although they might entail loss upon a few individuals. But for such incidents national progress would not make rapid strides. They serve as the touch-stone of our patriotism and self-sacrifice and show us the true path of progress. We have now got the effective weapon of boycott in our hands. It is our duty to enlarge the sphere of our boycott. If we really want to enter an effective protest against the rude and high-handed conduct of the authorities, we should not confine ourselves merely to the boycott of British goods but should boycott Government service as well. Such boycott is referred to as a potent means of political agitation by British writers and politicians. We shall not be violating any law, if we resorted to it.

Moda Vritta (132), 30th Apl.

11. Nothing is so inhuman and harsh as persecuting inoffensive people without any cause on the strength of authority. Tyrants and their short-sighted and foolish instruments think that they can prolong their sway by trampling the subject population under foot, but in the end they come to know, when too late, that kingdoms are levelled to the dust owing to the oppression practised on the subjects. Sir B. Fuller, Mr. Emerson, and other officers may glory in having arrested and fined a staunch patriot and popular leader like Babu Surendranath or in having forcibly dispersed the Provincial Conference, but they should know well that an impartial historian will condemn their proceedings and that the stigma which their acts have brought on the British rule can never be wiped away. Though the Barisal authorities try to vindicate their high-handedness on the plea of preventing a threatened breach of the peace, there are proofs that their secret object is to suppress the *swadeshi* movement. In spite of the profound peace prevailing in the country, the Barisal officials tried to make Government believe that the situation in that town was critical and that disturbances were expected to arise at any moment. Sir B. Fuller prohibited the cry "Bande Mataram" on the ground that it would incite the Muhammadans to a riot, but this fear has never been realised. The authorities outwardly profess that they are in favour of the *swadeshi* movement and that they wish to see indigenous industries in a flourishing condition. But secretly they are opposed to the movement, as it is likely to injure the interests of British merchants. We know that it is not safe to

question the motives of Government, but the persecution of the people of East Bengal has shown to the world what these motives are. If Government wish to remove the popular impression that they wickedly desire to put down the *swadeshi* movement in order to fill the pockets of their own countrymen with India's money, they should express their disapproval of the brutal and high-handed acts of the Barisal authorities and inflict condign punishment on Sir B. Fuller and his lieutenants. As the *Bengali* justly asks, what is the use of having a Viceroy, if he would not interfere even in a matter affecting the whole country? If Government expect loyalty from the people, the latter, too, expect justice and generosity at the hands of Government.

Government Resolution on Income-tax operations in Bombay City.
Indian Spectator (5), 5th May.

12. "It has several times struck us that the Government reviews of reports, appearing over the signature of G. Monteath, are characterised by ability, thoroughness of scrutiny and unsparing criticism. In the Resolution reviewing the operations of the triennium ending 31st March 1905, under the Income-tax Act, the bludgeon falls heavily upon the officers, who are responsible for the collection of that tax in the City of Bombay. While in the rest of the Presidency there was a decrease of collections, varying from 12 to 16 per cent. as compared with the preceding triennium, in consequence of the recent exemption from taxation of incomes below Rs. 1,000, in Bombay City there was an increase of 5 per cent. The incidence of assessment per tax-payer rose by 31 per cent., and the incidence per head of population by 10 per cent. Moreover, the net revenue for 1904-05 from incomes above Rs. 1,000 constituted the highest figure yet recorded. But the Commissioner and the Government are not satisfied. They have persuaded themselves that while the taxation of poorer classes has been satisfactory enough, the richer classes must have been under-assessed. The inference about the under-assessment of the richer classes is drawn from various data, such as the ratio of the collections to the sea-borne trade of the city, the increase in the assessees of the higher classes as compared with those of the lower classes, and the ratio between the increase of collections from the two classes. The examination of these data is elaborate enough, but we are unable to follow the conclusion. In computing the ratio of the collections to the value of sea-borne trade, it is the *total* collections that are taken and not collections from assessees of the higher classes only. The comparison shows that while the ratio in Calcutta in the year 1902-03 was 1 to 700, in Bombay it was 1 to 1,100 in 1895-96 and 1,175 in 1904-05. The difference in the figures for Bombay itself does not seem to be marked enough for basing any definite conclusion thereon. It seems that since 1900-01 the percentage of assessees in the lower classes has risen from 50 to 62, while the corresponding percentage in the higher classes has fallen from 50 to 38. Lastly, while in 1895-96 the collections from the higher classes were about seven times the collections from the lower, the ratio of the increases of collections since then is only 2 to 1; presumably it ought to have been 7 to 1 also—so argues the reviewer. It seems to us that the conclusion so elaborately drawn is at least partially capable of explanation by two simple considerations. It is noticed in the report that the administration of this department has recently improved, and that this must be due to the increase in the pay of Inspectors. A little reflection would suggest the probability that the richer tax-payers being always marked men, the activity of the Inspectors and the increased efficiency of the department would naturally result in bringing to light more persons of the obscurer classes and more of their sources of income than of the higher classes. It is difficult to see why increased efficiency of administration should result in an equal increase of assessees of all classes. Then, again, apart from administrative efficiency, there may really be a change taking place in the relative position of the richer and the poorer classes. The gulf between them may be growing narrower. It is not easy to understand why we should assume, as the Government reviewer does, that if the income of the poorer classes in a certain year is x and that of the richer classes $7x$, ten years afterwards when the former rises to $x+y$, the latter should necessarily rise to $7x+7y$. Does the Government expect a similar ratio to be perpetually maintained among the landholding classes? Is a period of ten years

too short for any appreciable change in the relative economic condition of different classes of tax-payers to take place in a city whose wealth depends upon the vicissitudes of commerce and industry? Apart from the assumptions made by the Government reviewer, we have no intention of objecting to the severest scrutiny which the officers may make, to wring out of the richer classes their due share of the tax. If the Government wishes to secure a 'satisfactory' increase of collections, it may tighten the screw on the richer rather than on the poorer classes. It is just possible that the real meaning of the figures is that while the richer classes pay their legitimate share of the tax, the poorer classes, thanks to the efficiency of the administration, have to bear an unduly heavy burden."

Alleged inadequacy of the pensions settled by the British Government upon *ex*-King Thebaws' relatives.
Bakul (102), 29th Apl.

13. In 1886 when Burma was conquered and annexed to the British dominions for the ostensible purpose of ameliorating the condition of the people of that province, King Thebaw was deported to Ratnágiri. The liberal pension granted to him in order to enable him to live in comfort and in a style suited to the dignity of an *ex*-ruler clearly demonstrates the high esteem in which the English hold their conquered enemies. But the condition of Thebaw's relatives, who were banished along with him and some of whom are now living at Calcutta, is far from desirable. One of his nephews died in 1904, leaving behind him a widow and eight children. Government settled upon his widow a pension of Rs. 40 a month. This meagre pittance is quite insufficient for the maintenance of a large family. The widow has fallen into arrears with her landlord for rent and has not got a pie to defray the educational expenses of her sons who attend a College at Calcutta. A pension of Rs. 1,100 was fixed upon one of *ex*-King Thebaw's brothers and on his death it was reduced first to Rs. 50 per month in the case of his son, and this is said to have been further curtailed to Rs. 30 only. Long subjection to alien rule has made us callous to our enslaved condition, but the case is far otherwise with the persons referred to above. Only a few years ago they were the members of a ruling family and their fall from their exalted position is too recent to be effaced from their memory soon. It is an indelible stigma upon the civilised British rule that these relations of *ex*-King Thebaw should be allowed to grovel in poverty. It behoves Government to make a suitable provision for them so as to enable them to live in a decent style.

Question of raising a Shivaji Memorial at Ráigad (Kolába).
Mahrátta (9), 29th Apl.

14. "As already announced the birth anniversary of Shivaji at Ráigad was celebrated this year on a larger scale than usual. Ráigad is far off in the Konkan, about eighty miles from Poona and quite out of the way. Consequently the Deccan public cannot visit the place every year on the festival day as it would wish to do, if possible. Since the establishment of the festival as an institution or annual fixture, large gatherings were held on the fort only thrice—the first in 1896, the second in 1900 and the third this year. It is a costly affair to have a grand celebration on the fort, and the accumulation of interest on the Shivaji Memorial Fund allows the celebration on a grand scale about once in five years. During the last ten years nothing could be practically done to settle the nature of the memorial to be erected on the fort in honour of Shivaji, or to settle the form of the annual festivals to be held there. We are glad to find, therefore, that the Trustees and Secretaries of the Memorial Fund have now been able, though after a pretty long time, to take one step in advance towards the realisation of the object common to themselves as well as the thousands of subscribers to the fund. At the public meeting held on the fort on Wednesday last, under the presidency of the Honourable Mr. Khare, it was resolved to submit a memorial to the Bombay Government praying for their sympathy and co-operation in the matter of both the memorial and festival. And let us hope that Government will take the memorial into their kind consideration and dispose of it with an open mind. The Shivaji fund was opened after the public meeting held in Poona in 1895 expressly

for the purpose of taking steps to perpetuate the memory of Shivaji and to establish festivals in his honour. A full statement of the accounts of this fund was published in 1899. A fresh statement was published last week by Mr. B. G. Tilak, Secretary to the Fund. According to this statement the amount standing on the credit side on the 1st of July 1899 was Rs. 19,854, 7 annas and 5½ pies. Since then over six thousand rupees have accrued to the fund by accumulation of interest on deposits and stray subscriptions, and the total amount on the credit side on the 20th April 1906 stood at Rs. 26,227, 14 annas and 6 pies. Nearly Rs. 1,500 were spent on Shivaji festivals at Ráigad and other places. The greater portion of the balance is safely invested in the Deccan Bank, Poona, at a good rate of interest, and a part in Government promissory notes. It is to be noted that notwithstanding the large amounts spent during the last ten years on festivals at Ráigad and elsewhere the fund, as originally made up by subscriptions, not only remains intact but exceeds the original amount by about 50 per cent. The amount of the fund as it stands at present might perhaps be sufficient for making repairs to the tomb of Shivaji on the Ráigad fort. But the exact nature of the works to be constructed on the fort as a memorial to Shivaji as well as the scheme of annual festivals is a matter which has yet to be finally settled in consultation with the wishes of the donors. And it is possible that a larger amount than is now available may be required....... Much will, however, depend upon the attitude which the Bombay Government will adopt towards the memorial addressed to them by the Honourable Mr. Khare as President of the public meeting held at Ráigad on Wednesday last."

Kesari (124), 1st May.

15. In the course of a leading article headed "Victory to Shivaji Maharaj" the *Kesari* writes:—We publish elsewhere brief accounts of the Shivaji celebrations held this year at Ráigad and other places. We hope the people of Maháráshtra will continue, as in the past eleven years, to devote one day in the year to renew their acquaintance with the life and achievements of the founder of the Maratha empire. What can be more instructive or fascinating in the eyes of a Hindu than the story of Shivaji's life? We should not at the same time forget the desolate and neglected condition of the spot on which his remains were cremated at Ráigad. There is a *chattri* on Rajaram's *samadhi* at Sinhgad and Government give an annual grant of Rs. 1,000 for defraying the expenses of worship and the festival connected with it. But valuable as Rajaram's services have been to the maintenance of Mahratta ascendancy against the onslaught of Aurangzeb and his armed host, the worth and importance of Shivaji's services to Maháráshtra rank far higher than those of his second son. Is it not then a shame that Shivaji's *samadhi* at Ráigad should lie neglected, while due honour is rendered to that of Rajaram at Sinhgad? Mr. Douglas was the first to draw public attention to the condition of Shivaji's *samadhi*. The late Mr. Justice Ranade next took the matter in hand and a meeting of Sardars and other gentlemen was held in Poona, at which it was resolved to raise a fund to erect a cenotaph on the *samadhi* and to hold celebrations in Shivaji's honor at various places. In about two years a sum of Rs. 15,000 was collected, and with the accumulation of interest during the last ten years it now stands at Rs. 25,000. A variety of circumstances conspired, however, to keep the project of erecting the monument at Ráigad in abeyance so long. The attitude of Government towards the movement became less and less sympathetic, and the promoters of the fund had to wait patiently for a more favourable time to revive the project. The passing of the Ancient Monuments Act on 18th March 1904 marked the beginning of such a favourable time, because from that day the policy of Government towards the relics and monuments of past *regimes* may be said to have undergone a radical and wholesome change. Whatever Lord Curzon's political opinions may be, he held strongly to the view that the repair and renovation of historic buildings and religious monuments, to whatever epoch or creed they belonged, involved no danger whatever to British rule and that the indifference displayed by Government towards the preservation of such buildings was inexcusable. Following the example of Lord Curzon's Government, the Bombay Government, too, has recently begun to take a favourable view of such matters.

The promoters of the Shivaji fund are, therefore, active once more and a memorial has been submitted to Government praying for their sympathy and support to the movement. It is also hoped that the public will respond heartily to the call for more funds and that the next Shivaji celebration at Ráigad will be held in a spacious permanent building erected as a monument to Shivaji.

Comments on the presence of an armed Police party at the Shivaji celebration at Ráigad (Kolába).
Kál (120), 4th May.

16. It is not a good sign that Government should day by day show themselves to be more and more suspicious about public movements such as the Congress, the Shivaji movement, the movement for a national University, &c. Such a suspicious attitude is derogatory to the prestige of Government. With an army of two lakhs of troops at their back, Government can surely afford to ignore many things of trifling importance. If they had not arrested Mr. Surendranath Bannerji at Barisal, the fabric of the British Empire would not have collapsed. The officials, however, are guilty of childish conduct in some cases. At the recent Shivaji celebration at Ráigad, the Police were much more in evidence than usual. A few Police constables do attend each year. But this year they came in larger numbers. The principal items of the programme were gone through with the Police mounting guard at the entrance of the *mandap*. Why this unnecessary show of force? Why trouble the Police with keeping a weary armed watch at a harmless gathering? What is there in the lectures and votes of thanks proposed at the meeting which requires the presence of the Police? Shivaji no doubt raided the British factory at Surat, but he was not present in flesh at Ráigad at the recent gathering. Only a portrait of his was installed on his throne. People do not want to transgress proper bounds in their speeches and writings. Why needlessly threaten them by sending an armed Police party to watch their peaceful deliberations? The gathering at Ráigad numbered 5,000 patriotic souls and what could the 5 or 10 Police constables have done before such a vast mob in the event of an untoward contingency? Of course, though the Police party would have been defeated, the Government had still in reserve its army of 2 lakhs of troops. Why then make a sorry exhibition of the might of Government by sending a few constables to watch public gatherings?

Contrast between Shivaji and other world-conquerors.
Bhagva Jhenda (104), for Apl.

17. In our opinion Shivaji is greater than even Alexander, Cæsar and Napoleon. Every one of these may have been Shivaji's equal in heroism, statesmanship and strategic skill, but none of them laid his kingdom at the feet of his religious preceptor as Shivaji did. Alexander wept because after conquering the whole of the then known world, there were no more regions left for him to conquer, and on his death-bed he was excessively grieved at the thought that he had to leave all his earthly glory behind him. Shivaji restored to his half-brother all the territory, which he had conquered from the latter by fair means. Alexander's successes turned his head and he became a slave to vices and even married an Asiatic princess, but not all his triumphs could make Shivaji swerve an iota from the path of morality. When a beautiful woman fell into his hands, he looked upon her as his mother and honourably sent her back to her relations. Cæsar dazzled the world with his exploits, but his ambition was so towering and insatiable that it ultimately cost him his life. Shivaji, on the other hand, abdicated the throne he had won by his own abilities and wished to turn a hermit and was only dissuaded from his purpose by the advice of the sage Tukaram. Napoleon subdued all his enemies by dint of his great genius, but he was reckless in his choice of means for gaining his end. He was a perfect stranger to the feeling of mercy. Selfishness and pride turned his head and deprived him of true glory and happiness. Shivaji's case is quite different from this. He was noted not only for his extraordinary courage but also for the spotless purity of his character. Power did not infatuate him, nor did success make him proud. He never swerved from the path of righteouness and ever championed the cause of justice. Such men alone are worthy of reverence and deserve to have celebrations held in their honour.

Comments on the acquittal of a British soldier accused of the murder of a *mochi* boy.

Bhala (103), 1st May.

18. It is generally understood that the Goddess of Justice is blind and that she discharges her duties with strict impartiality and regardless of all distinctions. But from what actually happens in India nowadays we are compelled to say that the Goddess is not blind but gifted with eye-sight and is able to make out at once whether the accused brought before her is black or white and dispenses justice accordingly. Some time ago in Upper India a British soldier, by name Poole, saw a *mochi* boy standing near the barracks. No sooner did the soldier see the boy there than he took out his revolver and shot him dead. He was prosecuted on a charge of murder and was committed to take his trial before the Allahabad High Court. A jury composed of Europeans was empanelled and returned a verdict of not guilty on the usual ground that the accused was insane. His flat denial of the crime and his coming to the Court bare-headed were set down as symptoms of insanity. These are really extraordinary symptoms of an unsound mind! We leave it to our readers to judge from the above whether it was the soldier who was insane or the Goddess of Justice herself that had gone mad.

Alleged doings of a Military officer at Sátára Road Station (S. M. Railway).

Prakásh (143), 2nd May, Eng. cols.

19. "It is with extreme regret that we have to give publicity to a piece of information that has reached us from Sátára Road Station. The sum and substance of it is that a Military officer from Sátára arrived at Sátára Road Station on the 3rd April to catch the train for Belgaum and had to wait there for some time before the arrival of the train; while loitering on the station platform, he accosted a man and asked him to try his physical strength with him; the man was naturally unwilling to accept the challenge, but the Military officer shook hands with him and then proceeded to inflict a few blows upon the man; then came the turn of a peon of the Assistant Deputy Educational Inspector, Sátára; this unhappy man, besides receiving severe blows in abundance, had the misfortune to fall down on the ground with his face towards the sky; this position appeared to be tempting enough to the Military officer who instantly sat on the poor man's chest and belaboured him a while; not content with this amusement, the officer wanted to favour the station porter with a bit of his superior physical strength; but the Station Master interfered in time to save the fellow and was, we are told, abused for his pains to preserve peace at the station. We do not vouch for the truth of every detail given above, but the report may be taken to be substantially true; at least there appears to be no doubt that some such unhappy incident occurred on the station platform. Our information is not specific as to the name and rank of the officer concerned.......... We humbly request Mr. S. R. Arthur to make inquiries into the above report, and if he finds any truth in it, to report the matter to the proper authorities so as to prevent a recurrence of such incidents in future."

Comments on certain observations made by a Poona Magistrate upon the *swadeshi* movement in passing sentence in a case tried before him.

Kal (120), 4th May.

20. There is no valid reason why the *swadeshi* movement should turn the heads of the officials, but there can be no denying the fact that it has done so. Recently a case of theft of arms was brought before a local Magistrate by the Police and the accused were convicted. In passing sentence upon them, the Magistrate remarked that it was necessary at a time when the *swadeshi* movement was in full swing that the sentences in the case should be exemplary so that they might serve as a warning to young men. Now, what earthly connection was there between the theft of arms and the *swadeshi* movement? The latter requires improved machinery and appliances for its success, but not weapons. The battle of *swadeshism* is to be fought with improved hand-looms and not with daggers and swords. It is the jaundiced eye of the officials that detects the spirit of *swadeshism* at work everywhere. The Magistrate wants young men to avoid the *swadeshi* movement. But what is there in the *swadeshi* movement which should make young men turn away from it? Is it an unlawful movement? If not, why does not the Magistrate say so openly? Why

aim indirect shafts at it? Young men especially should take a vigorous part in it, because they possess more energy than old people. Even Government have not the courage to declare that they are against the *swadeshi* movement. Sir B. Fuller, in order to atone for his doings at Barisal, has either of his own accord or at the suggestion of Lord Minto issued a circular to the effect that in purchasing articles for use in Government offices preference should be given as far as possible to country-made ones. But our Poona Magistrate wants to turn away young men from the *swadeshi* movement. The movement cannot, however, be put down by such means. On the contrary, it will spread more vigorously than before.

Complaint about the preponderance of the European element in the Jury Lists for Bombay City.
Gujaráti (24), 29th Apl.

21. Referring to the new list of Jurors of the Bombay High Court which has been recently published in the *Bombay Government Gazette*, the *Gujaráti* writes as follows:—We desire to invite the attention of the authorities to the undue predominance of the European element in both the Common and Special Jury Lists. More than one-third of the names in the former list and nearly two-thirds in the latter are those of Europeans. This abnormally large representation of Europeans in the lists becomes glaring, when one examines the proportion of the educated native population of the city to the European population. The most startling feature of the Special Jury List is that the Hindus, who form the bulk of the population of Bombay, are represented by only 53 Special Jurors out of a total of 398. One cannot help suspecting that the object of maintaining a preponderance of Europeans in the Special Jury List is to get the verdict of Special Juries in favour of Government in arbitrary prosecutions instituted by the latter. It would be better if natives are deprived of the right of serving on Juries altogether than that they should enjoy the right only nominally. We hope the authorities concerned will pay heed to our complaint and secure a more equitable proportion between Europeans and Natives in the Jury Lists.

Question of a Civil Court for Nára Valley in Sind.
Sind Journal (19), 2nd May.

22. "It will be remembered that the Honourable Mr. Fulton in his speech at the second reading of the Sind Courts' Act mentioned that some people had strongly objected to a Civil Court being instituted in the Nára Valley. Every one was curious to know who those wonderful objectors were. From the full proceedings published in the *Bombay Government Gazette* of the 23rd ultimo it appears that the Zamindars and Jaghirdars' Association in Sind has thought fit, in opposition to the prayer of the Hindu Sabha, to take strong exception to the proposal......... The Association actually prefers the present system under which suits are decided by the Revenue officers, who, it need hardly be said, have no time for such work. Only the other day in dealing with the assignment of Magisterial functions to Irrigation Officers in the Jámráo District, the Association deprecated not only the combination of executive and judicial powers in Engineers but even in Revenue officers, and now we find it approving of a system under which Revenue officers not only exercise executive and magisterial functions, but the very delicate powers of a Civil Court. And if we mistake not, the recognised organ of the Muhammadans, the *Al-Haq*, has more than once protested against civil law in Thar and Párkar being administered by Revenue officers and advocated the establishment of Civil Courts there. Has the Zamindars' Association raised its note of dissent simply for the sake of opposing the recommendation of the Hindu Sabha? By-the-bye, why does not the Association style itself the *Muhammadan* Land-holders' Association, since it refuses membership to non-Muhammadans? The present name is misleading."

Opium and *jota* speculation in Bombay City.
Sánj Vartamán (86), 4th May.

23. Some time ago one Premji Keshavji was hauled up before the Chief Presidency Magistrate for keeping a common gaming house, but was let off owing to want of sufficient evidence. The decision was appealed against, and the High Court, after consideration, remanded the case for a fresh trial. The Chief Presidency Magis-

trate, however, was unable, on the evidence before him, to convict the accused of the offence charged. But he declared in the course of his judgment that the opium transactions carried on in Bombay City fell within the purview of the Gambling Act. We wonder why, despite this clear pronouncement of the Chief Presidency Magistrate, the Police allow opium speculation to be carried on in the city. Last Tuesday being the day fixed for the monthly sale of opium chests, opium speculation was freely carried on in the bazaar under the very nose of the Police. *A propos* we might also invite the attention of our present energetic Commissioner of Police to the gambling which is still rampant in the *Jota* bazaar in the city.

Report of the revival of medical inspection of out-going passengers at Karáchi Cantonment Station.

Karáchi Chronicle (7), 29th Apl.

24. "We are informed that an inspection of out-going passengers from Karáchi is shortly to commence at the Cantonment Station. We are, however, at a loss to understand what benefit is likely to accrue to the public by the adoption of the measure. With all the precautions taken, nobody has been able to stay the progress of the fell disease. We are not in any way opposed to the adoption of necessary measures, but this one has only succeeded in offending the feelings of the public. The manner in which the inspection is conducted is highly objectionable. Passengers have to stand in one regular file, and though unfortunately military training is withheld from them on purpose, they are supposed to go through processes which might tax the skill of the military themselves. But what is worse is that these processes are gone through with the Police all the while mounting guard over the passengers. This naturally causes great worry and annoyance and it frightens many a man out of his life. A European doctor is again another fright. If it is, therefore, at all deemed necessary to have medical inspection, we are of opinion that the services of some local medical practitioner should be employed for the purpose. Much of the fright now occasioned will then disappear."

Cordite explosion at Hyderabad (Sind).

Sind Journal (19), 25th Apl.

25. "The explosion is still the absorbing topic of the day. People are still inquiring who is responsible for it. The result of the official inquiry is that the cordite got spontaneously ignited, as it was defective. How far this statement is true has still to be substantiated by a very careful analysis of the specimens which have been sent to the authorities concerned. But it is pertinent to ask in the meanwhile whether this defect could not have been found out and remedied during the last 11 years. Has there been no remissness on the part of the officer in charge of the magazine at the fort? If he did bring it to the notice of his superiors, why was not the matter inquired into at the time? Are not the explosives stored in the magazine tested now and then with a view to find out whether they are sound or not? To our mind there seems to be serious remissness on the part of some person or persons entrusted with the supervision, inspection and examination of these explosives. Another point worth inquiring into is whether the authorities here are not to blame for their cock-sure attitude after the first fires about three weeks ago. The facts about the occurrence of Sunday, the 15th instant, so far as they have been made public, show that Sergeant Perkiss found out the disastrous nature of the fire in the magazine on that day at 7 P.M. and immediately sent away his family from the fort. It is further said that he raised an alarm and that the people in the neighbourhood were immediately asked to vacate their houses and run for life. From the inquiries we have made we learn that the people were not informed immediately, but only 20 minutes or so before the explosion, which took place at about 8-30 P.M., and only such people as were in the *immediate* neighbourhood, or to be more accurate exactly opposite to the fort, for we learn that even a gentleman like Diwan Chuharmal was without any information up to just 10 minutes before the explosion took place, though he was sitting in his court-yard, which opens on the road near the fort. When the Military had full one hour and a half's intimation, it is a wonder why all the men within 300 yards of the fort were not informed of the impending catastrophe. If this had been done, we are quite sure

all the loss of life that took place could easily have been prevented. There is no doubt that Sergeant Perkiss deserves the thanks of the public for his gallant conduct in seizing a bucket of water and going right into the very centre of the powder and cordite to extinguish the fire. And so do the nine lascars, who heroically followed his example and between them extinguished the remaining smouldering fragments of fire, for, we are told, had the fire not been thus extinguished, the force of the explosion would have been ten times as great as that of the 15th and every house in the city and cantonment would have been wrecked. On Thursday last there was a panic in the town once again. The Military had to explode the remaining powder and cordite and to blow up portions of the walls of the magazine; so they wrote to the Police to inform the public of their intentions and to prevent people getting alarmed at the sounds of small explosions in the fort. The Police, we are told, instead of telling the people that there was no cause for alarm, told them to leave their houses and be at a safe distance till the operations in the fort had been finished....... The result of this unwarranted action of the Police was that almost all the houses in the vicinity of the fort were vacant on Friday morning. A representation was made to the Town Inspector to have a Police Guard in the deserted quarters, but to this he gave a very cheeky reply. He said if people got unnecessarily alarmed and ran away, the Police could not guard their houses. We hear that the Collector was on the spot on Friday morning and learnt from the by-standers how the people in the neighbourhood had been frightened out of their wits. He then reprimanded the Police and tried to allay the fears of the public. We think it is necessary that a thorough inquiry should be made into the conduct of the Police. On Sunday last a meeting was held here to protest against the magazine being any longer located near the town. It was resolved that the inhabitants should send a petition through the Collector to the Government praying that the magazine should be removed to a safe distance. We have no doubt that Mr. Pratt would strongly support the petition and that Government would see their way to grant the request made therein."

Railways.

Grievances of the Traffic Staff on the G. I. P. Railway.
Railway Times (17), 28th April.

26. "For some time past the tale of grievances of the Traffic Staff on the Great Indian Peninsula Railway has been steadily increasing. After the Manmár meeting, held some years ago, at which the General Traffic Manager and his district officers met the delegates of the men, it was hoped that things would improve. In some respects such has been the case, but in others there has been a sad deterioration and just cause for complaint. Some of the assurances given at that meeting have not been carried out in the manner expected, while others have been violated by the introduction of measures directly in conflict with them. Such, for instance, to mention only one case, was the new scale of promotion introduced some years ago, which we pointed out at the time as a case of violation of faith with the men, but which, as far as we are aware, has never been altered. Then again, within the past few years, there has been a slow but steady pruning down of the salaries of Station Masters and Assistant Station Masters. While the pay attaching to some half a dozen principal stations has been increased, there has been a simultaneous cutting down of salaries at other stations, so that it is only a very few, instead of many, who have benefited by the arrangement. We might refer to numerous other matters, but the above will for the present suffice to show that there is substantial ground for the dissatisfaction that prevails throughout the service. The men had intended making a strong representation to the Home Board, but have decided to ask the General Traffic Manager to permit a deputation of their delegates to wait upon him and lay their grievances before him, as at the Manmár meeting. This request, signed by the men of the various districts, has already been submitted through the proper channel, and the reply is now awaited."

Municipalities.

Recent fire at Ahmedabad and inadequacy of the fire brigade arrangements of the local Municipality.

Gujaráti Punch (26), 29th Apl., Eng. cols.

27. "A destructive fire broke out near the Ahmedabad Station in the building and compound of Premchand Bechar on Thursday last. The whole place was packed with pressed cotton-bales, and the consequence was that the fire assumed an alarming aspect immediately after it was noticed. The cause of the fire has not yet been traced. The total damage is estimated at 3 lakhs....... This fire, revealed for the first time, the absolute inadequacy of the fire-extinguishing apparatus at the disposal of the local Municipality to cope with such outbreaks. Grass and cotton are unfortunately allowed to be stored in the heart of the city, and the consequences of such a concession to the public, in case of fire, are too terrific to contemplate with equanimity. The latest fire has many lessons to teach. It revealed that a screw was loose somewhere in the administration of the Water Works Department. The cry for more water was universal. Complaints against the capacity of the Water-works to provide a sufficient quantity of water were loud. For three long hours after the outbreak there was no appreciable increase in the force and pressure of water.......... It was after the fire had done immense damage that the water from the mains came with sufficient force. We hope some energetic and enthusiastic member of our Municipality will try to trace the cause of this delay, and the Municipality will endeavour to inflict punishment on the delinquent or delinquents responsible for it. It was indeed a fortunate occurrence that the fire broke out during day-time. Had the outbreak taken place at night, there is no knowing what damage to property or loss of life it would have involved............ The commendable pluck and timely precautions, shown by those who were engaged in the work of checking the fire, deserves mention in this place. Mr. Bomanji, the Superintendent of the Fire-Brigade, arrived on the scene of the fire immediately after the outbreak, but was considerably hampered by want of sufficient water......... The fire was brought under control nearly 11 hours after it broke out. We hope the Municipality will take into consideration the abnormal growth of the city in the last decade and try to replenish and increase its fire-extinguishing apparatus as soon as possible."

Scarcity of water in Dhárwár and a request to Government to advance a loan to the local Municipality for carrying out a water-works scheme.

Dhárwár Vritta (112), 3rd May.

28. Owing to the insufficient rainfall of several years past, Dhárwár is now suffering from a regular water famine and it is admitted on all hands that there is no other way of coping with the calamity than the provision of an adequate and permanent water-supply to the town. The resources of the local Municipality being too exiguous to admit of its carrying out a water-works scheme on an adequate scale, a representation was made some time ago to Government to come to its rescue. Both the Collector and Commissioner personally inquired into the matter and promised to do the needful to secure Government aid. A general meeting of the Municipality was convened to discuss the subject and it was decided to apply to Government for a loan. When the application reached Government, they wanted to know how the Municipality proposed to repay the loan. The matter apparently rests here, as nothing further is known about it. We do not know whether the Municipality has changed its mind *re* the application for the loan or the Collector refuses to support it. However that may be, the question cannot be allowed to hang fire indefinitely. We are helpless if Government think that the Municipality will not be able to repay the loan, but then what about the suffering population of the town! Are Government to leave them to their fate, because the town boasts of a Municipality whose duty it is to supply drinking water to the inhabitants? Do not Government stand to the people *in loco parentis* and is it not their duty to provide food and water for their children? Is it meet that they should be actuated by the spirit of a Marwari in all matters? In the present case they should not hesitate to advance a loan of three lakhs of rupees to the local

Municipality even though part of it may not be repaid. The amount is not much considering the resources of Government and will remove a serious grievance of the people of Dhárwár.

Native States.

Affairs in Jámnagar State.
Káthiáwár Samáchár (75), 25th Apl. and 2nd May.

29. The *Káthiáwár Samáchár* questions the legality of the right of the present Jam Saheb to occupy the *gadi* of Jámnagar on the alleged ground that his mother was not a lawful Kshatriya wife, but only a Muhammadan mistress, of the late Jam Saheb Vibhaji. It wonders how the British Government, which as a rule respects local traditions and customs in the matter of succession to the *gadis* of Native States, sanctioned the succession of Jam Shri Jaswatsinhji to a *gadi* hitherto occupied by Chiefs of pure Kshatriya descent. In a subsequent issue the paper writes as follows about Kumar Shri Merubha:—Kumar Shri Merubha's connection with Jámnagar entails a useless burden upon the State revenues. He at first joined the service of the State as Tutor to the Jam Saheb during his minority on a salary of Rs. 200, but he has now become a bosom friend of the Chief and wields paramount influence in the State. It is said that when the Jam Saheb was invested with the powers of administration, Mr. Seddon who was Administrator of the State during his minority served a notice upon Merubha asking him to resign his post, as his services were of no use to the State. The notice, however, remained a dead letter, as the Jam Saheb could not brook the idea of parting with Merubha. The then Agent to the Governor, Mr. Quin, had also persuaded the Jam Saheb to dispense with Merubha's services, but his advice fell upon unheeding ears. It is also said that so able and straightforward a Dewan as Mr. Gopalshanker Bhachech had to resign owing to the domination which Merubha had acquired over the mind of the Jam Saheb. Merubha who during the minority of the Jam was drawing only Rs. 200 per mensem is now getting Rs. 800 as the Chief's A.-D.-C. His authority is supreme in the State, and the Jam is a mere waxen tool in his hands. It is said that Merubha has secured from the Jam Saheb a handsome grant of land. If so, we would ask the Bombay Government whether Native Chiefs have a right to make such grants to their favourites.

Decision of the Thakor of Limbdi to introduce free and compulsory primary education in his State.
Káthiáwár Times (8), 1st May; *Coronation Advertiser* (22), 3rd May; *Gujaráti Punch* (26), 29th Apl.; *Praja Bandhu* (32), 29th Apl.

30. "We congratulate Sir Jaswantsinhji, Thakor Saheb of Limbdi, upon his very wise decision of imparting free primary education to his subjects. The broad mind and large-heartedness of Sir Jaswantsinhji are too well-known to need remark here. And it is highly creditable to the Thakor to have taken the lead in bringing about a reform so essential to progress and enlightenment in his State. It is admitted on all hands that the one thing essential for the salvation of India is a system of free and compulsory primary education whereby the masses would be imbued with the spirit of the times and reap the benefits of increased intellectual activity." [Several Native papers of the week express warm appreciation of the decision of the Thakor of Limbdi to impart free and compulsory primary education to his subjects.]

Rumoured appointment of Mirza Abbas Ali Baig as Dewan of Junágadh.
Indian Spectator (5), 5th May; *Gujaráti Punch* (26), 29th Apl.; *Broach Mitra* (62), 29th Apl.; *Coronation Advertiser* (22), 3rd May; *Islám Gazette* (69), 26th Apl.

31. "A Muhammadan minister for a Muhammadan State may strike one at first sight as a novelty and a new departure, especially so in the case of Junágadh with its peculiar traditions. But Mirza Abbas Ali Baig is as much of a Hindu as a Muhammadan, as the public meeting in his honour the other day showed. He goes to his new appointment with experience gained in many capacities and with high hopes of doing good to the Durbar and the people. Mr. Baig knows that Hindu assistance is indispensable in some branches of the administration; and he is sufficiently well-informed to know also that the Muhammadan population of Junágadh needs levelling up. He has good

work before him; and given the opportunity, we believe, Mr. Baig will do it." [The *Gujaráti Punch*, the *Broach Mitra*, the *Coronation Advertiser* and the *Islám Gazette* make appreciative comments on Mr. Baig's appointment as Dewan of Junágadh.]

Intelligence extracted from the Press.

Protest meetings in the Bombay Presidency in connection with the Barisal affair.

Jám-e-Jamshed (28), 4th May; *Akhbár-e-Soudágar* (59), 1st May; *Gujaráti* (67), 1st May, *Bombay Samáchár* (61), 4th May.

32. The Broach corrrespondent of the *Jám-e-Jamshed* reports that the Managing Committee of the Broach District Association has passed a resolution condemning the conduct of the Barisal authorities in arresting Mr. Surendranath Bannerji and dispersing the Barisal Conference. It was also resolved to wire a message of sympathy to Mr. Bannerji. [Several papers of the week contain accounts of public meetings held at Bijápur, Vasova (Petlád, Cutch), Karáchi and other places for passing resolutions condemning the attitude of the authorities of East Bengal in the Barisal affair.]

Shivaji celebrations in Maháráshtra and elsewhere.

Kesari (124), 1st May; *Indu Prakásh* (41), 28th Apl., etc., etc.

33. The *Kesari* publishes brief details of Shivaji celebrations held at various places in and out of Maháráshtra, such as Kurundwád (S. M. Country), Ráipur (Central Provinces), Khámgaon (Khándesh), Madras, Yeola, Násik, Sátára, Benares, Belgaum, Ahmedabad, Honávar, &c. Lectures on the *swadeshi* and boycott movements, athletic sports, *Kirtans*, mela songs, palanquin processions in honour of Shivaji, &c., are reported to have formed the principal items in the programmes. In a few cases pledges for abstaining from the use of liquor were taken by those who took part in the celebrations. [Several other papers of the week publish detailed accounts of local celebrations.]

A proposed entertainment declined by Mirza Abbas Ali Baig.

Jám-e-Jamshed (28), 1st May; *Bombay Samáchár* (61), 4th May, etc, etc.

34. The papers of the week publish an account of the proceedings of a meeting held in Bombay on the 30th April, under the presidency of Sir Bhalchandra Krishna, to consider the most suitable means of doing honour to Mirza Abbas Ali Baig and in subsequent issues announce that an entertainment proposed to be given to him has been declined with thanks.

M. A. BAIG,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 9th May 1906.

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* Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS

CONFIDENTIAL.] **[No. 19 of 1906.**

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 12th May 1906.

CONTENTS.

Politics and the Public Administration—

PARAGRAPHS.

- Agrarian matters:
  - Complaints about the stringent recovery of land revenue in Khándesh in respect of lands possessing water advantages 24
  - Scarcity of fodder and water in Dhandhuka Taluka (Ahmedabad) ... 25
- Barisal:
  - Mr. Surendranath Bannerji's application to the Calcutta High Court against his conviction by Mr. Emerson, Magistrate of — ... 14
  - The — affair... ... ... 11—13
- British Rule in India:
  - Alleged selfish character of British rule in India 17
  - Comments on Sir F. S. P. Lely's "Suggestions for the better Governing of India" 6
  - Mr. S. B. Broacha's denunciation of the methods of the Congress leaders in his speech before the Bombay Native Share and Stock Brokers' Association ... ... 7—10
  - Possibility of a grave disturbance arising in India in the near future owing to the "high-handed" doings of the Anglo-Indian "bureaucracy" 5
- Collisions between Europeans and Natives: Comments on the alleged excesses of some soldiers at Rawalpindi 26
- Judicial matters:
  - Protest against the rumoured intention of Government to abolish the Small Cause Court at Broach 28
  - Report on the working of the benches of Honorary Magistrates in Bombay City 27
- Paisa Fund Association: Exhortation to the people of Maháráshtra to actively show their sympathy with the work of the — 21
- Provincial Research Laboratory: Establishment of a — at Parel ... 29
- Plague: Report of the revival of medical inspection of passengers at Karáchi Cantonment Station 31
- Public Hospitals: Administration of the Sassoon Hospital at Poona ... 30
- Public Service: Appointment of Mr. F. C. O. Beaman as Acting Judge of the Bombay High Court ... ... 22 & 23
- Shivaji Celebration:
  - Comments on the celebration of Shivaji's birth anniversary at Benares ... 19
  - Comments on the recent — at Ráigad (Kolába) 20

PARAGRAPHS.

Politics and the Public Administration—continued.

South Africa :

Advice to Indians in — not to help the people of Natal in their troubles . 1—3
Reflections suggested by the rising of the native tribes in Natal ... 4

Swadeshi and boycott movements :

Alleged potency and the boycott movement as a preventive of official tyranny... 18
Comments on a *swadeshi* circular said to have been recently issued by the Government of East Bengal ... ... 15 & 16

Education—

Complaint against the Head Master of the Thána High School 32

Railways—

G. I. P. Railway : Grievances of the — employés 34
Proposed direct railway connection between Bombay and Sind *viâ* Cutch ... 33

Municipalities—

Ahmedabad :

Need of giving special training to the men of the—Fire Brigade ... 38
Recent fire at — and complaint about the defective water-supply of the city. 37

Bombay :

Complaint about deficiency of water-supply on the occasion of the recent fire at Masjid Bundar 36
Public health of — and alleged shortcomings of the Health Department of the Bombay Municipality 35

Native States—

Kolhápur : His Excellency the Governor's visit to — and alleged grievances of the subjects of the State 39
Pálitána : Alleged revival of friction between the Jains and the—Durbar owing to the action of Mr. Tudor-Owen in levying a tax upon Jain *dharmasalas* 40

Intelligence extracted from the Press—

A *swadeshi* fair held in Bombay 41
A *swadeshi* meeting held in Wadhwán 42

List of Newspapers and Periodicals.

(As it stood on the 1st April 1906.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	J. J. de Abrao ; Portuguese ; 43	300
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 50	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 53.	1,000
4	Indian Social Reformer	Do.	Weekly	Kamakshi Natarajan ; Hindu (Madrási Bráhman) ; 39.	500
5	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 53.	575
6	Indian Textile Journal	Do.	Monthly	John Wallace ; Englishman ; 48 ; Civil Engineer.	800
7	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái Advani ; Hindu (Amil) ; 30.	500
8	Káthiáwár Times	Rájkot	Daily	Mávji Govindji ; Hindu (Nágar) ; 38	200
9	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 32.	950
10	Men and Women of India.	Bombay	Monthly	Sorábji Mancherji Ratnagar ; Pársi ; 40	500
11	Muslim Herald	Do.	Daily	Mahomed Yusuf bin Mahomed Amir ; Muhammadan ; 32.	700
12	Oriental Review	Do.	Weekly	Rustomji Shapurji Mistri ; Pársi ; 38	400
13	Pársi	Do.	Do.	Jehangir Sorabji Talayárkhán ; Pársi ; 30	1,000
14	Patriot	Ahmedabad	Do.	Bhágubhái Fatechand Kárbhári ; Hindu (Jain) ; 33.	650
15	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 53	650
16	Poona Observer and Civil and Military Gazette.	Poona	Daily	Cawasji Temulji ; Pársi ; 50	400
17	Railway Times	Bombay	Weekly	John Alexander Balfour ; Christian ; 44	1,200
18	Sind Gazette	Karáchi	Bi-weekly	Mrs. J. E. Tate ; European ; 42	500
19	Sind Journal (formerly named Hyderabad Journal).	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 40.	800
20	Sind Times	Karáchi	Bi-weekly	Khánchand Rahumal ; Hindu (Amil) ; 39	200
	ANGLO-GUJARA'TI.				
21	Arya Prakásh	Bombay	Weekly	Motilál Tribhuwandás Dalál ; Hindu (Mod Bania) ; 32.	1,000
22	Coronation Advertiser	Ahmedabad	Do.	Narotámdás Pránjiwandás Shethna ; Hindu (Bania) ; 33.	750
23	Evening Jáme	Bombay	Daily	Pirozsha Jehangir Marzbán ; Pársi ; 30	1,600
24	Gujaráti	Do.	Weekly	Ichhárám Surajram Desai ; Hindu (Surti Bania) ; 53.	5,000
25	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 47	700
26	Gujaráti Punch	Ahmedabad	Do.	Somalál Mangaldás Sháh ; Hindu (Bania) ; 29.	1,100
27	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar ; Pársi ; 46	800
28	Jám-e-Jamshed	Do.	Daily	Pirozash Jehángir Marzbán ; Pársi ; 30	3,500
29	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 57	2,400
30	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 42	400
31	Káthiáwár Times	Do.	Bi-weekly	Manshankar Jayashankar ; Hindu (Nagar Bráhman) ; 39.	200
32	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám ; Hindu (Mewáda Bráhman) ; 39.	1,400
33	Rást Goftár	Bombay	Do.	Pallonji Barjorji Desái ; Pársi ; 55	1,550

CON 164—1*a*

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Anglo-Gujara'ti.—*continued.*				
34	Shri Sayáji Vijaya	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 28.	4,200
35	Suryă Prakásh	Surat	Do.	Umedrám Nagindás; Hindu (Bania); 28	200
	Anglo-Mara'thi.				
36	Christian Citizen	Poona	Monthly	Bháskar Nánáji Kotak; Native Christian; 33.	200
37	Dnyán Chakshu	Do.	Do.	Waman Govind Sápkar; Hindu (Deshasth Bráhman); 48.	500
38	Dnyánodaya	Bombay	Do.	Rev. Mr. J. E. Abbott	660
39	Dnyán Prakásh	Poona	Daily	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 39.	1,200
40	Dnyán Prakásh	Do.	Weekly	Do. Do.	2,400
41	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 41.	1,500
42	Native Opinion	Do.	Weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 35.	700
43	Samarth	Kolhápur	Do.	Vináyak Náráyan Joshirao; Hindu (Chitpáwan Bráhman); 37.	750
44	Sardesái Vijaya	Sávantvádi	Do.	Gopal Moreshwar Sathe; Hindu (Chitpáwan Bráhman); 45.	500
45	Shri Sayáji Vijaya	Bombay	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 41.	5,000
46	Subodh Patrika	Do.	Do.	Dwárkanáth Govind Vaidya; Hindu (Sonár); 32.	600
47	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 39.	1,500
	Anglo-Portuguese.				
48	O Anglo-Lusitáno	Bombay	Weekly	Leandro Mascarenhas; Goanese Christian; 48.	900
	Anglo-Sindi.				
49	Al-Haq	Hyderabad (Sind).	Weekly	Syed Mahomed Syed Jamaldin; 30 and Abdul Vahábkhan Ghulám Rasul; Muhammadan; 37.	1,200
50	Prabhát	Do.	Bi-weekly	Lekhráj Tilokchand; Hindu (Amil); 34	500
51	Sindhi	Sukkur (Sind)	Weekly	Virumal Begráj; Hindu (Kurseja); 33	1,000
	English, Mara'thi and Gujara'ti.				
52	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 73	1,194
53	Hind Vijaya	Do.	Do.	Dáhyábhái Karsandás Sháh; Hindu (Shráwak Bania); 39.	600
	English, Maráthi and Kánarese.				
54	Karnátak Patră	Dhárwár	Weekly	Mádhav Gopál Tonapi; Hindu (Deshastha Bráhman); 22.	200
55	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorápur; Hindu (Deshastha Vaishnav Bráhman); 44.	300
	English, Portuguese and Concanim.				
56	A Luz	Bombay	Weekly	Antone Fernandes; Portuguese; 23	1,200
57	O Bombaense	Do.	Do.	A. Gomes; Goanese Christian; 45	1,000
	Gujaráti.				
58	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Mahomed; Muhammadan; (Memon); 41.	2,500
59	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 53	3,000
60	Aryavir	Dohad	Weekly	Krishnaráo Mangeshráo Fadnis; Hindu (Shenvi Bráhman); 28.	330
61	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 37.	4,400
62	Broach Mitră	Broach	Weekly	Trikamlál Harináth Thakor; Hindu (Brahman Kshatriya); 24.	350

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*continued.*				
63	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi; Pársi; 51	500
64	Deshi Mitra	Surat	Do.	Maganlál Kikábhai; Hindu (Shráwak); 36	1,400
65	Din Mani	Broach	Do.	Nathálál Rangildás; Hindu (Mathur Káyastha Bania); 27.	125
66	Dnyánottejak	Ahmedabad	Fortnightly	Chhotálál Desaibhai; Hindu (Bania); 42	800
67	Gujarat	Nadiád	Fortnightly	Chandulál Nandlál; Hindu (Bania); 25	500
68	Hitechchhu	Ahmedabad	Weekly	Kálidás Ghelábhai; Hindu (Jain); 47	500
69	Islám Gazette	Amreli	Do.	Ibráhim Daud; 37; and Abdulla Ismail; 28 (both Mahomedan Memons).	750
70	Jám-e-Jahánooma	Bombay	Do.	Ratansháw Frámji Achária; Pársi; 31	600
71	Jivadaya	Surat	Monthly	Dhirajrám Dalpatrám; Hindu (Audich Bráhman); 37.	300
72	Kaira Times	Nadiád	Weekly	Anopsi Mánecklál Desái; Hindu (Shrávak Bania).	600
73	Kaira Vartamán	Kaira	Do.	Kahandás Fulchand; Hindu (Bania); 56	125
74	Káthiáwár Mitra	Ahmedabad	Do.	Jadurám Shámji Dave; Hindu (Audich Bráhman); 42.	300
75	Káthiáwár Samáchár	Do.	Do.	Rewashankar Jagjiwan Dave; Hindu (Bráhman); 44.	500
76	Khedut	Bhávnagar	Fortnightly	Parbhurám Rámji Jani; Hindu (Audich Bráhman).	1,000
77	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Minocheher-Homji, B.A; Pársi; 37.	1,000
78	Mahi Kántha Gazette	Sádra	Weekly	Motilál Chhotálál Vyás; Hindu (Audich Tolakia Bráhman); 45.	800
79	Mukhbir-i-Islám	Bombay	Daily	Munshi Ali Mahomed Haji Abdulla Shayek Lakhpati; Khoja (Sunni); 35.	500
80	Navsari Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh; Hindu (Bania) 32.	500
81	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur; Pársi; 58	800
82	Praja Mitră	Karáchi	Bi-weekly	Narbhayshankar Jagjivan; Hindu (Bráhman); 37.	275
83	Praja Pokár	Surat	Weekly	Hormasji Jamshedji; Pársi; 47	500
84	Prakásh and Gadgadát	Bombay	Do.	Nagindás Mancháram; Hindu (Dása Osval Bania); 40.	725
85	Samsher Bahádur	Ahmedabad	Do.	Saváibhai Ráichand; Hindu (Shrávak Bania); 63.	150
86	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Rustamji Narsarwanji Vátcha-Gandi; Pársi; 40. (2) Ardeshir Pestonji Contractor; Pársi; 38.	3,800
87	Sataya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Dás Shrimáli Bania); 41.	550
88	Sind Vartamán	Karáchi	Weekly	Devkarn Devji; Hindu (Lohána); 41	200
89	Surat Akhbár	Surat	Do.	Phirozsháh Edalji Patel; Pársi; 51	500
	HINDI.				
90	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 44; and Tarábai, wife of the above; 33.	200
91	Sharman Samáchár	Bombay	Do.	Shambhunáth Sharma; Hindu (Kanoja Bráhman); 45.	1,000
92	Shri Dnyánságar Samáchár.	Do.	Monthly	Janakprasád Laooram; Hindu (Kányakubja Bráhman); 30.	200
93	Shri Venkateshvar Samáchár.	Do.	Weekly	Pandit Babu Amritlal, B.A.; Hindu (Bengali Bráhman); 45.	6,200
	KÁNARESE.				
94	Digvijaya	Gadag	Weekly	Shankrapa Gudi Basrimarad; Hindu (Devang); 39.	150
95	Karnátak Vritta	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Shenvi Bráhman); 36. (2) A. B. Hoskeri; Hindu (Deshasth Bráhman); 37.	810
96	Lokă Bandhu	Do.	Do.	Gururáo Rágbavendra Mamdápur; Hindu (Deshasth Bráhman); 43.	800
97	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Nilgire Nádgir; Hindu (Deshasth Bráhman); 30.	150

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KÁNARESE—*continued.*				
98	Rájahansa	Dhárwár	Weekly	Kamaláshankar Dinkar Jathár; Hindu (Karháda Bráhman); 43.	120
99	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 43.	100
	MARÁTHI.				
100	Arunodaya	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 24.	515
101	A'ryávart	Dhulia	Do.	Váman Daji Motiwále; Hindu (Yajurvedi Bráhman); 20.	500
102	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 29	500
103	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 30.	2,300
104	Bhagwa Jhenda	Wái	Monthly	Gangádhar Vásudev Bopardikar	......
105	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 42.	300
106	Brahmodaya	Mahád	Fortnightly	Náráyan Balwant Hardikar; Hindu (Karháda Bráhman); 48.	400
107	Chandrakánt	Chikodi	Weekly	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 41.	100
108	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 42.	200
109	Chikitsak	Belgaum	Do.	Mangesh Jiváji Telang; Hindu (Gaud Bráhman); 40 and Moro Balwant Maráthe; Hindu (Chitpáwan Bráhman).	900 100
110	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Joshi; Hindu (Deshasth Bráhman); 34.	200
111	Dharma	Wái	Do.	Kashinath Vaman Lele; Hindu (Chitpáwan Bráhman); 48.	1,000
112	Dhárwár Vritta	Dhárwár	Do.	S. H. Shaháne; Hindu (Karháda Bráhman); 32.	500
113	Dinbandhu	Bombay	Do.	Vásudeo Lingoji Birje; Hindu (Marátha); 40	1,200
114	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 42.	350
115	Granthamála	Do.	Monthly	Vishnu Govind Bijápurkar, M.A.; Hindu (Deshastha Bráhman); 43.	700
116	Hindu Punch	Thána	Weekly	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 40.	1,700
117	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 53.	280
118	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 76.	1,500
119	Jagatsamáchár	Thána	Do.	Trimbak A'báji Ráje; Hindu (Káyastha Prabhu); 39.	500
120	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 40.	7,500
121	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 47.	425
122	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 39.	4,000
123	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 51.	2,000
124	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 49.	18,000
125	Khándesh Vaibhav	Dhulia	Do.	Yádav Bálkrishna Bahalkar; Hindu (Deshasth Bráhman); 40.	600
126	Kumtha Vritta	Kumtha	Do.	Laxman Baburao Hegde; Hindu (Gowdsaraswat); 50.	250
127	Loka Bandhu	Tásgaon	Do.	Bhikáji Gopál Bhide; Hindu (Chitpáwan Bráhman); age 35.	200
128	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 29.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Maráthi—*continued.*				
129	Lokaseva	Násik	Weekly	Gangádhar Váman Barve; Hindu (Chitpáwan Bráhman); 27.	500
130	Madhukar	Belgaum	Do.	Janárdan Náráyen Kulkarni; Hindu (Saraswat Bráhman); 30.	150
131	Maháráshtra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha); 30.	150
132	Moda Vritta	Wái	Do.	Káshináth Váman Lele; Hindu (Chitpáwan Bráhman); 48.	650
133	Mumbai Punch	Kochara (Ratnágiri).	Monthly	Anandráo Bálkrishna Rángnekar; Hindu (Gaud Sáraswat Bráhman); 31.	300
134	Mumbai Vaibhav	Bombay	Daily	Ganesh Keshav Karandikar; Hindu (Chitpáwan Bráhman); 45.	1,650
135	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,450
136	Nagar Samáchár	Ahmednagar	Do.	Vishwanath Gangárám; Hindu (Telgu Fulmáli); 25.	200
137	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 28.	450
138	Nyáy Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 32.	400
139	Pandhari Mitră	Pandharpur	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 43.	75
140	Parikshak	Belgaum	Do.	Váman Rámchandra Kanvinde; Hindu (Sáraswat Bráhman); 33.	400
141	Poona Vaibhav	Poona	Do.	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 37.	250
142	Prabodh Chandrika	Jalgaon	Do.	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 42.	200
143	Prakásh	Sátára	Do.	Ganesh Ballál Phansálkar; Hindu (Karháda Bráhman); 32.	500
144	Pratod	Islámpur	Do.	Ganesh Rámchandra; Hindu (Karháda Bráhman); 23.	300—360
145	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 42	100
146	Satya Mitră	Málegaon	Do.	Bálchand Hiráchand; Hindu (Gujaráti Jain); 26.	200
147	Satyă Shodhak	Ratnágiri	Do.	Hari Náráyan Limaye; Hindu (Chitpáwan Bráhman); 62.	950
148	Shet, Shetaki and Shetakari.	Poona	Fortnightly	Nominal Editor:—Ganesh Lakshman Sahasrabuddhi; Hindu (Chitpáwan Bráhman). Real Editor:—Rámchandra Vinayak Tikekar; Hindu (Karháda Bráhman); 45.	350
149	Sholápur Samáchár	Sholápur	Weekly	Narsappa Abanna; Hindu (Kámáthi); 47	400
150	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshasth Bráhman); 22.	100
151	Shubh Suchak	Do.	Do.	Rámchandra Appáji Chitale; Hindu (Chitpáwan Bráhman); 61.	150
152	Sumant	Karád	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 33.	80
153	Vidur	Dhamni (Sátára)	Weekly	Dámodar Gangádhar Maráthe	200
154	Vidya Vilás	Kolhápur	Bi-weekly	Ganesh Shankar Gokhale; Hindu (Chitpáwan Bráhman); 22.	500
155	Vihári	Bombay	Weekly	Bálkrishna Náráyan Phátak; Hindu (Chitpáwan Bráhman); 41.	1,000
156	Vividh Dnyán Vistár	Do.	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
157	Vrittasár	Wái	Weekly	Lakshman Mahádev Vaidya; Hindu (Chitpáwan Bráhman); 51.	250
158	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkar; Hindu (Deshasth Bráhman); 38.	100
159	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 40.	600
160	Vyápár Samáchár	Ahmednagar	Do.	Rutunchand Punamchand Mutha Hindu (Márwadi); 33.	1,200
161	Wárkari	Pandharpur	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 40.	150

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	SINDI.				
162	Aftab-i-Sind	Sukkur	Weekly	Shámsudin walad Mahomed; Muhammadan; (Abro); 39.	600
163	Khairkháh	Lárkhána ...	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 33.	1,000
164	Musáfir	Hyderabad (Sind).	Do.	Dharamsing Tahilsing; Hindu (Amil); 20 ...	1,000
165	Sind Sudhár	Karachi... ...	Do.	Khánchand Rahumal; Hindu (Amil); 39 ...	650
166	Sookree	Do.	Do.	Asaumal Rijhumal; Hindu (Lohána); 52 ...	100
167	Sind Kesary	Shikárpur ...	Do.	Chelárám Mánghirmal; Hindu (Wadhra); 40.	550
	URDU.				
168	Ajaibat-i-Bambai ...	Bombay... ...	Monthly ...	Mahamad Ali Anvar Ali; Muhammadan (Sheikh); 44.	2,000
169	Bombay Punch Bahádur ...	Do.	Weekly	Hakim Mahomed Abdul Hamid; Muhammadan (Farrukh Dehlavi); 52.	3,000
170	Jám-i-Jahánnuma ...	Jalgaon	Do.	Munshi Abdul Karim *walad* Habibulla; Muhammadan.	50
171	Sultán-ul-Akhbár ...	Bombay	Daily	Hakim Mahomed Abdul Hamid; Muhammadan (Farrakh Dehalvi); 52.	1,500
172	Tohfa-i-Deccan ...	Poona	Weekly	Shaik Abdulla *walad* Mahomedi; Muhammadan (Shaik); 32.	150
	GUJARA'TI AND HINDI.				
173	Jain	Ahmedabad ...	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Jain); 33.	1,400
	MARA'THI AND KA'NARESE.				
174	Chandrika	Bágalkot ...	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 34.	150

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	URDU.				
169A	Ghamkhwar-e-Jahan ...	Bhusáwal ...	Weekly ...	......	...

Politics and the Public Administration.

Advice to Indians in South Africa not to help the people of Natal in their troubles.

Praja Bandhu (32), 6th May, Eng. cols.

1. "The question of the status of the British Indian subjects in South Africa is an old and long-standing tale and a sore grievance, which neither the local South African Government have the fairness, nor the Imperial Government the courage, to remedy. During the unfortunate Boer war the Indian residents in South Africa improvised a corps of stretcher-bearers and rendered such useful service at various hot centres of struggle as extorted admiration from the reluctant white population. They were graciously recognised as sons of the Empire and patronisingly patted on the back as long as they were useful, and the prospects of a just reward for their services seemed to be great indeed. But when the Boer was finally beaten, the reward of the Indian subjects of His Majesty in a portion of His Majesty's dominions for splendid services was found to be as meagre and insulting as the encomiums were profuse during the continuance of it. The Indians in the Transvaal exchanged the indulgent Boer for the hard-hearted and selfish Englishman, who did not scruple to put into force laws which, to our knowledge, do not exist in any State or society calling itself civilised. We had thought that after this bitter experience the Indians in South Africa had come to learn that the selfish white could not be flattered or humoured into doing even so much as bare justice, and if anything should secure the Indians their natural rights, it should certainly not be humility and helpless mildness. So the offer of the Indians in Natal to help the people of Natal during their recent troubles is as mortifying to our idea of self-respect as the spectacle of our people going with offers of help where none is rightly deserved is disquieting. An evil return for an evil turn we certainly do not recommend, but the days of turning the left cheek when the right one is smitten seem to be over even in Christian countries. The solemn nonsense of offers of help should now cease, and self-respect, assertion of law and order should determine our line of conduct. Exceptional services in the past have failed to induce our white brethren in South Africa to do us bare justice. This bitter lesson should suffice for us, and we must learn to be self-respecting and assertive."

Bhála (103), 11th May; *Kesari* (124), 8th May.

2. Commenting upon the recent troubles in Natal the *Bhála* observes:—Indian emigrants to South Africa have volunteered to perform the disgraceful duty of stretcher-bearers and to attend on the wounded white soldiers. There is nothing improper if the Boers or the inhabitants of Cape Colony come to the assistance of the white settlers at this juncture, because they are all of the same colour and profess the same creed. But how could our countrymen in Natal have forgotten their bitter experience at the time of the Boer war and come forward to serve as doolie-bearers, thereby bringing a stigma on all their Indian brethren? Ye Indians in Natal, is the work which you are going to undertake consistent with self-respect? Are you not betraying your shamelessness and want of pluck by offering to do such work? Are you still ready to fawn upon your oppressors and to lick their hands and feet? Do you consider that this will bring you fame? Would you have been branded as seditious if you had not offered to undertake this work? You exhibited your loyalty by serving as stretcher-bearers in the late Boer war. But what reward did you get for those services? Did it not consist in your being made the recipientsof fresh ill-treatment? Are you ready, in spite of this, to do this hateful and abominable work by casting all self-respect to the winds? You always complain that the white people harass, insult and oppress you. But instead of expressing your disgust for such treatment, you are ready to do menial work for them. [The *Kesari* gives an account of the native rising in Natal and the difficult nature of the task lying before the Natal Government in suppressing it and adds:—We do not see how the Natal Government will suppress this revolt without outside help. As the rising owes its origin to the oppression practised by the Colonists, the responsibility of coping with it lies entirely with them. But some of our foolish

and too simple-minded countrymen in Natal are ready as at the time of the Boer war to form a Volunteer Corps of doolie-bearers for carrying away the wounded from the field. That the Indian settlers should, in spite of the unpleasant reward in the shape of more oppressive laws they got for their services in the Boer war, desire eagerly to serve as corpse-bearers is indicative of such shamelessness and want of self-respect that it is difficult to find a parallel to it elsewhere!]

Moda Vritta (132), 7th May.

3. The whites are a very lucky race at present. Success waits upon them wherever they go. If they migrate to any country, the fate of the inhabitants of that country may be taken as sealed. Uniform success has tended to turn the heads of the whites. They trample under foot even the God-given right of every human being to live in the country of his birth. To verify this statement, the Indians need not go far, for it has become difficult for them to live in their own country. Some of them, therefore, migrated to South Africa. Here, they were at first welcomed by the white settlers because their industry converted that desert region into a paradise. But the whites no longer want the presence of the Indians in that continent and are bent upon ousting them from it altogether. The British undertook the Boer war partly with a view to free the Indian settlers in the Transvaal from the oppression of the Boers. But when the war was over, all this was forgotten and laws harsher than those obtaining under the Transvaal Government began to be enforced against the Indians.

Reflections suggested by the rising of the native tribes in Natal.

Kal (123), 11th May.

4. The Boers gave trouble to the British till recently in South Africa, but they have now been pacified. A new source of trouble has, however, arisen in the shape of a rising of the native population of Natal. The British had anticipated the outbreak of this revolt and, on their principle of pitting one tribe against another, called upon the Zulus to assist them in fighting the natives of Natal. But the Zulus refused to do so. Considerable discontent seems to prevail among the Native population of Natal, but we think they have chosen a singularly inappropriate time to manifest their discontent against the British. Barbarous tribes can never hope to succeed against a powerful and civilised people like the British. Even the Boers tried a few years ago to assert their independence against the British, but failed. How can the Zulus, Kaffirs and Basutoes then succeed in the enterprise? The Boers had called upon them to rise against the British during the Boer war, but there was no response to that call to arms. Now the Kaffirs and other tribes are ready to strike a blow, but the Boers cannot join them, whatever might be their internal feelings. The shrewd British even propose to ask the Boers in the Transvaal to fight against the Kaffirs, and the Boers cannot well refuse the call. So there is not the least danger to the British Empire from the present revolt of the native population of Natal, and so long as there is no such danger we can afford to rest in security. But we just fail to understand one thing in connection with this rising. Some Englishmen charge the natives of South Africa with disloyalty. But why should the tribes of South Africa be loyal to the British? What obligations have the latter conferred upon them? Are they not on the other hand treated with harshness and cruelty by Englishmen? Have they not been loaded with the unbearable burden of a capitation tax? Is not the wealth of their country drained away by the British? Is not their religion also being tampered with by Englishmen? Are they expected to show loyalty to the British for all these things? But why should the British care for the loyalty of these tribes? Why not bring the full force of their army, rifles and cannon to bear upon these refractory barbarians? The latter are fighting for their independence. The discontent among them has become very acute. The Egyptians, too, are somewhat similarly discontented and are pressing for the fulfilment of the pledges given to them by the British. Poor Egyptians! They do not know that the British do not give pledges with a view to fulfil them. They gave hollow assurances to the Indians a century ago, but none of these has been fulfilled and no one in India expects that they will ever be fulfilled. The Egyptians will have a similar experience ere long.

Possibility of a grave disturbance arising in India in the near future owing to the "high-handed" doings of the Anglo-Indian "bureaucracy".

Gujaráti (24), 6th May.

5. The withdrawal of Parliamentary control over the affairs of India has made the country a prey to the autocracy and despotism of the Anglo-Indian bureaucracy, particularly since the year 1897. Lord Curzon by his reactionary measures, notably the partition of Bengal, aggravated the discontent prevailing in the country. On the top of these has come the Barisal episode, which has convinced the Indians that if the British nation allows the present state of things to go on unchecked, a grave disturbance such as cannot be easily quelled will occur in the country, if not to-day, at any rate five or fifteen years hence. This will be the inevitable result of the blind intoxication of authority and the contempt of Indian opinion evinced by the official hierarchy. We had hoped that the Barisal affair would serve to open the eyes of the higher authorities. But nothing of the kind has happened, and even Mr. Morley does not seem to have devoted as much attention to the affair as could be wished. In these circumstances our only recourse is to send a deputation of Bengali leaders to England for making a direct appeal to the British nation to restrain the high-handedness of the bureaucracy in this country.

Comments on Sir F. S. P. Lely's "Suggestions for the Better Governing of India."

Indian Social Reformer (4), 6th May.

6. "Except on one or two points, the bulk of educated Indian opinion will be wholly with Sir F. Lely in his narration of the principal defects of Indian administration and the suggestions he makes for removing them. The book is a collection of instances tending to show that the average Anglo-Indian administrator is less anxious to improve the lot of the people than to carry out his pre-conceived notions, without reference to their interests and wishes, and often, indeed, to their legitimate discontent and disgust......... His earnest protest against 'the inhuman spirit' of the Bombay revenue system which, in the name of science and symmetry, screws out the maximum assessment from the lowest class of land and insists on the holder's paying for a bad year from his supposed savings of a good year will find an echo in the hearts of those who have noticed the steady deterioration in the lot of the Bombay rayat during recent years............ There is not a single intelligent Indian who would not thank Sir F. Lely for mentioning prominently among the blunders that have ensued from the present system the insensate plague measures of the early years of the epidemic.......... All this is perfectly true and the remedy plainly is to ensure that the policy adopted in any matter is inspired by a knowledge of the needs and an insight into and sympathy with the feelings and circumstances of the people......... Unfortunately, however, all District Officers are not of the type of Sir F. Lely. The doings of certain district officials during the last famine, which the Honourable Mr. Gokuldas Parekh brought to the light of day, show that they could be as ignorant and as callous as the most hidebound scribe of a Secretary or an Under-Secretary...... Even Sir F. Lely betrays in respect of the educated classes of Indians a feeling, which cannot help any one who cherishes it to take a statesmanlike view of the present situation and of the improvements needed in the administration. In the course of a single paragraph, which is as doctrinaire as any Secretariat deliverance can be, on the subject of our legal machinery, Sir F. Lely roundly accuses the Congress of being indifferent to its evils, 'the chief of the rayats' grievances, because the system brings grist to the mills of so many of its members.' This is hardly fair, especially as the Congress has been asking for the separation of executive from judicial functions and Police reform—both of which are likely to make the legal machinery less harassing to the poor.......... Looking at the matter in as unbiased a manner as we can, we think that any reorganisation of the administrative system over the heads of educated Indians will not be effective in removing the defects pointed out by Sir F. Lely, and is bound to fail. In the first place, we regard the defects as the outcome as much of the largely foreign *personnel* of the administration as of the relative positions of the District and Secretariat sections of it.......... Unless it be made unavoidable for them to work through and with the people, the majority of officers, wherever they may be, will develop and exhibit the

same belief in their own unaided capacity and wisdom as they do at present. The case for a consultative body to advise district officers, such as Mr. Gokhale has formulated, is clinched by the facts set forth in Sir F. Lely's informing volume. When members for such a body have to be chosen, they must be, of course, from the intelligent and educated classes. It is also a point of great importance that the Secretariat will feel much more difficulty in over-ruling a district officer, who has the advice of such a body at his back, than one whose personal opinion may be lightly dismissed as that of a crank, a faddist or a weakling. Sir F. Lely complains that educated Indians are no longer interpreters between the rulers and the ruled and that they are too much of 'Sahibs' themselves to join the village circle.......... However much the educated classes may have lost touch with the people, they are still very much closer to them than even an English official like Sir F. Lely can ever be. As a matter of fact, we do not think that they have lost much touch, though no doubt they have lost something.......... When it is said that the Indian official is no longer an interpreter between Government and the people, the question suggests itself: 'Do Government want the feelings of the people to be truly interpreted to them?' If even English officers in the districts gulp down their convictions and report according to the prevailing mood of the Secretariat, how can the poor Indian official be expected to speak the truth, the whole truth and nothing but the truth? Not Englishmen alone but Indian officials, too, have got to live, and in the conflict between truth and their bread and butter, the former often goes to the wall. How does the charge stand in regard to unofficial Indians? Very poorly. Take the case of the plague measures. Did not educated Indians tell Government what the feelings of the people were, and what good came out of it? What was Mr. Gokuldas Parekh's reward for telling the truth about the land revenue administration of Broach during the last famine? The absence of an open and recognised way of representing popular feelings leads to the fostering of caucuses dominated by one or two individuals who impose their whims and caprices and vanities on their following. We know for a fact that some Indian gentlemen, who had for long kept without the tabernacles, have been swept into them by sheer despair of being able to do anything else in the way of getting a hearing from Government. Cleverness at canvassing, aptitude for playing on the sentiments and passions of men rather than for the study and solution of national problems, bombast and vituperation are placed at a premium. The educated Indian cannot be ignored in any re-organization that may be adopted. He will find effectual means of obstruction, if he is not asked actively to help in the administration of the country. He is a factor in the problem, and must be considered and consulted in its solution."

Mr. S. B. Broacha's denunciation of the methods of the Congress leaders in his speech before the Bombay Native Share and Stock Brokers' Association.

Indian Spectator (5), 12th May.

7. "It was not for the first time, last Wednesday, that Mr. Shapurji Broacha made a vigorous onslaught on the school of politicians represented by Mr. Gokhale and others, whom he did not name, but about whose identity he left very little doubt. He is apparently determined to prove to the world that in the 'Bombay bazaar,' as it has been contemptuously termed, there is as much of ability and dialectic skill as we are accustomed to associate with the names of certain members of the Legislative Councils. If Lord Minto or Lord Lamington wish to have in their respective Legislative Councils a Roland as well as an Oliver, they may, on reading Mr. Broacha's speech, first think of the Chairman of the Bombay Native Share and Stock Brokers' Association.......... There must be many who will share Mr. Broacha's wish that associations should arise in this Presidency of sober and level-headed thinkers to defend the acts of Government against unmerited abuse and to present them in their proper perspective As. Mr. Broacha has conceived and matured the idea, he will be the best person to put it into execution and lead the way. No association will serve a useful purpose, which starts with a cut-and-dried scheme of defending Government. The best policy, whether it be for an association, a journal, or a movement for the public good, is honesty—a painstaking and impartial study of facts and the formation of a careful and liberal judgment.

The acts of Government may not be always defensible, and to defend the indefensible is as bad a policy as to attack the invulnerable. There are many men who, like Mr. Broacha, are unable to see that India is growing poorer, though it is admitted on all hands that ours is a poor country; many who would be sorry to see the number of British officials in India materially reduced at once for the sake of stopping the so-called drain, though they would undoubtedly wish for a more liberal introduction of the Native element in the higher grades of the public service as an act of justice to really deserving men; many who would attach due importance to the fact that India has been repeatedly invaded from the north-west and that the loyal heart is not proof against tempered steel, though they would like to see the utmost economy practised in military expenditure. If Mr. Broacha can emancipate politics from partisanship, and found associations for the encouragement of the study of public questions from an independent and impartial standpoint, he will do a real public service at the present juncture."

Rást Goftár (33), 13th May, Eng. cols.

*8. "The able disquisition of Mr. S. Broacha was delivered not a day too soon at a time when political agitation is in a state of unusually feverish effervescence. The country for the moment needs all the help and guidance it can receive in the shape of friendly counsel from level-headed men, who have enough vigour of mind to maintain their mental equilibrium and are able to take a dispassionate view of the situation at this critical period of political ebullition. Mr. Broacha's views are sound, sympathetic and practical to a degree.......... With unwonted courage, he administered free and violent slashes, here, there and everywhere, tearing to tatters the infatuated fallacies of the political demagogue, which have been canted with fulsome reiteration on many a platform and been the making of many an aspirant after rank notoriety and political fame.......... Inaction and sloth have been the ruin of the country and inflict a drain a thousandfold more ruinous than the drain which a foreign Government in India is alleged to impose upon her resources. As Mr. Broacha demonstrated, India has a mine of wealth at her threshold in her agricultural and mineral possessions, but it lies uncultivated and fallow, inasmuch as her teeming millions rigidly adhere to cultivation as their only employment and lead the lives of their primitive forefathers as hewers of wood and and drawers of water.......... Why should India, which is the richest country in the world in point of her natural resources, with her mines filled to overflowing with treasure troves of rich minerals, with her exuberant fauna and flora, her fertile soil and varied climates, be the poorest country for her own children? There is now a *swadeshi* agitation, the like of which was never seen or heard of in the whole history of the country............. There has been a gnashing of teeth and splitting of hair and an outburst of violent hysterics. But no serious and manly effort has been made by Bengal to carry out the purpose on which she has set her heart, no action to follow her words, no heroic sacrifices to gain her end, which is to stimulate and develop the industrial resources of the country. The movement has now grown several months old, and the agitators had more than enough time to put forward some tangible projects for the furtherance of their aims. Instead of putting their shoulder to the wheel and devising measures to encourage indigenous industries, noisy windbags have sought relief in puffy effusions and verbosity. The Babus are wanting in grit, enterprise and backbone, and seek to build an empire out of their tongues, while their limbs are inert, except when they have to hold a pen to scribble out tirades and spin a yarn. Mr. Broacha spoke with feeling when he adverted to Mr. Gokhale's defence of the Mehter woman in terms of great acerbity. Though we wish Mr. Broacha had been less personal and poignant in his criticism against the Honourable Member, who did little else than his duty in interpellating Government on the question of the outrage, the inferences which he draws from the incident are true to the letter. Never was the shibboleth of a united India more on the lips of our platform orators than now when the political leaders have girded up their loins to obtain political emancipation for their countrymen. Unless the Brahman is prepared to sit cheek by jowl with the Mahar and the Dhed without fear of contamination, to break bread without distinction of caste or creed with the members of the lowest classes and treat them as his equals on a social basis, the talk of a unification of India and political freedom is rank hypocrisy and fraud............ So long as the present state of things subsists, there is no better form of government for the Indians than the one which an all-wise Providence has now conferred upon the country. After centuries of anarchy, misrule and perpetual internecine warfare and bloodshed, the country has now settled to a state of security and freedom unparalleled in the whole history of India. As Mr. Broacha pointed out, the English people are trying to rule the country in the interests of the governed, as indeed few conquering races that have swayed the destinies of subject peoples have done in the past, or are likely to do at present. The speaker referred in strong terms to the deplorable feature which has been introduced in our political agitation of insubordination, coercion and threat. No greater disservice can be done to the country than by a continuation of the policy which aims at sowing the seeds of discontent and disaffection and raising a wide gulf between the rulers and the people. .... Rome was not built in a day, and it should be impressed on the people and the educated classes to follow the maxim expressed in the homely precept 'Deserve and desire'. Those who strive to subvert the present form of Government, or foster dissension and discontent, are traitors and the worst enemies of their country, for as Mr. Broacha remarked in the concluding portion of his speech, no other race has, either in ancient or in modern times, put so much conscience, so much justice, so much honesty and so much self-control in the government of subject races as the English."

Kaiser-i-Hind (29), 13th May, Eng. cols.

*9. "Instead of limiting his harangue to shares and securities, silver and gold, and a general survey of the monetary situation in the city last year, Mr. S. Broacha roamed far and wide into regions beyond his capacity and depth. No wonder that he has made himself the laughing-stock of all men of sobriety in the town, European and Native, *pace* the oracle of Hornby Road, which has contrived to explode itself so maladroitly within the last twelve months by its fantastic antics reminding one of the doings of the dancing dervishes of the African desert. The Chairman of the Brokers' Association was most anxious to dazzle the outside world by his manuscript eloquence on high politics and finance. He was eager to show that he was no mere ordinary stock-jobber, successful at bearing or bulling the market, but a philosophic financier, an encyclopædic politician, a brilliant scholar, and a profound economist. But alas for human vanity! His high finance and his criticism on the Bank of Bombay has already met with a cruel fate at the hands of our evening contemporary, and as to his scholarship and economics they are already doomed......... Was it not the poet who said that a little learning was a dangerous thing? It is to be feared Mr. Shapurji belongs to the tribe to which the poet refers. When a person travels beyond his depths or soars to heights which he can never reach, we are bound to pity his fall. If Icarus had his fall in trying to fly to empyrean heights, what may we say of our local Icarus? He floated his baloon of finance and high politics only to find himself on a level with the ground. But such must be the fate of all inflationists. To *seriously* argue with such a person implies madness, and we think out of sheer charity we should refrain from serious criticism. There is nothing in his vapid inanities which call for it. Words are not argument. Neither for that matter declamation founded on ignorance or misrepresentation. He has, we make bold to say, absolutely failed to apprehend the significance of Indian poverty, which even so optimistic and self-opinionated a Viceroy as Lord Curzon had ruefully to admit.......... He has utterly misconceived Mr. Dadabhoy's argument as to the drain of wealth. The economic phlebotomy, to which he refers, has no reference to the question of railway interest, payment for stores and such like items, but to the enormous export of products *for which there is absolutely no return.* We have yet to find the prodigy of an economist, who would say that when you draw away gallons after gallons from a reservoir without ever refilling it, it is really full and ample. So, too, with the incidence of taxation, It is the ratio which the tax bears to his ability to pay it which is the index of the incident. But this latest apostle in economics seems to have entirely his own unique notions about the incidence of taxation.... ..... But it is no use wasting breath on Mr. Shapurji's economic flapdoodle. As to his personal attack on Mr. Dadabhoy and Mr. Gokhale, the latchets of whose shoes even Mr. Shapurji is not worthy of tying, it is equally futile to waste breath. These men are above the paper pellets of this latest opponent of sober Indian economists who know what they write and speak."

Oriental Review (12), 9th May.

10. "Nearly one month has now passed away since the melancholy exhibition of executive imbecility was witnessed in Barisal—since the series of reactionary and oppressive measures initiated by Lord Curzon reached their culminating point and broke out in violent assaults by the police on peaceful unarmed citizens and the forcible suppression and dispersion of a political gathering under the terrorising *regime* of his obsequious instrument Shaista Khan II *alias* Sir Bampfylde Fuller. The whole country was convulsed by the terrible news from Barisal and every one at once asked himself the question—whether it was true that in a British province the police assaulted respectable citizens, the ornaments of the people and the idols of the race, simply because they used the highway for a procession and that a political gathering was dispersed simply because it was rumoured that after the dispersion of the meeting another procession would be got up! Everyone was at first disposed to be sceptic and fancied that the newspaper editors were made the victims of some hoax. But it was not long before the grim reality of the situation was forced upon us, and we were disabused of the belief that such things could not take place in British territory......... From Peshâwar to Calcutta, from the Himálayas to Cape Comorin, in every important town meetings have been held to vindicate our rights, and telegrams have been despatched to the authorities apprising them of the vague sense of alarm created in the minds of the people by the high-handed proceedings in Barisal. About 200 meetings have been held within this short space of time in which about a million men have taken part. Never before had the country been so much agitated as on this occasion......... The only persons who do not appear to have been in any way moved are the official gods at Simla. ....Is it that they are struck dumb and rendered speechless by the enormities committed by their underlings in East Bengal or do they acquiesce in them? Or do they consider them of such small account as not to deserve notice?......... It is not statesmanship, nor is it even the right kind of cynicism to ascribe the agitation to the misrepresentations of interested persons, and even if it be construed as such, an authoritative pronouncement is necessary. A paragraph went round the papers a few days ago that Lord Minto is not likely to take action till the Courts have decided the question. Possibly it may be so. Lord Minto had declared once that wherever legal remedy could be obtained, relief must be sought there .... A more deplorable blunder could not be committed if Lord Minto waited for the decision of the Courts. There are some issues which will never go before the Courts at all. The policy itself is most fatal. The executive is always jealous of its prerogatives: it has a wolfish ambition to swallow every popular right and privilege. It ought not to be permitted to make its encroachments without let or hindrance till the Judiciary intervene. .... In 99 cases out of 100 legal remedy at all events in this country will not be sought. The legal spirit in us is not so strong as in the Americans. Till every Indian becomes an Uncle Sam, the policy enunciated by Lord Minto will be unworkable. It is not only inexpedient, it is oppressive, mischievous and high-handed. One would have thought that Lord Minto had already realised his mistake. It is deplorable he has not. He has shown how utterly unfit he is to realise the gravity of the situation. He seems to have a hazy notion that the Viceroy of India is merely an ornamental figurehead with no concomitant responsibilities. He is greatly mistaken here. If he goes on at this rate, he will prove a worse Viceroy than even the weak Lord Elgin."

The Barisal affair.

Indian Spectator (5), 12th May.

11. "The detailed report of the authorities at Barisal to the local Government, explaining the circumstances in which Mr. Bannerji was arrested and the Conference was dispersed, is only an enlargement of the version supplied long ago to the correspondent of the *Statesman*. Mr. Bannerji's grievance is not his arrest, but the prohibition of shouting the national cry.......

In regard to the dispersal of the Conference also, the present detailed report is substantially the same as the explanation furnished to the papers before. The local men were understood to agree that no 'Bande Mataram' processions should parade the streets and no additional police were, therefore, drafted into the town for the preservation of the peace. It turned out afterwards that a large concourse of people were bent upon defying the orders. The Conference, attended by some 7,000 persons, solemnly declared that there was no constitutional Government in that province and gravely took the *swadeshi* vow. Though these persons were not armed, their utterances and their proceedings showed that they were in a bad temper To allow them to muster in the streets, when the police had been given no time to meet any contingency, would have been to court danger, and hence the assembly was asked to give an undertaking not to shout the prohibited words, or otherwise to disperse. That was briefly the explanation of the authorities before, and that is the gist of the reports now published. Granting the facts as stated in the official reports, the question is whether a Conference, which had ostensibly met for some legitimate purpose, could be dispersed because the members would not give any undertaking of the kind required by the police as to their conduct after the Conference. This question has not been brought up before the Courts. A great Madras lawyer has asked why, if a political Conference could be dispersed, a marriage procession or a religious assembly should not be similarly dispersed. The reply of the police would no doubt be that if a marriage procession solemnly declares that there is no constitutional Government where it has met and threatens proceedings and exhibits a temper inimical to the public peace and hostile to the protectors of the peace, an assembly whose ostensible object is to assist at a marriage may also be dispersed. As a matter of fact, crowds which assemble under the banner of religion are sometimes dispersed if they threaten unlawful proceedings. If an armed mob, which had been ordered to disperse, took refuge in a mosque, soldiers would fire even into the mosque. There is no doubt about the powers of the police and the magistracy: the doubt is whether the Barisal Conference would really have endangered the public peace. If the police had tried to make arrests for defying the orders in a crowd of thousands of persons, it is open to them to say that the consequences would have been serious. They had to meet contingencies, that is what they plead.......... While it is easy to understand the nature of the explanation which the authorities wish to offer of their conduct at Barisal, a close scrutiny of their reports raises several questions of vital importance to the liberties of the subjects. There are certain acts which are so innocent that no authorities would venture to interfere with them; there are others so plainly criminal that no citizen would claim the liberty of perpetrating them. It is when the police and the magistracy take one view and private citizens another, and we are on the boundary line between the obviously right and the obviously wrong, that some people are filled with 'alarm and indignation.' The Magistrate reports that a few days before the Conference Babu Rajani Kanta Das asked his permission to hold a torchlight procession in honour of the delegates to the Conference, and he 'strictly forbade either torches or a procession.' The report does not state why. A day or two after, when Babu Asvini Kumar Dutt approached him on the same errand, the Magistrate again warned him that a torchlight procession would lead to a conflict with the police. Why a conflict with the police? For an explanation we can only turn to the Commissioner's report, which says that the district swarms with desperate and lawless characters, who might have come into the town during the assemblage and turned events to their own purpose. The question is whether the duty of the police is to protect peaceful citizens from lawless characters, or to prohibit peaceful proceedings—at least lawful proceedings—because they are likely to afford desperate characters an opportunity for mischief.......... The upshot of the whole affair is that the Commissioner proposes to double the police reserve of the district, and to consider whether the cost should not be thrown on the people of Barisal!"

Mahrátta (9), 5th May.

12. "It may now be said with perfect truth that public meetings for expressing indignation at the conduct of the officials at Barisal have been held in all parts of India. Large cities as well as small towns in every Indian province have been discussing this one topic for the last two weeks, and it may be safely stated that there is hardly any quarter of public opinion from

which a strong disapproval of the action of the Barisal authorities has not emanated. The extremists, the moderationists, the prudent and cautious and the over-charitable and over-judicial—all appear to have been equally shocked by the Barisal outrage, and these latter especially have begun to ask themselves whether they should really trust their ears, for indeed the exhibition of official insanity and rascality at Barisal has been so disgusting that we may repeat our remark made two weeks ago that the shield of championship in mal-administration will probably remain at Barisal for a pretty long time to come. No doubt the Government of East Bengal itself has probably now realised its blunder as it is putting forward one official version after another. According to the latest of these versions Mr. Emerson's action at Barisal was primarily directed to prevent a breach of the peace by an excitable mob numbering about 10,000. The authorities, it is said, moreover, were perfectly ignorant of the real intentions of the Calcutta delegates, and it was almost too late, it is alleged, for any lengthy communications with head-quarters.......... The obvious answer to the latest version is that if the real intentions of the delegates were unknown, there was no justification for such official action as was actually taken. Then, again, the breach of the peace by a mob of ten thousand is a pure figment of the imagination. Even a child cannot be taken in by such a plea. What was there in the procession of delegates or the shouting of 'Bande Mataram' that should gather together a friendly or an unfriendly mob of ten thousand? Do the Police really mean to say and ask us to believe that they would have dared to lay hands on the delegates if a friendly mob of 10,000 had been really there? But why belabour the facts with transparently dishonest explanations? The whole thing is clear like day-light. There was really nothing to be feared in the attitude of the delegates if the Police had but kept a cool head on their shoulders. As for the head-quarters being beyond easy reach, that also appears to be untrue, for according to the *Bengalee* of Tuesday last there are grounds to believe that while the official attack on the delegates was a premeditated one, Sir B. Fuller was himself close at hand somewhere, though at a safe distance for himself. A number of Magistrates and District Superintendents of Police also happened to be present on the two eventful days at Barisal. All these things can have only one meaning, and that is as perceived by the people. Apart from the expression of opinion on the Barisal affair in every city and town, we attach special importance to two pronouncements on the subject by two Indian gentlemen whose name may be taken as a guarantee for absolute sobriety of judgment. One of them is Dewan Bahadur B. Raghunath Rao. As president of the public meeting held at Kumbhakonam on Tuesday before last, the Dewan Bahadur spoke as follows:—'It was proposed to me some time ago that I should preside on this occasion for raising our voice against the proceedings at Barisal. I hesitated. I refused to do so unless I was in possession of facts, of real facts showing what actually took place at Barisal. We are now in possession of both versions, the official and the non-official, and after a careful study of the affair I arrived at the conclusion that I would be justified in taking the lead in to-day's proceedings. I am not a Congresswalla. I am not personally acquainted with any gentleman that took part in the Barisal affair. Nothing personal makes me join any party. I am a staunch loyalist. I always believed that of all the European Powers the English were the best, and India was very fortunate in being subject to British domination. I am here to-day with my countrymen all over India in denouncing an un-English proceeding—the dispersion of a Conference of the loyal subjects of Emperor Edward, the peace-maker of the world, by brute force. The object of the Conference was the legal exercise of the right of British subjects, namely, to lay their grievances before the proper authorities'.......... The other pronouncement is by Mr. R. C. Dutt who writes to the *Statesman* of Calcutta as follows from Baroda under date the 25th April:—'If I were to-day in Mr. Emerson's chair, I would follow quite a different policy from his, to conciliate the people. I would welcome the leaders of the Provincial Conference, give them every facility to hold their deliberations provided they were neither disorderly nor disloyal and permit them to speak to their hearts' content against the partition. And if they failed in their endeavour to undo a Government measure already carried into execution, they would at least know that I had done my duty as a Government officer, and had not obstructed them in the performance of theirs. But to forbid the *Bande*

Mataram as if it was the *Marcellise* on the eve of a Revolution—to be nervously afraid of a "Procession"—to disperse a peaceful Conference such as has been held year after year—to prosecute orderly, unarmed, peaceful men, the leaders of the nation and the idols of the country—what insanity is all this?'"

Kesari (124), 8th May.

13. The oppressive conduct of the Magistrate and the Police of Barisal has evoked indignation in most of the principal places in the country, but the authorities seem to look on the affair with placid imperturbability. Mr. Morley, being questioned in Parliament on the subject, gave only a tepid assurance that the matter was engaging his consideration. It is by no means a sign of statesmanship that, in the case of a learned Secretary of State like Mr. Morley, the matter should not yet emerge out of the deliberative stage. The arrest of Mr. Surendranath has excited a feeling of unrest throughout the country, and every thoughtful individual is asking himself, "How far will this anarchy of the twentieth century go? When, if at all, will the liberal principles of the British constitution assert themselves in India?" It was hoped that the High Court would grant redress in the matter, but the result of the application to that tribunal has been disappointing. The responsibility of dealing with the matter has been shoved by the High Court to the Sessions Judge of Barisal. Mr. Bannerji will now appeal to the Sessions Judge and might get some sort of justice from him, but that can never justify the shuffling and evasive procedure adopted by the High Court in dealing with Mr. Bannerji's application. The High Court has the power to restrain the wayward and uncontrolled conduct of the Magistracy, but if it perversely chooses to delegate it to another, who can control its action? The Viceroy is silent, the High Court has resorted to an evasive procedure and the Secretary of State is engaged in deliberation. What then are we to do to obtain redress? It is futile to urge that Government have not yet had time enough to come to a decision in the matter. Perhaps it was waiting for the decision of the High Court or has made up its mind not to consider the matter at all. On either supposition its attitude is a disgrace to a civilised administration. The action of the Barisal police in raiding a mob of peaceful and unarmed persons and the precipitate haste shown by them in hauling up a leader of the people before a Magistrate would have been condemned as an unjust and unrighteous procedure even under the Moghul *regime*. It need not be said that it is wholly disgraceful to a civilised Government like the British. What kind of morality or laws are to be expected in a *regime* under which an esteemed, peaceful and law-abiding leader of the people like Mr. Surendranath is adjudged a dacoit or a rebel? In the narrowest meaning of the word law, *viz.*, the expression of the command of a ruler, our conduct may in one sense be called illegal, but to enforce an arbitrary command of a high-handed officer and to punish people for disobeying it can never be just, equitable and statesmanlike. The violation of such a command may be technically a contravention of law, but it can never be held to be an unrighteous proceeding. It is possible that mischievous laws may be formally enacted by rulers, whose state of mind resembles that of a mad dog, but the question would naturally arise in that case whether the people should or should not obey them. Even assuming that the circular prohibiting the procession, which was issued by the Barisal Magistrate, turns out to be quite legal in the opinion of the High Court, is its high-handed character thereby altered in any way? History teaches us that such laws and circulars produce unrest among the people. If our rulers wish to disregard the teaching of history, we have nothing to say, but the fruits of their action have to be experienced by them as well as by the people. The latter are loyally and honestly trying to modify the mischievous trend of the present British policy of governing India. Rulers should in their own as well as in the public interest welcome such efforts on the part of the people, but this does not seem to be the case under Sir B. Fuller's *regime*. Lord Minto is calmly looking at the affair from the heights of Simla. In our opinion this is a very painful situation. Resistance to the constitutional efforts of the people to elevate their condition and infliction of punishment upon their educated leaders have never led to the good of any Government. If a physician called in to prescribe for a patient stricken with a disease were to ask for time to make a diagnosis and fix upon a line of treatment, would he not be expelled from the house by the patient's friends and relatives? The present state of affairs is somewhat like this. It is a mistake to think that official oppression and high-handedness will effectu-

ally check the ardour of the people to assert their lawful rights. The fire which is at the bottom of the present discontent cannot be quenched by the water of the sea of oppression. We hope Lord Minto and Mr. Morley will deal with the situation in conformity with the liberal spirit of the British constitution. If they do not, people will think that they are not under British but Russian sway and begin to shape their actions accordingly.

Mr. Surendranath Banerji's application to the Calcutta High Court against his conviction by Mr. Emerson, Magistrate of Barisal.
Bhála (103), 11th May.

14. The Calcutta High Court refused to consider the revisional application of Babu Surendranath against the conviction and sentence passed on him by Mr. Emerson on the ground that the trial was not a summary trial in the technical sense of that phrase. This decision will no doubt come as a surprise upon many. It will at once be clear to any one that though it may be technically sound according to the letter of the law, it utterly fails to do justice. In referring the applicant to the Sessions Judge of Barisal for redress in the first instance, the High Court has simply resorted to an evasive procedure which will diminish the confidence of the people in the highest tribunal of justice and encourage the bureaucracy in their high-handed doings. There is no hope of redress either from Lord Minto, who seems to have taken a vow of taciturnity, or Mr. Morley, who says that he is giving mature consideration to the acts of the officials in the East and does not wish to be needlessly bothered on the subject. The Indians and the Bengalis particularly, being thus hemmed in on all sides, can find emancipation only by means of boycotting foreign goods and the service of foreign masters. Babu Surendranath and eleven others have set an example in this respect, which is well worthy of imitation. Nay, it is our highest duty to follow it. If we want to find our way out of the enclosure in which we are penned, we must either break through it or die inside it.

Comments on a *swadeshi* circular said to have been recently issued by the Government of East Bengal.
Mahrátta (9), 6th May.

15. "Under instructions from the Government of India Sir B. Fuller, the white Shaista Khan of the 20th century, has issued a new *swadeshi* circular.......... The main idea of the new circular seems to be to emphasise the fact on the pretence that Government favour *swadeshism* so far as it represents a pure unadulterated non-political desire of the people for an industrial revival.......... Under the new circular the Police may not interfere with private industrial activity as exhibited in the opening of new *swadeshi* shops. They may not also stop or interfere with *swadeshi* meetings held in private houses or compounds. They may overlook even ridiculous attempts at *swadeshism* if they do not amount to an illegal act. But they may insert their little finger, which we know is at least as big as the regulation *lathi*, or poke their nose, probably of the same dimensions, in any *swadeshi* meeting or movement which is likely to break the peace by bringing the Muhammadans in conflict with the Hindus.......... We are prepared to recognise in the circular a conscious attempt on the part of the Government of East Bengal to make use of such legal acumen as they possess and to make a distinction between what is illegal and what is not so, though at the same time the making of such a distinction may be useless or even ridiculous. There is much to be thankful for in such an attitude on the part of officials as it shows that the British Government has not yet become irredeemably Russianised. We are glad that the free right of the people to do things according to their rights provided they are not illegal is indirectly recognised by Government in this new circular......... But what do they mean by allowing Police interference on the pretence that it might be needed to prevent a breach of the peace between Muhammadans and Hindus? Have Government considered that the pretext is transparently foolish and ridiculous in the extreme?...... Now what is there in the *swadeshi* cult that is calculated to hurt the religious susceptibilities of the Hindus or the Muhammadans in the slightest degree? Where is the evidence that the *swadeshi* agitation in Bengal has led in the least to any recrudescence of Hindu-Muhammadan riots which are happily regarded as a thing of the past by both the great communities? Has not the Barisal affair proved to the very hilt that the parties to the *swadeshi* controversy are not the Hindus and Muhammadans, but the Government and the people?"

16. From the *swadeshi* circular recently issued by the Government of East Bengal some people might be led to imagine that the authorities in that province are sobering down and that the high-handed acts of the Barisal officials would never be repeated. But a glance at the actual state of affairs in East Bengal leads us to believe that the aforesaid circular is a mere administrative device and is like a packet of sweets proffered with one hand while the other is raised to strike. The incidents of official high-handedness witnessed at Barisal have been repeated in another place, Brahmanbaria, where a *swadeshi* meeting, which was being held in a private compound, was dispersed by a Police Inspector because the promoters of the meeting failed to give an assurance that the cry of "Bande Mataram" would not be uttered. Policemen were stationed outside the compound in readiness to assault the people in case of need. In another place, Basandha, the authorities countermanded a marriage procession. This shows that they are bent upon prohibiting not only political processions but social and religious ones as well. All this shows that constitutional Government has ceased to exist in East Bengal and that a Moglai *regime* has been set up in its place by Sir B. Fuller.

Bhála (1(8), 11th May.

17. The mistaken ideas entertained by the moderns about civilization and glory have entailed serious calamities upon society. At the present day many heinous crimes are being committed in the name of civilization. The Western nations occupy a high position in point of wealth and power. The epithet "civilized" is not bestowed upon them by others, but has been assumed by themselves. Weaker nations are now convinced that the doings of the Western people prove them to be utterly undeserving of being called civilised. But how can wisdom prevail against might? We have been in contact with our English rulers for nearly a century. During this period we have become fully conversant with their merits and foibles. Every one among us knows that the English are mere mortals like ourselves and that they are even more selfish than ourselves. But as the star of the whites is in the ascendant, we are forced to put up with their faults and to regard them as incarnations of virtue. As the English are our masters, we place them at the head of all civilized nations. The word "Kshyatriya" literally means one who protects others from harm. But far from protecting the injured, our rulers with their shop-keeping instincts have adopted the policy of exterminating the weaker nations and establishing themselves in their place, and fortunately or unfortunately this policy has proved successful. According to oriental notions, they ought to have brought us up like their children, but they are acting instead like a greedy and hard-hearted father and are starving us in order to satisfy their own insatiable hunger. High and responsible officials assured us in the past that our rulers have noble intentions towards us, and through our hereditary credulity we put faith in these assurances But experience has shown that we cannot hope for any favour at the hands of our rulers at least for the present. After a long time we have come to know that it is madness to try to win the hearts of our rulers by convening meetings or sending memorials. Government themselves have taught us that we should rely solely on our own efforts if we want to improve our condition. We now know that the so-called civilization of these days is no genuine civilization, but merely the result of selfishness and brute force. This knowledge made us have recourse to the *swadeshi* movement. This movement will now enable us to recover the wealth which through our helplessness we allowed to be carried away by foreigners.

Alleged selfish character of British rule in India.
Moda Vritta (132), 7th May.

18. The boycott movement has produced striking results in China. It has struck terror into the hearts of the foreigners residing in that country. The Chinese have discerned the true source of their weakness and have come to know what measures will be found effective in setting their house in order. A similar wave of patriotic fervour is now passing over other countries like Afghanistan, Turkey, etc. Our Bengali brethren, too, have taken it into their heads to adhere to the boycott movement through thick and thin. Leaders in Bengal are setting an example to the timid souls among them and urging the necessity of adhering to

Alleged potency of the boycott movement as a preventive of official tyranny.
Vihári (155), 7th May.

the boycott movement with tenacity. We should not mind the hostile and unsympathetic attitude of our rulers towards the advocates of boycott and *swadeshism.* It is but natural that alien rulers should try to throw obstacles in the path of the regeneration of their subjects. Till now our people thought that the British would not do so, but they have now been undeceived and have come to realise that the British are practising indirect oppression upon them. It is our duty to devise means whereby we can face this oppression. Boycott is our only remedy to face incidents like those at Barisal, which may be repeated even on our side some day or other. [Elsewhere the paper gives an account of the way in which the Plebians obtained their emancipation from the domination of the Patricians in ancient Rome and exhorts the Indians to pursue a like course of conduct. In the opinion of the paper lawful measures, if earnestly persevered in, might go a very long way in mitigating the hardship of the lot of the Indians.]

Comments on the celebration of Shivaji's birth anniversary at Benares.
Patriot (14), 5th May.

19. "No nation can become great and no country can infuse into the tender hearts of its young men a love for their country and noble ideals, which does not honour and worship its heroes, its great men, its patriots and the men who have died serving it. Hero-worship is absolutely necessary, not only to express gratitude and indebtedness to the departed ones, but to inspire the present generation with a passionate love for the country and to stimulate the people to active life. No one having any claim to reason can find fault with the celebration of such innocent but highly useful anniversaries of great heroes, and certainly it would be very mean to ascribe any ulterior motives to it. It is a matter of great gratification that the inhabitants of far-off Benares are now fully alive to the responsibilities and duties which devolve on them as belonging to the great Indian nationality. It is a happy sign of the times that Benares, the centre of Hindu religion and learning, the place which is a common ground for the whole Hindu community of all parts of India, should come forward to cherish the grateful recollections of that great man—Shivaji—whose name in itself has a peculiar charm for the Hindus, for whom he lived, worked and died. A large gathering assembled at the Theatrical Hall, Benares, the other evening to celebrate the birthday anniversary of Shri Shivaji. Babu Shyam Sundar Dass, B.A., presided. Lectures in Marathi, Bengali and Hindi were delivered by men from different parts of India, who all outlined the very holy, pure and heroic life of Shri Shivaji and very ably answered the charges so unscrupulously brought by certain writers against his character. Benares joined the whole of India in offering a grateful tribute to the greatest hero of India by worshipping his image and celebrating his birthday anniversary. The President made a short but very impressive speech exhorting the people to observe the birthdays of the great men of India as a great, sacred and religious duty. What Nelson is to England, Shivaji, Guru Govind Sinha, Pratapaditya and others are to India and they must be worshipped as such."

Comments on the recent Shivaji celebration at Ráigad (Kolába).
Hindu Punch (116), 2nd May.

20. Did those people, who went at considerable personal inconvenience to Ráigad this year to attend the Shivaji celebration, return wiser in any way? Their object in going was to see and hear what such esteemed men as Messrs. Khare, Tilak and Paranjpe did or said there. But their expectations were not fulfilled. It is said that the Honourable Mr. Khare was chosen to preside over this year's celebration with a special object in view. But it is vain to believe that his influence would secure any advantage to the celebration. Supposing some other person than Mr. Khare had presided on the occasion and made a violent speech, what could the authorities do? At the most, they would refuse permission to hold the celebration on the site of Shivaji's *samadhi* at Ráigad. In that case it could be held in a private place. We must not attach importance to particular spots in these matters, but our aim should rather be to bring Shivaji's good qualities, his manliness, patriotism and disinterestedness to the notice

of those who have been wallowing in hell for three centuries past. The important lesson to be learnt from the Shivaji celebration is that when the authorities break the heads of people as at Barisal, the latter should be ready to retaliate instead of submitting meekly to the ill-treatment. Was this lesson taught to the people by the recent celebration at Ráigad? If Mr. Khare was not equal to the task, it was not his fault. At the sight of the Deputy Collector and the Chief Constable, his courage must have oozed out. To tell the truth we have not yet got men among us, who are fit to celebrate the anniversaries of heroes like Shivaji.

Exhortation to the people of Maháráshtra to actively show their sympathy with the work of the Paisa Fund Association.
Kesari (14), 8th May.

21. The Paisa Fund Association was duly registered on the 14th October and rules for the conduct of its business were published in the *Kesari* of the 24th October. Seven months have elapsed since then, but we regret to state that the work of the Association was during the interval systematically carried on only in 8 or 10 villages. The work of raising a National Fund began in Maháráshtra much earlier than in Bengal or Madras. In Bengal it received a special stimulus owing to peculiar circumstances, but our brethren in Madras have been able to show much better progress than ourselves. If the Fund, the proceeds of which are intended to be applied wholly and solely to promote industrial regeneration, is to show satisfactory progress, there should be earnest and practical workers and volunteers on its behalf. There is no reason why even Government servants should hesitate to subscribe to it, since the object of the fund is purely industrial. All Government officers, from the Viceroy downwards, have shown an eager desire to help forward our industrial advancement. The Association has resolved not to spend any portion of the fund on sending out pupils to other countries until a sum of Rs. 10,000 is first raised. If our leaders and men of influence will but try earnestly to help the fund, it will not at all be difficult to raise the above amount. It is not possible to send out missionaries to each and every village to move the people to support the fund. The task must devolve mainly on local leaders. Messrs. Antaji Damodhar Kale and Shankar Ganesh Lawate are working on behalf of the Association in the districts of Thána and Poona, respectively. If their services are specially required in any place, they will readily go there for delivering lectures and supplying information. But we trust that the people of Maháráshtra will exert themselves to make the fund a success.

Appointment of Mr. F. C. O. Beaman as Acting Judge of the Bombay High Court.
Gujaráti (24), 6th May, Eng. cols.

22. "Mr. F. C. O. Beaman, I.C.S., Judicial Commissioner and Judge of the Sadar Court, Sind, has been appointed to act as a Judge of His Majesty's High Court of Judicature, with effect from 11th June 1906, during the absence on leave of the Honourable Mr. Justice Batchelor. But we have no desire to re-open a controversy that has already closed. But we should not be surprised if some people were again inclined to inquire why the claims of one who is now deemed fit for a seat on the High Court Bench were ignored some time ago when a Junior was preferred. Mr. Beaman is well known for his judicial fairness, patience and courtesy. His literary attainments are of a high order. .... A patient, courteous, broad-minded and well-read Judge like Mr. Beaman is likely to prove an acquisition to the High Court. The High Court is very much in need of strengthening in some respects, and we hope the appointments that seem likely in the immediate future will be made with that supreme object in view."

Sind Gazette (18), 8th May.

23. "The last *Bombay Government Gazette* contains the notification of the appointment of Mr. F. C. O. Beaman, Judicial Commissioner in Sind, to act as Judge of the High Court, Bombay. While we cannot but rejoice that Mr. Beaman's judicial services for the past 23 years should be thus fittingly recognised, we must confess to a selfish qualm of regret that he should not be one of those to take part in the new era in judicial administration which will be inaugurated in Sind

at the end of the present vacation when the new Chief Court will be established. Mr. Beaman's experience in regard to judicial affairs in Sind is considerable, and would have been invaluable in getting the machinery of the new scheme into working order. Moreover, his reputation is deservedly high in this province for his strict impartiality and his earnest endeavour to do justice without being over-trammelled by technicalities. To the Bar he has invariably shown the utmost courtesy and consideration, and the kindness and sympathy that he has displayed towards his subordinates have secured their whole-hearted affection and esteem."

Complaints about the stringent recovery of land revenue in Khándesh in respect of lands possessing water advantages.
Khándesh Vaibhav (125), 4th May.

24. The Bombay Government published in March last a new set of rules for granting suspensions and remissions of land revenue. The rules read very well on paper, but unfortunately are not faithfully carried out in practice. In the case of lands possessing water advantages it is laid down that where the supply of water fails to such an extent that no irrigated crops can be grown on the lands, the amount of a separate water-rate, if any is levied on the land, should be remitted. In spite of this, many of the agriculturists in Khándesh, who hold such lands but who on account of the deficiency of the water-supply were unable to raise irrigated crops thereon, did not get the benefit of the rule and were made to pay the water-rate. The condition of these *patasthal* lands in Khándesh is really deplorable. But the local authorities pay no heed to the matter and levy the water-rate; *e.g.*, nearly half the *patasthal* lands in Khed, taluka Dhulia, have for years past been converted into *jirait* lands, but the occupants are made to pay assessment at the rates fixed for irrigated crops all the same. The same is the case with *patasthal* lands in Ner and Chálisgaon. The occupants of such lands in Ner applied to the local authorities for remission of the water-rate, but before the disposal of their application two instalments of land revenue have been recovered from them. In Chálisgaon, where the plantain crop is grown on *patasthal* lands, the rayats cut off the plantain trees, as the water was quite insufficient, in order that they may not be made to pay the water-rate, but in spite of this they failed to obtain any remissions. On nearly half the area of *patasthal* lands in the whole district no irrigated crops are grown at present owing to the defective character of the water-supply, and the authorities can easily ascertain this fact from the village records. We hope they will inquire into the matter and grant remissions of the rate as laid down in the rules issued by Government. We trust that Government will also see that the rules generously issued by them are faithfully carried out by their subordinate officials.

Scarcity of fodder and water in Dhandhuka Táluka (Ahmedabad).
Bombay Samáchár (61), 7th May.

25. The Dholera correspondent of the *Bombay Samáchár* writes:— Owing to the deficiency of rain this year, great scarcity of fodder prevails in this taluka and many cattle are dying of starvation. The usual complaint in the taluka about scarcity of water during the hot season is unabated this year also. The wells have nearly dried up and the people are subjected to much inconvenience in getting water for their daily use.

Comments on the alleged excesses of some soldiers at Ráwalpindi.
Bakul (102), 6th May.

26. The whites have begun to indulge in more and more mischievous pranks day by day, and from time to time we receive reports of the excesses committed by them in the Punjáb. Some time ago a number of soldiers at Ráwalpindi went out for a walk. All of them were drunk and in that state went to a brothel, which happened to be on their way. Being drunk and blinded with lust, they began to commit rape upon any prostitute they could lay their hands on. This brutal conduct of the soldiers created a panic amongst the inmates of the brothel who sought safety in flight. But the soldiers pursued them. The shrieks of the prostitutes in the meanwhile attracted the attention of a Police Constable, who ran to their rescue. At this the soldiers got excited and began to pelt him with stones. He fell down and was removed to hospital where he subsequently died. The mockery of a trial was gone through and the whites were acquitted.

Report on the working of the Benches of Honorary Magistrates in Bombay City.

Rást Goftár (33), 13th May, Eng. cols.; *Jám-e-Jamshed* (28), 12th May, Eng. cols.; *Bombay Samáchár* (61), 11th May.

*27. "The annual report submitted by Mr. Kemp, Chief Presidency Magistrate, on the working of the Benches of Honorary Magistrates in Bombay, testifies to the success with which that body is discharging its onerous duties in the interest of the city. When the formation of these Courts was in contemplation, the project was pooh-poohed in some quarters. Not a few were doubtful as to the practicability of the suggested experiment, but the Benches have survived the tentative stage with conspicuous success.......... The report shows that the three Courts amongst themselves disposed of no fewer than 37,000 cases in round numbers during the year. Mr. Kemp puts his finger on a couple of shortcomings in the working of the Benches, which Government expects the members to attend to in the future. .... But barring these defects, the procedure of these Courts was perfectly satisfactory." [The *Jám-e-Jamshed* writes :—"The appreciation of the work done by the Honorary Magistrates by the Chief Presidency Magistrate and the Bombay Government should, while proving gratifying to the gentlemen who have been giving freely of their time and services for the public good of the city, put an end to the doubt as to whether the experiment has been such as to justify its prolongation. The institution seems to have come to stay, and unless its early promise is belied, it will prove a boon and a blessing both to the public and the Government in the long run." The *Bombay Samáchár*, on the other hand, makes very disparaging comments on the work done by the Benches of Honorary Magistrates in Bombay City. It particularly dwells on the delay and inconvenience caused to parties owing to irregularity and unpunctuality on the part of the Honorary Magistrates in attending their Courts. It thinks that a knowledge of legal technicalities is essential for the efficient exercise of the functions of a Magistrate, and it suggests that Government should appoint additional stipendiary Magistrates on low salaries for disposing of petty cases instead of toying with justice for the sake of satisfying the craving for the exercise of magisterial authority on the part of a few title-hunters.]

Protest against the rumoured intention of Government to abolish the Small Cause Court at Broach.

Jám-e-Jamshed (28), 8th May.

28. A correspondent writes to the *Jám-e-Jamshed* from Broach:—It is understood that the Bombay Government in response to a petition addressed to them by a few leading citizens of Broach contemplate the conversion of the present Second Class Subordinate Judge's Court at Broach into a First Class one. It is also rumoured that, in order to prevent an increase in expenditure entailed by such conversion, the existing Small Cause Court in the city will be abolished. If this report turns out to be true, we are afraid that the poorer class of litigants will be deprived of the boon of cheap and prompt justice which they enjoy under the present system. The main ground for the proposed change seems to be the accumulation of a number of untried long causes in the Broach District Court. The proper remedy for this congestion of work is to invest the powers of a First Class Subordinate Judge in the Judge of the Surat Small Cause Court, who comes to Broach every Tuesday to hear cases in the local Small Cause Court. He could easily clear off all arrears of work in the District Court by remaining in Broach for a few extra days every month.

Establishment of a Provincial Research Laboratory at Parel.

Indian Social Reformer (4), 6th May; *Jám-e-Jamshed* (28), 7th May; *Pársi* (13), 6th May; *Gujarát Mitra* (25), 6th May, Eng. cols.

29. "A Press Note announces the establishment of a Provincial Research Laboratory at Parel in connection with the existing Plague Research Laboratory. The new institution will include the functions of a Pathological Diagnosis Institute, work for private persons and institutions being done on the payment of fees.......... We join the *Times of India* in hoping that the scale of fees for private persons will be fixed so low as to bring the advantages of the Laboratory within the reach of all. The training of Hospital Assistants in clinical pathology is also a useful object, which, if systematically pursued, will greatly enhance the efficiency of this class of medical officials in their work among the rural population. The facilities to be afforded to

medical men for original research in the Laboratory will remove a great want in our system of medical education. In respect of this side of the Laboratory, we would point out that the order of preference is not what it should be. Army Medical Officers are to have precedence over Civil Medical Officers, and these latter over private practitioners. We think that the applicant, who has shown the best capacity for original research, should be given preference irrespective of whether he is a Government Officer or not. The great gift of scientific aptitude does not always go with Government service, and it is against the public interest that a brilliant researchist should be denied such facilities for original work as are afforded by the Laboratory, only because he has elected to remain out of Government service." [The *Jám-e-Jamshed* makes similar comments. The *Pársi* writes:—"It is good news that the Research Laboratory at Parel is not to drag on its existence as a mere examiner of rats and manufactory of serum until such time as plague dies or is driven away, but has been converted by Government into a Provincial Laboratory for general research. With Colonel Bannerman, I.M.S., as its first director, it is sure to attain that popularity which is necessary for extensive usefulness." The *Gujarát Mitra* welcomes the establishment of the Research Laboratory and remarks that it will supply a *desideratum* and exercise a great influence upon the practice of medicine.]

Administration of the Sassoon Hospital at Poona.
Indian Social Reformer (4), 6th May.

30. "We wish to call attention to the urgent need of strengthening and improving the Obstetric Section of the Sassoon Hospital at Poona. In August of last year we received a long and harrowing account from a respectable Indian gentleman of the treatment accorded to his wife who had been an inmate of the Hospital. The complaints were made on the score of neglect, inattention and positive discourtesy. It struck us that, considering the widespread prejudice against hospitals especially those for women, it would be a good thing if the defects complained of could be remedied without resort to public discussion. On obtaining the permission of our correspondent his letter was forwarded to the House Surgeon, who promptly and courteously acknowledged it and undertook to bring the complaints to the notice of the Civil Surgeon. We were surprised a few days later to get a letter from him in the most approved official style stating that he had been requested by the Civil Surgeon to inform us that the matters brought to notice in our communication had been enquired into and that he (the Civil Surgeon) was of opinion that there might have been some slight grounds for complaint, but that any delinquencies were due rather to the Obstetric Hospital being understaffed than to deliberate faults of any individual member of the subordinate or menial staff of the Hospital. In the first place, the patient was not responsible for the Hospital being understaffed and in the next, her complaints included much more than can be attributed to an inadequate staff. It was in reply pointed out that the Civil Surgeon's reply did not meet the complaints, and a request was made for the return of the papers. The Civil Surgeon relented and was good enough to inform us that the strictest orders had been issued to the Nursing and Medical Staff to ensure the comfort and care of patients admitted into the Obstetric Hospital. The Poona Municipality makes a grant to the Hospital, but we understood on enquiry that they have no voice in the management of the Hospital. His Excellency the Governor is understood to take keen interest in Hospitals. The Sassoon Hospital is one of the most important in the Presidency, and nothing need be said about the need of perfect smoothness and efficiency in Obstetric Hospitals especially. Probably a larger grant may be required, and we think the appointment of a few respectable Indian women as non-official visitors would materially add to the proper administration and popularity of the institution."

Report of the revival of medical inspection of passengers at Karáchi Cantonment Station.
Prabhát (50), 1st May, Eng. cols.

31. "Rumour has it that medical inspection is to be revived at the Karáchi Cantonment Station. Such inspection has hardly justified itself. The little good that it does is more than counterbalanced by the inconvenience and annoyance that passengers are subjected to. However, if our officials cannot shake themselves free of their prepossession in favour of this measure, they should at least spare no pains to see that the inspection is carried on in as

inoffensive a manner as possible. Special care should be taken to avoid giving the slightest cause for complaint in connection with the inspection of females. They ought to be examined in their own compartments. Nothing irritates our people so much as seeing their women-folk being inspected on the platform before the public gaze."

Education.

Complaint against the Head Master of the Thána High School.
Hindu Punch (116), 2nd May.

32. From Mr. Selby's reply to the letter of the eight guardians of suspended students, it will be seen how the Head Master of the local High School has acted recklessly in this matter. In his report to the Director of Public Instruction he falsely and shamelessly stated that these eight guardians had thrown stones at his windows during the *Holi* festival, but adroitly tried to save his bacon by giving no names. He thus misled the Director of Public Instruction in order that the latter might pay no attention to the guardians' letter. In our first article on this subject we had called the Head Master merely "a big fool," but now it might be safely said that he is a thorough scoundrel. The *swadeshi* meeting in question was held on the *Holi* day, *i.e.*, on the 10th March, and the Head Master's order, which the guardians told their wards to disregard, was issued on the 13th. Hence, the Head Master's statement that the guardians being dissatisfied with his order threw stones at his window during the *Holi* festival is absolutely false. We do not know how to characterise Mr. Selby's action in relying upon the rascally Head Master's report and venting his ill-feeling against the guardians. We urge Mr. Selby to prosecute the Head Master for having made a false report. If there be any one at all who brings the British rule into discredit, it is officials like the Head Master of the Thána High School.

Railways.

Proposed direct railway connection between Bombay and Sind *viâ* Cutch.
Sind Gazette (18), 8th May.

33. "The announcement in the *Pioneer* of the 30th ultimo that the survey of the Bombay-Sind railway by the northern route avoiding the State of Cutch is proceeding steadily, is calculated to arouse considerable anxiety in the minds of those interested in the route to be taken by this important line. As we have frequently pointed out, it is of the utmost desirability that the line should pass through the State of Cutch *viâ* Lakhpat and Bhuj.......... The objections of the Rao to the line passing through his State have never, so far as we can ascertain, been officially made public although it is generally understood that he fears the loss of revenue which might be entailed by the passing of goods traffic over the railway instead of entering the State by sea. If this is the only objection His Highness can put forward, it should not be allowed to weigh for a moment against the great advantages to be derived from the line by Bombay, by Sind, and most of all, by the State of Cutch itself. From his own point of view the Rao is exceedingly short-sighted in this respect. He obviously fails to realise the far-reaching beneficial effects which railway communication has upon a country. It may be confidently asserted that a very few years after the opening of the railway the Rao would be more than compensated for any loss of customs revenue by the increased revenue that would be obtainable from a country in process of being developed and opened out by railway communication. Moreover, Cutch suffers periodically from the calamities of famine and drought, and the benefit the starving population would receive in years of scarcity from a railway which could pour into the State grain produce from Sind is incalculable. The alignment through Cutch would traverse districts where a small trade already exists and where there are fair prospects of both goods and passenger traffic. An alignment north of the Runn would pass through barren districts, which can never be expected to yield any traffic at all. If the Government permits these important considerations to be put aside in deference to frivolous objections, they would themselves be saddled with a railway which for a considerable portion of its length cannot possibly pay,

and the development of the State of Cutch, so much desired and so long agitated for by the more intelligent inhabitants, would be postponed for many years, possibly for another half century. The answers of Lord George Hamilton and Mr. Brodrick to questions asked in Parliament in connection with this railway show that until quite recently the Government had the intention of carrying the line through Cutch. We earnestly trust that it is not yet too late, and that Government will still insist on the construction of the line by the only reasonable route—through Lakhpat and Bhuj."

Grievances of the G. I. P. Railway employés.
Railway Times (17), 5th May.

34. "Last week we had occasion to refer to the unsatisfactory conditions prevailing among the European Traffic Staff on the G. I. P. Railway. We put the case extremely mildly when we stated that 'for some time past the tale of grievances......had been steadily increasing.' Things are really much worse than we had expressed, and we have since learnt that the General Traffic Manager's actions are often felt to be so unjust and unsatisfactory that they are the subject of vehement conversation in every running room and on every platform: and—well, it may perhaps be as well to speak plainly, for prevention is better than cure—that there is trouble brewing for the Company. The men have seen and felt that promises have not been kept; that promotions have not been distributed as they should have been; that a slow but certain reduction has been deftly and steadily going on. One of the latest complaints, and yet an old one, we have heard is that the Manager steadily, or almost so, avoids promoting Eurasian guards to the passenger service; that the principal reason at the back of this is to carry out a scheme of reduction in the pay of the station staff. These guards are told that they do not come up to the standard required for the passenger service, but that they may register their names for Assistant Station Masterships. On the G. I. P. Railway, goods guards draw a smaller pay than passenger guards and hence we presume accept promotion as Assistant Station Masters on a lower pay. In the palmiest days of the G. I. P. Railway one did not hear of all this fuss about 'a certain standard,' etc., and there can be no doubt that the Company made a far better show in every respect than it does at the present time. In the circular issued by the General Traffic Manager after the Munmár meeting, it was stated that he reserves the right of selection and promotion to the passenger service. Such right, of course, is always vested in him; but it was never understood by this that things would be as they apparently are. On the East Indian Railway there is a better and fairer system: every guard rises by increments to the same maximum, and they all work in turn Mail, Passenger, or Goods trains, as these may fall to them. Why should this not be the case on the G. I. P. Railway? Goods guards cannot draw the same maxima as the passenger service men; and it takes years to get into that service, if they ever do so at all. Moreover, with the difficulties and restrictions we have referred to, the large majority of goods men never stand a chance of earning more than a certain pay. So that, all things considered, the E. I. R. system of promotion is far better and more equitable. The maximum on that railway is Rs. 135 for all, and after ten years' service Rs. 150, this latter sum being one of the concessions gained by the recent strike. As regards the station staff, on the principal E. I. R. stations there are generally three assistants, whereas on the G. I. P. Railway within recent years the trend of policy has been in the opposite direction, and where there formerly used to be two we now see the spectre of a single individual in all its solitary and magnificent grandeur!......... We have touched but the fringe of the fabric of complaints, but before we close we wish to refer to one other matter. For some time past, the native Station Masters, Assistant Station Masters and Signallers have also been labouring under numerous grievances. It should be pointed out that after the signallers' strike some years ago, their maxima, too, have been apparently reduced, and several other changes have been brought about. At their request a memorial was drawn up by us on their behalf. This memorial has been signed by men throughout the G. I. P. Railway and contains 337 signatures. Some difficulty was experienced in presenting this, but one of the native staff after asking permission of the Manager to present the memorial received passes to come down to Bombay. He presented himself with the memorial before the General Traffic Manager, who, however, refused to accept it, saying that he was prepared to attend to individual grievances, and if the man had any of his

own he should send them up through the D. T. Superintendent. This threadbare argument against a joint memorial is practically played out. It is merely a ruse to weaken the cause of the men, and we shall have more to say on the subject next week."

Municipalities.

Public health of Bombay and alleged short comings of the Health Department of the local Municipality.

Kaiser-i-Hind (29), 6th May, Eng. cols.

35. "The most extravagant praises were profusely lavished on the present Health Officer of Bombay, as if he had cleaned the augean stable of the over-crowded and dirty city and achieved miracles in oriental hygiene undreamt of in Medical Science prior to his apostolic advent! .... We failed to discern even the faintest trace of the miracles, notably in the matter of the suppression and prevention of plague which, we were asked to believe, was within a measurable distance of being driven out from the afflicted city....... After the panic created by the first out-break of plague, two panaceas were suggested—an Improvement Trust, and a Sanitary Samson! Given those, it was fondly imagined that the devil would be exorcised. Well, the former has been in our midst for some years, but there is little evidence that it has even by a hair's breadth regenerated the city, despite the demolition of slums, the rearing of new areas with sanitary dwelling-houses, and the costly arterial streets. *It has absolutely contributed next to nothing towards the improvement of public health*!...... ... Why, as we write, it is well-known that the newest buildings on the Agripada Estate have shown a large number of plague deaths in face of all sanitary precautions and the employment of a Sanitary Inspector! The other panacea was a new Health Samson from the West. It was fondly believed that he had only to come to Bombay to conquer the demon of plague! The Sanitary Faculty in the Corporation welcomed him with joy, as if a new Saviour had come to deliver the people from the jaws of the demon! The deliverer came and saw, but was not able to conquer.......... Five long years have rolled away since his arrival, but his so-called 'strenuous' efforts have not yet brought the much-expected deliverance of the people from the grip of the monster.......... Meanwhile, lakhs of rupees have been poured forth like water on the conservancy of the city. But sad to say, to no purpose. Apart from the annual budget grants, fully 65 lakhs and upwards upto 30th March 1905 have been spent on plague alone! Yet what is the condition to-day? *It is worse than ever*.......... The Health Officer was supposed to be doing this thing, that thing and the other. But we knew too well that it was all a sham—a delusion.......... He has done nothing special for the city except to get more money from the Corporation.......... When there is a death ratio of 40 to 45 per 1,000, if not more, from diseases other than plague, it is evident that a rottenness exists somewhere in the Health Department which needs to be detected and removed. The directing and supervising elements demand a radical overhauling. .... The Department has been sufficiently weighed in the balance, and there is no mistake that it has been found extremely wanting."

Complaint about deficiency of water-supply on the occasion of the recent fire at Musjid Bundar, Bombay.

Bombay Samáchár (61), 8th May.

36. Happily the fire that broke out last Thursday at Musjid Bundar did not prove so disastrous as the recent Chukla Street Fire, but the same difficulty regarding a deficient water-supply was also experienced on this occasion. Immediately after an alarm was raised several fire engines arrived on the scene, but they were found useless in the absence of sufficient pressure of water in the mains. It is terrible to contemplate what immense mischief would have been wrought, had the upper storey where the fire broke out contained combustible materials. Lakhs of rupees spent by the Municipality for the purchase of engines of superior make and high power are simply thrown away for want of an adequate water-supply, when it is sorely needed. The rate-payers who pay heavy taxes towards the maintenance of the fire brigade have every right to demand its efficient equipment with a view to the safety of their lives and property against fire. It is time that the Corporation seriously devoted consideration to this question and appointed a Committee for framing proposals for providing an adequate water-supply not only in the case of outbreaks of fire but also for the daily use of the people.

Recent fire at Ahmedabad and complaint about the defective water-supply of the city.

Praja Bandhu (32), 6th May, Eng. cols.

37. "It is well within the knowledge of every inhabitant of Ahmedabad city that the season of fires is generally synchronous with the hot weather, when almost as a rule the supply of water is in inverse ratio to the demand. Great as the inconvenience on this score is in the hot weather, it is especially so when a fire unfortunately breaks out, with the result that considerable property is destroyed, before it is brought under control. An instance of this was furnished by the deplorable fire that took place during last week in the Railway suburb and within the Municipal limits. It appears that the fire had its origin in a large building containing a number of cotton bales. The fire soon enveloped not only the whole building, but spreading beyond did a certain amount of damage to a couple of adjoining houses. It must not have escaped the notice of those that were eye-witnesses to this catastrophe that, in spite of the efforts of all to check the fire, it was almost impossible to do so for a pretty long time, because the Municipal main failed to deliver the requisite supply of water. Had this been otherwise, there is hardly any doubt that the fire would have been brought under control very much earlier, saving thereby the bulk of the property destroyed. This question, therefore, of an adequate water-supply in the hot weather is of very great importance. It is in our opinion little short of downright deceit on the part of the Municipal authorities to levy a water-tax on the people and then to refuse to properly carry out their part of the contract in the shape of giving them an adequate amount of water. If the number of wells from which the supply of water is drawn be not sufficient, or if there be anything wrong either with the waterworks machinery or with any of the men in charge of it, it is, we think, high time for the responsible authorities to set matters right. We invite the attention of the Municipal President to this matter, and hope he will take prompt steps to redress the evil referred to above."

Need of giving special training to the men of the Ahmedabad Fire Brigade.

Gujaráti Punch (26), 6th May, Eng. cols.

38. "When writing about the disastrous fire of last week we referred to the 'absolute inadequacy of means and materials at the disposal of the local Municipality to cope with fire,' and the disgraceful and almost culpable negligence of those in charge of the Water-works Department to put *en evidence* the 'rival element' at an early stage of the outbreak. There is another flaw in the constitution of the local 'brigade,' which we should like to bring to the notice of our civic fathers in the hope that it will meet with the consideration it deserves. Mr. Bomanji, the Superintendent, is undoubtedly an honest and hard-working 'chief'. But, we are sure, even he will have to admit that his staff will not be any the worse for a little 'coaching'.......... Their doings at last week's conflagration have only strengthened this impression. They were all enthusiastic enough and did their best, but it was apparent that they were no better than amateurs. Fighting the fire is an *art* and not only does it require a good general, but it is necessary even for the rank and file to be thoroughly 'drilled' in their work.......... As a most practical step towards their improvement, we would suggest that the men of the brigade should be sent in small batches to Bombay to be regularly drilled there. We are sure the sister Municipality would place no obstacle in the way."

Native States.

His Excellency the Governor's visit to Kolhápur and alleged grievances of the subjects of the State.

Samarth (43), 9th May, Eng. cols.

39. "Ordinary courtesy and common rules of hospitality require that we must not speak of His Excellency's visit to our State in the strain in which we feel constrained to do. But we assure our distinguished guest that we are speaking out of the fulness of our heart. We are almost speaking in spite of ourselves. It is indeed a strange irony of fate that at a time when His Excellency is enjoying a pleasant *shikar* excursion in the State, the State officers should be oppressing the people. His Excellency would not relish his food, as we say among us, if he learns, with what perverse indifference, nay with what

confirmed heartlessness, his host has been turning a deaf ear to the most pathetic cries of his subjects against extortions in his name and under his orders. The people of Shirol and villages in the same division were under one order granted a suspension of the second instalment, but almost simultaneously that order was reversed or rather technically modified, and it was directed that well-to-do individuals among them were to be given no suspension. The machinery of the administration is heartless and almost automatic in its working. Engines of oppression are plied most cruelly against the simple rayats, who have thus been taken quite unawares. A succession of bad seasons has quite prostrated them, and it certainly takes the heart out of one when one sees to what miserable straits they are reduced. These rayats came down from their hearths and homes to see if personal entreaty would move His Highness, but after two days' waiting about the precincts of the palace, they were fortunate in having a couple of words of enquiry from the Maharaja's mouth and their application for suspension—mind, not remission—of the second instalment was ordered to be put into the hands of an attendant—the Polo Master. For thus personally handing over their memorial, the poor rayats had to pay for railway fare something like one hundred rupees and leave their women and children at home to the unremitting operation of the modified order. They went back with long faces and had to meet the party of ruthless collectors of revenue. The case of one Khandu Chougula speaks for itself, and the circumstantial narration of it in our vernacular correspondence columns makes one disgusted with the whole affair, and we wonder what good His Highness, with all his concern for the backward classes, sees in allowing matters to take this course. Is this the ideal of Native rule? Formerly rulers were anxious to find out what the people felt and said, sometimes personally moving about by day and night in various disguises, and here our own Chief pays no heed to the loud cries of his subjects. Alas! very bad times have come over the State, and we repeat this for the information of the highest representative of the Paramount Power. The local representative is also there with the *shikar* party—we mean the Political Agent. He has connived at or condoned so many acts of downright high-handedness and oppression of the Durbar authorities that it is vain to expect any fair hearing from him. The people are quite helpless......... Lest matters should assume a serious aspect, we respectfully suggest that His Highness should cease oppressing the innocent and indigent rayats....... Such is the mismanagement of the Maharaja's responsible officers that he has brought himself into disfavour with his subjects ever since he assumed the reins of the administration of the State twelve years ago. It is not our intention now to take a sorrowful *résumé* of the whole *régime*, but there can be no two opinions that the subjects have been most miserable during the last six months. Famine, plague and cholera have broken out amongst the people. To these natural calamities has been added the evil of scarcity of water, which could have been successfully averted by prompt measures......... In this state of things His Highness could well have been made to devote his exclusive attention to his subjects and their affairs instead of entertaining the representative of His Gracious Majesty the Emperor of India to a private *shikar* party in the jungles."

Alleged revival of friction between the Jains and the Pálitána Durbar owing to the action of Mr. Tudor-Owen in levying a tax upon the Jain *dharamsalas.*

Jain (173), 6th May; *Káthiáwár Times* (31), 9th May.

40. It was believed that the death of the Thakor of Pálitána would put an end to the unpleasant differences that existed between the Durbar and the Jain community. But the advent of Mr. Tudor-Owen as Administrator at Pálitána has not effected an improvement in this direction. Soon after assumption of office he attached the property of Messrs. Anandji Kalianji, Premabhai Hemabhai and other firms and took possession of the arms and weapons that were found on their premises. In spite of these high-handed proceedings we wonder why the managers of the firm of Anandji Kalianji have observed silence in the matter. It is our duty to fight for our rights and wipe off the reproach of timidity levelled against us as Banias. It appears that the Jains have to pay the penalty for their servility in idolising European officials and decorating them with garlands and bouquets at railway stations. It is said that Mr. Tudor-Owen has levied an impost in the nature of

a house and property tax upon all Jain *dharamsalas* in Pálitána. The legality of this impost is open to question, as the late Thakor had agreed not to levy any taxes on the *dharamsalas* in return for a lump payment of Rs. 20,000 made to him by the Jain community. We all know that the State is in debt to the extent of 5 to 7 lakhs of rupees and perhaps the *raison d'etre* of Mr. Tudor-Owen's action is to wipe off this debt as quickly as possible by levying unjust taxes so as to ingratiate himself with the authorities. The ostensible reason put forward for levying the tax on the *dharamsalas* is that these institutions cannot be said to be solely set apart for the use of the pilgrims, as karkuns and others who are not pilgrims are permanently lodged in the premises. This argument is utterly untenable, as the *dharamsalas* have been primarily built for the use of Jain pilgrims, although it is necessary that some persons should permanently reside therein for looking after the premises. We trust that Messrs. Anandji Kalianji will not fail to make a proper representation to the authorities protesting against the step taken by Mr. Tudor-Owen. [The *Káthiáwár Times*, on the other hand, writes:—The revival of the dispute between the Jains and the Pálitána Darbar will, it is hoped, belie the charge laid at the door of the late Thakor that he perversely picked quarrels with the Jain community. It was with a view to put an end once for all to the friction between the Durbar and the Jains that Government appointed a European officer as Administrator of Pálitána. Now that better relations have not been established as a consequence of this step between the Jains and the Durbar, we are forced to the conclusion that some Jains, who are puffed up with the pride of their wealth, have got into the habit of sticking to impossible demands and vilifying the Durbar if their wishes are not acceded to. We shall await with interest the sequel of the present dispute between the Jains and the Administrator of Pálitána.]

Intelligence extracted from the Press.

A *swadeshi* fair held in Bombay.
Jám-e-Jamshed (28), 7th May.

41. Under the auspices of the Swadeshi Trades' Association a fair was held yesterday at Matunga, Bombay, for selling *swadeshi* articles. About twenty-five native merchants had opened stalls for exhibiting and selling native-made locks, note-papers, steel-pens, fans, buttons, inks, inkstands, perfumes, soaps, knives, eau-de-Cologne, &c. The articles compared favourably with those made in England. A hand-loom for weaving silk cloth was also exhibited. People from distant places like Virár and Thána had come over to patronise the fair.

A *swadeshi* meeting held in Wadhwán.
Bombay Samáchár (61), 7ht May.

42. The *Bombay Samáchár* publishes a detailed account of a meeting held at Wadhwán under the presidency of Shah Maganlal Harakhchand for encouraging the *swadeshi* movement. Several speeches were made dwelling on the benefits of the industrial advancement of India and urging the audience to support the *swadeshi* movement. The meeting dispersed after passing a vote of thanks to the chairman.

M. A. BAIG,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 17th May 1906.

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* Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CON 217—9

CONFIDENTIAL.] **[No. 20 OF 1906.**

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 19th May 1906.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

Agrarian matters: Exhortation to Indian mill-owners to encourage the cultivation of Egyptian cotton in India by independent efforts of their own 19
Barisal:
  An allegory describing the thoughts suggested to an Indian by the — affair 21
  Comments on the — affair 32
  Comments on the official version of the — affair... ... 28—31
  Conduct of the — authorities compared to a reformed type of *Moghlai* ... 22
  Mr. Surendranath Bannerji's appeal to the Sessions Judge of Backergunge in the — case 23
  The Prime Minister in Parliament on the — affair 20
  Withdrawal of the circulars published by the Government of East Bengal prohibiting processions and the shouting of "Bande Mataram" in public streets ... ... 24—27
British Rule in India:
  A new device of Irishmen to obtain political emancipation 5
  Alleged establishment of slavery in India under British rule ... 7
  Comments on Mr. S. B. Broacha's speech before the Bombay Native Share and Stock Brokers' Association ... ... 9—17
  Exhortation to Orientals to make an effort to prevent their political extinction under the pressure of European domination 4
  National independence cannot be acquired by means of mere speeches and memorials 8
Comments on the dispute between the British Government and the Sultan of Turkey 3
Currency: Need of a — Office at Ahmedabad 35
Judicial matters: Alleged intimate relations between Mr. V. M. Bodas, First Class Subordinate Judge, Sátára, and a local pleader 37
Military matters: Alleged prevalence of uneasiness and discontent in the Native Army 6
Provincial Research Laboratory: The new — at Parel 36
Public Service: Admission of Natives to the Public Works Department of India 33
Royal Tour: His Royal Highness the Prince of Wales' speech at the banquet given in honour of Their Royal Highnesses at Guildhall, London ... 1 & 2

PARAGRAPHS.

Politics and the Public Administration—continued.

Sind : Complaint about the frequent occurrence of dacoities in Lárkhána (—) ... 38
Swadeshi and boycott movements : Alleged true significance of the — ... 18
Telegraph Department : Grievances of native signallers in the Government — . 34

Education—

A plea for increasing the salaries of primary teachers 39

Railways—

B. B. & C. I. Railway :
- Grievances of third class railway passengers at Anand and other stations on the — 42
- Suggestion made by certain Ahmedabad mill-owners to the — authorities to open a small station near the Kankaria Tank in that city ... 43

G. I. P. Railway : Comments on the alleged refusal by the General Traffic Manager — to accept a joint memorial from the native traffic staff regarding their grievances 41
Mr. B. M. Malabari on the grievances of railway passengers 40

Municipalities—

Ahmedabad : Dust nuisance in — city 46
Bombay City Improvement Trust : Alleged unjustifiable procedure of the — in permitting a transfer of the lease of the site of the Novelty Theatre... 44
Hyderabad :
- Complaint about alleged delay in the passing of rules for the sale of building plots by the — Municipality 50
- Complaint about the alleged delay on the part of the authorities in giving possession of the Fuleli plots at Hyderabad (Sind) to the purchasers thereof 49
- Plague in — and some suggestions to the local Municipality ... 48

Poona Water-works scheme 45
Scarcity of water at Málvani (Salsette Táluka, Thána District) 47

Native States—

Bhávnagar : Alleged conduct of Mr. Pattani, Dewan of — 51
Jámnagar : Affairs in — State 52
Káthiáwár : Alleged irregularities on the part of Managers of Native States in — 54
Kolhápur : Vedokta affair at — 56
Pálitána : Protest against the action of Mr. Tudor-Owen in levying a tax upon certain Jain *dharmashalas* at — 53
Shápar : Alleged oppression upon the people of —, a sixth Class State in Káthiáwár 55

Intelligence extracted from the Press—

Industrial *Conversazione* at Poona 58
Mr. R. C. Dutt's reported mission to England regarding the partition of Bengal 57

List of Newspapers and Periodicals.

(As it stood on the 1st April 1906.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian ...	Bombay... ...	Weekly	J. J. de Abrao ; Portuguese ; 43	300
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 50	550
3	East and West	Bombay... ...	Monthly... ...	Behrámji Merwánji Malabári, J. P. ; Pársi ; 53.	1,000
4	Indian Social Reformer ...	Do.	Weekly	Kamakshi Natarajan ; Hindu (Madrási Bráhman) ; 39.	500
5	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 53.	575
6	Indian Textile Journal ...	Do.	Monthly ...	John Wallace ; Englishman ; 48 ; Civil Engineer.	800
7	Karáchi Chronicle ...	Karáchi	Weekly	Chainrái Bakasrái Advani ; Hindu (Amil) ; 30.	500
8	Káthiáwár Times ...	Rájkot	Daily	Mávji Govindji ; Hindu (Nágar) ; 38 ...	200
9	Mahrátta	Poona	Weekly	Narsinh Chintáman Kelkar, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 32.	950
10	Men and Women of India.	Bombay	Monthly ...	Sorábji Mancherji Ratnágar ; Pársi ; 40 ...	500
11	Muslim Herald	Do.	Daily	Mahomed Yusuf bin Mahomed Amir ; Muhammadan ; 32.	700
12	Oriental Review	Do.	Weekly	Rustomji Shapurji Mistri ; Pársi ; 38 ...	400
13	Pársi	Do.	Do.	Jehángir Sorábji Talayárkhán ; Pársi ; 30 ...	1,000
14	Patriot	Ahmedabad ...	Do.	Bhágubhái Fatechand Kárbhári ; Hindu (Jain) ; 33.	650
15	Phœnix	Karáchi	Bi-weekly ...	Jáffar Faddu ; Muhammadan (Khoja) ; 58 ...	650
16	Poona Observer and Civil and Military Gazette.	Poona	Daily	Cáwasji Temulji ; Pársi ; 50	400
17	Railway Times	Bombay... ...	Weekly	John Alexander Balfour ; Christian ; 44 ..	1,200
18	Sind Gazette	Karáchi	Bi-weekly ...	Mrs. J. E. Tate ; European ; 42	500
19	Sind Journal (formerly named Hyderabad Journal).	Hyderabad ...	Weekly	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 40.	800
20	Sind Times	Karáchi	Bi-weekly ...	Khánchand Rahumal ; Hindu (Amil) ; 39 ...	200
	ANGLO-GUJARA'TI.				
21	Arya Prakásh	Bombay	Weekly	Motilál Tribhuwandás Dalál ; Hindu (Mod Bania) ; 32.	1,000
22	Coronation Advertiser ...	Ahmedabad ..	Do.	Narotámdás Pránjiwandás Shethna ; Hindu (Bania) ; 33.	750
23	Evening Jáme	Bombay	Daily	Pirozsha Jehángir Marzbán ; Pársi ; 30 ...	1,600
24	Gujaráti	Do.	Weekly	Ichhárám Surajrám Desái ; Hindu (Surti Bania) ; 53.	5,000
25	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 47	700
26	Gujaráti Punch	Ahmedabad ...	Do.	Somalál Mangaldás Sháh ; Hindu (Bania) ; 29.	1,100
27	Hindi Punch	Bombay ...	Do.	Barjorji Navroji Aphyaktyar ; Pársi ; 46 ...	800
28	Jám-e-Jamshed	Do.	Daily	Pirozash Jehángir Marzbán ; Pársi ; 30 ...	3,500
29	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 57	2,400
30	Káthiáwár News... ...	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 42	400
31	Káthiáwár Times ...	Do.	Bi-weekly ...	Manshankar Jayashankar ; Hindu (Nágar Bráhman) ; 39.	200
32	Praja Bandhu	Ahmedabad ...	Weekly	Jethálál Umedrám ; Hindu (Mewáda Bráhman) ; 39.	1,400
•33	Rást Goftár	Bombay ...	Do.	Pállonji Barjorji Desái ; Pársi ; 55	1,550

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*continued.*				
34	Shri Sayáji Vijaya	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 28.	4,200
35	Suryă Prakásh	Surat	Do.	Umedrám Nagindas; Hindu (Bania); 28	200
	ANGLO-MARA'THI.				
36	Christian Citizen	Poona	Monthly	Bháskar Nánáji Kotak; Native Christian; 33.	200
37	Dnyán Chakshu	Do.	Do.	Waman Govind Sápkar; Hindu (Deshasth Bráhman); 48.	500
38	Dnyánodaya	Bombay	Do.	Rev. Mr. J. E. Abbott	660
39	Dnyán Prakásh	Poona	Daily	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 39.	1,200
40	Dnyán Prakásh	Do.	Weekly	Do. Do.	2,400
41	Indu Prakásh	Bombay	Daily	Indu Prakash Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 41.	1,500
42	Native Opinion	Do.	Weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 35.	700
43	Samarth	Kolhápur	Do.	Vináyak Náráyan Joshirao; Hindu (Chitpáwan Bráhman); 37.	750
44	Sardesái Vijaya	Sávantvádi	Do.	Gopal Moreshwar Sathe; Hindu (Chitpáwan Bráhman); 45.	500
45	Shri Sayáji Vijaya	Bombay	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 41.	5,000
46	Subodh Patrika	Do.	Do.	Dwárkanáth Govind Vaidya; Hindu (Sonár); 32.	600
47	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 39.	1,500
	ANGLO-PORTUGUESE.				
48	O Anglo-Lusitáno	Bombay	Weekly	Leandro Mascarenhas; Goanese Christian; 48.	900
	ANGLO-SINDI.				
49	Al-Haq	Hyderabad (Sind).	Weekly	Syed Mahomed Syed Jamaldin; 30 and Abdul Vahábkhan Ghulám Rasul; Muhammadan; 37.	1,200
50	Prabhát	Do.	Bi-weekly	Lekhráj Tilokchand; Hindu (Amil); 34	500
51	Sindhi	Sukkur (Sind)	Weekly	Virumal Begráj; Hindu (Kurseja); 33	1,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
52	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 73	1,194
53	Hind Vijaya	Do.	Do.	Dáhyábhái Karsandás Sháh; Hindu (Shráwak Bania); 39.	600
	ENGLISH, MARÁTHI AND KÁNARESE.				
54	Karnátak Patră	Dhárwár	Weekly	Mádhav Gopál Tonapi; Hindu (Deshastha Bráhman); 22.	200
55	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorápur; Hindu (Deshastha Vaishnav Bráhman); 44.	300
	ENGLISH, PORTUGUESE AND CONCANIM.				
56	A Luz	Bombay	Weekly	Antone Fernandes; Portuguese; 23	1,200
57	O Bombaense	Do.	Do.	A. Gomes; Goanese Christian; 45	1,000
	GUJARÁTI.				
53	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Mahomed; Muhammadan; (Memon); 41.	2,500
59	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 53	3,000
60	Aryavir	Dohad	Weekly	Krishnaráo Mangeshráo Fadnis; Hindu (Shenvi Bráhman); 28.	330
61	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 37.	4,400
62	Broach Mitră	Broach	Weekly	Trikamlál Harináth Thakor; Hindu (Brahman Kshatriya); 24.	350

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*continued.*				
63	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi; Pársi; 51	500
64	Deshi Mitra	Surat	Do.	Maganlál Kikábhai; Hindu (Shráwak); 36	1,400
65	Din Mani	Broach	Do.	Nathálál Rangildas; Hindu (Mathur Káyastha Bania); 27.	125
66	Dnyanottejak	Ahmedabad	Fortnightly	Chhotálál Desaibhai; Hindu (Bania); 42	800
67	Gujarat	Nadiád	Fortnightly	Chandulál Nandlál; Hindu (Bania); 25	500
68	Hitechchhu	Ahmedabad	Weekly	Kálidás Ghelábhai; Hindu (Jain); 47	500
69	Islám Gazette	Amreli	Do.	Ibráhim Daud; 37; and Abdulla Ismail; 28 (both Mahomedan Memons).	750
70	Jám-e-Jahanooma	Bombay	Do.	Ratanshaw Frámji Acharia; Pársi; 31	600
71	Jivadaya	Surat	Monthly	Dhirajrám Dalpatrám; Hindu (Audich Bráhman); 37.	300
72	Kaira Times	Nadiád	Weekly	Anopsi Mánecklál Desai; Hindu (Shrávak Bania).	600
73	Kaira Vartamán	Kaira	Do.	Kahandas Fulchand; Hindu (Bania); 56	125
74	Káthiáwár Mitra	Ahmedabad	Do.	Jadurám Shámji Dave; Hindu (Audich Bráhman); 42.	300
75	Káthiáwár Samáchár	Do.	Do.	Rewashankar Jagjiwan Dave; Hindu (Bráhman); 44.	500
76	Khedut	Bhávnagar	Fortnightly	Parbhurám Rámji Jani; Hindu (Audich Bráhman).	1,000
77	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Minocheher-Homji, B.A; Pársi; 37.	1,000
78	Mahi Kántha Gazette	Sádra	Weekly	Motilál Chhotálál Vyás; Hindu (Audich Tolakia Brahman); 45.	800
79	Mukhbir-i-Islám	Bombay	Daily	Munshi Ali Mahomed Haji Abdulla Shayek Lakhpati; Khoja (Sunni); 35.	500
80	Navsari Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh; Hindu (Bania) 32.	500
81	Navsári Prakásh	Do.	Do.	Rustamji Jámaspji Dastur; Pársi; 58	800
82	Praja Mitră	Karáchi	Bi-weekly	Narbhayshankar Jagjivan; Hindu (Bráhman); 37.	275
83	Praja Pokár	Surat	Weekly	Hormasji Jamshedji; Pársi; 47	500
84	Prakásh and Gadgadát	Bombay	Do.	Nagindás Mancharam; Hindu (Dása Osval Bania); 40.	725
85	Samsher Bahădur	Ahmedabad	Do.	Saváibhai Ráichand; Hindu (Shravak Bania); 63.	150
86	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Rustamji Narsarwanji Vátcha-Gandi; Pársi; 40. (2) Ardeshir Pestonji Contractor; Pársi; 38.	3,800
87	Sataya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Dás Shrimáli Bania); 41.	550
88	Sind Vartamán	Karáchi	Weekly	Devkarn Devji; Hindu (Lohána); 41	200
89	Surat Akhbár	Surat	Do.	Phirozsháh Edalji Patel; Pársi; 51	300
	HINDI.				
90	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 44; and Tarábai, wife of the above; 33.	200
91	Sharman Samáchár	Bombay	Do.	Shambhunáth Sharma; Hindu (Kanoja Bráhman); 45.	1,000
92	Shri Dnyánságar Samáchár.	Do.	Monthly	Janakprasad Laooram; Hindu (Kányakubja Bráhman); 30.	200
93	Shri Venkateshvar Samáchár.	Do.	Weekly	Pandit Babu Amritlal, B.A.; Hindu (Bengali Bráhman); 45.	6,200
	KÁNARESE.				
94	Digvijaya	Gadag	Weekly	Shankrapa Gudi Basrimarad; Hindu (Devang); 39.	150
95	Karnátak Vritta	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Shenvi Bráhman); 36. (2) A. B. Hoskeri; Hindu (Deshasth Bráhman); 37.	810
96	Lokă Bandhu	Do.	Do.	Gururao Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 43.	300
97	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Nilgire Nádgir; Hindu (Deshasth Bráhman); 30.	150

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Kánarese—*continued.*				
98	Rájahansa	Dhárwár	Weekly	Kamaláshankar Dinkar Jathár; Hindu (Karháda Bráhman); 43.	120
99	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 43.	100
	Maráthi.				
100	Arunodaya	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 24.	515
101	A'ryávart	Dhulia	Do.	Váman Daji Motiwále; Hindu (Yajurvedi Bráhman); 20.	500
102	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 29	500
103	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 30.	2,300
104	Bhagwa Jhenda	Wái	Monthly	Gangádhar Vásudev Bopardikar	......
105	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 42.	300
106	Brahmodaya	Mahád	Fortnightly	Náráyan Balwant Hardikar; Hindu (Karháda Bráhman); 48.	400
107	Chandrakánt	Chikodi	Weekly	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 41.	100
108	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 42.	200
109	Chikitsak	Belgaum	Do.	Mangesh Jiváji Telang; Hindu (Gaud Bráhman); 40 and Moro Balwant Maráthe; Hindu (Chitpáwan Bráhman).	900 100
110	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Joshi; Hindu (Deshasth Bráhman); 34.	200
111	Dharma	Wái	Do.	Kashinath Vaman Lele; Hindu (Chitpáwan Bráhman); 48.	1,000
112	Dhárwár Vritta	Dhárwár	Do.	S. H. Shaháne; Hindu (Karháda Bráhman); 32.	500
113	Dinbandhu	Bombay	Do.	Vásudeo Lingoji Birje; Hindu (Marátha); 40	1,200
114	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 42.	350
115	Granthamála	Do.	Monthly	Vishnu Govind Bijápurkar, M.A.; Hindu (Deshastha Bráhman); 43.	700
116	Hindu Punch	Thána	Weekly	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 40.	1,700
117	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 53.	280
118	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 76.	1,500
119	Jagatsamáchár	Thána	Do.	Trimbak A'báji Ráje; Hindu (Káyastha Prabhu); 39.	500
120	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 40.	7,500
121	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 47.	425
122	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 39.	4,000
123	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 51.	2,000
124	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 49.	18,000
125	Khándesh Vaibhav	Dhulia	Do.	Yádav Bálkrishna Bahalkar; Hindu (Deshasth Bráhman); 40.	600
126	Kumtha Vritta	Kumtha	Do.	Laxman Baburao Hegde; Hindu (Gowdsaraswat); 50.	250
127	Loka Bandhu	Tásgaon	Do.	Bhikáji Gopál Bhide; Hindu (Chitpáwan Bráhman); age 35.	200
128	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 29.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Marάthi—*continued.*				
129	Lokaseva	Násik	Weekly	Gangădhar Váman Barve; Hindu (Chitpăwan Brăhman); 27.	500
130	Madhukar	Belgaum	Do.	Janárdan Náráyen Kulkarni; Hindu (Saraswat Bráhman); 30.	150
131	Maháráshtra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha); 30.	150
132	Moda Vritta	Wái	Do.	Káshinăth Váman Lele; Hindu (Chitpáwan Bráhman); 48.	650
133	Mumbai Punch	Kochara (Ratnágiri).	Monthly	Anandráo Bálkrishna Rángnekar; Hindu (Gaud Săraswat Bráhman); 31.	300
134	Mumbai Vaibhav	Bombay	Daily	Ganesh Keshav Karandikar; Hindu (Chitpáwan Bráhman); 45.	1,650
135	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,450
136	Nagar Samáchár	Ahmednagar	Do.	Vishwanath Gangárám; Hindu (Telgu Fulmáli); 25.	200
137	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 28.	450
138	Nyáy Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 32.	400
139	Pandhari Mitră	Pandharpur	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 43.	75
140	Parikshak	Belgaum	Do.	Váman Rămchandra Kanvinde; Hindu (Sáraswat Bráhman); 33.	400
141	Poona Vaibhav	Poona	Do.	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 37.	250
142	Prabodh Chandrika	Jalgaon	Do.	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 42.	200
143	Prakásh	Sátára	Do.	Ganesh Ballál Phansălkar; Hindu (Karháda Bráhman); 32.	500
144	Pratod	Islámpur	Do.	Ganesh Rámchandra; Hindu (Karháda Bráhman); 23.	300—360
145	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 42	100
146	Satya Mitră	Málegaon	Do.	Bálchand Hiráchand; Hindu (Gujaráti Jain); 26.	200
147	Satyă Shodhak	Ratnágiri	Do.	Hari Náráyan Limaye; Hindu (Chitpáwan Bráhman); 62.	950
148	Shet, Shetaki and Shetakari.	Poona	Fortnightly	Nominal Editor:—Ganesh Lakshman Sahasrabuddhi; Hindu (Chitpáwan Bráhman). Real Editor:—Rámchandra Vinayak Tikekar; Hindu (Karháda Brăhman); 45.	350
149	Sholápur Samáchár	Sholápur	Weekly	Narsappa Abanna; Hindu (Kámáthi); 47	400
150	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshasth Bráhman); 22.	100
151	Shubh Suchak	Do.	Do.	Rámchandra Appáji Chitale; Hindu (Chitpáwan Bráhman); 61.	150
152	Sumant	Karád	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Brăhman); 33.	80
153	Vidur	Dhamni (Sătăra)	Weekly	Dámodar Gangădhar Maráthe	200
154	Vidya Vilăs	Kolhápur	Bi-weekly	Ganesh Shankar Gokhale; Hindu (Chitpáwan Brăhman); 22.	500
155	Vihári	Bombay	Weekly	Bálkrishna Năráyan Phátak; Hindu (Chitpáwan Bráhman); 41.	1,000
156	Vividh Dnyán Vistár	Do.	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
157	Vrittasăr	Wăi	Weekly	Lakshman Mahădev Vaidya; Hindu (Chitpáwan Brăhman); 51.	250
158	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkar; Hindu (Deshasth Brăhman); 38.	100
159	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 40.	600
160	Vyápár Samáchár	Ahmednagar	Do.	Rutunchand Punamchand Mutha Hindu (Márwadi); 33.	1,200
161	Wárkari	Pandharpur	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 40.	150

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Kánarese—*continued.*				
98	Rájahansa	Dhárwár ...	Weekly	Kamaláshankar Dinkar Jathár; Hindu (Karháda Bráhman); 43.	120
99	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 43.	100
	Maráthi.				
100	Arunodaya	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 24.	515
101	A'ryávart	Dhulia	Do.	Váman Daji Motiwále; Hindu (Yajurvedi Bráhman); 20.	500
102	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 29 ...	500
103	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 30.	2,300
104	Bhagwa Jhenda	Wái	Monthly... ...	Gangádhar Vásudev Bopardikar	......
105	Belgaum Samáchár ...	Belgaum... ...	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 42.	300
106	Brahmodaya	Mahád	Fortnightly ...	Náráyan Balwant Hardikar; Hindu (Karháda Bráhman); 48.	400
107	Chandrakánt	Chikodi	Weekly	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 41.	100
108	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 42.	200
109	Chikitsak	Belgaum ...	Do.	Mangesh Jiváji Telang; Hindu (Gaud Bráhman); 40 and Moro Balwant Maráthe; Hindu (Chitpáwan Bráhman).	900 100
110	Deshakálavartamán ...	Erandol	Do.	Mahádev Pándurang Joshi; Hindu (Deshasth Bráhman); 34.	200
111	Dharma	Wái	Do.	Kashinath Vaman Lele; Hindu (Chitpáwan Bráhman); 48.	1,000
112	Dhárwár Vritta	Dhárwár ...	Do.	S. H. Shaháne; Hindu (Karháda Bráhman); 32.	500
113	Dinbandhu	Bombay	Do.	Vásudeo Lingoji Birje; Hindu (Marátha); 40 .	1,200
114	Dnyán Ságar	Kolhápur ...	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 42.	350
115	Granthamála	Do. ...	Monthly ...	Vishnu Govind Bijápurkar, M.A.; Hindu (Deshastha Bráhman); 43.	700
116	Hindu Punch	Thána	Weekly	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 40.	1,700
117	Jagadádarsh	Ahmednagar ...	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 53.	280
118	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 76.	1,500
119	Jagatsamáchár	Thána	Do.	Trimbak A'báji Ráje; Hindu (Káyastha Prabhu); 39.	500
120	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 40.	7,500
121	Kalpataru	Sholápur ...	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 47.	425
122	Karmanuk	Poona... ...	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 39.	4,000
123	Keral Kokil	Bombay... ...	Monthly ...	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 51.	2,000
124	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 49.	18,000
125	Khándesh Vaibhav ...	Dhulia	Do.	Yádav Bálkrishna Bahalkar; Hindu (Deshasth Bráhman); 40.	600
126	Kumtha Vritta	Kumtha... ..	Do.	Laxman Baburao Hegde; Hindu (Gowdsaraswat); 50.	250
127	Loka Bandhu	Tásgaon... ...	Do.	Bhikáji Gopál Bhide; Hindu (Chitpáwan Bráhman); age 35.	200
128	Lokamata	Vengurla ...	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 29.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
129	Lokaseva	Násik	Weekly	Gangádhar Váman Barve; Hindu (Chitpáwan Bráhman); 27.	500
130	Madhukar	Belgaum	Do.	Janárdan Náráyen Kulkarni; Hindu (Saraswat Bráhman); 30.	150
131	Maháráshtra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha); 30.	150
132	Moda Vritta	Wái	Do.	Káshináth Váman Lele; Hindu (Chitpáwan Bráhman); 48.	650
133	Mumbai Punch	Kochara (Ratnágiri).	Monthly	Anandráo Bálkrishna Rángnekar; Hindu (Gaud Sáraswat Bráhman); 31.	300
134	Mumbai Vaibhav	Bombay	Daily	Ganesh Keshav Karandikar; Hindu (Chitpáwan Bráhman); 45.	1,650
135	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,450
136	Nagar Samáchár	Ahmednagar	Do.	Vishwanath Gangárám; Hindu (Telgu Fulmáli); 25.	200
137	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 28.	450
138	Nyáy Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 32.	400
139	Pandhari Mitră	Pandharpur	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 43.	75
140	Parikshak	Belgaum	Do.	Váman Rámchandra Kanvinde; Hindu (Sáraswat Bráhman); 33.	400
141	Poona Vaibhav	Poona	Do.	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 37.	250
142	Prabodh Chandrika	Jalgaon	Do.	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 42.	200
143	Prakásh	Sátára	Do.	Ganesh Ballál Phansálkar; Hindu (Karháda Bráhman); 32.	500
144	Pratod	Islámpur	Do.	Ganesh Rámchandra; Hindu (Karháda Bráhman); 23.	300—360
145	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 42	100
146	Satya Mitră	Málegaon	Do.	Bálchand Hiráchand; Hindu (Gujaráti Jain); 26.	200
147	Satyă Shodhak	Ratnágiri	Do.	Hari Náráyan Limaye; Hindu (Chitpáwan Bráhman); 62.	950
148	Shet, Shetaki and Shetakari.	Poona	Fortnightly	Nominal Editor:—Ganesh Lakshman Sahasrabuddhi; Hindu (Chitpáwan Bráhman). Real Editor:—Rámchandra Vinayak Tikekar; Hindu (Karháda Bráhman); 45.	350
149	Sholápur Samáchár	Sholápur	Weekly	Narsappa Abanna; Hindu (Kámáthi); 47	400
150	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshasth Bráhman); 22.	100
151	Shubh Suchak	Do.	Do.	Rámchandra Appáji Chitale; Hindu (Chitpáwan Bráhman); 61.	150
152	Sumant	Karád	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 33.	80
153	Vidur	Dhamni (Sátára)	Weekly	Dámodar Gangádhar Maráthe	200
154	Vidya Vilás	Kolhápur	Bi-weekly	Ganesh Shankar Gokhale; Hindu (Chitpáwan Bráhman); 22.	500
155	Vihári	Bombay	Weekly	Bálkrishna Náráyan Phátak; Hindu (Chitpáwan Bráhman); 41.	1,000
156	Vividh Dnyán Vistár	Do.	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
157	Vrittasár	Wái	Weekly	Lakshman Mahádev Vaidya; Hindu (Chitpáwan Bráhman); 51.	250
158	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkar; Hindu (Deshasth Bráhman); 38.	100
159	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 40.	600
160	Vyápár Samáchár	Ahmednagar	Do.	Rutunchand Punamchand Mutha Hindu (Márwadi); 33.	1,200
161	Wárkari	Pandharpur	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 40.	150

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	SINDI.				
162	Aftab-i-Sind	Sukkur	Weekly	Shámsudin walad Mahomed; Muhammadan; (Abro); 39.	600
163	Khairkháh	Lárkhána ...	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 33.	1,000
164	Musáfir	Hyderabad (Sind).	Do.	Dharamsing Tahilsing; Hindu (Amil); 20 ...	1,000
165	Sind Sudhár	Karáchi... ...	Do.	Khánchand Rahumal; Hindu (Amil); 39 ...	650
166	Sookree	Do.	Do.	Asaumal Rijhumal; Hindu (Loháana); 52 ...	100
167	Sind Kesary	Shikárpur ...	Do.	Chelárám Mánghirmal; Hindu (Wadhra); 40.	550
	URDU.				
168	Ajaibat-i-Bambai ...	Bombay... ...	Monthly ...	Mahamad Ali Anvar Ali; Muhammadan (Sheikh); 44.	2,000
169	Bombay Punch Bahádur ...	Do.	Weekly	Hakim Mahomed Abdul Hamid; Muhammadan (Farrukh Dehlavi); 52.	3,000
170	Jám-i-Jahánnuma ...	Jalgaon	Do.	Munshi Abdul Karim *walad* Habibulla; Muhammadan.	50
171	Sultán-ul-Akhbár ...	Bombay	Daily	Hakim Mahomed Abdul Hamid; Muhammadan (Farrakh Dehalvi); 52.	1,500
172	Tohfa-i-Deccan	Poona	Weekly	Shaik Abdulla *walad* Mahomedi; Muhammadan (Shaik); 32.	150
	GUJARA'TI AND HINDI.				
173	Jain	Ahmedabad ...	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Jain); 33.	1,400
	MARA'THI AND KA'NARESE.				
174	Chandrika	Bágalkot ...	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 34.	150

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI.				
59A	Arajadar	Ahmedabad	Weekly	......	...
	MARA'THI.				
102A	Ban	Poona	Weekly	......	...
116A	Hunnarottejak	Násik	Do.	......	...
141A	Prabhat	Dhulia	Monthly	......	...
	URDU.				
169A	Ghamkhwar-e-Jahan	Bhusáwal	Weekly	Munshi Mahomed Jan walad Ahmedalli, (Mahomedan).	75

Politics and the Public Administration.

His Royal Highness the Prince of Wales' speech at the banquet given in honour of Their Royal Highnesses at Guildhall, London.

Kaiser-i-Hind (29), 20th May, Eng. cols.

*1. "It was in the fitness of things that the 'home-coming' of Their Royal Highnesses the Prince and Princess of Wales after their recent visit to this country should be celebrated with due *éclat* and enthusiasm. The banquet, therefore, held in their honour at Guildhall on the 17th instant was most appropriate............ The inspiriting and encouraging sentiments to which the Prince gave expression at the banquet will no doubt be long cherished by the Princes and peoples of India with feelings of gratitude. No British Sovereign had during the last century done so much to attach them to the Throne of Great Britain as the beloved Queen Victoria the Good by her loving and cordial sympathy. And we all know how His present Majesty, King Edward, earnestly follows in the wake of his illustrious mother. Such being the attachment of the people to the English throne, India only wants broad sympathy and generous treatment for herself in the letter and spirit of that beneficent but undying Proclamation of the late Queen, which they hold to be their Great Charter. Such sympathy and treatment, accompanied by statesmanlike liberality, are bound to restore that peace and contentment, which have for the past few years been so painfully absent in the government of this great Dependency.......... Under the circumstances it is to be sincerely hoped that the words of the Prince at Guildhall will bear fruit. Is there sufficient statesmanship and liberality at the seat of Government to bring about that happy realisation? We mean that *entente cordiale*, which is essentially necessary for a beneficent and progressive Government, between the rulers and the ruled, especially the educated classes, who are at present the *bete noir* of the insolent and selfish bureaucracy, which is the *fons et origo* of all the internal unrest and discontent from which the country has been suffering these many years past."

Indian Social Reformer (4), 20th May.

*2. "The people of India have reason to be gratified with the remarkable reception accorded to the Prince and Princess of Wales on their return home. Even the bare telegraphic message shows that the Lord Mayor's Banquet in honour of Their Royal Highnesses was no empty formality. The function was carefully arranged with the view of giving unmistakable indication of the importance of this country in the British Empire. His Royal Highness spoke for upwards of half an hour and spoke very much to the point. The position of Indian Chiefs without doubt has tended to become a question of immense delicacy and difficulty. The Prince of Wales by his warm and emphatic reference to the loyalty, nobility of mind and chivalrous nature of the Princes of India has thrown his great influence on the side of dealing with them as colleagues and comrades rather than as feudatories. We cannot do less than re-echo His Royal Highness's tribute to the great work done by British officials often amidst depressing circumstances in this country......... The army and the educational institutions of India were praised together, which shows that the Prince of Wales has the statesman's insight to see that the one is the complement and not the corrective of the other. Speaking of the people, His Royal Highness said: 'I realised the patience, simplicity of life, loyal devotion and religious spirit of the Indian people, and cannot help thinking from all I have seen and heard that the task of governing India would be made easier if we infuse therein a wider element of sympathy, and I venture to predict there would be an over-abundant and genuine response to such sympathy.' That is a criticism of the present system of administration which no statesman can ignore. Mr. Morley accepted and echoed it, adding that sympathy was the key-note of British relations with, and the secret of British power in, India."

Comments on the dispute between the British Government and the Sultan of Turkey.

Bombay Punch Bahádur (169), 14th May.

3. Under the heading "Threat of our temporal to our spiritual Sovereign," the *Bombay Punch Bahádur* writes as follows:—It is with great sorrow that we have received the news of the determination of the British to try conclusions with the "Protected of the Almighty," whose followers are each and all inspired by the principle "If you kill, you are a Ghazi: If you are killed, you are a martyr". It is to be regretted

that the British in their dealings with the Porte did not show any regard for the feelings of millions of their Muhammadan subjects who are peacefully living in India. They have unnecessarily interfered in a dispute which did not concern them and which might have been amicably settled by the two Islamic powers. Does the land under dispute belong to the English? Only a short time back Egypt was under Turkey and the Khediv was only its nominal ruler. For some reasons the Sultan did not assert his rights over Egypt, and now that he badly requires some territory there, it is not only imprudent but unreasonable for the British to send him an *ultimatum*. The Sultan is averse to shedding blood, but if he is pressed on all sides, he cannot help doing so. Have the English achieved their object by their *ultimatum*? Has the Sultan withdrawn his army from Akabah, or has he been intimidated by the threat? Nothing of the kind will ever happen. As to the appointment of a Commission which some far-seeing members of Parliament have recommended, the Sultan himself intended to appoint one and abide by its decision. Now that the *ultimatum* has been sent, the English will have to stick to their word and declare war if no satisfactory reply is received. We hope the British Government will reconsider its decision before it is too late.

Exhortation to orientals to make an effort to prevent their political extinction under the pressure of European domination.

Prabhát (141A), Apl.

4. In the course of an incomplete article entitled "Racial Strife" the *Prabhát* writes:—The Chino-Japanese War was the most momentous event in the Asiatic history of the last century, for it resulted in a rude awakening of the Western Powers from the sweet dream of the prospective subjection of all Asiatic peoples to their sway and caused them to raise the outcry of "Yellow Peril." This cry, however, is all a sham. The European nations have all but annihilated the original races in America and Australia, while the peoples of India, Siam and other Asiatic countries, that have come under European sway, have been reduced to a state of utter imbecility. This eclipse of Asia by the shadow of European domination first began in the southern part of the continent during the latter half of the fifteenth century, and the process has since then been going on with such persistent regularity that at one time the eclipse of the whole of the continent was seriously apprehended. But the apprehension has been to a large extent dispelled by the recent events in the East. Still, so far as independence is concerned, most of the Asiatic nations are as good as extinct and signs are not wanting to show that unless the Asiatics bestir themselves in time, nothing would save them from being reduced at no distant date to the position of the Red Indians in America or the Negroes in Africa. Some educated Asiatics are accustomed to look upon the extension of European domination over the nations of the earth as a dispensation of Providence tending to their ultimate benefit, but European authors give a far different explanation of the expansion of European sway. They declare that poverty and greed constitute the mainspring of the spread of European nations over the world and that these nations have succeeded in exterminating some of the aboriginal races either by war or by peaceful means, and that where such extermination was impossible owing to the number or the high civilisation of the subject races, the European nations have been trying hard to reduce them to the position of mere serfs. The great question which the Asiatics are, therefore, called upon to face is how to keep themselves alive. It appears that they have not yet gauged the seriousness of the situation. Their very existence is menaced, and they must lose no time in taking proper measures for saving themselves from the impending peril. They should cast off their stupor and ignorance, and move with the world. They should insist on keeping Asia for the Asiatics and put forth united efforts to promote inter-racial sympathies among themselves.

A new device of Irishmen to obtain political emancipation.

Kál (120), 18th May.

5. The *Kál* publishes the purport of an advertisement contained in the *Gaelic American*, an Irish organ in America, in which Irishmen are exhorted to possess themselves of Mauser rifles and to acquire training in marksmanship with a view to overcome their English masters and expel them by physical force from Ireland, and adds:—The *Gaelic American* is a spirited Irish organ, whose scathing comments are felt keenly by Englishmen. It has now hit upon a noteworthy expedient of at once promoting its own circulation and increasing the sale of

Mauser rifles by promising any person, who secures thirty new subscribers to it, the gift of a brand new Mauser rifle and of a second hand one to one who is able to secure only twenty subscribers. It is a device to kill two birds with one stone. Excess of oppression suggests secret methods of emancipation.

Alleged prevalence of uneasiness and discontent in the Native army.
Kál (120), 18th May.

6. The modifications in military organisation which Lord Kitchener is inaugurating in India have raised a serious outcry in England and rumours about the prevalence of a feeling of unrest in the Native army are also rife in that country. These rumours reached Mr. Morley's ears who, after inquiring into the matter, announced that there was no unrest in the Native army. It is natural that the truth of this statement should be doubted by those who directly watch the state of affairs in this country. There is considerable uneasiness and discontent in the Native army, which requires to be closely watched. The Native army is a heterogeneous mass, consisting of divers races hailing from different parts of the country. No bonds of sympathy or relationship unite its different parts. There is hardly any difference between a Native sepoy and a coolie impressed for service. The armies of other countries consist of a different type of men, who are actuated by nobler sentiments. A soldier in Japan or Germany, for instance, is proud of serving his country. The sepoy in the Native army in India is a stranger to this kind of feeling. He resembles a beast caught in the cage of military service for the sake of his physical strength, cruelty and inhumanity and is made use of merely for purposes of butchery. The recruits enlisted in the Native army are for the most part the riff-raff of the population, ignorant, uncultured and uncivilised. It is these men who constitute the Native army after undergoing the requisite military training. From Englishmen's point of view it is good that the Native sepoy is ignorant and uneducated. When he becomes educated, he begins to realise that India is his country, that Englishmen have enslaved his fellow-countrymen and that he himself is employed by his masters for perpetuating the servitude of his country. It is not good that these thoughts should find a place in the minds of Native sepoys. Though they may lead to no immediate evil, they form the germ of future mischief. There must be many sepoys in the Native army in whose minds these thoughts have already found a place and the growth of their number is the main cause of unrest in the Native army. It is thus a mistake to say that there is no unrest in that army. The only tie which binds the sepoy to the *Sarkar* is the pay he draws from its treasury. His sympathies in every other respect are opposed to the British. Under Lord Kitchener's new scheme a considerable portion of the army will be stationed on the frontier, which must cause inconvenience to the sepoys. This forms an additional ground of their discontent. But the cause first mentioned is the more potent of the two. A Native sepoy, though he is ignorant when he is enlisted in the army, comes to realise later on for whom he fights and is anxious to be released from the guilt of treason to his country. He is glad when he retires because he is no longer required to be a traitor to his country. If he is killed in battle, he regards his fate as a fit penalty for his ingratitude to his country. It is a serious matter to connive at such a state of things. The gravity of the situation will be easily discerned if we reflect that discontented sepoys are armed with rifles. It is, therefore, not right that Mr. Morley should disregard this kind of discontent.

Alleged establishment of slavery in India under British rule.
Kalpataru (121), 13th May.

7. The English are very fond of blowing their own trumpet. Our saints, however, call him a fool who is given to self-praise. As the English are our rulers, to call them fools would, in the opinion of the ignorant, render us guilty of treason under section 124 of the Indian Penal Code. Now though we need not be afraid of the above section, why should we make ourselves liable under it so long as we are helpless? We may, however, call the English boastful. The English claim the merit of having put a stop to slave trade, but they did so through selfish and not philanthropic motives. What they really did was to extend slavery to all classes instead of, as before, confining it to an isolated class. The case of

India is an instance in point. As foreigners overran this country, our people had to migrate to foreign lands to earn their living. It is needless to say with what sort of humanity they are treated there. To deprive us of arms was in itself tantamount to reducing us to slavery of a worse type than that which prevailed in by-gone days. In what do Government servants of the present day differ from slaves? They cannot enjoy a holiday or perform any rites enjoined by their religion. Nay, they must even prevent any patriot from giving advice to his countrymen conducive to the welfare of the nation. Experience shows that Government servants accept service under Government not to render any service to their countrymen but to fill the coffers of Government with money extorted from the people. If there are any people on the surface of the globe who help to enslave their own countrymen, they are to be found in India. The educational policy of Government also shows that our school-boys are intended to be brought up in slavery. They are forbidden to attend political or quasi-political meetings, to gather together without their teachers' permission, to use books not sanctioned by the Educational Department or to purchase copy-books other than those published by Messrs. Longmans & Company. This shows how far the Englishmen's boast of having abolished slavery is just and well founded. It is unnecessary to refer to the scandal consequent on the Thána school-boys having started a private debating club. The meetings of the debating club in the Sátára High School were also deliberately stopped and it was contemplated even to stop the students' gathering. It is also rumoured that similar measures are about to be taken in respect of some of the aided schools in Poona.

National independence cannot be acquired by means of mere speeches and memorials.
Aryávarta (101), 12th May.

8. If it were possible to secure national independence by means of speeches alone, India would have long ago become free and regained her past glory. But our experience extending over half a century has shown us fully that mere speeches do not take us towards the desired goal. When a country has once fallen into the clutches of foreigners, it is extremely difficult, nay, well-nigh impossible, to extricate it from that plight. There is an English saying, "Patriot's blood is freedom's seed." It means that national independence is not gained without the shedding of a patriot's blood. The truth of this principle is established by the history of Scotland and America. If soft speeches, deputations, memorials and holiday gatherings could break the chains of slavery, there would have been no bloody battles in the history of the world, nor would the above saying have come into existence at all. It is necessary that the conquered should become conscious of their own strength. Conquerors, naturally wishing to take the advantage of the weakness of their subjects, practise oppression upon them. When this oppression reaches its climax it is neither prudent nor manly to endure it.

Comments on Mr. S. B. Broacha's speech before the Bombay Native Share and Stock Brokers' Association.
Mahrátta (9), 13th May.

9. "The speech delivered by Mr. Shapurji Broacha as Chairman of the Native Share and Stock Brokers' Association at Bombay was really a 'remarkable' one. We do not use the word, however, in the same sense in which it has been used by the *Times of India*. We look upon it as remarkable because it appears to us to be a colossal instance of rabidity, impudence and irrelevancy all combined into one. Mr. Broacha, we are told, claims only to speak for himself. But if that was so, nothing could be more improper for the speaker to have abused his privilege as Chairman of an association for using words and expressing sentiments which are evidently most contentious and which are as far from the business of the Share and Stock Brokers' Association as anything can be. It often happens that a man when he only speaks for himself is apt to speak in an irresponsible manner, and the irresponsible utterances of Mr. Broacha are probably the result of his isolation. A man who has talents but fails to get public recognition for them, because they are devoted to only selfish and no public purpose, naturally develops germs of jealousy in him, and we can account in no other way for the ambitious but supremely ridiculous attempt made by Mr. Broacha at tilting at all the leaders of the Congress movement on a single platform. But we wish this choleric

Knight, who is naturally patted on the back by the Anglo-Indian papers for his performance, had a greater share of wisdom than he seems to possess. Thus Mr. Broacha welcomes the excise duties as a blessing in disguise because they have helped to revive the hand-loom industry! We for one fully appreciate the revival of the hand-loom industry; but we think it preposterous for any one to say that the revival in this particular case is due to the excise duties .... Mr. Broacha might indeed make a phenomenal Finance Minister, but we can hardly afford to have his genius abroad in this country which has suffered so much even in his absence. He disputes the proposition of Mr. Dadabhai Naoroji and a host of others who say that India has become poverty-stricken. Mr. Dadabhai in particular is charged with flattering the vanities of the present generation. We should have believed it if 'the grand old man of India' had been only half so selfish as Mr. Broacha. We should like to inquire in what locality Mr. Broacha has his house, because it is evidently there that he finds what he applies to the whole of India, *viz.*, gold clanking under your heels, King Soloman's mines spread out to the view in all their variety and the land flowing with milk and honey. The road from poverty to wealth in India, according to Mr. Broacha, lies only across the dinner table where the Brahmin and Mahar are to eat together. Mr. Broacha is not a Brahmin and yet we may inquire whether his Mahar butler is privileged to enjoy their relish at the same table with his master. He quarrels with the contention that India is over-taxed, and on the authority of Gibbon wonders that India maintains only two and a half lakhs of troops instead of 30 lakhs which alone is the true proportion of troops to population according to the standard of Gibbon. But perhaps Gibbon was thinking of a citizen army or one made up of volunteers and militia; and he may possibly be startled in his grave by the absurd reference made to him by Mr. Broacha. 'Talk sense, my friends' that was the patronising advice given by Mr. Broacha to his opponents. We think the echo of the words would be a fitting reply to him. He charges Mr. Gokhale as being opposed to the traditions of Telang and Ranade. This perhaps was the height of impudence in the speaker. He further tells Mr. Gokhale that for comparing Lord Curzon with Emperor Aurangzeb he would have lost his head if he were a subject when the Emperor was living. Well, we do not know about that, but this we know that Mr. Broacha himself has lost *his* head when neither the Mogul Emperor is living to give him a Jaghir nor Lord Curzon is in India to send for and decorate the man who made the speech which was so fully reported in the leading paper of Asia. Referring to Mr. Gokhale's criticism on the Mehtar woman incident Mr. Broacha characterises it as hypocricy and tries to explain the whole thing away by a libel on the chastity of Mehtar females. Surely impudence could not go further. But we think we have treated Mr. Broacha's performance with more attention than it deserves."

Kesari (124), 15th May.

10. Mr. Broacha indulged in a rhodomontade before the Bombay Stock-Brokers' Association, in which he vilified Messrs. Dadabhai, Gokhale, Surendranath and others and fawningly flattered the British rulers of India and their Anglo-Indian sympathisers in the Press in the hope of being patted on the back by them. Anti-native organs like the *Times of India* and the *Bombay Gazette* have duly patted him on the back, and the former especially has devoted a lengthy leader to a discussion of the silly arguments and puerile contentions of Mr. Broacha. Mr. Broacha joins issue with Mr. Dadabhai in the latter's contentions about the crushing load of taxation falling on the Indian taxpayer and the growing poverty of the people. The arguments relied on by Mr. Broacha in support of his bold thesis are extremely flimsy and untenable. Mr. Broacha says that if the people are poor in spite of the splendid natural resources of the country, they are themselves wholly to blame for their destitution. But our present civilised rulers are really responsible for the poverty-stricken condition of the masses in India, because it is their duty to teach us how to exploit the magnificent mineral and vegetable resources of India. Instead of doing so, they are helping foreigners in the task of such exploitation and in draining away our wealth to other lands! As regards military expenditure, Mr. Broacha's argument is equally unsound. It is the mercenary basis of the country's army that the

people complain of and the enormous waste of national funds in the maintenance of such an army. Mr. Broacha praises the British for the justice, clemency and self-restraint displayed by them in governing India and he thinks that they are best fitted to rule the country till its divers and conflicting creeds are welded into a single nation. The British are no doubt playing the *rôle* of arbiters between the different communities in India. Only they are self-appointed, and their policy is like that of the monkey in Æsop's fable that undertook to decide the dispute between two cats by eating almost all the cheese itself. Mr. Broacha's tirade against caste distinctions is equally foolish. Do not English colonists treat Asiatic emigrants as even worse than Mahars?

Indian Social Reformer (5), 13th May.

11. "We never knew that Mr. Broacha was such an ardent advocate of the rights of Mahars and Mehtars till we perused his speech at the Stock-Brokers' Association. It seemed to Mr. Broacha that Mr. Gokhale had no right to ask a question in Council about the alleged assault on a sweeper-woman by a Gurkha, because Mr. Gokhale could not have taken her by the hand as we presume Mr. Broacha could and would have, and said, 'Dear sister, I am sorry for thy wrongs.' Tastes differ. We have a decided objection to falling on the necks of people, whether of the sweeper or any other tribe, and, we presume, Mr. Gokhale, too, has a similar objection. But short of this demonstration, we do not think that Mr. Gokhale would have fallen behind any stock-broker of them all if he happened to pass by when a woman was being molested. Was Mr. Broacha in earnest when he said that because Mr. Gokhale's tribe, as he called it, followed a stupid custom, therefore, Mr. Gokhale had no right to plead for better Government? With how many Mahars has Mr. Broacha dined, say, within the year of his review, and how many sweeper women has he rescued from outrage?...... There are thousands of Parsis who regard the Mahar with the same feelings as the Hindus, and if, as Mr. Broacha told his hearers, a Parsi would not have allowed the feeling to interfere with his indignation, so might a Hindu, especially of Mr. Gokhale's type. As a matter of fact, the one topic of social reform on which Mr. Gokhale has spoken again and again and most emphatically is elevation of the lower classes. We believe—and we have the advantage of Mr. Broacha in this matter as we happen to know something—that Mr. Gokhale would give his life for the meanest of women should her honour be aspersed to his knowledge. It is a cowardly and contemptible attack which Mr. Broacha has made on one of the purest and noblest of his countrymen. Has Mr. Broacha been reading a volume of Lord Curzon's speeches? The language and the pose reveal an attempt at imitation. Only, the effect is flat—for the soul is wanting here. We do not want to hear a stock-broker discourse to us on religion. Did it never enter Mr. Broacha's head that while stock-brokers are so numerous as at times to cause an obstruction to traffic in Dalal street, men like those whom he most wantonly and ignorantly traduced are a mere handful? We hope we have a due appreciation of the need of economical and industrial development of the country. But the road to national salvation, we can assure Mr. Broacha, does not lie through all of us taking to his doubtless useful and interesting office. It is useless to discuss the political views of a man whose animus betrays his object. They may be right or they may wrong. But they receive no weight from the speaker. We do not at all object to his criticising and attacking Mr. Gokhale for what he has said or done. Our readers know that we have ourselves differed at times from Mr. Gokhale, and we have known no man more tolerant of differences of opinion, more generous in the interpretation of such differences, and more humble-minded in the pursuit of duty than this man who has been content to work for a pittance all his life, when he might have been at least as capable a stock-broker as Mr. Shapurji Broacha. But we do most earnestly and emphatically protest, as a degradation and prostitution of public criticism, against attacks based on the speaker's assumption of what a man would do—this, again, based on another assumption of what his religion requires of him to do—if some contingency did arise which has not arisen. Of one thing Mr. Broacha may rest assured. If he had an object in making the attack, he has taken the surest step to defeat it. If he had none, the public will know what to think of this affront on absent men. All these long months when Mr. Gokhale was here Mr. Broacha held his tongue.

When Mr. Gokhale is not here, he gets upon his dung-hill and concocts and publishes insulting falsehoods against him on the pretext of presiding at the annual meeting of the Share-Bazaar fraternity. This may be prudent, but it is hardly suggestive of the valour which Mr. Broacha seemed to assume for himself in his speech."

Kaiser-i-Hind (29), 20th May, Eng. cols.

***12.** "It is not unnatural that questions should be seriously asked by the more far-sighted, experienced and thoughtful section of the people in this city as to the true object of the noise and dust raised by Mr. Shapurji Broacha, supported as he was by the applauding men of the Press who have so unthinkingly taken up for their own political purpose his specious and perverse parable. Is it personal? Has it anything to do with the probable recognition in the near future by the patronising bureaucracy of his profound political and financial genius and his phenomenal encyclopædic knowledge? Or is it that he is merely another *jo-hookumwala*, but of a more refined type? In short, is he the scapegoat of the conspirators in *mufti* behind? These are the questions now raised in the market-place. What may be the answer? As to personal ambition, his patronising friend of Hornby Road has given a flaming testimonial in the negative. The stock-jobber, who meteor-like flashed for a few minutes the other day and threw such phenomenal light on our dismal horizon, was a most modest personage, with no desire whatever to be decorated or titled. Probably not. That being the case, the other hypothesis or conjecture is more probable. It should not be forgotten that Mr. Broacha is a replica, in a small way, of course, of that other luminary, who in another altitude shed his light for ten years with the utmost profit to himself but with none to the land of his birth. Moreover, he is known to be a great friend and admirer of the Honourable member for Bethnal Green in the late reactionary House of Commons.......... Now let us briefly survey the present situation as regards Indian political affairs. First, there is a change of Ministry. From a reactionary and unrighteous Government we have come to a progressive and scrupulous one. It is a Government which hates slavery and loves liberty............ Sympathy and justice are its watch-words—no mere pronouncement of unmeaning shibboleths, but genuine living sentiments to be put into action. Next, there is a new Secretary of State with distinct notions of what Indian sentiments and feelings are at present.......... He is a Minister who believes in the maxim that righteousness exalteth a nation. Thirdly, there is a new Viceroy not committed to any particular cult or creed, but keeping an open mind, accessible to fresh ideas and willing to give them practical shape and form under certain well-defined restrictions and limitations. Lastly, there is the rising tide of Indian aspirations for a fair share in the Executive Government of the country, with expanded legislative liberty and control over finance. There are the nationalists, stern and unselfish patriots, who yearn to see their native country advancing step by step in the scale of nations and making the mass really happy and contented under the all-protecting ægis of the British Government—a party of 'advanced Liberals' the fundamental axiom of whose agitation is the integrity and maintenance of British rule in India. The growing influence and strength of this national party can no longer be ignored. To ignore it would be for the British administrators to commit the greatest political blunder of modern times.......... The political effect, again, of His Royal Highness the Prince of Wales' visit should not escape attention. Each and all these elements have now combined to produce a sensation in England that there is something going wrong in India and that the wrong ought to be immediately righted. Indeed, it has been freely said that the first preliminary to all reforms is to take the Congress, that is the educated people of the country, into confidence, and conciliate it by responding to its legitimate demands. Those demands are indeed very modest and unambitious: though it is the interest of the bureaucracy here to *misrepresent* them by saying that they are most immoderate and impossible of realisation for years to come............ But unbiased and unprejudiced Englishmen are convinced after careful examination and consideration that the reforms are of a judicious and moderate character which no sensible Government ought any longer to refuse. Now the permanent bureaucracy at the seat of Government here and at the India Office at Westminister know too well which way the wind is blowing. They are perfectly aware of the information asked for and the inquiries made by the Secretary of State. But the India Office is most potential and contains clever men like Sir W. Lee-Warner, who are *sworn enemies of all Indian reform* and intent on doing their level best to prejudice the mind of the Secretary of State and obstruct the passing of the reforms in contemplation. It is the game of this *inimical party* in the India Office to create an antipathy, which could only be done by means of gross misrepresentation of facts. So for purposes of their unholy 'counterblast' they employ two agencies—one that of the rabid Anglo-Indian Press here and its counterpart in England, and the other of those unpatriotic Indians who are devoid of a lofty sense of duty to their own country. They have in the past partially succeeded in their reactionary policy, and it is this identical bureaucracy at the India Office which is now moving heaven and earth to arrest at the very threshold the reforms now imminent or at any rate to minimise their importance. They want in reality *to create a false opinion manufactured* by unthinking and unpatriotic Indians themselves, directly or indirectly, and to frighten the constitutionally frigid and timid Secretary of State from embarking on his high emprise of Indian reform. It is a huge conspiracy and no mistake, and it is necessary to expose its aims and objects, so that people may then really understand the why and wherefore of the hollow agitation just started. We stated at the outset that there was a curiosity among the people as to the true motive of Mr. Broacha. We trust we have given them the key whereby they might gratify their curiosity. Let them firmly bear in mind that a vast deal goes on behind the curtain, and that there are wheels within wheels and under-currents after under-currents regularly at work, having for their object the obstruction by all possible means of the reforms which are now within measurable distance of realisation. When they apprehend their true significance, they will readily perceive the *raison d'etre* of the noise and dust raised by Mr. Broacha." [Elsewhere the paper writes:—"A large majority of the members of the Brokers' Association, who did not understand English but who are now made fully aware of the character of Mr. Broacha's wild and reckless effusion, have expressed their stout indignation at it, and are now about to call a special meeting to place on record their opinion that they entirely disassociate themselves from the political part of the windy harangue of the wind-bag broker."]

Gujarati (24), 13th May, Eng. cols.

13. "Mr. Broacha seems to have bottled up his wrath against the Congresswallas for a long time. But he could restrain it no longer and has at last unburdened himself. The whole effusion excepting the first part was so utterly irrelevant to the business he had to perform as Chairman of the Bombay Native Share and Stock Brokers' Association and so wholly unsuited to the occasion that one naturally likes to know the true actuating motive which has influenced this new political prophet. That motive may be easily discerned by local politicians and publicists in his expression of regret and disappointment nearly at the end of his speech that 'the Parsees are already suffering' by the avenues for the larger employment being closed against them *from the truculency of the few*.......... Who the truculent few are can also be easily identified and what his relations with them are is no secret in Bombay. A critic who, despite his assumptions of superiority, impartiality and moderation, has the audacity to say that Mr. Dadabhai has kept hold on the present generation by flattering its vanities must not be surprised if he is told that he is seeking Anglo-Indian applause by flattering the vanities of the rulers by putting forward a specious defence of administrative and political arrangements and condemning movements he does not fully understand. The effusion is full of abrupt transitions, inconsequential reasoning, fallacious arguments and insolent personal denunciation."

Oriental Review (12), 16th May.

14. "The Brokers' Association consists of some very worthy and respectable people, mostly Indian Brokers in a small way, three-fourths of whom are ignorant of the English language. But we are in a position to state that their hearts are in the right place. They do not pretend to be profound students of Indian politics. So whilst the Chairman's glowing hyperboles were

absolutety lost upon them, they are reported to have eagerly and enthusiastically cheered the very mention of the name of Mr. Dadabhai Naoroji, whom the Chairman was vilifying in an unknown tongue to his heart's content. It has been asserted by a responsible Parsi paper that as soon as the Native Brokers understood what the Chairman was driving at, most of the audience left the room to pursue their more legitimate avocation......... That the opinions of Mr. Broacha are not the opinions of the majority of the Association was made manifest some time ago by a proposal which was brought forward by them to subscribe to *India*, the Congress paper published in England. The proposal would have surely been carried, had it not been for the Chairman. This political juggler declared the proposal as being illegal for an Association having nothing to do with politics. And the Brokers now complain that this is the very man who, taking advantage of their ignorance of the English language, made use of the Association for airing political views which most of them abhor at heart. .... Mr. Broacha says that in India taxation is Rs. 3 per head, whilst in England it is 63 shillings. But did he ever pause to think that the income per head in India is from Rs. 20 to Rs. 30 per year as admitted by most officials. The income in England is £50 per head a year. Now look at the ratio, and you will see which country is more lightly taxed......... Mr. Broacha talks glibly about the nonsense, which, he thinks, native politicians, such as Mr. Dadabhai Naoroji and others, talk about the drain to England which impoverishes this country. It is a pity that Mr. Broacha should have allowed himself to speak in a petulant and flippant manner about Mr. Dadabhai Naoroji. Let Mr. Broacha know that all India cries *shame* on him for the impertinent and abusive language which he has allowed himself to apply to the greatest of our Indian public men—the latchet of whose shoes the Chairman of the Share Brokers' Association is not worthy to unloose...... ... If Mr. Broacha thinks that Anglo-Indian applause will establish his reputation as a political and economic thinker, we are afraid his expectations are built upon a very sandy basis. Let us tell him that Anglo-Indians are in the habit of making use of tools that come in their way, but let us also warn him that all the same there are no people so quick to cast them away when their purpose is served."

Indu Prakásh (41), 14th May, Eng. cols.

15. "Time was when the *Times of India* was a power for good in the Bombay Presidency, when its informed writings and weighty deliverances compelled serious consideration even where they failed to secure assent.......... Its present ambition, however, appears to be not only to cast off this honourable *rôle* but to achieve distinction in the domain of vilification and misrepresentation. Under its new management it seems to be evidently thirsting for an opportunity to pour the vials of its wrath on the educated Indians, their aspirations and the movements carried on by them. So obtuse has become its moral sense and so perverted its sense of justice that instead of feeling ashamed of the egregious folly, the cynical brutality and the cowardly sophistries of the district officials of Backergunge, it has nothing but praise and admiration to shower upon them. Its latest exploit in the evidently agreeable pastime of traducing educated natives and Congresswallas is a leader in large type headed 'A Remarkable Speech.' A Mr. Broacha, whose great fame has not travelled beyond the circle of brokers and stock-jobbers, having as Chairman of a body neither very influential nor of a very representative character, delivered, or rather read out, a philippic against his countrymen. The *Times of India* availed itself of the grand opportunity and indulged in a rhodomontade against the Congress leaders, their aims, objects and methods. Among those who have any knowledge of the subjects touched on by the wise speaker or the wiser reviewer, even a mere cursory perusal of their effusions would produce nothing but unmitigated contempt for both. But as unfortunately untruth has a peculiar capacity for breeding, and there are several of our countrymen with whom the large type of an influential Anglo-Indian daily carries great weight, it is necessary to expose the gross inaccuracies, the wilful perversions or suppressions of truth and the sophistical reasoning which are characteristic both of the main deliverance and its review. Before dealing with the address itself one would like to inquire what was the propriety of a highly polemical utterance

teeming with personalities and side-thrusts, before such a professedly non-political body as the Native Share and Stock Brokers' Association. Can it be that the selection of the place was due not to choice but to necessity, and was it because Mr. Broacha was conscious that no audience of self-respecting educated men of Bombay would have cared to waste their time in listening to his diatribes that he inflicted on the unfortunate members of his Association who, he must have known, had no option but listen to him? To start with, therefore, one can feel little respect for his courage or manliness. His deficiency in this virtue becomes the more transparent when one approaches the end of his address and finds the vile, low, personal attack he makes upon Mr. Gokhale, who, he must presumably have known, was thousands of miles away. Mr. Broacha's mental and moral capacity may be judged from the one fact that he is one of the very few of his co-religionists who take delight in libelling and insulting the nation who gave an hospitable shelter to his ancestors when they ran away from the wrath and the persecution of the Muhammadan hordes. Mr. Broacha's obsequiousness towards the powers that be is as remarkably in evidence as his bullying insolence towards the Hindus. The fairness of his reasoning is shown by his significant forgetfulness that absence of caste prejudices and of scruples in regard to inter-dining has not conferred any higher status on Muhammadans or Parsis than on Hindus, and that the portals of the Yacht Club, the Bombay Gymkhana and the Western India Club are as strongly barricaded against the former as against the latter. Our charges against Mr. Broacha and his admiring reviewer are in regard to matters of even higher import than the defence of our libelled and insulted countrymen. The writer in the *Times* refers with great gusto to that portion of Mr. Broacha's address which bears the heading of 'India's alleged Poverty.' Both the speaker and the critic display an inaccuracy which must be due to culpable ignorance and gross disingenuousness. It did not require a Broacha or an Anglo-Indian editor to tell us of the vast natural resources of India. Not even a tyro on the Congress platform has ever said that the poverty of India was due to natural deficiencies.......... The alarming factor in the situation is that in spite of the fertility of the soil, the vastness of mineral resources, the sobriety, thriftiness and patient industry of the people, the condition of the masses has been steadily deteriorating. This wiseacre of a speaker and his self-complacent critic do not believe in this poverty, much less in its increase. They have either not heard of such things as the inquiries and reports of the Famine Commissions of 1879-80, 1898 and 1900, presided over by Sir Richard Strachey, Sir James Lyall and Sir Antony MacDonnel and the solemen admissions they contain about the deepening poverty of the people, or if they are aware of these publications, they have wilfully ignored the truths established by them.......... Vaticinations coming from a nobody like Mr. Broacha are of little significance. But will the *Times of India* see that it is seriously imperilling its prestige and character by repeating and endorsing statements of this kind?"

Gujaráti (24), 20th May, Eng. cols.

*16. "Mr. Broacha speaks with an air of supreme contempt for the political Pundits, that is, the professors, the lawyers and the pedagogues. The allusion is unmistakable, and the cowardly personal attack on the Honourable Mr. Gokhale shows the level to which the broker politician of the Share Bazaar is capable of descending. It is difficult to write with restraint about an effusion like Mr. Broacha's.......... A man who has the audacity to ridicule Mr. Dadabhai by proclaiming to the delight of his Anglo-Indian admirers that the veteran patriot of India has kept his hold on the heart of the present generation by flattering its vanities need not expect any consideration at the hands of his critics.......... The political prophet of the Share Bazaar who is proud of the fact that he is neither a professor, nor a lawyer nor a pedagogue, but a wealthy broker with new-born personal and political ambitions—let us devoutly pray that they may soon be satisfied—has come to the conclusion that India is the most lightly taxed country in the world. But the method that he has adopted for establishing his contention is absolutely fallacious. [The paper here quotes statistics showing the proportion of the average income and the incidence of taxation per head of the population in India and elsewhere and concludes that India is more heavily taxed than any European country except Italy and Portugal. It then proceeds:—] One of the very fundamental principles which the different communities in India with its heterogeneous population are bound to follow in their relations with one another is the principle of respectful toleration and harmonious co-operation. If this cardinal principle is allowed to be violated, the cause of Indian progress is bound to suffer, and it is this principle that the prophet of the Bombay Native Share and Stock Brokers' Association has transgressed with unfeeling audacity which has had no parallel in the writings of any Indian. It is a favourite game with some Anglo-Indian publicists and politicians to denounce the Native Press, to belittle and ridicule Indians and their leaders and to pat one race on the back at the expense of some other according to the exigencies of the occasion. Mr. Broacha has covered himself with glory by following their disgraceful example. The Bengali Babu is the eternal butt of Anglo-Indian criticism. If he is such a contemptible creature as he is represented to be, we do not know why so much powder and shot should be wasted upon him. But what has shocked us most is that any sane Parsi with any reputation to lose should indulge in a grossly cowardly and infamous attack upon Bengali Babus. We know the Parsi community quite as well as Mr. Broacha and we do not think the bulk of that community can ever join in the discreditable and low-minded attack this insolent and reckless politician of the Share Bazaar Street has thought it proper to make on Bengalis...... We have never been slow to recognise the great merits of the Parsi community—its public spirit, unity, tact, enterprise, practical aptitudes, catholic charity, educational and social progressiveness and the abiding influence its leading members have exercised not only upon the fortunes of this Presidency but of the country generally. The past record of the community is certainly one to be proud of, and it has a great future before it, provided it does not cut itself adrift from its past traditions and place itself under the guidance of such little-minded, thoughtless, short-sighted and reckless men as Mr. Broacha. Mr. Broacha writes himself down as anything but an ideal gentleman when he casts a general imputation on the chastity of Mehtar women. It is a reckless and scandalous insinuation which even a broker of profound learning should have refrained from making. Mr. Broacha's explanation of the Gurkha incident is the product of his own inner consciousness. Even officials have not put forward any such defence.......... The chivalrous advocate of the Mahar and Mehtar women does not scruple in the least to declare that 'it is an exultation not only to the Mehtar woman but to her parents and even her husband to receive advances from men of the higher caste.' Such a sweeping and atrocious attack upon the moral character of Mehtar women by a man who wants the world to believe that, unlike the Honourable Mr. Gokhale, he would have laid down his life in rescuing an assaulted Mehtar woman shows that the views of its heartless author deserve to be treated with nothing but absolute contempt."

Pârsi (13), 13th May.

17. "There may have been some vehemence with which he ran 'amok' among the Congressmen, but there was not a little reason as well. Of course, there is no essential reason why a Professor of Mathematics should not be as competent in economic matters as a stock-broker, but if Mr. Broacha is inclined to be bitter, it is not altogether without reason. He does not offer any alternative in the poverty theorists' estimate of the average income of the Indian.......... Mr. Broacha lets Mr. Dadabhai's estimate of an average annual income of Rs. 20 pass muster, but he points out that a smaller proportion of the annual income goes in taxes than in any other country. This reflection may not make the peasant any fatter, but whatever the depth of India's poverty one cannot believe the Indian is so terribly burdened, when the annual incidence of the land tax is only one rupee per head, of the salt tax three and a half annas, and of what some call the boundless extravagance of Lord Kitchener on useless and unnecessary defences, an anna and a half per head per year for five years. Comparison with the populace of England or America is vain, but India has lately been compared with Russia in methods of Government, the peasantry in both countries live a hard and frugal life, not much more than keeping body and soul together, yet the Russians are annually

taxed Rs. 21 to 22 per head. There is certainly food for reflection here......... The gist of the argument is that though the Indian is undoubtedly poor, he is very lightly taxed; though the army is expensive, it is very small; and though official incomes and pensions have to be paid, there is a huge population to pay them."

Alleged true significance of the *swadeshi* and boycott movements.
Vihári (155), 14th May.

18. To an observer, who is not accustomed to look below the surface of things, the *swadeshi* movement is apt to appear as merely an attempt to revive the decaying industries of the country. Some over-cautious persons among us also represent it in the same light. Government, too, endeavour to confine the movement within the same circumscribed limits, though from a different motive and profess to show their sympathy with it by issuing circulars for the purchase of country-made articles in public offices. These may be excellent administrative devices in the eyes of Anglo-Indians, but the Indians, with the smattering of education they have received, have learnt to realise their true significance. The people of India, high and low, have begun to smart under the loss of their independence by seeing surrounding nations happy in the possession thereof. All their thoughts, therefore, are concentrated on one object, *viz.*, how to regain their lost independence. This craving does not allow them to remain idle. They have gained confidence in their strength and capacity. All the attempts of their rulers to keep them in ignorance have proved unavailing. The descendants of the Mahrattas are ashamed to beg small favours at the hands of their rulers and are disgusted with the only mode of obtaining political privileges which their rulers have taught them. They had once implicit faith in Englishmen, but that feeling is now replaced by one of suspicion. No Indian thinks at the present day that the English are free from sinister motives in all they say and do. The conviction is gaining ground among them that Englishmen wish to lead them astray and to ruin them. Having realised the futility of bringing their grievances to the notice of their rulers, they have resorted to the *swadeshi* and boycott movements; it is their firm belief that these movements are perfectly constitutional and if persevered in for a sufficiently long time will lead to the attainment of all that they desire. The descendants of Shivaji and the Peshwas do not desire to be insulted and mortified any longer. They do not feel so much for the loss of their independence, because they know that a condition of dependence is not everlasting; what they are incensed at is the utter disregard shown by their rulers to the united protest of thirty crores of people against the partition of Bengal. Who will not say that the days of a *regime*, under which public opinion is so mercilessly trampled under foot, are numbered? The revival of crippled industries is a matter of secondary importance in the *swadeshi* propaganda; the primary object of the movement is to assert the self-respect of the thirty crores of the Indian population. What is impossible to be done by sixty crores of hands? Ye Indians! will you ever be united?

Exhortation to Indian mill-owners to encourage the cultivation of Egyptian cotton in India by independent efforts of their own.
Kesari (124), 15th May.

19. At the last annual meeting of the Bombay Mill-Owners' Association the Chairman dilated upon the present prosperous condition of the mill industry. He plainly admitted that the *swadeshi* movement had given an impetus to it. If the mill-owners produce cloth of finer counts, they would be meeting a want of *swadeshists* and also consult their own interests by creating a custom for their mill produce within the country itself. As long as long staple cotton was not grown in India, Indian mills did not care to spin finer yarns, but such cotton is now produced in Sind and if Government were to allow its being placed on the market, the mill-owners would turn their attention to manufacture it in their mills. The cotton produced in Sind was not offered to the public for sale either at Karáchi or Bombay, but was bought outright by a single European firm from the Agricultural Department and exported to England. Reuter cables that it commanded a very good price there. The price paid to the producer was proportionately inadequate. The Honourable Mr. Vithaldas made a complaint in this connection in his speech before the Mill-Owners' Association. If the local produce had been offered for sale locally instead of being

exported to England, the producers would have secured satisfactory prices and the Indian mill-owners would have had an opportunity of turning it to its proper use in their mills. The encouragement now given to the growth of Egyptian cotton in Sind has not for its object the benefit of the cultivator or of the Indian mill-owner, but that of the English manufacturer. It is only when the demands of the last are satisfied that Bombay mill-owners might expect to secure to themselves the new Sind product. If they want to avoid this awkward position, the Mill-Owners' Association should come forward like the British Cotton-Growing Association to encourage the growth of Egyptian cotton in India by making advances to the cultivators and engaging their own experts to facilitate its cultivation. Let them, therefore, undertake this task and thereby discharge a patriotic duty.

The Prime Minister in Parliament on the Barisal affair.

Oriental Review (12), 16th May.

20. "Our ever-watchful friend, Mr C. J. O'Donnell, asked a question in the House of Commons whether the Premier would give an early opportunity for discussing 'the disturbed condition and acute discontent prevailing in Bengal, due to numerous illegalities and violences.' The Prime Minister's reply was most unsatisfactory. In his opinion the condition of Bengal did not correspond to the description given of it by Mr. O'Donnell, and he, therefore, declined to give a day for its discussion. All the same he was pleased to add that Mr. Morley was 'closely watching the proceedings in Bengal.' We were not told whether Mr. Morley was 'watching the proceedings' with interest or disgust; but that Mr. Morley has completely failed to appreciate the true magnitude of the evil that is being done, no one who knows anything or has heard anything of the events in Bengal would be inclined to deny. .... What is the difference between a first-rate statesman like Mr. Morley and an obcurantist like Lord George Hamilton or Mr. Brodrick? What is the difference between a Conservative and a Liberal Government? India does not become a subject of party controversy, it is true; but are the humane principles, which ought to be fundamental in the policy of every Liberal Administration, and the common rights of citizenship—are they nothing even for a Liberal Government? It cannot be said that the other side of the question was not placed before the authorities in England. They have been sufficiently apprised of it. Telegrams have reached the Secretary of State from all parts of India, from the Himálayas to Cape Comorin, from Peshávar to Calcutta. Surely so many people cannot lie! Not even an idiot can say that the feeling in India is not genuine. Look at the question of the flogging of the Chinese in the Transvaal. The Liberal Government supported a vote of censure (it was a vote of censure altogether!) on Lord Milner. Is the Barisal incident less heinous? Regular breaking of heads, without provocation, of peaceful, educated leaders of the community by those fiends in human form, the Police, the dispersal of political gatherings under threats, are these nothing? Are His Majesty's subjects more degraded than the Chinese coolies? The fact is that in the eyes of Conservative and Liberal statesmen alike, India is nothing. It is only a vast farm to be cultivated in the interest of the dominant race with the help of the Indian people serving as cattle. It is altogether a different question whether this policy will pay in the long run; and the whirligig of time cannot fail to bring in its revenges."

An allegory describing the thoughts suggested to an Indian by the Barisal affair.

Gujarát (67), 16th May.

21. One "Vilási" writes as follows in the *Gujarát*:—One morning on perusing in the newspapers a report of the occurrences at Barisal I fell into a reverie and the following train of thoughts passed through my mind:—"The Russianised policy of Government has transgressed all limits and terrorised the Indians. The treatment meted out to Mr. Surendranath Bannerji is nothing short of an insult to the whole of India. The people discern the signs of their future regeneration in the nectar-like streams of blood flowing from the veins of those heroes, whose heads were broken by the Barisal police, because they rent the heavens with the cries of 'Bande Mataram.' Every drop of this blood will give birth to a multitude of witches like the *swadeshi* movement, which will stir the whole country

to its depths. The whole of India will welter in these streams of blood and then will the black curtains of darkness be torn to tatters and the dawn of the bright future of the Aryan race be brought into sight. Truly has the poet said, 'Eternal hope lies buried underneath a mountain of despair.' Ah! at the bottom of the surging ocean of despondency lie the brilliant pearls of India's future, over which countless waves of foreign waters mount guard. These pearls could be secured only by rending asunder the foreign waves and diving into this sea of despondency. The gorgeous sun of India's regeneration shines brightly behind an atmosphere of darkness. If Indian heroes raise the piercing cry of 'Bande Mataram' and relying upon their own strength raze this castle of darkness to the ground, then only will the golden image of the sun of India's bright fortune become visible. Ye Aryans! Ye have experienced many vicissitudes. Ye have endured the tyrannical incursions of Nadir and Taimur, and the turbulent sway of the Pindharis and the Moghuls. But the commercial policy of the civilised British Government has exhausted your patience. Englishmen under the pretext of trade penetrated every nook and corner of India and fomenting mutual discord among the natives became masters of the country. They have deprived the people of arms, monopolised trade and commerce, ruined indigenous industries and trampled the rights of the Indians under foot. But little do they know that just as a spring rebounds to its original position with redoubled force as soon as the pressure put upon it is relaxed, similarly the public voice, though stifled for a while, will assert itself with renewed vigour and make the four corners of the country resound with the triumphant cries of political awakening. Ye Englishmen, who pride yourselves upon your justice and integrity, your mean desires have exceeded all bounds. Your policy of eating through and through like a mouse has resulted in the country being deprived of all its life-blood and reduced to a soulless skeleton. The discontent of the educated classes has reached a climax owing to the persecution by the authorities of a revered patriot like Mr. Surendranath Bannerji. O Surendranath! Is ill-treatment and a fine of Rs. 400 thy reward for thy self-sacrificing service to thy country?" At this point the current of my thoughts ceased to flow. My eyes turned to a portrait of Surendranath which hung in my room and lo! the picture seemed to assume life and shape, and Surendranath appearing in human form uttered the following words in silvery tones to soothe my grief:—"My fellow-countryman! Why dost thou grieve over my fate? They have only fined me Rs. 400. But even if they had sentenced me to death, what would it have mattered? Sandalwood does not lose its fragrance, even though it is cut to pieces or thrown into fire. Behold! We live under the just and benign British Government. If the authorities here have insulted public leaders, we can get redress from the High Court and failing it from the British Parliament. We live under a Government by law and not by bureaucratic caprice. Truth will triumph in the end, and the faces of tyrannical officials will be blackened. So do not despair. I for my part shall not despair, even if the High Court and Parliament fail to do me justice. Rather than humbly supplicate the British for justice, I would act with a firm faith in self-reliance. Self-reliance is an eternally shining philosopher's stone. Its magical touch has effected a marvellous transformation in the condition of savage nations, just as the philosopher's stone turns iron into gold. It was through self-reliance that Napoleon was enabled to strike terror into the heart of all Europe. It is owing to this virtue that Englishmen are at present holding sway over India. We have raised the banner of *swadeshism* with a view to foil our enemies by means of self-help. When 33 crores of Aryans flock under this standard and take a vow to abjure foreign goods, the bright sun of India's future will shine, dispel the clouds of darkness surrounding it and diffuse peace and victory in the land." Hearing these words I ran towards the speaker and was about to embrace him, but he vanished out of sight. I was quite amazed and began to think as follows:—"By dispersing the Barisal Conference the authorities have invaded the rights not only of the Bengalis but of the whole Indian nation. Just as a disease attacking a finger causes pain to the whole body, similarly every Indian should realise that a misfortune befalling any one part of the country is a misfortune befalling the whole, and that it is, therefore, their duty to unite and act together in co-operation. My dear countrymen! We are born and bred in the sacred soil of the ancient *Rishis*, which gave birth to heroes like Shivaji and Rana Pratap. Even at this day the heroic blood of our progenitors flows in our veins. We do not shrink from killing the Shudra who meanly insults our mother or sister. Is it not then a shame that our mother-land, which boasts of 330 million sons, should have to endure the insult of seeing her patriotic cries suppressed. Englishmen have won India by sacrificing the blood of the Indians; yet when the latter loyally pray for self-government they are told that they are unfit for the privilege. On the other hand, self-government has been readily conceded to the Boers who during the late war annihilated every English family. This shows that in the present age the strong man obtains the lion's share of everything. We should now leave off supplicating and petitioning Government and putting faith in self-reliance, should unfurl the banner of the *swadeshi* movement and march to the *swadeshi* battle-field uttering the cries of 'Bande Mataram.' Narmad says:—"Let us march to win the battle. Bugles are sounding. Let us rush in to the thick of the conflict, regardless of our lives. We are destined to achieve success."

Conduct of the Barisal authorities compared to a reformed type of *Moghlai*.
Vihári (155), 14th May.

22. The outrageous conduct of the demon Fuller Khan in disturbing the sacrifice that was being performed by the people at Barisal for pouring the oblation of their miseries into the sacrificial fire has more than passing interest. The people whose feelings are outraged by the desecration of the holy image of Babu Surendranath in their hearts will do the needful in the affair. We are rather concerned with the question whether this reformed type of *Moghlai* is to be permanently established in the country. We describe the present *regime* as a reformed type of *Moghlai* because the English first inaugurated it when they first rivetted and tightened unnaturally the chain of dependence round the neck of our mother-land. The loyal people of India did not at first know of it as it was concealed beneath the garb of justice. The only difference between the old *Moghlai* and its English copy is that under the Moghul rule the slaughter of kine took place publicly on the high way, whereas in the British *regime* it takes place away from the public gaze. The people were, under the Moghuls, robbed of their property by their houses being set on fire, but under the British Government they are made to part with their possessions by being subjected to various taxes. The English *Moghlai* commenced when the people were deprived of their independence. But now Englishmen have cast off the garb which at first concealed it, and the Police Constables have openly risen against the people. Does not their rule then resemble *Moghlai*? The history of great nations like Rome and Greece which held sway over other peoples should serve to teach the English the consequences of such atrocities. The fabric of an empire raised on the discontent of the ruled is bound to collapse. The British connection with India is bound to terminate one day, because Englishmen themselves have promised to hand over the reins of administration to us on our attaining the requisite capacity to manage our affairs. It is, however, the desire of the humble and loyal Indians that the severance of their connection with England should not be brought about in any other way.

Mr. Surendranath Bannerji's appeal to the Sessions Judge of Backergunge in the Barisal case.
Kál (120), 18th May.

23. The appeal filed by Mr. Surendranath Bannerji in the Court of the Sessions Judge of Backergunge against the conviction and sentence passed on him by the District Magistrate of Barisal is fixed for hearing on the 21st. The High Court having rejected his application, Mr. Surendranath is now going to seek redress in the Court of the Sessions Judge. But this is not a good plan. One can never hope to succeed in a contest by consenting to give battle to the enemy in a place pointed out by him. The enemy is fully prepared for the encounter when the choice of the scene of contest rests with him. If we want to overpower our adversary, we should not try conclusions with him at the place marked out by him. The chances of success lie rather in forcing the enemy to give battle in a place of our selection. In the Barisal case, the courts of justice are not the places where we can obtain victory, because after all these courts are established by Government, and it is a fiction, invented by the British for

their own benefit, whereby a distinction is made between Government and the tribunals of justice established by it. The venue of battle should be changed from the courts of justice to the field of the *swadeshi* and boycott movements. It is here that we should endeavour to inflict a defeat upon the enemy.

Withdrawal of the circulars published by the Government of East Bengal prohibiting processions and the shouting of "Bande Mataram" in public streets.

Indian Social Reformer (4), 20th May.

*24. "Whether in consequence of Mr. Morley's recently expressed doubt about the policy of prohibiting the singing of national songs and organization of processions or as the result of the cogitations of Sir B. Fuller himself, or of both, the circulars against these acts have been withdrawn. The reason given is the self-restraint shown by the citizens of Barisal in the recent affair. The Commissioner of the Division was considering the advisability of levying special Police at the cost of these citizens for their conduct in this very affair. Lest by any mischance District officials may fail to realise the full purport of the circular, it is finally added that they are not to concern themselves with shouts of 'Bande Mataram.' The school-boys who had been dismissed from schools are to be reinstated unconditionally. All's well that ends well. We trust that this is the beginning of happier relations between the people and Government of East Bengal than have existed for some time past."

Rást Goftár (33), 20th May, Eng. cols.

*25. "The Government of Eastern Bengal have at the eleventh hour awakened to a sense of their mistake and hastened to rectify it before further developments rendered a graceful recantation of their step an impossibility. .... By the publication of their circular Sir B. Fuller's Government created for themselves a muddle, which rendered their position most unenviable and ludicrous. Government gave a sad indication of their weakness by playing the alarmist and expressing unmitigated fear at the cries of school-boys and noisy wind-bags, when by experience they knew that if there was any ground for serious apprehension of a revolt, it was the least in a province composed of such tame and timid people as the Bengalis. Government raised a laugh at their own expense when they treated the cries of 'Bande Mataram' as the infuriated bull would a red rag and gave undue importance to innocuous and humdrum processions and the still more innocuous watchword of frothy agitators and bullying swash-bucklers. Had it not been for this circular and the uncouth struggles against this national war-cry, 'Bande Mataram' would have ere long met with an early grave. But all is well that ends well, and the Government are to be complimented for their wisdom in adopting a more prudent policy."

Indian Spectator (5), 19th May.

26. "Sir Bampfylde Fuller has at last seen the futility of prohibiting the shouting of 'Bande Mataram' in the streets. The wonder is that he did not realise it until a determined stand was made against the enforcement of the orders, until a leading politician was arrested and fined, until a political Conference was broken up, until meetings of protest were held in different parts of India, and until questions were asked in Parliament. The prohibition is withdrawn professedly in appreciation of the 'self-restraint generally displayed by the people of the Province.' It is true that the Commissioner of Dacca Division commended the self-restraint of the local leaders and threw the responsibility for the recent 'regrettable occurrence' at Barisal entirely on 'foreigners.' The Commissioner's threat to charge a portion of the cost of additional police on the people of Barisal was inconsistent with his eulogy of their behaviour. Sir Bampfylde, being at a greater distance from the scene of excitement, has taken a different view, as most observers would have done. However, the general feeling will be that he has climbed down, and that the Bande-Mataramites have scored a victory. Hereafter the Executive authorities are asked not to concern themselves with the cry of 'Bande Mataram.'........... Now that the prohibition is withdrawn, the cry is likely to lose much of the fictitious and factious importance which it had acquired. 'Bande Mataram' sounds too academic

to serve as a popular cry. It has no traditional associations about it to arouse the resentment of Muhammadans. Europeans might feel 'insulted or annoyed' when the words are shouted after them. But if they take no notice of the cry, and—what will be still more effective—if they join the chorus, the spell will lose its force and be reduced to an idle vociferation."

Patriot (14), 19th May.

*27. "The circular just issued by the Government of Eastern Bengal does not come upon us as a surprise. In spite of the disheartening silence of the Viceroy and the Secretary of State in the matter of the Barisal affair, we were sure that things could not long go on in Barisal as they had been doing, that better counsels would ultimately prevail, that self-interest, if nothing else, would oblige the powers that be to stay the hand of Fuller Khan and take the earliest possible opportunity to beat a hasty retreat all along the line............ The very excesses of Fuller Khan and his unholy abettors have proved their doom. Nemesis has overtaken him and that, too, in a form that must be like gall and wormwood to his proud, bloated spirit. To be obliged to retrace his steps, to erase what was once *writ* in a spirit of utter defiance, to have to assume a sort of hang-dog expression and mumble words of regret and repentance; in short, to be compelled to go through the unsavoury pantomimic process of 'climbing down'—for a man of Fuller Khan's temperament nothing could have been more humiliating............ What a tremendous fall for the great Fuller Khan, who almost believed himself to be a near kin of the Czar of all the Russias, the great Apostle of a new policy of repression and unbridled tyranny, who would in the days to come be deified by his countrymen and enshrined in the national Valhalla. Well might he cry with tears in his eyes: 'What a fall was this, my countrymen. Then you and I and all the bureaucratic Anglo-Indian world fell down, and the cause of these bloody "Niggers" flourished over our heads.'......... In the presence of the above circular we can afford to be charitable and forgiving, for after all what does this circular mean? It simply means that the people's party has won all along the line, that the egregious character of Fuller Khan's methods of administration has gone home to the supreme authorities, that they are convinced that any persistence in such methods was prejudicial, nay dangerous to the best interests of the British Empire....... It was not to be expected that Government would, in so many words, condemn specifically their own actions. But the Indian Civil Service has ever been famous for its dialectic skill, which would have done credit to any unscrupulous Jesuit of the old School. .... And the present circular is quite in keeping with its traditions."

Comments on the official version of the Barisal affair.
Gujaráti Punch (26), 13th May, Eng. cols.

28. "The reports of Mr. Emerson, the District Magistrate, and of Mr. Kemp, the Superintendent of Police, with a covering memorandum from the Commissioner of the Division on the Barisal affair have just been submitted to the Chief Secretary to the Government of Eastern Bengal. We have perused these reports with the greatest care and are obliged to affirm that the officials concerned in the late outrages committed at Barisal have woefully failed to make good their case.......... The whole of India has from the beginning believed that Sir B. Fuller was the inspiring genius of the men on the spot. Nay, the people were convinced that such monstrous and unheard-of Russianism could never have been indulged in by subordinate officials on their own responsibility. In the three documents submitted to Government, veiled yet most elaborate attempts have been made to prove that from beginning to end the whole affair was of an ordinary nature, quite in the usual dull routine of every-day business, and was treated by the officials according to the ordinary methods. The name of Sir B. Fuller has been totally eschewed, and Messrs. Emerson and Kemp take upon themselves the entire responsibility for the occurrence.... ..... In spite of all this elaborate game of hide-and-seek, however, the people of India will continue to hold Sir B. Fuller responsible for the atrocities committed at Barisal and leave his name to posterity as one to be execrated. About the details of the affray the reports make no attempt to tone down the barbarity of the Police. There is, in fact, a tone of triumph throughout, and the worthy Commissioner actually congratulates Mr. Emerson by saying that 'the best

justification of the Magistrate's policy was its complete success.' Why, the success, according to this criterion, would have been even more pronounced, if Martini-Henrys and cannon had been used and hundreds killed instead of being merely severely wounded. The whole 'official' version is a ludicrous attempt to prove the impossible and a tissue of bare-faced perversions."

Gujarát Mitra (25), 13th May, Eng. cols.

29. "The official reports give altogether adifferent story of the occurrences at Barisal from the version published by the Native Press of Bengal. A careful reading of these reports leave no doubt about the justifiability of the steps taken by the local authorities to deal with the situation....... In view of a previous disturbance in Barisal some months ago and the unenviable notoriety which the place enjoys as a refuge of bad and violent characters, the local authorities held that there was possible danger to the public peace in permitting organised crowds to assemble in the streets. They issued orders and promulgated them before the Conference was to meet, thus giving the public time to protest or appeal against them. That no exception was taken to the orders showed that the desire of the local leaders of the Conference was to abide by them as far as it lay in their power to do. It is a matter of regret, however, that they were unable to make their influence felt sufficienly with the large number of delegates from Calcutta who arrived in Barisal to attend the Conference.......... The latter, under the lead of Mr. Surendranath Bannerji, had come to Barisal determined to test the legality of the official orders. The authorities, having once issued their orders, were bound to enforce them. The arrest and conviction of Mr. Bannerji came in the natural course of events.......... The authorities of Barisal were never at any time anxious to interfere with the proceedings of the Conference. It must be conceded in justice to them that they acted from a pure desire to maintain order and prevent crime. They asked the Conference leaders for an undertaking that the Conference at its close would not, as was given out, march in procession through the streets shouting 'Bande Mataram', and the reply given was ridiculous, *viz.*, that such proceedings were not on their agenda. It was then that they were compelled to prohibit the continuance of the Conference. It was to prevent a breach of the peace, and after failing to secure help from the Conference representatives, that the authorities had recourse to the extreme measure of dispersing the Conference. And considering everything the authorities were surely not to blame for doing what they did, and there is no doubt that circumstances justified their action."

Mahrátta (9), 13th May.

30. "The three reports, when read together, of course, contain a carefully told story, and the opportunity and facilities for each officer giving proper corroboration to the others appear to have been well utilised. But the official version has and could not but have some very patent and inherent shortcomings, which the authors of these reports could not get over even by concerted action in corroborating each other. They could distort or mis-state facts, taking it as an even chance that the world may as well believe them as Babu Surendranath Bannerji or the gentlemen at Barisal, who have made statements on oath in support of what may be called the non-official version. But the logic of facts was a thing manifestly beyond their reach. It is easy to state your wishes as your impressions and to claim for your impressions the respect due to incontrovertible facts. But even those who, out of charitable or other motives, may feel inclined to accept such facts will hardly like to surrender their right to judge of the logical connection between them. Thus in the present case even outside the official circle there may be people willing to believe that the delegates on their way to the Conference pandal had formed a *procession* in the most unfavourable sense of the term. But they, will find it hard to swallow the conclusion that the only way to punish the processionists for that illegal act was to break up the processsion by the use of force and by causing bloodshed.......... Then, again, people may believe that the Police had grounds to apprehend that a procession and shouting would take place at the end of the Conference. But they must ask how the dispersion of the Conference itself must follow as a necessary consequence of that apprehension. Could the dispersion by itself guarantee that there would be no procession and

shouting as apprehended? On the contrary, will it not be more reasonable to argue that taking for granted a determination on the part of the delegates to have a procession with its noisy accompaniment, the chances of a procession being formed would be increased by the dispersion owing to the provocative challenge at hurled and the vexation given to the delegates? Also let us assume that Babu Surendranath himself courted arrest and prosecution. But surely he did not court ill-treatment in the Court of Mr. Emerson. In fact he stoutly and indignantly protested against it. And lastly there is the allegation that a breach of peace was apprehended by the conduct of the delegates towards the Police. But is that a sound reason for the Police taking the initiative in hastening that breach of peace on their own account? In this manner the bad logic of the official version is its weakest point, and even official apologists in the Press have found it impossible to explain it away."

Kesari (124), 15th May.

31. Mr. Morley has at last, by directing the withdrawal of the Lyon circular and restoring to the people their right of holding meetings and processions, part ially counteracted the process of Russianising the Indian administration inaugurated by Sir B. Fuller and his lieutenants in Eastern Bengal. If Mr. Morley had stood up for the prestige of Sir B. Fuller, he would have lost his own political reputation. The withdrawal of the Lyon circular shows at least one thing, *viz.*, that the Liberals are not more hard-hearted than the Conservatives. The English have not come to India for a benevolent purpose, and no man can blame them for looking to their self-interest. If we blame Fuller, Emerson & Co., it is not for their selfish policy, but for carrying it to a wild excess and thereby menacing the very stability of the fabric of British rule and for foolishly attempting to suppress the *swadeshi* movement by means of threats and intimidations. Prosecutions of school-boys by the Police, their expulsion from school and the stoppage of meetings and processions are instances of such foolish attempts. The people wished resolutely to counteract these attempts, as they thought them to be high-handed and oppressive. The Bengalis made a brave stand at Barisal in vindication of their lawful rights. Government may pass any laws and declare certain things to be unlawful. It is for the people to decide whether the laws passed by Government are oppressive or otherwise. The Bengalis thought the Lyon circular to be oppressive and entered an emphatic protest against it by quietly submitting to ill-treatment at the hands of the Police in the streets of Barisal. They proved the oppressive character of the circular by displaying a spirit of self-sacrifice. Mr. Morley did not wish to practise open oppression on the people by an enforcement of the circular, and so it has been withdrawn. The credit of the withdrawal must be given to Mr. Morley and Lord Minto and we are thankful to them for refusing to be caught into the toils of delusion spread by the Barisal authorities. The Bengalis have successfully asserted their right of shouting 'Bande Mataram'. But they must not rest on their oars. The mere right to shout 'Bande Mataram' is not so very important after all. They should not be lulled into lethargy by the victory gained by them in demolishing a minor and flimsy obstacle in the path of their advancement. They should rather press forward and demand important political rights from Government.

Comments on the Barisal affair.
Aryávarta (101), 12th May.

32. It is a wonder that Government should not know that the fine inflicted by the Barisal Magistrate on Babu Surendranath Bannerji did not lower the latter's dignity at all. Wise rulers ought to know that an insult offered to popular leaders exasperates the people the more. It is unfortunate that the English, who conquered India by their statesmanship alone, should on the present occasion act like mad dogs. So long as the authorities kept within the bounds of legal oppression, the loyal subjects relied on future hopes, but when the officials act despotically the people are sure to be exasperated, however deep their loyalty may be. It would be an error on the part of any official to gratify his wishes on the strength of authority. Such an error will prove fatal both to the rulers and the ruled. Professor Seeley says truly "It is shameless to assist the foreigner in maintaining his dominion." To a man with a feeling heart

the above sentence needs no particular explanation. But at present our people do not possess such hearts. It is impossible even for a weak and disarmed people to sit quiet when beaten with sticks by their own countrymen. To what lengths the miseries of such people will extend cannot be imagined by rulers blinded by selfishness. On such critical occasions statesmen do not have recourse to tyranny or canine stupidity, but follow a wise policy. But it is natural that those who are intoxicated by Imperialism should take leave of common sense, foresight and other good qualities. In view of the conduct of Sir B. Fuller and Messrs. Emerson and Kemp towards the Barisal Provincial Conference, we think the saying "Infatuation seizes one when his destruction is impending" is likely to be verified ere long.

Admission of natives to the Public Works Department of India.
Jám-e-Jamshed (28), 16th May, Eng. cols.

33. "The Resolution of the Government of India, Public Works Department, as far as it refers to the admission of natives to the Public Works Department, is a sorry exhibition of British fair-mindedness. Englishmen prate of their governing India on totally unselfish lines. They claim 'the good of the governed' to be the sole consideration of their policy, and yet it is laid down that though 'natives of India will be eligible under regulations issued from year to year by the Secretary of State for India in Council for appointments to that Department, the total number of natives of India recruited in the United Kingdom, under the regulations, shall not at any time exceed 10 per cent. of the total number of engineers thus recruited.' Why so? If the system of open competition is approved and the Government of India are anxious to secure nothing but the best available talent obtainable in 'the open market' for the public service, why such racial distinction and that to the detriment of the interests of the children of the soil? If a little seemingly harsh language may be forgiven, we should say that it seems little short of cruel thus to forcibly thrust back the sons of the soil from every field of honourable, useful and lucrative employment, and not a little hypocritical withal to do so especially after so many protestations of your desire to fulfil the pledges given to the country in the past and to govern it on nothing but just, generous and unselfish lines......... Why would the British Government persist in doing things that seem to justify the allegation of their critics that they are treating the children of the soil as mere helots?"

Grievances of native signallers in the Government Telegraph Department.
Al-Haq (49), 5th May, Eng. cols.

34. "A few letters have reached us from Indian Signallers in Government employ inviting our attention to the fact that though many Indians have been taken up in the Telegraph Department on the same scale of pay as Eurasians, they are unfortunately not given free residential quarters like the Eurasians. This handicaps them considerably in stations other than their native places, paticularly in expensive places like Bombay, Madras and Calcutta, where the low-paid signallers have to pay heavy rents which they can ill afford. Eurasian signallers either get free quarters to live in or get money to pay the rent of the houses they hire. It will, therefore, be only just if native signallers are treated like their Eurasian colleagues in the matter of house accommodation, and we trust that the authorities will earn their gratitude by allowing them this concession."

Need of a Currency Office at Ahmedabad.
Praja Bandhu (32), 13th May, Eng. col.

35. "When we are told that ours is the second city in the Presidency, we always blush to think what an amount of difference exists between the first and the second, and what a miserable fall it is from the former to the latter......... With our reputed commercial instincts, we might have been reasonably thought to have been carrying on a maximum amount of trade with a minimum amount of coined money according to the true and sound principles of Political Economy. But as a matter of fact we are doing quite the reverse. In all our dealings coined money is fundamental, and every transaction must eventually end in the jingling of coins. At present we are experiencing a sad scarcity of coined money

and the situation is being daily aggravated by the refusal of the Bania to accept currency notes and the absence in our midst of an Exchange Bank. The local branch of the Bombay Bank is largely occupied with Government business and is not an Exchange Bank. Besides, we are blissfully ignorant of such facilities of trade as currency notes, cheques, etc. The local wholesale as well as retail dealer fights shy of currency notes, and as a result we are witnessing the spectacle of these notes being always disposed of at a discount. There seems to be a dearth of coppers also. Without going into technicalities, we may be allowed to state that the situation is grave and well worth an inquiry by Government. In our opinion a Currency Office at Ahmedabad would at once relieve the tension, and bring the suspicious Bania to his senses."

The new Provincial Research Laboratory at Parel.
Praja Bandhu (32), 13th May, Eng. cols.

36. "The announcement that the Bombay Government have decided to establish a Provincial Research Laboratory in connection with the Laboratory at Parel will be welcomed by every one, for our medical men even in the capital of Western India have absolutely no facilities for carrying on original scientific research. The Resolution containing the above decision tells us that the institution in question is to be established both in the interests of medical men in Government service as well as private medical practitioners. This is as it should be, but it is stated that when the number of applicants for the work is too large to be provided for, preference will be given to commissioned officers of the Indian Medical Service and of the Army Medical Corps as well as other medical men in Government service over private medical practitioners. This clause obviously deprives the institution, from the point of view of private medical practitioners, of much of its otherwise useful character, for it is almost tantamount to virtually debarring private medical men from availing themselves of the facilities for research afforded by the laboratory.......... In order that the new laboratory may fulfil its proper mission, it is absolutely necessary that this preference clause should be removed, and that merit and merit alone should form the sole criterion in making selections from among the applicants for admission into the institution."

Alleged intimate relations between Mr. V. M. Bodas, First Class Sub-Judge, Sátára, and a local pleader.
Shri Sháhu (150), 16th May, Eng. cols.

37. "It is to be regretted that there is a growing impression among the public of Sátára that Mr. Bodas, First Class Sub-Judge, is favourably inclined towards Mr. Kuber, a local pleader. This feeling, which is so very prevalent, is further fostered by the belief that Mr. Kuber and the learned First Class Sub-Judge are great friends. This belief is engendered by the fact that Mr. Bodas sits at Mr. Kuber's house for hours together every day......... We have been obliged to refer to this subject against our will. The private life and habits of a public servant are not matters of public interest, except when, and so far as, they affect his fitness for the due discharge of his public duties. Mr. Bodas is entitled to have the control of his private actions............ He may even lodge in Mr. Kuber's house. But he is a Sub-Judge, and Mr. Kuber a pleader practising in his Court. Parties want their work to be done anyhow. They are always on the look-out to see what the Judge is like, what he does, *where he sits, whom he likes* and whom he dislikes. If Mr. Bodas sits at Mr. Kuber's house for hours together, as is alleged, are the public to blame if they surmise that the two are on the best of terms and can they be taken to task, if they are anxious to entrust their business to a person whom they consider the bosom friend of the Sub-Judge? We are sorry to touch upon these matters, but we cannot help......... Mr. Bodas and Mr. Kuber may be good friends and being so it is quite natural for either of them to entertain a high opinion about the integrity and abilities of the other.......... Sometimes it *may* happen that in a doubtful case, where the evidence is evenly balanced, the Judge *may* have to take a certain course, and if it be on the side of his friend, it *may* excite comment. It may be a pure accident, but the public whose minds are once prepossessed are likely to make a mountain of a mole hill."

Complaint about the frequent occurrence of dacoities in Lárkhána (Sind).
Phœnix (15), 12th May.

38. A correspondent writes to the *Phœnix* :—"For the last few months Lárkhána with its suburbs has been the centre of daring dacoities, and times out of number have complaints appeared in almost all the Sind papers, but alas nothing seems to have been done to check them! Hardly a week passes when we do not hear about them. Almost every second or third day we are sure to be alarmed to learn that a certain *bania* in some village has been deprived of his belongings and *injured* and that nothing has been done to bring the offenders to book! Such insecurity of life and property in the British *raj* reflects unfavourably on those who hold the reins of the administration......... Gangs of robbers attacking villagers and townspeople *with arms* so boldly show, without a shadow of doubt, that they are backed by some influential men who supply them with deadly weapons......... Such insecurity was not even dreamt of in the *regime* of Mr. Gadney! It is, therefore, his first duty to put an end to this state of things."

Education.

A plea for increasing the salaries of primary teachers.
Karnátak Vritta (95), 15th May.

39. A correspondent of the *Karnátak Vritta* writes:—It is a great pity that the hard lot of the primary school teacher, who toils night and day on a meagre pittance, does not touch a responsive chord in the hearts of his superiors. The rise and prosperity of a nation are ultimately based on a sound system of primary education, but the humble school-master is left to drudge at his noble task on a ridiculously low salary. The *Dnyán Prakásh* of Poona incessantly ventilated the grievances of the primary teachers some time back, but nothing came out of its advocacy. The Director of Public Instruction in the Central Provinces has fixed Rs. 10 as the minimum limit of an untrained teacher's salary and it is a pity that the attention of the head of the Educational Department in this Presidency has not yet been drawn to this fact. The limit in our presidency is as low as Rs. 7, and the poor teachers are prevented by law from eking out this petty remuneration by pursuing other avocations. How then are the poor teachers to make both ends meet in these days when the struggle for existence is becoming harder and harder day by day and the cost of living is on the increase? A large sum was recently spent in increasing the salaries of Deputy Educational Inspectors and their clerks and peons, but the remuneration of the humble village teacher remains the same. Do Government hold peons in better estimation than school-masters? It is to be hoped that the attention of the powers that be will be drawn to the pitiable plight of the school-masters and that a minimum of Rs. 10 per mensem be fixed for their salary.

Railways.

Mr. B. M. Malabari on the grievances of railway passengers.
Indian Spectator (5), 19th May.

40. Under the heading "Railway Politics" Mr. B. M. Malabari writes in the *Indian Spectator* :—"I have travelled more than most men, especially on the B. B., the G I. P., and the E. I. lines. With the first I am most familiar, and have always taken an affectionate interest in its affairs. I have known it since old Duxbury's days, and am sorry to have found the management steadily deteriorating since his still lamented death. I'll refer for the present to its local service only. Detentions and petty accidents seem to be the order of the day. The morning and evening trains, especially the latter, are crowded to an extent which is scandalous. I have seen second class, sometimes third class, passengers getting into a first class compartment, the Guard and the Station Master keeping out of the way of complaint. This happens not only on an unexpected emergency, but even on ordinary days, and is due to shortage of accommodation. The Manager ought to run more trains or put in more carriages. Only this week I found the solitary ladies' second, a half carriage, crammed by 18 occupants, some of them carrying parcels. The scenes that followed at some

of the stations where others wanted to get in could be better imagined than described.......... Some years ago the management took it into their heads to paint first and second class carriages both alike. There must have been some reason for this, but the results to passengers, especially ladies on dark monsoon nights, were dreadful. Even now you see mistakes made and annoyance caused. Then look at the condition of some of the carriages—passengers are known to have broken their legs in stepping out, not on the platform, as they should, but on the vacant space between the platform and the board intended for the passenger to alight upon. The board is too narrow in some cases and is treacherous on dark nights and during the monsoon. There should be very little space between the board and the platform. The doors, again, soon get out of order, causing great inconvenience. Further, you often see passengers carried off by the fast and the semi-fast trains to stations beyond those they intended reaching. And at the other end they are asked to pay extra. Why are not the porters instructed to cry out which stations these trains are not going to stop at? In England you find this invariably done. There is greater need of the caution in this country, with so many passengers who are poor and ignorant. Look, again, at the occasional bearing of the railway menials towards the passengers—insulting and abusing the patrons of the Company, detaining them needlessly, squabbling over their tickets, &c. The Agent or Traffic Manager ought to issue standing orders against all such wanton misbehaviour on the part of his subordinates, and the station authorities ought to enforce these orders. As a rule these gentlemen are invisible whenever a row takes place. At Bandora and Mahim you are assailed of an afternoon by horrible stenches—from the heaps of manure and uncured hides allowed to collect there. These should be removed within half an hour of their arrival. But who cares?......... And why do the travelling public suffer from all these easily preventible evils? Because there is no public spirit either in the employés of the Company or in the passengers themselves. 'Let it be' seems to be the motto of your Station Master. And as to the suffering public, it is bound to suffer so long as it does not enter an organized protest against mismanagement.......... What has been said above as to remissness, especially where the poorer class of passengers are concerned, applies generally to almost all Indian Railways......... The fact is that the Companies are unwilling to spend money even on the most urgently needed improvements, anxious only to secure as large profits as they can. It is distressing to see, for instance, women in a delicate condition, unable for hours to obey the call of nature; others, with infants at the breast, unable to have a drink of water for themselves or the little ones.......... Surely, Government ought to insist upon proper accommodation being made in this behalf, as also on the provision of simple food, milk and so on at stations and in trains. The overcrowding of third class carriages is another crying evil which should be remedied without further delay.......... We talk of the sufferings of the pilgrims to Mecca. What about the millions of pilgrims travelling almost every week in India to the different Hindu and Muhammadan shrines and putting up with daily, hourly martyrdom? They have to herd together like cattle, and to be now and then carried in trucks, like so much rubbish or useless ballast. They are bullied, worried and swindled by the subordinate station staff. Is not the dishonouring of women in these circumstances conceivable? For every such case detected and punished there are probably nine that go unheard of. Such things can happen only in India, and they happen mainly because our influential men have little real sympathy for the poor and the weak. As to Government, they would do well to explain what they have done towards giving effect to the Report of the Railway Commission, and particularly to Mr. Robertson's recommendations."

Comments on the alleged refusal by the General Traffic Manager, G. I. P. Railway, to accept a joint memorial from the Native Traffic Staff regarding their grievances.

Railway Times (17), 12th May.

41. "In the course of our remarks last week on the unsatisfactory state of things on the G. I. P. Railway, we casually observed towards the close of our article that the General Traffic Manager had refused to accept the printed memorial addressed to him, signed by 337 members of the native staff and presented by one of their number. He is reported to have said that he would not accept a joint memorial and that if any of the men had any individual grievances of their own, they were at liberty to represent them. There is a reminiscence

here of the late native signallers' strike on the G. I. P. Railway, when the men were told the same thing by the departing Agent, Mr. Wenden. At that time the very native signallers had a union of their own and misguided as they were, and left to their own resources, things went rough with them. Their failure was the opportunity of the General Traffic Manager, and he did not hesitate to take advantage of it. Many of the old hands were re-employed on reduced wages, and other alterations were introduced, favourable, of course, to the Company. It need scarcely be said that the signallers failed in their endeavours because they had alienated the sympathies of the members of the Amalgamated Society of Railway Servants by their overbearing behaviour when requested by that body to throw in their lot with them. Had they done so, they should have had the support of the Society and things would have in all probability terminated in a different manner. This is by the way; what we desire to refer to is the attitude then adopted by the Agent, and now by the General Traffic Manager towards the native staff. But prior to this, we will give our readers the text of the memorial. [The paper after quoting the text of the memorial writes:—] There is nothing in all this that is objectionable in the least. The memorial is respectfully worded, the grievances are important, and the requests reasonable. Why then should the General Traffic Manager refuse to accept a joint memorial? For the simple reason that the device of telling each man to send his own particular grievances is a device to weaken the cause of the men, and to give them nothing in the end, after a show of looking into their case. In other words the Manager's reply is tantamount to the dictum of the great Florentine Machiavelli, whose name has become synonymous for crafty statesmanship, 'Divide and govern,' which interpreted means, 'set your enemies at loggerheads, and you can do what you like with them.'......... The men have certain grievances in common, and these grievances can only be put forward jointly. The men have adopted a course that is peaceful, judicious and necessary and in the light of these facts it is, indeed, regrettable to note the attitude of the General Traffic Manager."

Grievances of third class railway passengers at Anand and other stations on the B. B. & C. I. Railway.

Mahi Kántha Gazette (78), 13th May; *Sánj Vartamán* (86), 16th May.

42. It is to be regretted that in spite of incessant complaints, the grievances of third class railway passengers do not receive the slightest consideration at the hands of the railway authorities. These passengers are still huddled together like sheep in the compartments, and their discomforts on this account know no bounds during the hot season. The water which they get at the stations is quite unfit for drinking purposes being hot almost to the boiling point. Owing to the practice prevailing at most stations of opening the booking office only a short time before the arrival of trains, a tremendous rush of passengers takes place towards the platform and little children are subjected to rough treatment and even injury. This inconvenience is felt in the most aggravated form at Anand Station, where trains from Ahmedabad, Baroda and Godhra arrive at the same time and the passengers are made to go in and out by the same entrance. The spectacle presented at this station is simply heart-rending. The terrible crush affords a favourable opportunity to pick-pockets for actively plying their trade, yet the police are never present on the occasion, and if they chance to be there, they add to the hardships of the passengers by mercilessly thrashing them. We would pray the Railway authorities to provide separate doors for entrance and exit at Anand station. The other complaints ventilated above also need to be remedied. [A correspondent of the *Sánj Vartamán*, writing from Ahmedabad, makes somewhat similar complaints chiefly with reference to the arrangements at Ahmedabad station.]

Suggestion made by certain Ahmedabad mill-owners to the B. B. & C. I. Railway authorities to open a small station near the Kankaria Tank in that city.

Indian Spectator (5), 19th May, *Jám-e-Jamshed* (8), 19th May, Eng. cols.

43. "The agents of several mills and factories at Ahmedabad have made a reasonable request to the authorities of the B. B. & C. I. Railway. They want a small station to be opened near the Kankaria Tank to the south of that town. There are about twenty mills and factories in that neighbourhood, and the new station asked for would serve the convenience of these mills and of the people working in them. A more important consideration is that the opening of a station at the spot suggested would lead to an extension of the town in

that direction, which is said to be the only direction in which extension is now most convenient. The opening of the new station will entail no permanent loss on the railway according to these anticipations, and there is every reason to hope that the authorities will be able to comply with the request." [The *Jám-e-Jamshed* writes :—" It is hard to see how the management of the Bombay Baroda Railway can turn a deaf ear to the memorial that has been submitted to them by the mill-owners of Ahmedabad. In consequence of the growth of the mill industry and the development of trade in that quarter, a railway station near Kankaria Talao has become an urgent necessity, and the Railway authorities will be well advised in responding as promptly as they can to the prayer of the mill-owners. The cost cannot come to much under any circumstances, and even if it did, it would not take long to be repaid in increased traffic and larger returns to the Railway."]

Municipalities.

Alleged unjustifiable procedure of the Bombay City Improvement Trust in permitting a transfer of the lease of the site of the Novelty Theatre.

Sánj Vartamán (86), 18th May.

44. We must enter an emphatic protest against the procedure adopted by the City Improvement Trust in regard to the lease of the site of the Novelty Theatre, Bombay, opposite the Masonic Hall. Our readers will remember that in response to an application made by Mr. K. M. Baliwala, the Trust readily gave him the lease of that site on condition that he should build thereon an up-to-date theatre in accordance with plans approved by the Trust. The site before being given away to Mr. Baliwala was not put to public auction, nor were offers invited for the lease thereof. Nay the Trust went even so far as to refuse the offer of Mr. Cawasji Khatav for leasing a plot of land for building another theatre in the vicinity of this site. It has been announced in the local Press from time to time that Mr. Baliwala is about to commence operations for building the proposed theatre, and his Company were understood to be touring in the mofussil for getting the necessary funds for the purpose. We have, therefore, been surprised at the announcement made at a meeting of the City of Bombay Buildings Company, Limited, held on the 16th May to the effect that the plot assigned to Mr. Baliwala has been transferred to the said Company. It can be inferred from the report of the Company that Mr. Baliwala, being unable or unwilling to proceed with the construction of the theatre, has given away the plot as well as the right to build a theatre thereon to the Buildings Company in return for a certain lump payment or some other benefit—presumably that of being appointed one of the Directors of the Company. As the plot was not purchased by Mr. Baliwala at a public auction, he had no right to transfer it. Many instances can be cited in which the Trust has refused its permission for such transfer of leasehold plots. If influence is at the bottom of this particular transfer, we must say that the affair is not creditable to the good name of the Trust. If the Trustees had cancelled their agreement with Mr. Baliwala and put the plot to public auction, they would have been able to dispose of the land at a considerable profit, which they had no right to sacrifice to the detriment of the public interest. Their attitude in permitting a transfer of the land by private arrangement is indefensible, and the public have a right to demand from them an explanation in the matter.

Poona Water-works Scheme.

Mahrátta (9), 20th May.

*45. " We reproduce in another column the report of the special Sub-Committee appointed by the Poona City Municipality to consider and report upon the Water-works Scheme referred to the Corporation for its opinion and action by Mr. Visvesvaraya, Sanitary Engineer to the Bombay Government...... We are glad that the General Body of the Municipality was inclined unanimously to accept the recommendations of the Sub-Committee. Like the Drainage project of five years ago, the Water-works Scheme is now in the hands of the Government and it is for them to say the last word and launch it. The Government have even now as then an assurance from the Municipality that the latter are quite prepared for, nay even earnestly desirous of, undertaking this great project of reform, provided they are enabled by Government to do so by the grant of the requisite or indispensable concessions asked for. As for the concessions required on the present occasion by the Municipality, there is every reason why they should be granted. The remission of the plague loan is the subject of a standing promise made by Government, and it hardly needs any argument to prove that the human population of the second capital of the Presidency deserves to be treated at least with the same consideration in the matter of the charges of canal water as agricultural crops. In these circumstances the responsibility for not executing the Water-scheme will be entirely on the shoulders of Government, if they withhold any of these eminently reasonable conditions and thus cause the Municipality to take up again an attitude of inaction."

Dust nuisance in Ahmedabad city.
Patriot (14), 12th May.

46. The *Patriot* bitterly complains of the prevalence of the dust nuisance in the city of Ahmedabad. It remarks:—"Now that we have drawn attention to the nuisance, we trust the Municipality will see its way to take immediate steps to remedy this *unnecessary* evil.......... There is only one big road in Ahmedabad city and the traffic thereon is simply tremendous from sunrise to near 10 P. M. The wheeled traffic particularly must not be lost sight of. The wear and tear on the Richey Road during one month is bound to be as great as that on any other street in the city during half a dozen months. Is it not fair that this road—the only decent one within the walls of the city—should be 'treated' more often than its humbler connections? As far as watering is concerned we have no complaint to make. It is watered twice, although the method of doing it is rather primitive. But water simply 'coaxes' the dust, which after basking in the sun for a few hours again begins to take aerial flights. What is wanted is not merely the watering of the road, *but the removing of the dust.* As far as we can see the Richey Road is not a *pucca* metalled road. It is a hybrid sort of thing—neither *pucca* nor *kutcha.* The various depressions on the Richey Road are filled up by the sweepers with the greatest *non-chalance* with the dung-hill nearest at hand. Surely *the* road in the city should not receive such unceremonious treatment. As far as we can see, there is only one way out of the difficulty and that is to make the Richey Road a thoroughly *pucca* and metalled one, so that no amount of traffic on it can generate dust."

Scarcity of water at Málvani (Salsette Taluka, Thána District).
Bombay East Indian (1), 12th May.

47. A correspondent writes to the *Bombay East Indian*:—"The want of water at Málvani in Salsette, Thána District, is causing severe distress to people and cattle. Now and again the need of it has to be represented to the authorities, but it is painful to find that they have not up to now taken any steps either to increase the water-supply or to deepen the wells and tanks of the village. I am compelled to write these few lines in your widely circulated paper, so that the matter may catch the attention of the authorities concerned and Government may see their way to alleviate the distress and devise schemes to deepen the wells, thereby saving suffering humanity and preventing mortality among cattle."

Plague in Hyderabad and some suggestions to the local Municipality.
Prabhát (50), 4th May, Eng. cols.

48. "Once more the plague is upon us. What a pity that nothing has up to now been done to lessen the evil of over-crowding in the city. The Congestion Relief Committee has apparently gone to eternal rest after sending in some suggestions to the Municipality. Of course, nobody knows how the plague comes and goes or how it is to be prevented. But one thing is quite certain, namely, that congested localities with their necessarily insanitary conditions offer the best breeding ground for the plague bacillus. If people lived in open, airy and well-lighted houses, the ravages of the plague won't be so severe as they generally are now. But so far as the present threatened or actual out-break of plague is concerned, any activity which the Congestion Committee or the Municipal President and his colleagues may evince in the direction of relieving congestion will be too late. It is to the Sanitary Department of the Municipality that we must now look for keeping the dreadful visitant under some check, if not

for preventing its general spread. The sanitation of the town is most unsatisfactory. To mention only one defect, the open drains, which are so well suited for a town like Hyderabad and need not, therefore, cause the slightest nuisance, are simply an abomination. The reason is that the flushing is in many places a mockery, the operation being evidently not supervised by any responsible person. The Sanitary Committee and the Municipality in general must be up and doing at least at a juncture like this. They must see that every nook and corner of the city is kept clean and that the gulleys are properly disinfected. It would not be too much if the Municipality supplied disinfectants to people for use within the houses, seeing that so many of them are utterly supine and indifferent in this regard."

Complaint about the delay on the part of the authorities in giving possession of the Fuleli plots at Hyderabad (Sind) to the purchasers thereof.

Sind Journal (19), 9th May.

49. "We learn that the Fuleli plots have not yet been measured out, nor possession of the same given to the purchasers. The first auction of the plots came off on the 4th of July 1905. The auction rules provided that the purchase-money should be paid strictly within 15 days from the date of sale, failing which the earnest-money, which is $\frac{1}{4}$th of the purchase-money, was to be forfeited. The general understanding was that the plots would be measured out and possession thereof handed over to the purchasers before the purchase-money was paid up. In all sales, whether of goods, or of land, or indeed of any commodity, purchase-money is given generally after, or at the most a few days before, possession of the thing sold is handed over. In this case the purchase-money was taken early in July 1905, though no interest in the land sold has been transferred to the purchasers even up to May 1906. Thousands of rupees have been paid up by the purchasers, and no one knows who will be responsible to them for the interest on their money for such a long period. To avoid further loss, the authorities should at once hand over the possession of the plots to the purchasers; or if that is not possible, the bulk of the money should be returned to the purchasers, only a portion of it being retained as earnest-money. But as pointed out by our correspondent some time back, people are anxious to build houses on the Fuleli plots and live there. Mr. Pratt is anxious to see over-crowding abated in the town, and we entertain great hopes that he would soon arrange for the Fuleli plots being made available for people willing to build houses thereon." [In its issue of 16th May, the paper writes:—"We are very glad to see that Mr. Pratt has taken notice of the paragraph in our last issue about giving possession of the Fuleli plots to the puchasers and that the measurements of the plots are being actively taken. We have no doubt that possession of the plots sold will be formally given to the purchasers very soon."]

Complaint about alleged delay in the passing of rules for the sale of building plots by the Hyderabad Municipality.

Sind Gazette (17), 15th May.

50. A correspondent writes to the *Sind Gazette*:—"Will you kindly permit me to bring respectfully to the notice of the Commissioner in Sind, through the columns of your paper, the necessity of his disposing of the question of the conditions proposed to be prescribed by the Hyderabad Municipality with reference to new plots in large open spaces, which it intends selling to the public. These conditions or rules were first passed by the Municipality over a year and a half ago or even more, and were sent to the Commissioner in Sind for approval and sanction. Some modifications were suggested by him and they were returned to the Municipality for revision. The revision was carried out about six months ago. The revised rules were delayed in transmission by the President, but were nevertheless, I am informed, transmitted over a month and a half ago. The Commissioner in Sind will be conferring a boon on the city of Hyderabad by sanctioning them at an early date, for, till they are sanctioned, no Municipal plots can be sold, especially on the old Jail site, where there is much land for sale and in which direction the expansion of the city is proceeding. The last sale of Municipal plots on the old Jail site took place in September 1903, since which there has been no sale. Meanwhile, the congestion in the town has been growing apace, and people are huddled up in many of the narrow lanes like rabbits

in a warren or packed like herrings in a tin case. Many of these would move out, if they could get land on the old Jail site, which they are eager to buy."

Native States.

Alleged conduct of Mr. Pattani, Dewan of Bhávnagar.
Káthiáwár Mitra (74), 17th May.

51. When Sir Bhavsinhji of Bhávnagar succeeded his father, he proclaimed his desire to follow in his footsteps and govern the State on the principles of justice and righteousness. That these were mere hollow professions has been amply borne out by the manner in which His Highness has carried on the administration. From his youth upwards Sir Bhávsinhji has been deeply attached to Mr. Pattani, the present Dewan of Bhávnagar. As the late Maharaja of Bhávnagar was strongly opposed to the friendship subsisting between the two, Mr. Pattani had to leave Bhávnagar, but Sir Bhávsinhji's regard for him was so great that he secured for him a post under the Chief of Bariya, his kinsman. No sooner, however, did the late Maharaja die than Mr. Pattani returned to Bhávnagar and in a brief period of four or five years rose to be Dewan from the petty post of Private Secretary to the Maharaja. Sir Bhávsinhji has been so much enamoured of him that he and his family are all in all to His Highness. Mr. Pattani's administration has resulted in the State being steeped in debt to the extent of several lakhs of rupees. He dismissed from the State service many a high officer who had a genuine regard for the interests of the State and pitchforked in their places greedy persons devoid of sense or experience. The State was once famous for the administration of pure justice, but now it has become a bye-word of ridicule and contempt. Mr. Pattani has made Sir Bhávsinhji deeply absorbed in *shikar* and thereby completely diverted his attention from the affairs of the State and taken all authority in his own hands. Although Mr. Pattani is only a Dewan, he leads such a luxurious life as even Rajas and Maharajas might envy. Mr. Pattani was born of poor parents, and his condition, when the late Maharaja died, was far from affluent Yet, as is known to all, he has amassed a large fortune after coming to Bhávnagar. He has visited England and Egypt at State expense. Since he assumed the Dewanship, he has done nothing to promote the interests of the State or its subjects. We hope Mr. Pattani's hoards will attract due attention.

Affairs in Jámnagar State.
Káthiáwár Samáchár (75), 16th May.

52. The maladministration prevailing in Jámnagar State is due to the Chief being surrounded by a coterie of juvenile and irresponsible advisers, the principal of whom is Kumar Shri Merubha. Competent officers, who had the true interests of the State at heart, have resigned service one after another, with the result that the State service has been deprived of all except *jo-hookumwalas*. It is said that the salaries of this latter class of officers have been largely increased. Owing to this and other causes, this once-wealthy State is at present steeped in debt to the extent of 40 lakhs of rupees. We request the Agent to the Governor in Káthiáwár to look personally into the State Budget and ascertain for himself the various channels through which the State money is being squandered. Since the accession of the Jam Saheb to the *gadi*, a number of high officers of the State, including the Dewan, the Police Superintendent, the head of the Engineering Department and the State Surgeon, have been compelled to resign their posts at the instigation of Merubha, and their places have been filled by officers of inferior calibre. Mr. Merwanji Pestonji, the Dewan, has risen to his present post from a Judgeship and has, we believe, no experience of any branch of the administration except the Judicial. Of Kumar Shri Merubha we have said enough in a previous issue (*vide* paragraph 29 of Weekly Report No. 18). The present Police Superintendent, Mr. Khandubhai, began his career as a teacher in a school at Surat on a paltry pittance. Subsequently he served in the Porbandar State, but was dismissed. He then came to Jámnagar, where after holding various offices he was pitchforked into his present appointment. Mr. Premchand Jeychand was at first a teacher in a private School at Ahmedabad on a pay of Rs. 12. He served for some time in the Japti

Department at Sádra, after which he was made Chitnis to the Revenue Commissioner in Jámnagar, although he had no experience whatsoever of revenue matters. He now holds the post of Assistant Revenue Commissioner on Rs. 150. We would particularly urge the Agent to the Governor to inquire what his qualifications are for this post. Most of the other officers of the State have also been elevated to their present high positions from petty posts. The State service is swamped by Banias, Parsis and Anavils: the Nagars are nowhere. We shall write more about the administration of the State in our future issues.

Protest against the action of Mr. Tudor-Owen in levying a tax upon certain Jain *dharamshalas* at Pálitána.

Praja Bandhu (32), 13th May, Eng. cols.

53. "It was generally believed that with the death of the late Thakor Mansingjee of Pálitána, the disputes between him and the Jains that had already assumed the proportions of a scandal would be at an end. For a time nothing happened to falsify this belief, but it is announced that Mr. Tudor-Owen, the present Administrator of Pálitána, has during the last few days imposed a house tax, named *Sudhrai Vero,* of three pies on every room in the *dharamshalas* at Pálitána. With reference to this it is said that the late Thakor, who was almost always in need of money, was paid by the Jains a sum of Rs. 20,000 on his undertaking not to impose any tax on the *dharamshalas* almost all of which are said to belong to the firm of Anandji Kalyanji. Mr. Tudor-Owen, during the minority of the Prince, is the *de facto* ruler of Pálitána, and as such he is bound to observe all the agreements made by his predecessor. The imposition of the above tax is a breach of faith, and on that account is absolutely unjustifiable. It is well known that the Pálitána State—thanks to the mismanagement of its late Chief—is heavily in debt. It must, however, be patent to the meanest intelligence that the imposition of a tax like the above scarcely admits of any defence even for the replenishment of an emptied State treasury. The only reasonable and sane course in which this can be done is by the adoption of a policy of strict economy in the administration and of collecting all legitimate State dues from the subject people. We commend this course to Mr. Tudor-Owen, and trust he will see his way to follow it and give up the idea of imposing the tax above named. Should he, however, persist in his present policy, it is evidently the duty of the trustees of the firm of Sheth Anandji Kalyanji, as representatives of the Jain community, to strongly protest against it. We do not think it will be difficult to recall instances in which the trustees have exhibited almost unpardonable weakness in their dealings with the Pálitána authorities.......... In this particular instance the amount of the tax may not perhaps be large, but it ought not to be forgotten that it is a thin end of the wedge, and as such deserves to be strongly protested against.......... Just as we go to press we hear that on a representation being made on behalf of the firm of Sheth Anandji Kalyanji, Mr. Tudor-Owen has exempted only a few of the *dharamshalas* said to be the property of that firm. This, however, is not enough, and hence what we have said above *re* the trustees of the firm still holds good, for they as representatives of the Jain community ought not, in our opinion, to rest content till all the *dharamshalas* are exempted from the above-mentioned tax."

Alleged irregularities on the part of Managers of Native States in Káthiáwár.

Káthiáwár News (30), 9th May., Eng. cols.

54. "We are glad to observe that Mr. P. S. V. FitzGerald, Agent to the Governor in Káthiáwár, has refused to use State carriages, though he has been put to great inconvenience thereby, and has also ordered that no State carriages should be used by any officers under him and that none should accept any presents, &c., from any Chiefs or persons. This is a most salutary order and is calculated to remove what has long been looked upon as a scandal. But when the Agent who is the chief authority in the province and when the Political Agent, Hálár, who has direct supervising control over the Rájkot State, do not deem it advisable in view of Government orders to use State carriages, the Managers who are mere subordinates of theirs go about in a carriage and pair worth Rs. 3,000 or thereabouts! What prescriptive right could the Managers have to use State carriages? By what ruling could they be exempted from these orders? The Agent to

the Governor could not be unaware that the late Thakor Saheb Bawajiraj allowed his Kamdar only a bullock *shigram*. After his death the Manager made use of a one-horse *shigram*, and when he saw that no one objected to it, he went in for a carriage and pair, at first an old carriage and shabby-looking horses, and then a fine carriage and a pair of Arabs? And to see that no one objected to the use of the carriage by himself, his friends and others, a Manager lends them to all European officers—Political as well as Military—thinking that thereby he confers an obligation upon all of them at the expense of the State and with the least cost to himself! Some years ago, the use of Rájkot State carriages by anybody and everybody at the mere will or whim of the Manager having almost amounted to a scandal, Colonel Hunter, the then Political Agent, ordered that no carriages should be given to anybody except on payment, and that, too, on rare occasions. But Colonel Hunter went away and his orders were ignored! And since then there has been almost a free run on State carriages at the mere whim of the Manager! Since we have been here there have been as Political Agents Colonel Watson, Colonel Wodehouse, Sir F. Lely, Colonel Scott, Colonel Sealy, Sir Charles Ollivant, Colonel Hancock, Colonel Hunter, Mr. Quin and Colonel Kennedy, but in no *regime* have the subordinates been made so delightfully oblivious of their responsibilities as, we regret to say, in the last *regime*......... We presume that Mr. FitzGerald holds with us that a State under management is a property in trust and that for any misuse of the trust property those on whom devolves its administration are practically responsible. We intend shortly to draw the attention of the Agent to the Governor to the mode in which some of the States under this Agency are managed during the minority of the Chiefs, with a view to bring about a complete change in the existing system which saps the resources of those States and tends to bring discredit upon Government."

Alleged oppression upon the people of Shápar, a sixth Class State in Káthiáwár.
Káthiáwár Samáchár (75), 16th May.

55. We beg to draw the attention of the Agency authorities to the state of affairs prevailing at Shápar in Káthiáwár, which is a minor principality of the sixth Class. Bhupatsinhji, the Thakor of Shápar, remains in an intoxicated state night and day, and the management of the State rests with one Mr. Lakhamshi, a Luvana. It is said that the Thakor is indebted to Mr. Lakhamsi and hence is a mere tool in his hands. What the people have to suffer under Mr. Lakhamsi's rule will be seen from the following details:—Although there is a scarcity of water at Shápar, the village people are not allowed to draw water from the only *váv* on the confines of the village, until the water for the Thakor and Lakhamsi and their servants has been drawn out. This means that from morning till evening none else is allowed to take water from the *váv*, and consequently the people have to go without it in the end, as by evening the currents dry up. No heed is, however, paid to the complaints of the people in the matter. At present Thakor Bhupatsinhji has gone on a pleasure trip to Parni with Shivasinhji of Gadhka and is whiling away his time in drinking wine and indulging in idle pleasures. He does not care to inquire into the condition of his woebegone subjects in the present time of distress. In these circumstances we appeal to the authorities to take away all powers enjoyed by such petty States and place them under Thanadars. [The paper, after narrating some further grievances of the agriculturists, proceeds:—] One Kusa Gadhia, a Kunbi, being indebted to Mr. Lakhamsi, the latter got him and his family expelled from their house and stationed a *darbari* peon at the door in order to compel payment of the debt. This continued for two days and yet the Thakor did not interfere. Fortunately, however, for the Kunbi, Mr. Gordhandas, Thanadar of Lodhika, came there on the third day and the peon was at once removed by Mr. Lakhamsi. This illustrates the way in which the powers conferred by Government upon petty Chiefs are abused to the detriment of the people.

Vedokta affair at Kolhápur.
Belgaum Samáchár (105), 14th May; *Dharma* (111), 17th May.

56. The *Belgaum Samáchár* publishes the decision said to have been given by the Guru Swami *re* the *Vedokta* affair at Kolhápur, of which the following is a summary:—The Maharaja of Kolhápur being desirous of having the religious ceremonies in his family performed according to the Vedic ritual applied to us for permission in that behalf. Thereupon we charged the *Shishya Swami*

Vidya Nrisinha Bharati to make enquiries and decide in the matter. The latter, without proper inquiry, passed a decision in the Maharaja's favour. Being dissatisfied with that decision, the majority of the Brahman community appealed to us against it. The matter having accordingly been inquired into, the following order is passed in respect thereof: The present Maharaja was born in the Ghadge family, and it has been proved beyond doubt that the household and other ceremonies in that family have never been performed according to the Vedic ritual. From this it follows that though the present Maharaja has succeeded to the throne of Shivaji, he is not entitled to the Vedic ritual, because a person, adopted into another family of a higher status, must follow the ritual observed in his original family, inasmuch as the law books are unanimously opposed to such adoptions. It is, therefore, decided that the present Maharaja is not entitled to have the ceremonies in his family performed according to the Vedic ritual. [On the above decision the paper remarks:—The decision is the outcome of the dispute between the two Swamis. The dispute will now be referred to a judicial tribunal for adjudication. It is to be deeply regretted that such disputes about the Shankaracharya's *gadi* should arise at all and be carried to the length of being referred to a court of law. The *Dharma* writes that the Guru Swami has deprived the Shishya Swami of all his authority and ordered him to return the emblems of spiritual authority given to him by the former. The Shishya Swami, the paper adds, is declared by the Guru Swami to be a great sinner and is outcasted because he failed to show due respect to the Guru Swami and to exercise his delegated authority in a proper manner.]

Intelligence extracted from the Press.

Mr. R. C. Dutt's reported mission to England regarding the Bengal partition.
Oriental Review (12), 16th May.

57. "It has been announced that Mr. R. C. Dutt is going on short leave to England and that he will represent the cause of Bengal before the British public. It goes without saying that Mr. Dutt will receive a respectful hearing. Whatever may be said of others, he is not a professional agitator. .... We suspect strongly that it is the misgovernment of Sir B. Fuller and state of terror, excitement and alarm into which Eastern Bengal has been thrown that has induced Mr. Dutt to make this resolve. We were informed a few days ago that Mr. Surendranath Bannerji was to have gone on that mission, but unhappily his health has broken down and doctors have advised him not to address meetings for full three months.......... We must say that on critical occasions like this, agitation in India is of little avail. It was a mistake of Mr. Surendranath Bannerji that he did not accompany Mr. Gokhale last year, and it was a still greater mistake that he did not precede him this year.......... It is our sincere opinion that if Bengal could send a dozen well-informed men under the leadership of Mr. Bannerji, the Bengal partition would be speedily undone, at all events, the era of repression and anarchy put an end to. We are sorry the Bengali public men have thought otherwise."

Industrial *Conversazione* at Poona.
Mahrátta (9), 20th May.

*58. "Thanks to the initiative taken by Mr. Nagpurkar, Honorary Secretary of the Western India Industrial Association, an Industrial *conversazione* was succesfully held on Tuesday and Wednesday last at the Hirabag, Poona. About 200 people were present on the first day of the gathering, and the chair was taken by Mr. R. B. Mudholkar, Secretary of the All-India Industrial Conference. The object of the *conversazione* was to have a discussion as to the advisability of convening a special Industrial Conference at an early date for taking steps to appoint a Committee of experts and to depute one or two scholars to Japan or any other foreign country with the view of ascertaining whether any and, if so, which of the small industries at present non-existent in the country could be immediately taken up and organised in Western India. Mr. Tilak, who moved the principal proposition, suggested the appointment of a Sub-Committee to assist the Executive Committee of the Provincial Conference to be shortly held at Ahmedabad in convening a special Industrial Conference for this purpose.............

Rao Bahadur G. V. Joshi enthusiastically supported the proposal. In his opinion it was absolutely necessary to appoint a Committee of Industrial experts for studying local conditions with a view to the inauguration of new industries and he rightly mentioned the names of such persons as Professor Gajjar, Dr. Deshmukh, Mr. Koti Bhaskar, etc., who would be the right kind of men to visit foreign countries and make definite proposals for the purpose. It was eventually resolved to appoint a Committee of nine members for considering the desirability of holding a special Provincial Industrial Conference at Ahmedabad on the occasion of the Political Conference to be held there. The subject of a provincial journal devoted entirely to industrial affairs was also discussed at the *conversazione*, though without any apparent result. As regards the establishment of a Central Industrial Association for Western India the meeting could not come to a definite conclusion, and there was, in our opinion, good reason for its attitude, for, as pointed out by Mr. K. R. Godbole, the Ranade Economic Institute is already in the field and has a good nucleus of funds at its disposal. The objects of this Institute are practically identical with any objects which may be supposed to animate the activity of a Central Association, when formed as suggested by Mr. Nagpurkar and others, and it is difficult to imagine any justification for having another association working side by side with it."

M. A. BAIG,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 24th May 1906.

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* Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.] **[No. 21 of 1906.**

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 26th May 1906.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

Barisal:
- A comparison between Father Gapon and Babu Surendranath Bannerji . 17
- Mr. Morley's attitude towards the — affair 13
- The — affair and an appeal to Indians to pursue a policy of retaliation... 14
- Withdrawal of the circular published by the Government of East Bengal prohibiting the shouting of "Bande Mataram" in public streets ... ... 15 & 16

British Rule in India:
- An exhortation to Indians to beware of being deluded into inactivity by the sympathetic attitude of the Liberal Government in England ... 9
- Boycott of British goods should be followed by a boycott of Government 18
- British rule in India has fulfilled the Vedantic ideal of poverty ... 10
- Comments on the alleged discontent prevailing in the Native army ... 12
- Present miserable condition of India and an appeal to Indians to act courageously for achieving their independence 11

Empire Day: Need of celebrating the — in India 6

Famine: Appreciation of the efforts of the Bombay Government to relieve the distress prevailing in the Presidency 19

India in Parliament: Mr. Morley's attitude towards the aspirations of Indians. 7

Indian National Congress: Comments on the methods and activity of the —. 8

Judicial matters: A novel punishment alleged to have been inflicted by the Sub-Divisional Officer of Sehwan upon certain Muhammadan Zamindars. 21

Police: Comments on a recent Hindu-Muhammadan disturbance at Nadiád (Kaira) 20

Post Office: Alleged threatened strike of postmen in Bombay City ... 22

Royal Tour: His Royal Highness the Prince of Wales' speech at the banquet in honour of Their Royal Highnesses at the Guildhall, London ... 1—5

Sind:
- Adverse comments on the work of Mr. Clements, I. C. S., as District and Sessions Judge, Sukkur—Lárkhána 24
- Public Prosecutorship of — 23

Education—

Alleged obnoxious restrictions imposed by Government upon the freedom of teachers and students in Government and aided institutions ... 25

Resolution of the Government of India regarding the provision of residential quarters for the Principals and Professors of Government Colleges ... 26 & 27

PARAGRAPHS.

Railways—

G. I. P. Railway: Appeal to the — employés to present a united front against the alleged systematic attempt of the General Traffic Manager to bring about a gradual reduction in their salaries 29
Proposed railway connection between Bombay and Sind 28

Municipalities—

Ahmedabad: Protest against the proposed establishment of a motor-bus service in — 33
Bombay:
    An appeal to the Improvement Trust to take precautionary measures against a possible outbreak of plague in Bombay City next year during the monsoon 32
    Recent fire at Colába and the question of an adequate water-supply to — City ... ... 30 & 31
Umreth: Alleged mismanagement of the — Municipality 34

Native States—

Baroda: Mr. R. C. Dutt's report on the administration of the — State ... 35

Intelligence extracted from the Press—

A *kirtan* celebration of the Empire Day in Bombay 36
A *swadeshi* fair in Bombay 39
A *swadeshi* meeting at Dhárwár 40
Protest meeting at Ahmedabad in connection with the Barisal affair ... 37
Protest meeting at Hyderabad (Sind) in connection with the Barisal affair ... 38

List of Newspapers and Periodicals.

(As it stood on the 1st April 1906.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	J. J. de Abrao; Portuguese; 43	300
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis; Englishman; 50	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P.; Pársi; 53.	1,000
4	Indian Social Reformer	Do.	Weekly	Kamakshi Natarajan; Hindu (Madrási Bráhman); 39.	500
5	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P.; Pársi; 53.	575
6	Indian Textile Journal	Do.	Monthly	John Wallace; Englishman; 48; Civil Engineer.	800
7	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái Advani; Hindu (Amil); 30.	500
8	Káthiáwár Times	Rájkot	Daily	Mávji Govindji; Hindu (Nágar); 38	200
9	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 32.	950
10	Men and Women of India.	Bombay	Monthly	Sorábji Mancherji Ratnagar; Parsi; 40	500
11	Muslim Herald	Do.	Daily	Mahomed Yusuf bin Mahomed Amir; Muhammadan; 32.	700
12	Oriental Review	Do.	Weekly	Rustomji Shapurji Mistri; Pársi; 38	400
13	Pársi	Do.	Do.	Jehangir Sorabji Talayárkhán; Pársi; 30	1,000
14	Patriot	Ahmedabad	Do.	Bhágubhái Fatechand Kárbhári; Hindu (Jain); 33.	650
15	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu; Muhammadan (Khoja); 53	650
16	Poona Observer and Civil and Military Gazette.	Poona	Daily	Cawasji Temulji; Pársi; 50	400
17	Railway Times	Bombay	Weekly	John Alexander Balfour; Christian; 44	1,200
18	Sind Gazette	Karáchi	Bi-weekly	Mrs. J. E. Tate; European; 42	500
19	Sind Journal (formerly named Hyderabad Journal).	Hyderabad	Weekly	Kundanmal Manghirsing, B.A.; Hindu (Amil); 40.	800
20	Sind Times	Karáchi	Bi-weekly	Khánchand Rahumal; Hindu (Amil); 39	200
	ANGLO-GUJARA'TI.				
21	Arya Prakásh	Bombay	Weekly	Motilál Tribhuwandás Dalál; Hindu (Mod Bania); 32.	1,000
22	Coronation Advertiser	Ahmedabad	Do.	Narotámdás Pránjiwandás Shethna; Hindu (Bania); 33.	750
23	Evening Jáme	Bombay	Daily	Pirozsha Jehangir Marzbán; Parsi; 30	1,600
24	Gujaráti	Do.	Weekly	Ichhárám Surajram Desai; Hindu (Surti Bania); 53.	5,000
25	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji; Pársi; 47	700
26	Gujaráti Punch	Ahmedabad	Do.	Somalál Mangaldás Sháh; Hindu (Bania); 29.	1,100
27	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar; Pársi; 46	800
28	Jám-e-Jamshed	Do.	Daily	Pirozash Jehángir Marzbán; Pársi; 30	3,500
29	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta; Pársi; 57	2,400
30	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji; Pársi; 42	400
31	Káthiáwár Times	Do.	Bi-weekly	Manshankar Jayashankar; Hindu (Nagar Bráhman); 39.	200
32	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám; Hindu (Mewáda Bráhman); 39.	1,400
33	Rást Goftár	Bombay	Do.	Pállonji Barjorji Desái; Pársi; 55	1,550

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*continued.*				
34	Shri Sayáji Vijaya	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 28.	4,200
35	Suryă Prakásh	Surat	Do.	Umedrám Nagindás; Hindu (Bania); 28	200
	ANGLO-MARA'THI.				
36	Christian Citizen	Poona	Monthly	Bháskar Nánáji Kotak; Native Christian; 33.	200
37	Dnyán Chakshu	Do.	Do.	Waman Govind Sápkar; Hindu (Deshasth Bráhman); 48.	500
38	Dnyánodaya	Bombay	Do.	Rev. Mr. J. E. Abbott	660
39	Dnyán Prakásh	Poona	Daily	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 39.	1,200
40	Dnyán Prakásh	Do.	Weekly	Do. Do.	2,400
41	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 41.	1,500
42	Native Opinion	Do.	Weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 35.	700
43	Samarth	Kolhápur	Do.	Vináyak Náráyan Joshirao; Hindu (Chitpáwan Bráhman); 37.	750
44	Sardesái Vijaya	Sávantvádi	Do.	Gopal Moreshwar Sathe; Hindu (Chitpáwan Bráhman); 45.	500
45	Shri Sayáji Vijaya	Bombay	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 41.	5,000
46	Subodh Patrika	Do.	Do.	Dwárkanáth Govind Vaidya; Hindu (Sonár); 32.	600
47	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 39.	1,500
	ANGLO-PORTUGUESE.				
48	O Anglo-Lusitáno	Bombay	Weekly	Leandro Mascarenhas; Goanese Christian; 48.	900
	ANGLO-SINDI.				
49	Al-Haq	Hyderabad (Sind).	Weekly	Syed Mahomed Syed Jamaldin; 30 and Abdul Vahábkhan Ghulám Rasul; Muhammadan; 37.	1,200
50	Prabhát	Do.	Bi-weekly	Lekhráj Tilokchand; Hindu (Amil); 34	500
51	Sindhi	Sukkur (Sind)	Weekly	Virumal Begráj; Hindu (Kurseja); 33	1,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
52	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 73	1,194
53	Hind Vijaya	Do.	Do.	Dáhyábhái Karsandás Sháh; Hindu (Shráwak Bania); 39.	600
	ENGLISH, MARÁTHI AND KÁNARESE.				
54	Karnátak Patră	Dhárwár	Weekly	Mádhav Gopál Tonapi; Hindu (Deshastha Bráhman); 22.	200
55	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorápur; Hindu (Deshastha Vaishnav Bráhman); 44.	300
	ENGLISH, PORTUGUESE AND CONCANIM.				
56	A Luz	Bombay	Weekly	Antone Fernandes; Portuguese; 23	1,200
57	O Bombaense	Do.	Do.	A. Gomes; Goanese Christian; 45	1,000
	GUJARÁTI.				
58	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Mahomed; Muhammadan; (Memon); 41.	2,500
59	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 53	3,000
60	Aryavir	Dohad	Weekly	Krishnaráo Mangeshráo Fadnis; Hindu (Shenvi Bráhman); 28.	330
61	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 37.	4,400
62	Broach Mitră	Broach	Weekly	Trikamlál Harináth Thakor; Hindu (Brahman Kshatriya); 24.	350

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*continued.*				
63	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi; Pársi; 51	500
64	Deshi Mitra	Surat	Do.	Maganlál Kikábhai; Hindu (Shráwak); 36	1,400
65	Din Mani	Broach	Do.	Nathálál Rangildăs; Hindu (Mathur Káyastha Bania); 27.	125
66	Dnyănottejak	Ahmedabad	Fortnightly	Chhotálál Desaibhai; Hindu (Bania); 42	800
67	Gujarat	Nadiád	Fortnightly	Chandulál Nandlál; Hindu (Bania); 25	500
68	Hitechchhu	Ahmedabad	Weekly	Kálidás Ghelábhai; Hindu (Jain); 47	500
69	Islám Gazette	Amreli	Do.	Ibráhim Daud; 37; and Abdulla Ismail; 28 (both Mahomedan Memons).	750
70	Jám-e-Jahănooma	Bombay	Do.	Ratanshăw Frámji Achăria; Pársi; 31	600
71	Jivadaya	Surat	Monthly	Dhirajrám Dalpatrám; Hindu (Audich Bráhman); 37.	300
72	Kaira Times	Nadiád	Weekly	Anopsi Mánecklál Desăi; Hindu (Shrávak Bania).	600
73	Kaira Vartamán	Kaira	Do.	Kahandăs Fulchand; Hindu (Bania); 56	125
74	Káthiáwár Mitra	Ahmedabad	Do.	Jadurám Shámji Dave; Hindu (Audich Bráhman); 42.	300
75	Káthiáwár Samáchár	Do.	Do.	Rewashankar Jagjiwan Dave; Hindu (Bráhman); 44.	500
76	Khedut	Bhávnagar	Fortnightly	Parbhurám Rámji Jani; Hindu (Audich Bráhman).	1,000
77	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Minocheher-Homji, B.A; Pársi; 37.	1,000
78	Mahi Kántha Gazette	Sádra	Weekly	Motilál Chhotálál Vyás; Hindu (Audich Tolakia Brăhman); 45.	800
79	Mukhbir-i-Islám	Bombay	Daily	Munshi Ali Mahomed Haji Abdulla Shayek Lakhpati; Khoja (Sunni); 35.	500
80	Navsari Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh; Hindu (Bania) 32.	500
81	Navsári Prakásh	Do.	Do.	Rustamji Jámăspji Dastur; Pársi; 58	800
82	Praja Mitră	Karáchi	Bi-weekly	Narbhayshankar Jagjivan; Hindu (Bráhman); 37.	275
83	Praja Pokár	Surat	Weekly	Hormasji Jamshedji; Pársi; 47	500
84	Prakásh and Gadgadát	Bombay	Do.	Nagindás Manchăram; Hindu (Dása Osval Bania); 40.	725
85	Samsher Bahádur	Ahmedabad	Do.	Saváibhai Ráichand; Hindu (Shrăvak Bania); 63.	150
86	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Rustamji Narsarwanji Vátcha-Gandi; Pársi; 40. (2) Ardeshir Pestonji Contractor; Pársi; 38.	3,800
87	Sataya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Dás Shrimáli Bania); 41.	550
88	Sind Vartamán	Karáchi	Weekly	Devkarn Devji; Hindu (Lohána); 41	200
89	Surat Akhbár	Surat	Do.	Phirozsháh Edalji Patel; Pársi; 51	300
	HINDI.				
90	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 44; and Tarábai, wife of the above; 33.	200
91	Sharman Samáchár	Bombay	Do.	Shambhunáth Sharma; Hindu (Kanoja Bráhman); 45.	1,000
92	Shri Dnyánságar Samáchár.	Do.	Monthly	Janakprasăd Laooram; Hindu (Kányakubja Bráhman); 30.	200
93	Shri Venkateshvar Samáchár.	Do.	Weekly	Pandit Babu Amritlal, B.A.; Hindu (Bengali Bráhman); 45.	6,200
	KÁNARESE.				
94	Digvijaya	Gadag	Weekly	Shankrapa Gudi Basrimarad; Hindu (Devang); 39.	150
95	Karnátak Vritta	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Shenvi Bráhman); 36. (2) A. B. Hoskeri; Hindu (Deshasth Bráhman); 37.	810
96	Lokă Bandhu	Do.	Do.	Gururăo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 43.	300
97	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Nilgire Nádgir; Hindu (Deshasth Bráhman); 30.	150

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KÁNARESE—*continued.*				
98	Rájahansa	Dhárwár	Weekly	Kamaláshankar Dinkar Jathár; Hindu (Karháda Bráhman); 43.	120
99	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 43.	100
	MARÁTHI.				
100	Arunodaya	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 24.	515
101	A'ryávart	Dhulia	Do.	Váman Daji Motiwále; Hindu (Yajurvedi Bráhman); 20.	500
102	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 29	500
103	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 30.	2,300
104	Bhagwa Jhenda	Wái	Monthly	Gangádhar Vásudev Bopardikar	......
105	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 42.	300
106	Brahmodaya	Mahád	Fortnightly	Náráyan Balwant Hardikar; Hindu (Karháda Bráhman); 48.	400
107	Chandrakánt	Chikodi	Weekly	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 41.	100
108	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 42.	200
109	Chikitsak	Belgaum	Do.	Mangesh Jiváji Telang; Hindu (Gaud Bráhman); 40 and Moro Balwant Maráthe; Hindu (Chitpáwan Bráhman).	900 100
110	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Joshi; Hindu (Deshasth Bráhman); 34.	200
111	Dharma	Wái	Do.	Kashinath Vaman Lele; Hindu (Chitpáwan Bráhman); 48.	1,000
112	Dhárwár Vritta	Dhárwár	Do.	S. H. Shaháne; Hindu (Karháda Bráhman); 32.	500
113	Dinbandhu	Bombay	Do.	Vásudeo Lingoji Birje; Hindu (Marátha); 40	1,200
114	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 42.	350
115	Granthamála	Do.	Monthly	Vishnu Govind Bijápurkar, M.A.; Hindu (Deshastha Bráhman); 43.	700
116	Hindu Punch	Thána	Weekly	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 40.	1,700
117	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 53.	280
118	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 76.	1,500
119	Jagatsamáchár	Thána	Do.	Trimbak A'báji Ráje; Hindu (Káyastha Prabhu); 39.	500
120	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 40.	7,500
121	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 47.	425
122	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 39.	4,000
123	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 51.	2,000
124	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 49.	18,000
125	Khándesh Vaibhav	Dhulia	Do.	Yádav Bálkrishna Bahalkar; Hindu (Deshasth Bráhman); 40.	600
126	Kumtha Vritta	Kumtha	Do.	Laxman Baburao Hegde; Hindu (Gowdsaraswat); 50.	250
127	Loka Bandhu	Tásgaon	Do.	Bhikáji Gopál Bhide; Hindu (Chitpáwan Bráhman); age 35.	200
128	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 29.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
129	Lokaseva	Násik	Weekly	Gangádhar Váman Barve; Hindu (Chitpáwan Bráhman); 27.	500
130	Madhukar	Belgaum	Do.	Janárdan Náráyen Kulkarni; Hindu (Saraswat Bráhman); 30.	150
131	Maháráshtra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha); 30.	150
132	Moda Vritta	Wái	Do.	Káshináth Váman Lele; Hindu (Chitpáwan Bráhman); 48.	650
133	Mumbai Punch	Kochara (Ratnágiri).	Monthly	Anandráo Bálkrishna Rángnekar; Hindu (Gaud Sáraswat Bráhman); 31.	300
134	Mumbai Vaibhav	Bombay	Daily	Ganesh Keshav Karandikar; Hindu (Chitpáwan Bráhman); 45.	1,650
135	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,450
136	Nagar Samáchár	Ahmednagar	Do.	Vishwanath Gangárám; Hindu (Telgu Fulmáli); 25.	200
137	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 28.	450
138	Nyáy Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 32.	400
139	Pandhari Mitră	Pandharpur	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 43.	75
140	Parikshak	Belgaum	Do.	Váman Rámchandra Kanvinde; Hindu (Sáraswat Bráhman); 23.	400
141	Poona Vaibhav	Poona	Do.	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 37.	250
142	Prabodh Chandrika	Jalgaon	Do.	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 42.	200
143	Prakásh	Sátára	Do.	Ganesh Ballál Phansálkar; Hindu (Karháda Bráhman); 32.	500
144	Pratod	Islámpur	Do.	Ganesh Rámchandra; Hindu (Karháda Bráhman); 23.	300—360
145	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 42	100
146	Satya Mitră	Málegaon	Do.	Bálchand Hiráchand; Hindu (Gujaráti Jain); 26.	200
147	Satyă Shodhak	Ratnágiri	Do.	Hari Náráyan Limaye; Hindu (Chitpáwan Bráhman); 62.	950
148	Shet, Shetaki and Shetakari.	Poona	Fortnightly	Nominal Editor:—Ganesh Lakshman Sahasrabuddhi; Hindu (Chitpáwan Bráhman). Real Editor:—Rámchandra Vinayak Tikekar; Hindu (Karháda Bráhman); 45.	350
149	Sholápur Samáchár	Sholápur	Weekly	Narsappa Abanna; Hindu (Kámáthi); 47	400
150	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshasth Bráhman); 22.	100
151	Shubh Suchak	Do.	Do.	Rámchandra Appáji Chitale; Hindu (Chitpáwan Bráhman); 61.	150
152	Sumant	Karád	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 33.	80
153	Vidur	Dhamni (Sátára).	Weekly	Dámodar Gangádhar Maráthe	200
154	Vidya Vilás	Kolhápur	Bi-weekly	Ganesh Shankar Gokhale; Hindu (Chitpáwan Bráhman); 22.	500
155	Vihári	Bombay	Weekly	Bálkrishna Náráyan Phátak; Hindu (Chitpáwan Bráhman); 41.	1,000
156	Vividh Dnyán Vistár	Do.	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
157	Vrittasár	Wái	Weekly	Lakshman Mahádev Vaidya; Hindu (Chitpáwan Bráhman); 51.	250
158	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkar; Hindu (Deshasth Bráhman); 38.	100
159	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 40.	600
160	Vyápár Samáchár	Ahmednagar	Do.	Rutunchand Punamchand Mutha Hindu (Márwadi); 33.	1,200
161	Wárkari	Pandharpur	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 40.	150

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	SINDI.				
162	Aftab-i-Sind	Sukkur	Weekly	Shámsudin walad Mahomed; Muhammadan; (Abro); 39.	600
163	Khairkháh	Lárkhána	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 33.	1,000
164	Musáfir	Hyderabad (Sind).	Do.	Dharamsing Tahilsing; Hindu (Amil); 20	1,000
165	Sind Sudhár	Karachi	Do.	Khánchand Rahumal; Hindu (Amil); 39	650
166	Sookree	Do.	Do.	Asaumal Rijhumal; Hindu (Lohána); 52	100
167	Sind Kesary	Shikárpur	Do.	Chelárám Mánghirmal; Hindu (Wadhra); 40.	550
	URDU.				
168	Ajaibat-i-Bambai	Bombay	Monthly	Mahamad Ali Anvar Ali; Muhammadan (Sheikh); 44.	2,000
169	Bombay Punch Bahádur	Do.	Weekly	Hakim Mahomed Abdul Hamid; Muhammadan (Farrukh Dehlavi); 52.	3,000
170	Jám-i-Jahánnuma	Jalgaon	Do.	Munshi Abdul Karim *walad* Habibulla; Muhammadan.	50
171	Sultán-ul-Akhbár	Bombay	Daily	Hakim Mahomed Abdul Hamid; Muhammadan (Farrakh Dehalvi); 52.	1,500
172	Tohfa-i-Deccan	Poona	Weekly	Shaik Abdulla *walad* Mahomed; Muhammadan (Shaik); 32.	150
	GUJARA'TI AND HINDI.				
173	Jain	Ahmedabad	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Jain); 33.	1,400
	MARA'THI AND KA'NARESE.				
174	Chandrika	Bágalkot	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 34.	150

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI.				
59A	Arajadar ...	... Ahmedabad ...	Weekly ...	......	...
	MARA'THI.				
102A	Ban ...	... Poona ...	Weekly ...	......	...
116A	Hunnarottejak	... Násik ...	Do. ...	......	...
141A	Prabhát ...	... Dhulia ...	Monthly ...	......	...
	URDU.				
169A	Ghamkhwar-e-Jahan	... Bhusáwal ...	Weekly ...	Munshi Mahomed Jan walad Ahmedalli. (Mahomedan).	75

N.B.—The editor of No. 104 is Dattátriya Ganesh Agáshe (Konkanastha Bráhmin), age 27; and the circulation of the journal is 300 to 400 copies.

Politics and the Public Administration.

His Royal Highness the Prince of Wales' speech at the banquet in honour of Their Royal Highnesses at the Guildhall, London.

Jám-e-Jamshed (28), 21st May, Eng. cols.

1. "Nothing could exceed the gracious good-will and kindness towards India and her people, which pervade the Prince's speech at Guildhall. To the Indians there could be nothing more re-assuring for the future or more consoling for past trials and sufferings than the knowledge that they are so well understood by their future Emperor, and that his influence, so far as it can go, will be thrown for nothing but kind and sympathetic dealing with them on the part of the rulers.......... Politically this feeling will be a source of immense strength to British supremacy in the East....... The most prominent note in the Prince's speech was the one that emphasised the importance of infusing a little more of sympathy into the administration. 'I cannot help thinking from all I have seen and heard that the task of governing India would be made easier, if we infuse therein a wider element of sympathy, and I venture to predict there would be an over-abundant and genuine response to such sympathy.' This is a reminder, which ought to produce the highest good effect imaginable on the British official. It is to be trusted that the Prince will not be laughed out for his pains as a mere globe-trotter, who has derived his knowledge second-hand and does not know anything of the real difficulties of the administration! But in whatever light it is taken, there could be no doubt that the Prince has taken a most statesmanlike view of the whole problem of Indian administration, and in so doing rendered a service both to Great Britain and India which will be greatly appreciated."

Akhbár-e-Soudágar (59), 22nd May, Eng. cols.; *Bombay Samáchár* (61), 21st May; *Sánj Vartamán* (86), 19th May; *Káthiáwár Times* (31), 22nd May; *Deshi Mitra* (64), 24th May.

2. "Their Royal Highnesses the Prince and Princess of Wales, while touring through India, were able to win the golden opinions of the princes and peoples as also the peasants of India, and now that they have returned to their native land, they bid fair by their kind and sympathetic words to bring about a better understanding between the rulers and the ruled. At the time the prospective visit of Their Royal Highnesses to India was announced, some of the Bengali papers did not approve of the idea on the plea that the advent of Their Royal Highnesses among us would entail a heavy cost which the country was unable to bear.......... No doubt both the princes and the peoples had to bear their fair share of the burden of expenses incidental to the entertainment of the Prince and Princess, but the general result of the tour shows that the money spent for their reception in India was a mere drop in the ocean of the great good that would be done to this country. If there is one thing more than another which India resents, it is the ignorance more than the indifference of the British regarding this Dependency. While the Prince was touring in India, it was an open secret that he made personal enquiries in the matter of the present unsatisfactory relations between the rulers and the ruled, and that he formed an opinion of his own on the subject. At Guildhall, where His Royal Highness was invited to lunch, and where Mr. Morley and other members of the Cabinet and *ex*-Cabinet Ministers were present, the Prince made a memorable speech giving expression to his feelings and sentiments, which have, indeed, met with universal approval in this country. He dwelt at some length on the loyalty, nobility of mind and chivalrous nature of the great Indian Princes, and the wonderful administration of the country by a handful of British officials, and concluded by saying that he realised the patience, simplicity of life, loyal devotion and religious spirit of the Indian people and could not help thinking from all he had seen and heard that the task of governing India would be made easier if they infused therein a wider element of sympathy, and he ventured to predict there would be an over-abundant and genuine response to such sympathy. These were, indeed, sentiments, which were worth their weight in gold and would be subscribed to by all throughout the length and breadth of the Empire......... They might serve, at no distant date, to dissipate the crass ignorance and unpardonable indifference of the British nation regarding India and must tend to a certain extent to restore friendly feelings between the rulers and the ruled." [Most of

the Native papers of the week make highly laudatory remarks on His Royal Highness the Prince of Wales' speech at the Guildhall and express a hope that the spirit of sympathy, to which expression was given by His Royal Highness, may pervade the entire system of Government in this country and be instrumental in cementing the bonds of good-will and friendliness between India and England.]

Indian Spectator (5), 26th May.

3. "His Royal Highness the Prince of Wales has given a finishing touch to all that endeared him to the people of this country during his recent visit by the happy and eloquent speech made by him at the Guildhall. There is one essential difference between an ordinary globe-trotter and a Royal visitor: the one sees little and says much, while the other sees much, and that the best, and says little, and that in a most welcome and suitable manner......... It is a tremendous commentary which the Prince will be assumed to have made on the prevailing spirit of the administration, when, using the comparative degree of the adjective, His Royal Highness inculcated the infusion of a '*wider* element of sympathy' into the government of the country. It is, however, likely that the Prince did not intend to be critical either on the administration in general, or on any particular ruler. There is no finality in government, said Lord Curzon in one of his speeches; and we understand His Royal Highness to have meant that in the achievements of the sympathetic heart, too, there is no finality, and the future may more abundantly fulfil the past. Mr. Morley by remarking that sympathy was already, and had always been, the 'secret of our power' in India tactfully supplemented the Prince's speech so as to prevent a misapprehension as to a hope expressed by His Royal Highness regarding the future as if it was a condemnation of the past."

Oriental Review (12), 23rd May.

4. "The series of ceremonies that marked the tour of Their Royal Highnesses the Prince and Princess of Wales in their vast Indian dominions reached their culminating point in the magnificent reception accorded to them at the Guildhall on Thursday last. The Royal tour in India was throughout successful and from the point of view of sight-seeing Their Royal Highnesses must have been considerably pleased. A prince on tour is more or less handicapped. He is not his own master. His entire programme is made out months ago, and wherever he goes he sees only the bright aspect of what could be seen. He moves in an artificial world, so to say, full of *tamashas* and ceremonies and festivities. He is bound to carry with him the pleasantest recollections of his tour. Of the real world he sees little. He has few opportunities to learn at first hand the world around him unless he travels *incognito*.......... The tour of Their Royal Highnesses in India was not in any way an exception to the general rule. Nevertheless, His Royal Highness gave audiences to a few public men in India, but such audiences were purely social functions and gave no opportunity to those who had that privilege to place popular grievances before him. This explains the commonplace observations made by the Prince of Wales in replying to the chief toast.......... His Royal Highness concluded his speech by observing that the task of governing India could be made much easier, if a wider element of sympathy were infused in the administration of this country. He added that to such sympathy there would be an abundant and genuine response. The tour would be worth all its cost and trouble, if these two lessons are duly appreciated, and coming from the Prince they are remarkable and significant. What does the Prince mean? He means clearly that sympathy is wanting among the present rulers of the country and that the people of India are by nature generous and would reciprocate heartily any sympathy that would be shown to them. Possibly it is not permissible in a prince to say more. Diplomacy requires him to be a little reticent. But we venture to express the hope that the Prince's appeal would not fall on deaf ears."

Gujarati (24), 20th May.

5. At the Guildhall banquet His Royal Highness the Prince of Wales and Mr. Morley indulged in high-sounding platitudes about making sympathy the basis of the British Indian administration. Nearly fifty years have elapsed since we have begun to be treated

to professions of sympathy, and we have now grown sick of such wearisome reiteration. These professions have not effected the least improvement in our condition. The Indian nation still grovels in abject slavery. Officials invested with a little brief authority—from a petty peon or railway ticket-collector upwards—lord it over the docile rayats. The people of England live happily at the expense of the Indians, who are starving on account of the absence of arts and industries in the country. Viceroys and Governors come and go every five years, and the officials, too, are mere birds of passage whose sole care is to get promotion by humouring the powers that be. In this fashion does the car of the Indian administration roll on with no responsible guide to direct and control its movements. We are grateful to the Prince for having praised our patience, simplicity of life, loyalty and religious devotion, but we are on the verge of losing all these noble qualities owing to the unrighteous rule of the British over us. We need hardly say that such a degradation of the Indians will inevitably bring about a degradation of the British race. Only a lofty and righteous form of Government would be suitable for a people endowed with such noble virtues as the Indians.

Need of celebrating the Empire Day in India.
Jám-e-Jamshed (28), 26th May, Eng. cols.

6. "The Empire day has come and gone this year as usual without making the Indians feel that it was a day intended to be observed with rejoicings and thanks-giving—a national holiday to be celebrated by people of all creeds and classes in the British Empire........ It would be unnecessary to dilate on the hold which Queen Victoria the Good had on the affection and veneration of the people of India, and on their desire to celebrate the memory of that most exemplary Sovereign by rejoicings and prayers on each recurring anniversary of her birth. All that they want is an opportunity to observe the day with due *éclat*, and considering the sheer perversity with which the Government and their advisers in this matter have hitherto refused to set apart the 24th May for the purpose by declaring it to be a general holiday, it would seem as if they had vowed to conspire against the memory of the greatest English Sovereign and woman that graced the world by her presence in modern times...... What we cannot conceive is how a Government, claiming to rejoice in the work achieved by Britain under the auspices of her reign and influence, could deliberately stand in the way of the people keeping with due pomp and ceremony a day commemorating the auspicious event of her birth and the rise and growth of the Empire so closely identified with her name.......... It would be a pity, indeed, if the Government persisted further in refusing to accede to the popular wishes in the matter. They surely cannot be so blind as not to see that by putting the necessary facilities in the way of the people in regard to the Empire Day celebration, they would help to cement the bonds between the rulers and the people, weld more closely the various races living under the British flag, strengthen the British supremacy in the East and add lustre to the British name."

Mr. Morley's attitude towards the aspirations of Indians.
Oriental Review (12), 23rd May.

7. "When Mr. Morley was appointed Secretary of State for India not even his most enthusiastic admirer ever entertained the hope that he would initiate vast changes in the administration of the country.......... It was known that Mr. Morley was not deficient in intellectual sympathy with the legitimate aspirations of the oppressed nationalities of the world, but it was feared that the Upas tree of the India Office would blight the generous instincts of even the most militant and aggressive Liberal. Mr. Morley's Liberalism is sufficiently militant and aggressive so far as Imperial politics are concerned, but it seems to shrink from the politics of India. Or, it may be that Mr. Morley in his old age does not want to lay himself open to the attack of being a revolutionary in Indian politics. Whether it is the India Office that has chilled the reforming ardour of Mr. Morley or his own innate want of strength, the result must be very regrettable to the millions whom he has been called upon to rule. His doing *puja* to the existing bureaucratic system of Government and obeisance to 'settled things' will give a convenient shelter to future Secretaries of State.

...... He stands to-day for all that is best, noblest and purest in the Liberalism of Mr. Gladstone, untainted by the Imperialism of Rosebery. If relief could ever be hoped for by subject nations in regard to political liberty, it could be hoped for only from those who profess Liberalism of the purest ray serene like Mr. Morley. The Conservative Governments that may succeed would point to Mr. Morley, and the same tale would be told by the Imperial Liberals, so that it seems good policy not to provoke Mr. Morley into pronouncing any opinion which would not only fetter the hands of the Liberals from doing good to India, but give a convenient handle to the Conservatives to do their worst when they come into power. And one is led to ask 'After all, have we not done harm to ourselves by asking for Mr. Morley?' That at all events is the question suggested by the replies which the Secretary of State gave to two questions in Parliament last week. An Irish member wanted to know if Mr. Morley would consider the desirability of giving some form of Colonial Government to India. Mr. Morley replied that he appreciated the spirit of the question very much, but declined to stand god-father to any such scheme. In reply to another question Mr. Morley refused to expand the Viceregal Council.......... Has Mr. Morley been lately rehearsing Mr. Rudyard Kipling's poems on the White Man's Burden?"

Comments on the methods and activity of the Indian National Congress.
Pársi (13), 20th May.

8. "In one of its issues to hand by the last mail the London *Times* publishes a long and interesting article on 'The Growth of New Political Forces in India' from the pen of its special correspondent who was lately in this country. After pointing out the fact that a spirit of revolt against British authority—not against the supreme authority of the Crown, but against the form in which that supremacy is exercised—has arisen among a section of the people, the correspondent proceeds to discuss the origin, merits and demerits of the Indian National Congress, which embodies the said spirit of revolt, in a tone so tolerant and sympathetic as to command the attention even of the most venomous critic of the British Government in this land.......... 'No Congressman, no patriot,' is the style of argument often adopted by the Congress press which, while preaching tolerance to the Government, is more often than not itself intolerant of all outside criticism. There are many items in the Congress programme which some of us are entirely willing to subscribe to, but it unfortunately contains many others also of a type which one, conversant with the material and social condition of most of our countrymen at the present day, would strongly disapprove of. It is for these reasons that a large section of educated and thoughtful Indians have not made common cause with the Congress party. The gulf which separates the Congress and non-Congress parties has of late been extremely widened, especially owing to the fact that even the moderate section of the former has allowed itself to be dragged at the heels of the Bengali orators.......... The chief bane of Congress agitation in India is the flood of indiscriminate, and, too often, vituperative criticism it has let loose on the country. The British Government is certainly not perfect, but it is after all not half so bad as it is often painted in the columns of the Congress organs. These exponents of public opinion are often the mouthpieces of disappointed aspirants to worldly wealth or honours, and are often in the leading strings of men who do not scruple to prostitute criticism for the sake of wreaking revenge upon those who have in any way annoyed or offended their self-assumed dignity. But the pity of it all is that even among some of the clear-headed leaders of the Congress, this tendency to vituperation and wholesale condemnation of men and measures has lately become manifest. The body politic of India, as represented by the Indian National Congress, has now become quite a diseased one. The sooner our public men perceive this fact, the better will it be for them and their country. If but a tithe of the 'Westernised energy and intelligence' now wasted in a purely political agitation had been directed towards the social and material regeneration of the country, the Congress partisans would have ere now been able to create conditions which would have ensured the realisation of most of their aspirations, but they have

hitherto practically sat with folded hands and have, as a consequence of their inaction, failed to achieve even a single object worth the name during their existence covering a period of more than twenty-one years."

An exhortation to Indians to beware of being deluded into inactivity by the sympathetic attitude of the Liberal Government in England.

Kesari (124), 22nd May.

9. The recent superficial change of policy observable in British Indian administration is not wholly due to the agitation in connection with the Barisal outrage, but to the advent of the Liberal party to power. There is indeed nothing to choose between the two parties, so far as the grant of important political rights to the Indians is concerned. Neither of them likes to see India united as one nation, for they fear that the stability of British rule in this country would be thereby endangered. There is, however, a considerable difference in the treatment accorded to India by the two parties in certain minor matters. While the Conservatives do not hesitate to adopt repressive measures to put down the demands of Indians for additional rights, the Liberals resort to milder means to gain the same end. In short, the policy pursued by the two parties with regard to India is that of the mailed fist with this difference that while the Conservatives are accustomed to frequently flourish the fist before our eyes, the Liberals rarely do so and when they do, take care to cover the fist with a velvet glove. This aptly describes the policy which Mr. Morley has been pursuing towards the Indian people. It is certainly a disheartening spectacle to see the high-handed bureaucracy of India leaving its impress on Mr. Morley's policy, instead of Mr. Morley being able to influence the policy of the officials. His Royal Highness the Prince of Wales in his recent speech in London laid stress on the necessity of a more sympathetic treatment of Indian questions, and Mr. Morley, who was present on the occasion, also echoed the same sentiment. This means that though Mr. Morley may not be prepared to concede important rights to the people of India as he has already declared in the House of Commons, he will have no objection to let them indulge in the innocent pastime of shouting 'Bande Mataram' to their hearts' content or to permit school children to take part in the *swadeshi* movement. The present Liberal *regime* may thus turn out to be a sympathetic one, but there is no reason to suppose that the tight grip regarding the grant of political rights to the Indians will be relaxed in any degree. This sympathetic attitude on the part of the Secretary of State has already had its effect on the policy of some of the Anglo-Indian newspapers as well as on the officials, who have lost no time in trimming their sails to the passing wind. But it is necessary to give a warning to our people at this juncture. They should take care not to be misled by this flowing tide of sympathy. The tender plant of political regeneration requires for its growth not the cool breezes of sympathy, but the torrid atmosphere of opposition. Sympathy may secure for us concessions in a few trifling matters, but to suppose that it will help us in obtaining increased political rights is a great blunder. It is persecution that impels masses of men to unite together for the accomplishment of a common object. From this point of view the apathy of the Conservatives would appear to be more favourable for our political advancement than the sympathetic attitude of the Liberals. It now remains for us to give the Liberals clearly to understand that we attach no value to mere lip-sympathy and that we want to have some tangible political rights. We should make them feel that they cannot but concede the rights demanded by us. In short, we may express our gratitude to the Liberals for their sympathetic attitude, but should at the same time carry on our agitation with renewed and unprecedented energy. This alone will unify us as a nation.

British rule in India has fulfilled the Vedantic ideal of poverty.

Kal (120), 25th May.

10. Contempt for worldly pleasures is the guiding principle of Vedantism, and as wealth brings these pleasures within the reach of man, Vedantists have ever been impressing upon their followers the excellence of poverty. Some of the former rulers of India endeavoured to put this principle of Vedantism into practice by robbing the people of their wealth. Their efforts, however, proved of no avail as their spoils being stored in this country eventually found their way back to the rayats in one shape or another. This state of things drove the Vedantists to despair, but providentially the rule of the British was established in India,

and since then Vedantism has had its full sway in the country, for the great distance between India and England prevents the return of the wealth drained from the former to the latter country. All British officials, high and low, have been putting forth their best energies to rob the people of their wealth by means of taxes and other devices. All this has secured the enforcement of the Vedantic ideal, and common people have been preaching things declared to be impossible even of saints. This sway of the Vedantic philosophy brought about an extraordinary change in the every-day life of one of the villages in a distant corner of India. Once upon a time the rains having withheld for ten consecutive years, this village fell into the grip of a terrible famine. But the British officials, bent upon spreading the principles of asceticism throughout the land, unflinchingly recovered the taxes due from the villagers and left them nothing. This made the people conversant with the science of *yoga*, *i.e.*, how to live on air. But they did not swerve a jot from loyalty to their rulers. With a view not to burden their rulers with additional mouths to feed in times of famine, they placed an interdict on marriages and child-births. They also realised that in view of the principles of Vedantism it was better to die than to live, and so if any deaths occurred in the village, they were celebrated with grat *éclat*. It so happened that a sepoy in a native regiment returned to this village after an absence of twelve years. On entering the village he found to his amazement that his aged father was dead and that the villagers were celebrating that event with rejoicings. He inquired why they did so and was informed that such celebration was the high-water mark of asceticism and the acme of loyalty. Then did the grim truth about the poverty to which that village had been reduced dawn upon the sepoy. He shed tears at the thought that he had been so heedless of the sufferings which his nearest and dearest had been undergoing. He now began to deplore not only the loss of his father but the sufferings of his countrymen. Afterwards he rejoined his regiment to confer with his comrades by what means they could put a stop to this state of things. In the meantime the village in question, being gradually depleted of its population, ceased to exist.

Present miserable condition of India and an appeal to Indians to act courageously for achieving their independence.

Aryávart (101), 12th May.

11. We are now the slaves of a Western nation and our struggle for existence has become keen. It is impossible to conceive to what dire straits we may be reduced in the near future. There was a time when India was in the zenith of her glory under indigenous rule, but now her star is in the descendent and her past grandeur has vanished. We are under a foreign yoke and there is no wonder that self-interest should dominate the policy of our rulers. The latter adopted various plans to compass their selfish ends, and we on our part assisted them in no small degree to satisfy their greed. Although the sufferings which our countrymen are now enduring are indirectly attributable to our rulers, yet we are the direct cause thereof. What can be more despicable than that we should pay no head to the terrible sufferings of our countrymen? Let any oppression whatsoever be exercised on the strength of authority, but O! Indians, why do you render yourselves liable to the sin of being traitors to your own country by adding your own quota to it? Those who should be inspired with a desire for martial exploits on hearing of the brave deeds of the Marathas are now effete and emasculate. Our virtues have been crushed by the fatal administrative principles of our rulers, and we are reduced to the state of barbarians. Ye Indians, take courage, ponder over the lessons of history and improve your conduct fearlessly. This is a critical time, do not be afraid, step forward and welcome death in the discharge of your duty. Instead of dragging a half-dead existence, cut the Gordian knot and try your luck. Bear in mind that your mother-land has built high hopes on your valour, and that all this struggle is for the sake of independence.

Comments on the alleged discontent prevailing in the Native army.

Kál (120), 25th May.

12. Writing about the observations made by the special correspondent of the *Times* in India about the alleged prevalence of discontent in the Native army owing to the introduction of Lord Kitchener's reforms, the *Kál* observes:—Even assuming that the *Times* correspondent has presented an over-drawn picture of the actual situation and that the

discontent prevailing in the army is not of a grave character, the question arises whether Government should not take immediate steps to allay it. If the Native army turns against the British Government, what will be the position of the English in India? The whole of the British Empire will in that contingency be shaken to its foundations, and even those who are mighty and invincible will be overtaken with terror. It is a mystery why Lord Kitchener should give cause for annoyance to the army. It is stated that Indian troops are at present being assembled on the N.-W. frontier of India with the intention of taking advantage of Russia's present weak condition and capturing some of her outposts. This might, of course, produce dissatisfaction amongst the Indians, but that need not disturb the equanimity of our rulers. The Indians have implicit confidence in Mr. Morley and could be easily pacified by a few gracious words uttered by him, even though the Anglo-Indians may have perpetrated a thousand iniquities. Why then should not the fullest advantage be taken of this position to advance British interests?

Mr. Morley's attitude towards the Barisal affair.
Oriental Review (12), 23rd May.

13. "In replying to Sir Henry Cotton Mr. Morley observed that it was the intention and wish of himself and the Indian Government to allay the excitement in East Bengal......... Does Mr. Morley believe that a mere statement of the 'intention and wish' of himself and the Indian Government would answer the purpose? True, we have the partial withdrawal of the notorious circular. Henceforth we are given to understand that 'Bande Mataram' could be sung in the streets. Those sacrilegious words have lost their odium......... The riots that were freely apprehended, the collisions between Hindus and Muhammadans resulting in bloodshed that were sure to take place in the fancied imagination of Sir B. Fuller's Government, it would appear, would not recur hereafter. Have the words lost their charm for mischief? Yesterday broken heads were the result of University men thinking or dreaming of uttering them; to-day the Police *budmashes* may themselves shout them without in any manner imperilling King Edward VII's Empire. That is official logic. But are the perpetrators of wrong, the malignant foes of popular rights and liberties, to go unscathed, uncensured, uncondemned? Does Mr. Morley believe that peace could be assured by withdrawing the circular? He has mistaken the people of India, misjudged their temper if he believes that they would suffer the magistracy and the police to trample upon elementary rights of citizenship, scatter to the winds all notions of justice and fair-play, ill-treat respectable Indians and subject them to ignominy. We do not want mercy, we want justice—justice by Sir B. Fuller, Kemp, Emerson & Co."

The Barisal affair and an appeal to Indians to pursue a policy of retaliation.
Aryávart (101), 5th May.

14. If we have to learn any lesson from the Barisal affair and if we are proud of our ancestors, we must adopt the policy of retaliation whether our opponents be our rulers or the rulers of the whole world. It is a sign of effeminacy to bear patiently the burden of oppression like an ass. The manly course would be to shape our conduct according to the occasion so as to let no stigma attach itself to the prestige and prowess of our ancestors. Englishmen have come here to domineer over us and enrich their own country. Who will not be pained at the sight of their present doings, which resemble those of a deadly snake frozen with cold but warmed into life again?

Withdrawal of the circular published by the Government of East Bengal prohibiting the shouting of "Bande Mataram" in public streets.
Pársi (13), 20th May.

15. "We welcome the news of the withdrawal of the circular which has been the occasion of so many noisy demonstrations in Bengal. No one, who has watched the course of events in Bengal during the last few weeks, will deny that the prohibition against the shouting of 'Bande Mataram' has had an effect on the so-called popular leaders of Bengal totally different from that which the authors of the circular had intended to produce. In fact, it gave a new life to an agitation which was almost in its last gasp and thereby gave rise to a series of demonstrations which culminated in the untoward incident at Barisal. While we do not entertain any sympathy towards an agitation, baseless in its origin

and conducted in a way which has met with the strongest disapproval of all clear-headed men in the country, we do not think that the circular in question was either prudent or statesmanlike. 'Bande Mataram' is, in the present social and political condition of India, a meaningless cry, and, provided those who want to indulge in it do not resort to actual mischief, there is no harm in allowing them to shout the words at the top of their voice.......... Although Sir B. Fuller has realised the unwisdom of his step rather late in the day, the withdrawal of the circular will cost the Partition agitator a weapon which he has ever used with the greatest advantage in spreading his propaganda among his credulous and ill-informed countrymen."

Gujarâti Punch (26), 20th May, Eng. cols.

16. "The withdrawal of the circular, so soon after the official attempt at whitewashing the conduct of the Barisal authorities, and so much at variance with the spirit that has so long been rampant in East Bengal, can have but one significance. It means that at last the powers that be in Bengal have come to feel that they had turned the screw too hard, that their policy of repression was suicidal and that the storm raised was of too violent a character to be faced with Russian weapons of repression.......... The publication of this order is undoubtedly a magnificent moral victory for our brethren of Bengal. It proves that although there may be a few exceptions like Sir B. Fuller, Emerson and Kemp, who like to rule the millions of India as the Czar and his iniquitous ministers rule the serfs of Russia, yet as a rule the Briton loves liberty and would not deliberately crush all political aspirations in a conquered and subject race. It also further proves that constitutional agitation is yet a weapon that cannot be absolutely ignored even by mighty rulers.......... It is evident that a good deal of 'pressure' has been brought to bear upon the autocrats of East Bengal. In fact the hand of Lord Minto, and for aught we know that of Mr. Morley, can be traced in this happy consummation. So far as this circular goes, we accept it as a sign that the Government have found out their mistake and have taken the first step to undo a wantonly perpetrated wrong.......... This circular is merely a belated and half-hearted attempt to pour oil over troubled waters. What, however, about the legal, political and constitutional questions involved in the Barisal affair? We trust that our brethren in Bengal will not be satisfied with this paltry crumb that has been thrown out to them. For the matter of that, the circular itself is as ridiculous a piece of linguistic jugglery as the three reports we noticed last week....... It must be remembered that the circular is merely a side-incident and that the great issues involved in the Barisal imbroglio must be fought out to the bitter end. The whole of India is ready to back up Bengal, and we trust that the leaders on that side will not be satisfied until they, too, get their 'pound of flesh'—until Fullerism is dealt a death-blow."

A comparison between Father Gapon and Babu Surendranath Bannerji.

Arunodaya (100), 20th May.

17. Just as the savage attack on Father Gapon's unarmed followers by the Russian soldiery gave a rude shock to his confidence in peaceful methods of agitation, so has the Barisal incident produced a similar revolution in the views of Babu Surendranath Bannerji, the "Uncrowned King of Bengal." He, too, like Father Gapon, used to declare that our wrongs remained unredressed owing to the lack of vigorous constitutional agitation on our part. But the Barisal affair has opened his eyes, for he now openly avers that the days are past when we can get our grievances redressed by merely submitting petitions. He has evidently lost faith in the vaunted righteousness of the British Indian administration. There is, however, a remarkable difference in the results brought about by the activities of Father Gapon and Babu Surendranath. While the former's propaganda has brought about a revolution in the Russian system of Government, that of Surendranath has only produced a commercial upheaval in India. This difference in the results is due to the fact that the Russian Government is lacking in that cunning by means of which the British have deluded us into the belief that we are happier under their sway than we would be under the Russian *régime*. It is this cunning that has impelled the Government of East Bengal to withdraw the circular prohibiting the shouting of "Bande Mataram".

Boycott of British goods should be followed by a boycott of Government.

Vihári (155), 21st May.

18. The boycott movement had originated in the country more than twenty-five years ago, but it failed to secure adequate support from the people and died soon after its inception. The intolerable oppression recently exercised upon the people by their alien rulers, however, has helped to give a fresh lease of life to the movement. The next step after a boycott of British goods is a boycott of the Universities founded by Government and the establishment of a National University. This has been done by the Bengalis. Babu Surendranath Bannerji has gone a step further and boycotted the Government itself. He has resigned all honorary posts held by him under Government, and his example has been followed by many other Bengalis. This ought to have been done long ago. If the people determine not to accept titles or Government service, nor to send their boys to Government schools, their action will not fail to produce some effect upon the authorities. However much Government may ignore public opinion, it must not be forgotten that its existence depends upon the good-will of the people. If, therefore, the people boycott Government, the latter must become crippled. Government may establish law-courts or schools, but these would be useless, if the people refused to seek justice from the one or send their boys to the other. In short, the administraton of a country can go on smoothly, only if the people and Government act in concert. If the two are opposed to each other, confusion will ensue. The Government imagining itself to be omnipotent may ignore public opinion for some time, but when the people become united, their power exceeds that of Government.

Appreciation of the efforts of the Bombay Government to relieve the distress prevailing in the Presidency.

Jám-e-Jamshed (28), 21st May.

19. The *Jám-e-Jamshed*, in reviewing the agricultural situation in the Presidency, pays a warm tribute of praise to the Bombay Government for their benevolent efforts to alleviate the miseries of the famine-stricken rayats. It observes:—Government are making liberal advances of *takavi* to the rayats to enable them to improve their means of water-supply and to make good the loss of live stock. With a view to the preservation of cattle, large quantities of grass are being sent to places where there is a scarcity of fodder. The *Sirkar Mabap* has also opened test works in affected areas and is also giving gratuitous relief to thousands of famine-stricken agriculturists. The public will surely feel grateful to Lord Lamington's Government for their commendable solicitude towards the hard-hit rayats in the present crisis. We hope the authorities are displaying equal zeal and energy in combating the cholera epidemic, which has broken out in several parts of the Presidency. The public would be re-assured, if Government made an authoritative pronouncement as to the measures devised by them for saving the rayats from the ravages of this fearful disease.

Comments on a recent Hindu-Muhammadan disturbance at Nadiád (Kaira).

Jain (113), 20th May.

20. Commenting on a disturbance which took place on the 11th instant between the Hindus and the Muhammadans at Nadiád (Kaira), the *Jain* observes:—These frequent exhibitions of Muhammadan turbulence are solely due to the mildness of the Hindus, who shrink from standing on their defence when any wrong is done to them. Forbearance is no doubt a virtue, but when carried to excess it becomes a vice. In the present instance the Hindus had to suffer a great deal owing to the inaction of the Police. If the occurrence has any moral to convey to the Hindus, it is this that when the Police fail to come to their rescue, they should not scruple to exercise the right of private defence which they enjoy under the law. We do not want the Hindus to wantonly fall out with the Muhammadans, but when, as often happens, the Muhammadans lose all balance of mind and shamelessly come to blows with the Hindus, it is imperative that the latter should put aside their cowardice and pay their opponents back in their own coin. The law of self-defence is understood and acted upon even by the lower forms of creation. If we act according to this law, the Muhammadans will be brought to their senses and refrain from molesting us on flimsy pretexts.

A novel punishment alleged to have been inflicted by the Sub-Divisional Officer of Sehwan upon certain Muhammadan Zamindars.

Bombay Punch Bahádur (69), 21st May.

21. The whites are now convinced that the British Government is firmly established in India and on the strength of this belief treat the natives with arrogance and contempt. We often hear of instances of such gross ill-treatment of natives by European officers as to make our very hairs stand on their ends. The latest instance of this kind hails from Sehwan and has evoked vehement criticism in the Bengal Press. It is stated that the Sub-Divisional officer of Sehwan inflicted upon certain Muhammadan Zamindars a novel kind of punishment for which it would be difficult to find a precedent in the entire history of India. These men were ordered to stand beneath the scorching sun in a supplicating posture, with knees bended down to the ground and hands firmly clasped, until the officer thought fit to bid them rise. They entreated the officer to sentence them to pay a fine instead of subjecting them to such humiliating punishment, but he remained unmoved and forced them to obey his ruthless order. The Zamindars even complained to the higher authorities by wire, but no notice was taken of their complaint. This shows how completely the people of India are at the mercy of insolent European officers.

Alleged threatened strike of postmen in Bombay City.

Indu Prakásh (41), 23rd May, Eng. cols.

22. "It would seem that the Postal authorities have not yet seen their way to redress the grievances so prominently brought to their notice by the Bombay postmen. It was on the 22nd April that these postmen sent in a joint petition, which was duly considered and to which an early reply was given. Later on the Postal authorities gathered together the men of the distribution service and sympathetically questioned them as to their difficulties and the concessions they wanted. We have before now twice alluded to the justice of what the men of the distribution service are demanding, and it seemed that the authorities were fairly on the way to meet these claims reasonably and frankly. But the Postal Department is not free from the official disease of procrastination. We are afraid matters are fast going out of the pale of possible compromise. The promised reply is not yet forthcoming, although the time of three weeks asked for has elapsed. We learn that the postmen again approached the local authorities with a second petition last week. The reply given was that no orders had been received from the higher authorities and the men were severely warned of the loss they would risk by taking any hasty step. Well, the fact is that the Bombay postmen are hard pressed—living here is so costly and the work so exacting. They have, therefore, to choose between cruel submission to a very hard life or leave the service and take the possible risks. So far as we know the feeling of resentment against the authorities and their deliberate indifference, even after they had satisfied themselves as to the truth of the complaints contained in the petition, has now reached a pitch where it will not any more tolerate bland and evasive replies. It is high time that the authorities should for once condescend and conciliate......... Besides, the inconvenience that a strike might cause in a commercial city like Bombay is too great to be lightly ignored. If Calcutta could ill afford to have a postmen's strike, Bombay is still less prepared to meet such a contingency. Let us trust the authorities will, at least now, be roused to a sense of the danger and do the needful."

Public Prosecutorship of Sind.

Sind Journal (19), 23rd May.

23. "As Mr. Crouch is to be elevated to the Bench of the Sadar Court in Sind, the office of Public Prosecutor in Sind will shortly have to be given away. Who is to be the fortunate recipient of this post? Why, it is a foregone conclusion that Mr. Aston, the present incumbent, will get the permanent appointment. At the time of his appointment to the temporary vacancy we all understood what it meant, and the whole press protested against the utter disregard of superior claims by the importation of a gentleman from Bombay. A repetition of the protest will, we know, have no effect upon those responsible for the jobbery—for it is nothing less—about to be perpetuated. But that is no reason why

we should fail to give expression to the feeling, which prevails amongst the members of the Sind Bar and in the far larger circle of the educated public throughout the province. It is a flagrant piece of jobbery and a slur on the leading legal practitioners of Karáchi, Hyderabad and Sukkur. Mr. Aston gets the post, because he is the son of his father. Of course, he is a Barrister, but how very junior and what a pigmy he is by the side of the talented, experienced and highly capable men, who have distinguished themselves in the profession by many years' practice in the Sind Courts.......... But there is something more which renders the appointment open to animadversion. It is an indication that this post is going to be made a close preserve for European Barristers.......... Why a post like the Sind Public Prosecutorship should be treated as the White Man's Burden passes our comprehension......... Such reservation is not only wrong and vicious in principle, but is indicative of a policy of reaction and retrogression.......... We will hope against hope that Government will see their way to set their good name above the interests of high-placed and highly connected individuals of the ruling class and refuse to sanction this glaring piece of jobbery."

Adverse comments on the work of Mr. Clements, I.C.S., as District and Sessions Judge, Sukkur—Lárkháua.
Sindhi (51), 12th May, Eng. cols.

24. "Mr. E. Clements, District and Sessions Judge, Sukkur—Lárkhána, has gone home on long leave. On behalf of the people of Sind we sincerely wish that he does not return to us. Sind has to be congratulated on having a good riddance, and let us hope that on his return from leave he will be posted somewhere in the Presidency proper. His administration of justice cannot be too severely condemned from a public point of view......... Regarding outward manner, he was ever in the dumps, and always looked as if he had had the cholera or something was out of joint with him....... The Sukkur Bar has to be congratulated on its sturdy independence in not *kow-towing* to Mr. Clements on the eve of his departure. In this connection we must reluctantly chronicle a painful incident. We don't speak without the book when we say that it was mooted to honour Mr. Clements with an entertainment, but the proposal was *pooh-poohed* by the Bar, directly it emanated from a weak brain. And yet it has pained us to learn that Mr. Parmanand, the new-fangled Public Prosecutor, gave himself the honour of inviting Mr. Clements to a tea-party *on behalf of the Bar*. We are open to correction on this point, and none will be more glad than ourselves to learn that the invitation was purely personal. No sane person could have any quarrel with him for doing anything he liked in honour of Mr. Clements, or for waiting upon him, as he did, at the station, at the time of his departure......... But if the good name of the Bar was traduced, without sufficent warrant, it was certainly impudence. If Mr. Parmanand cherishes the belief that by virtue of his office he is the leader of the Bar, he is sadly mistaken........ We are in a position to assure the gentleman in question that he has made himself a laughing-stock of the whole Bar......... It was rather lucky that Mr. Clements declined the offer. Had he accepted it, a tight position would have been created for the *soi-disant* leader. Of course, the party would have come off successfully at his sole cost. But we are warranted in saying that no member of the Bar would have attended it, except perhaps a stray obliging countryman or friend. And this would have rather galled Mr. Clements instead of pleasing him......... Will our future toadies bear this incident in mind?"

Education.

Alleged obnoxious restrictions imposed by Government upon the freedom of teachers and students in Government and aided institutions.
Mahrátta (9), 20th May, Eng. cols.

25. "The official movement for preventing school and college boys from all active or even passive participation in all kinds of public movements is apparently spreading like wild-fire. And it is, we think, high time that the guardian-world bestirred themselves to take counsel together and adopt a well-concerted plan for resisting the advance of this disastrous policy all along the line. Probably a secret circular has been issued by the Director-General of Education enunciating the

policy and ordering its enforcement by the various Provincial Directors of Public Instruction......... Even supposing the original orders to be conceived in a reasonable spirit, their practical enforcement at the hands of certain members of the Educational Service has been so far-fetched in its relation to the original intentions and so ludicrous in itself that the whole of the new-fangled policy stands in danger of being pointed at as one of the worst illustrations in recent times of the egregious incapacity of the British Government to understand the duties and responsibilities of a civilised and enlightened Government of the twentieth century. What a reversal of policy have the Government shown in their attitude towards education and educational institutions in India during the short period of the last twenty-five years!......... During this interval a number of precious maxims have been coined and made current in the practical administration of the Educational Department. The grants-in-aid Codes have been revised, and galling restrictions imposed on the conduct of private educational institutions which receive or expect a grant-in-aid. And further it has been declared that an institution, which does not like to go in for Government grant under those restrictions, would be regarded as unfit to exist......... Lastly, the Directors of Public Instruction have been made practically supreme for the purpose of dealing with teachers and students in Government and aided institutions and compelling them to conform to fastidious, fanciful and unreasonable rules of conduct in their public and private life. In short, a politico-educational Censorship has been created with practically unlimited powers for dealing with any matters that may fall or be made to fall within its jurisdiction.......... We will first take the case of teachers. It may be at once conceded that it is the duty of teachers in Government institutions to strictly obey the orders of their superiors. There is no difficulty about this part of their duty so far as purely educational matters are concerned. But the difficulty comes in when they are expected to make their knowledge, tastes and ideals in public affairs co-extensive or identical with those of their superiors. Of course, a teacher's common-sense will tell him that so long as he wants to serve the Government, he ought not to take part in any violent political agitation against his employers. The aspect, however, changes or rather ought to change, when the teacher serves not in a Government institution but in an aided or recognised one. But even in this case the Educational Department seeks to fasten the dead-weight of the duties and responsibilities of teachers in Government institutions round the neck of the former, so that the Department may be able to boast of uniformity in administration and a service to the cause of loyalty to the Government. The result of such a state of things has been most disastrous, for in the practical working of the written and unwritten rules and understandings of the Department the average teacher becomes perplexed and finds his sense of public usefulness practically benumbed. Thus he is at a loss to know whether he must eschew from his activities quasi-political or even social and literary matters, lest he might fall a victim to any hidden traps or pit-falls awaiting him. He has a vague sense that Government expect him not to take part in anything that might displease his official superiors. Thus he may not attend a public meeting, simply because some one not under his control might say or do something which might give offence to Government. He may not also subscribe to any public fund, for it might benefit or be managed by one who is not in the good graces of Government......... He may not discourse on history, for history has some kind of political training or other to give. He may not write books on subjects that might lead him to refer, howsoever distantly, to anything that might be construed by the bias of the official mind into a criticism on the present condition of his country. He may not praise his ancestors, because that is supposed indirectly to awaken a love for political independence. And lastly he is to enforce all this even upon the students under him. The prohibitions included in the above, which is necessarily an incomplete catalogue, apply to the student equally......... The latter may not talk politics, though he may read books like Sir William Lee-Warner's 'Citizen of India.' He may not attend a public meeting, though he may be used as an instrument in approved ceremonies by Government officers. He may not subscribe to or even read newspapers that may have found a place on the official black list.

And speaking generally he may not show the least sign of animal spirits or independence of mind, as these can be easily construed into a disloyal political consciousness. Now in saying all this we may appear to be drawing on our imagination. But that supposition is absolutely wrong, for we are speaking with definite instances before our mind, and in some cases we can, if necessary, adduce documentary evidence in support of our allegations. The question, therefore, arises whether all this is to be meekly submitted to or whether we shall make a united effort to get the situation altered. The worst features of this state of things are two. In the first place the orders or the understandings by which the Educational Department may judge a teacher or a student are far from being clear. Whatever either of them does, he does entirely at his risk, for there is no knowing what particular thing may appear to Government in a particular light. But the second feature is, if anything, worse than the first, and this feature is the official practice of accepting as gospel truth anything and everything which the Police might report to the head-quarters, for it comes to this that almost every case of displeasure on the part of a Police Constable, who may have been detailed on intelligence duty, is a case of Government displeasure. The Policeman reports that such and such a teacher or student was present at such and such a public or private meeting, and the report is accepted as conclusive proof not only of everything stated by the Policeman but even of the undesirable character of what was said or done and of the function in connection with which it was said or done. In this manner the Policeman is practically the holder of a general power of attorney for the opinions and tastes of the Government, and woe to the nation in which things have come to that pass!"

Resolution of the Government of India regarding the provision of residential quarters for the Principals and Professors of Government Colleges.

Jám-e-Jamshed (28), 24th May, Eng. cols.; *Bombay Samáchár* (61), 25th May.

26. "The Government are still fumbling about for ways and means for the provision of hostels for students of the several Arts and other Colleges under their control. But ere they could provide sufficiently for these, they have issued a Resolution with a view to provide for residential quarters for Principals and Professors of Government Colleges. If care is taken that the building of such quarters is not made the first charge on the surplus at their disposal every year, which is intended to be expended on the educational needs of the country, and that the interests of the poor students now driven from pillar to post in search of suitable quarters for themselves are not sacrificed to those of the Principals and Professors who, without such extraneous assistance, can well shift for themselves, we should not object to the facilities now proposed to be given to the latter. The rules framed by the Government appear to be well-conceived and reasonable enough, and surely it cannot be said that they are intended for the benefit of any particular class or grade of the professorial staff. Again, care has been taken to lay down that free accommodation will be provided for a limited number only. We read in the Resolution that 'the local Government may, without the sanction of the Government of India, provide free quarters for not more than the Principal and one Professor.' And it is provided, moreover, that this will be 'on the condition that definite duties are assigned to the officers thus privileged in connection with the supervision and physical welfare of the students.' Allowances are not to be ordinarily given in lieu of free quarters, and, no less important than the rest, it is pointed out that 'the provision of residences, being directly and immediately connected with the duty of supervision, shall in no case be regarded as a right or claimed by seniority, but the residences shall be assigned to those members of the College staff who are considered best fitted for the duty.' It will readily appear from this that the Indian Government have given their sanction to the proposal with due regard for economy and other considerations that must be taken into account when dealing with such a question......... There is nothing in the rules laid down by the Government of India to indicate that the benefit of these residential quarters shall be given to Professors of any particular grade or community....... Under the circumstances it is reasonable to hope that neither on the ground of grade nor of colour will the local Governments debar native Professors from getting

the benefit of free residential quarters. The Principal of every College has a right to have a portion of such free quarters for himself. But as for the rest, bearing in mind the fact that the ostensible reason for providing such free quarters is that satisfactory supervision may be maintained over students out of College hours, we should hold that a native Professor would be more desirable as resident Professor than an Englishman or European not sufficiently acquainted with their ways and habits." [The *Bombay Samáchár* also expresses its approval of the general principles laid down in the Resolution of the Government of India regarding the provision of residential accommodation for Principals and Professors of Colleges and hopes that the Resolution heralds a more liberal policy on the part of the authorities in the matter of building well-equipped hostels for College students.]

Rást Goftár (33), 27th May, Eng. cols.

*27. "There is no gainsaying the fact that the Resolution has been published not a day too soon. The necessity of restricting students, when deprived of parental check and guidance, to some form of discipline and to control their moral and physical welfare has long been recognised. The desideratum was never more felt than now, when the contagion of insubordination and rowdyism has infected the student class in general, and there is great need of nipping the evil in the bud by timely measures and precautions. The evil example of Bengal, which took the lead in initiating a new policy of unrest and rebellion in schools and colleges, has been followed in the Punjáb, where political agitators and malcontents are busy exploiting the student class for sowing the seeds of disloyalty and disaffection.......... The infection of rowdyism and truculence in school-boys seems to be catching, and a deterrent remedy should be applied before other provinces are affected. Under the circumstances, Government is to be complimented for the wise precaution taken in their decision to secure some means of check to supervise the students' lodging in College hostels, and it is to be hoped that no time will be lost in giving the project immediate and practical effect."

Railways.

Proposed railway connection between Bombay and Sind.

Bombay Samáchár (61), 21st May; *Sánj Vartamán* (86), 21st May; *Káthiáwár Times* (31), 20th May.

28. Writing about the proposed railway connection between Bombay and Sind, the *Bombay Samáchár* observes:—It is gratifying to learn that the Government of India have so far deferred to the objections raised by His Highness the Rao of Cutch against the alignment of the proposed railway through his State as to undertake the survey of another route for the line to the north of the Runn of Cutch. In view of the conciliatory attitude adopted by Government in disposing of this moot question, we cannot help saying that it is unbecoming on the part of the people of Cutch to run down the alternative scheme and urge the authorities to ride rough-shod over the objections raised by His Highness. Before endorsing the opinions expressed by the Bombay and Karáchi Chambers of Commerce, the Cutchi inhabitants should have paused to consider the motives that have actuated these bodies in submitting a protest against the alternative route selected by the Government of India. It is notorious that the sole aim kept in view by European Chambers of Commerce in such matters is the advancement of their own selfish interests. The representations of the Bombay and Karáchi Chambers rest on the unwarranted assumption that the objections raised by the Rao of Cutch are ill-founded and as such do not deserve consideration at the hands of Government. If the authorities act according to this short-sighted suggestion, it is to be feared that the amicable relations subsisting between them and the Native States will be endangered. A careful examination of the representations made by the Chambers has failed to convince us of the expediency of constructing the railway along the Bhuj *route*. The belief that railways are instrumental in averting famines or alleviating distress has been exploded by the recent experience of famine conditions in British districts. The rapid transit of food-stuffs over long distances by means of railways has, instead of keeping down prices and alleviating distress, aggra-

vated the pinch of famine. The tall talk of developing the mineral resources of Cutch is too transparently fallacious to need formal refutation. It is incumbent upon the inhabitants of Cutch to stand by the Ráo and resist the efforts of vested interests to prevail upon Government to take the line through Cutch. [The *Sánj Vartamán* and the *Káthiáwár Times* write in a similar strain.]

Appeal to the G. I. P. Railway employés to present a united front against the alleged systematic attempt of the General Traffic Manager to bring about a gradual reduction in their salaries.
Railway Times (17), 19th Apl.

29. "The G. I. P. Railway has entered on a new phase of existence. Dropping its old and honourable traditions of the days of that fine old English gentleman, the late Mr. Henry Conder, it has apparently emerged into a period of nascent decay, a period redolent of mephitic vapours poisonous to healthy life and fatal to those fine, active, breezy English qualities and instincts that marked the older and better days of this great trunk line of India. In place of the fine stamp of men in which the old management took a just and honourable pride, and which still exists on some of the great Indian Railway systems, we are beginning to see the advent of a new race of men, a race dwarfed and stunted in physical and moral qualities alike.......... In short, the healthy atmosphere we have referred to is gradully growing noisome; the old stamp of men is apparently to be susperseded by the wretched class we meet with on the Southern Mahrátta, the Madras, and the Nizam's Railways; and the G. I. P. will thus deteriorate in a few more years from the leading line that it was a few decades ago to the third class level to which it is rapidly descending......... This may seem an exaggerated picture, but is it really so. From the time that the present General Traffic Manager has taken charge of the system, changes and reductions have been wrought that are gradually tending to the state of things described. Barring a very few who have benefited, the majority have suffered; the Guards, after the amalgamation of the A and B classes, had their starting pay reduced from eighty to sixty, though the Manager had never given them to understand at the Manmár meeting that such was his intention; the scale of promotions adopted by him is a distinct gain to the Company and a great loss to the men, and has since been tampered with most unjustifiably, which can only be characterised as a breach of good faith; first class Brakesmen on Rs. 25 or 30 are made to run in charge of trains; young ticket-collectors who should be promoted on the A grade as Guards are asked to go on the B grade, and on refusal are informed that they have forfeited future promotion; stations that were formerly manned by Europeans are now manned by Natives on reduced salaries; the number of European Assistant Station Masters has been reduced; the wages of Native Station Masters, Assistant Station Masters and Signallers have been lowered; and numerous other changes in the same direction have been brought about, the whole being done so skilfully and silently as to escape more than a passing notice. But the rapid descent does not end here. The Locomotive Department is now also attempting to introduce a new scale, and it is rumoured among the drivers throughout the line that this is being done at the inspiration of one who has a *penchant* for reducing the salaries of others, while adding to his own.......... A meeting of the Loco Delegates and the G. I. P. Officers was held the other day to consider the 'New Rules,' and we understand that the men as a whole rejected the proposed innovation as a scheme to reduce their earnings, in spite of the bounce and bluster of the 'popular' Agent who has just retired. This, too, is the general feeling throughout the line. Experience has taught railway men that all new scales of pay are as a rule retrenchments on the men's earnings. The process has been going on from time to time and will go on, if the employers are allowed a free hand in the matter. Almost every new official who takes charge of the line is possessed of this craze, possibly with the object of displaying his zeal and ability on behalf of his employers, the shareholders. And he cannot be entirely blamed for this, for the employés should see to the protection of their own interests. The proposed scale will not benefit the new hands, though a few of the older hands may *appear* to gain by it. The goods men will undoubtedly suffer, and if the few who do gain will be

so foolish as to accept it, it will not be for long that they will profit. When retrenchments of this kind are introduced, an attempt to divide the men and thus carry the day is always resorted to, and it is with this object that a sop is thrown to a few...... It is to be hoped that the G. I. P. Railway men will be wiser than to accept the proposed innovation. It is said that the new rules will apply to men engaged or promoted after the 1st of July next, since the attempt to get the present employés to accept them has apparently not been gracefully received. But the men will not have that. It is the policy of all Union men to maintain the standard of wages for themselves and for all future employés; and it is a wise policy, for a fall in the standard affects not only those who are to come hereafter, but also those who are in service at the time. There are some men who in such matters, regardless of what those who come after them may suffer, sometimes fondly delude themselves into the belief that they at least are perfectly safe and unaffected by the change. They, however, generally live to learn that so far from such being the case, they are slowly and steadily weeded out as soon as a sufficient number of the lower paid men are in service, so that they pay after all for their selfishness. And they deserve this self-inflicted penalty for the iniquity of injuring those who will come after them—in very many instances their own children. Let the G. I. P. men beware of such a course!"

Municipalities.

Recent fire at Colába and the question of an adequate water-supply to Bombay City.

Jám-e-Jamshed (28), 25th May, Eng. cols.

30. "The seventy-two wise men and good, who preside over the destinies of this island city, may well be asked what they think about the fire which broke out in the Cotton Green day before yesterday. The fire occurred at about mid-day in a place where the assistance of thousands of men could be promptly obtained, and where to let a conflagration get out of control must mean at any time destruction of property, the value of which can be computed in crores. And yet, what happened? 'The outbreak occurred at about 1 o'clock and for fully one hour the Municipal and other appliances for extinguishing the fire, which were promptly brought to the spot, could give little or no assistance.......... A lack of sufficient pressure in the water served through the Municipal mains was again painfully in evidence......... At the time of the arrival of the first fire-appliance the flames were confined to a very limited area, and it was felt that had the supply of water been forthcoming in adequate strength, they would have been nipped in the bud. For a full hour, however, the required pressure in the water main could not be obtained. In the meanwhile, fanned by an easterly breeze, the flame spread around, seized the other two stacks in its grip, and within half an hour of the outbreak, all the three stacks were well ablaze. Any hope of saving the bales had soon to be given up.'............ The passage quoted above from the report of the leading English journal on our side speaks for itself. It is a plain unvarnished account of what happened.......... It merely states what actually occurred, and the statement is sufficient to arouse not merely dismay, but public wrath and indignation.......... The incident has emphasised in a manner which could never be mistaken the impression that has been slowly but surely taking hold of the public mind in course of the last few days, *viz.*, that both in the deliberative council of the city and among its executive there is what might, in the light of experience, be justly and unhesitatingly described as utter, irremediable, hopeless incompetency to find a satisfactory solution of the problem; that it is idle to expect any improvement in the state of affairs prevailing for so long under their auspices; and that if the citizens of Bombay do really feel an improvement to be essential, they must look elsewhere for securing it......... Surely this water question has passed the stage when it could be contemplated with equanimity. A short, irregular and unwholesome supply, in season and out of season for ordinary domestic purposes, may be put up with.......... But under existing circumstances it is a question affecting far more than our domestic comforts and convenience. It affects the security of our property and our lives. The Corporation have tampered enough with it, they have

fumbled about long in search of some remedy. They have failed to find it for over a decade......... The complaint has by this time become so chronic as to have become a veritable scandal, which it seems practically impossible for the Corporation and their Executive to remedy without some sort of outside agency being set to work to advise, assist and even goad them on to do so......... We should think that the hour is come when the Corporation may well be made to vote for a Commission of experts to come out to India to examine the whole question and advise the city as to the proper solution there of, untrammelled by the biased judgment of local officials and the so-called public Tribunes. This being done, the public should see that the Corporation loyally carry out the instructions of that Commission, that they do not permit themselves to be carried away by their own prepossessions and prejudices or those of any particular section of the community, above all that they do not refuse to spend money for the application of the proper remedy that may be prescribed. In short, the public must now refuse to be deluded any longer by the specious promises of the Corporation and their officials. It must recognise that unless and until it bestirs itself, nothing practical would be done....... Too long has the press appealed to the Corporation to do the needful. The recent catastrophe has imposed upon it the duty of carrying the appeal to the Cæsar outside in order to compel that body to cease deluding the public by specious promises, to bestir itself and do something in right earnest......... The Corporation and their officials may resent this appeal to Government. But it is rendered necessary by the persistent apathy, indifference and irresolution of more than a decade. It is rendered necessary by their own shortcomings, incapacity and obliquity of moral vision. They have failed, and they cannot now complain if we turn to others for assistance."

Akhbár-i-Soudágar (59), 26th May, Eng. cols.

31. "With the recent fire at Jamshedjee Bunder, Lower Colába, where a large quantity of cotton was destroyed the cry about insufficient water-supply has naturally been renewed......... Some of the critics in the press attribute the insufficiency of water and the inefficiency of the department to the indifference and lethargy of the Municipal Corporation, which has been considering this matter and deliberating upon it in committee for a long time past without arriving at any definite decision as to which of the alternative means suggested for the improvement of the supply should be adopted. It is true that the committee have been considering the question for an unconscionably long time, but those who have followed their deliberations, which have been published in the shape of *interim* reports, and which have again been deliberated upon and discussed from time to time by the Corporation, must have observed that it is neither the fault of the Corporation nor of their committee that they are yet unable to decide the complicated question. The committee, as they were bound to do, have been consulting experts, who are unfortunately—as is generally the case with these experts—divided on the question as to how to improve the supply so as to answer our purpose at least for a reasonable period, if not for all time to come. When experts disagree in material points as to the best means of improving the supply, the committee are necessarily and naturally at their wits' end and have to seek advice from experts in Europe and elsewhere before they can come to any satisfactory conclusion in the matter. All this, as we know, takes time, and it is no wonder that the committee, with all their desire to bring the matter to a satisfactory conclusion, have not yet been able to present their final report, which cannot be submitted until after due consideration of all the facts and figures placed before them by their own and outside experts. There are some members of the committee, who have ample experience of the hurried manner in which the drainage of this city was first thought of and introduced with such disastrous results. The city has to pay all these years the grievous penalty of a heavy mortality caused by a defective system of drainage, which has also, like our water-supply, cost us an immense sum of money.. ..... The committee, therefore, are quite right in considering the question of water-supply from various points of views, lest they might fall into an error similar

to the one for which the city has to pay such a heavy penalty, both in life and money......... A cry appears to have been raised in certain quarters against the Corporation and their executive officers, and an appeal made to Government to wake up that body, but it is after all an hysterical cry which ought not to be countenanced. The rate-payers of Bombay have full confidence in the members of the committee, who are doing their level best to bring the matter to a satisfactory termination."

An appeal to the Improvement Trust to take precautionary measures against a possible outbreak of plague in Bombay City next year during the monsoon.

Rást Goftár (33), 20th May, Eng. cols.

32. "The plague has all but rounded a complete cycle, with the threat of a recurrence, next year, of the havoc under which it was first ushered into existence.......... As every succeeding year the epidemic had begun late by a month and the scourge was systematically being denuded of its previous virulent features, it was surmised that when the recrudescence happened to fall simultaneously with the summer, the outbreak would be materially weak, and the disease would gradually die a natural death. It is, however, a disappointing feature that the change in the weather is no determining element. The outbreak, this year, was more virulent than during the last several years, and there was hardly any locality in Bombay which could claim complete immunity from it...... Of late matters had reached such a crisis that even some of the best ventilated residences were not immune from contamination.......... If the plague does not subside before the monsoon sets in, dreadful consequences would ensue. Thousands of people lie scattered about the town in huts, which will have to be vacated in the rainy season for the infected houses in the thick of plague-stricken neighbourhoods. It is painful to contemplate the situation which such a state of things would give rise to. There would be a stampede similar to the one, which robbed the city of more than a quarter of its population during the first few years of the epidemic and ended in a fearful dislocation of its trade and industries. As the plague is now more than two months old this season, its virulence may perchance diminish before the monsoon sets in, but the next year and the years following, it would rage in the height of the rainy season, and precautions must needs be adopted from now to guard against the dreaded emergency. And where shall the city look to for relief, if not to those who have been entrusted with the task of combating the plague? Without making the City Improvement Trust a dumping-ground to receive the torrents of anathemas, which are hurled against it through sheer despair to which the city has been driven, it may form a subject of legitimate inquiry how far that body has faithfully discharged its onerous duties. When this white elephant was first installed in the city, great and mighty were the expectations formed of it. Subsequent experience demonstrated that, during all the years of its existence, it had practically achieved next to nothing that was really substantial and useful to grapple with the epidemic beyond undertaking clap-trap and imposing schemes under cover of raising the sinews of war to pursue its operations against plague....... The congested slums of the city are in very much the same condition as they were ten years ago. No serious effort has been made to improve these localities, which continue a source of danger to the city and form a veritable hot-bed of fever and disease......... While houses have been bought and demolished, no other means of habitation are provided to accommodate the dislodged population. The inevitable result has been to aggravate the congestion in the city. The other and only means of relieving congestion, which is to extend the contours of the city by throwing open outlying suburbs for inhabitation, has been completely ignored. Every possible encouragement should be given to the capitalist by the authorities to build upon vacant plots of land in the suburbs on terms and conditions that would be found acceptable even by capitalists of modest means. Unless a strong and strenuous effort is made to put all these schemes simultaneously into operation, the task of combating plague would be utterly futile....... There is no knowing what proportions the plague may assume in the monsoon, should the rains render an exodus to the huts impossible. Active measures must, therefore, be taken from now to provide residential accommodation for people who flee from infected residences. The

thatched huts would afford a very poor shelter to them and would be the means of engendering malarial fevers and throat and lung diseases and of stimulating plague and pneumonia. The shift in the huts under such circumstances would imply little better than a change from the frying pan into the fire, and the total mortality would reach a fearfully abnormal figure......... Corrugated iron sheds on a raised plinth, thatched overhead and provided with proper sanitary accommodation; ought to be set up and let at nominal rents to those who fly from plague-stricken residences. It would be far better still to raise flimsy structures of bricks and mortar at suitable distances on sanitary principles... ..... It is high time that the Trust should rise to the needs of the emergency now created; 'otherwise it would cast an indelible slur on its reputation and capability to do solid work.' "

Protest against the proposed establishment of a motor-bus service in Ahmedabad.

Gujaráti Punch (26), 20th May, Eng. cols.

33. "We hear that a syndicate has been formed to start a new motor-bus service in Ahmedabad, and that the sanction of the District Magistrate to the project has also been received. It is proposed, we are informed, to run the buses from the railway station along the Richey Road to the three gates, and thence to the camp, as also along some of the other roads of the city......... Although a good and efficiently managed motor-bus service may be of great use to the public of Ahmedabad, it does not follow that it is desirable or expedient to go in for it just at the present moment. Even in a cosmopolitan and up-to-date city like Bombay, motor service is still in an experimental stage. We need not remind our readers or the authorities of the painful regularity with which the daily journals of Bombay record accidents, many of them fatal, caused by motorists. To the general public, in fact, these vehicles have become an unmitigated nuisance. Nay! they almost constitute a public danger. Government, too, seem to be at their wits' end to devise legislation that can meet the wants of motorists as well as obviate danger to the public. And this, be it noted, is the case in Bombay with its broad thoroughfares, intelligent population and alert Police. With Bombay's sad experience of motors before us we almost shudder to think what the results would be, if a regular motor service is introduced into Ahmedabad. A moment's calm consideration will convince anybody that the introduction of motors in Ahmedabad at the present time would be attended with the most serious consequences. What are the facilities which this city provides for the successful running of a motor service? Take the roads first. The Richey Road forms the most congested vein of traffic in the city. It is the *magnum opus* of our Municipality in the department of road-making. And yet, what can be said of the road? Why, it is almost a disgrace to the second city in the Presidency. Apart from the question of its being a *pucca* metalled road or not, can it be said that it is broad enough to meet the heavy traffic that rolls over it the whole day?......... And what can be said of the foot-paths that grace or rather disgrace the two sides of the road? Not to speak of their serpentine formation, these foot-paths are almost a monopoly of foot-pads and beggars. We would humbly ask the District Magistrate and the Municipal Commissioners to take a stroll along one of these serpentine paths at any hour of the day. If they do so, we are sure there will be no talk of a motor-bus service for a long time to come. The dust evil is another objection. Even at present it is impossible sometimes to distinguish between objects at the distance of a few yards. What it will be like, when motors begin to puff and snort along the road, we will leave to the imagination of our readers and the officials to conceive. Another objection, and a very serious one, is the character of the majority of the people who frequent this thoroughfare. The large number of women and children, that are *en evidence* at all hours, would be the very first victims of a motor service. And what of the 'country cousins' that muster so strong every day and on market days in particular? Even the ordinary wheeled traffic stupefies them, and it is almost painful to watch the vacant eyes with which they stare at everything and try to wriggle their way through. Various other objections can be cited, but we think we have said enough on the subject to convince every fair-minded man that the introduction of a regular motor service in Ahmedabad in the present circumstances would be attended with the most

serious results......... It may be mentioned in this connection that Messrs. Killick, Nixon & Co. of Bombay have applied, it is said, for permission to establish a tram service in the city. Even a tram service would be an evil, as long as Ahmedabad roads are what they are. But, according to the homely adage of accepting the lesser of two evils, we would give our vote for a tram service rather than tolerate the dangerous motor."

Alleged mismanagement of the Umreth Municipality.
Praja Bandhu (32), 20th May, Eng. cols.

34. One U. M. Thakor writes from Umreth to the *Praja Bandhu*:—" Our town contains a population of more than 16,000. Though we have a Municipality of more than ten years' standing, I do not understand why the inhabitants of this place do not enjoy the conveniences which the people in other Municipal areas undoubtedly enjoy......... The town is wholly uninhabitable from a sanitary stand-point. Wherever dust-pans have been placed by the Municipal authorities, one sees nothing else but large heaps of refuse and filth whence emanate pungent bad smells under the scorching rays of the summer sun......... The Municipality does not contain educated representatives to look after the interests of their townsmen. It is, indeed, inexplicable why retired officers and public-spirited and educated citizens of this town (there are here at least eight graduates, two High Court pleaders and three District Court pleaders, besides many retired officers) are not put on the Municipal Board by the authorities instead of a few unlettered persons of this place and other outsiders. I write this letter with a view that it will attract the notice of the Collector of Kaira. I have full faith in him, for he showed only the other day his solicitude for the public good in his presidential address at the time of performing the ceremony of laying the foundation-stone of the Kahandas Dispensary."

Native States.

Mr. R. C. Dutt's report on the administration of Baroda State.
Oriental Review (12), 23rd May.; *Indu Prakásh* (41), 22nd May, Eng. cols.

35. "The report issued by Mr. Dutt, Revenue Minister of Baroda, is an interesting document showing progress all round. The year unfortunately was a year of famine in many parts of the State, and yet many measures of administrative usefulness were undertaken and successfully carried through. It would be impossible in this short note to compress all the items of reform which marked this year's administration, but we shall briefly indicate some which will give an idea of the activities in all departments of the State. [The paper, after enumerating some of the administrative reforms referred to in the report, observes:—] These are some of the points which on a cursory view of the report strike us as being noteworthy, and it will be seen they include items of reform which are not within the range of practical politics in British India. The progress is no doubt prodigious, and we imagine it is nothing to what will surely be done in years to come." [The *Indu Prakásh* also makes highly laudatory remarks on the progress made by the Baroda State, especially in respect of industrial development.]

Intelligence extracted from the Press.

A *kirtan* celebration of the Empire Day in Bombay.
Indu Prakásh (41), 25th May, Eng. cols.

36. "A considerable number of Bombay Hindus celebrated the Empire Day with *Harikirtan*, prayers, etc., yesterday evening at Javerbaug, Kalbadevi Road. A portrait of the late Queen Victoria was put up and decorated with flowers. Sir Bhalchandra Krishna was voted to the chair. In the course of his speech Sir Bhalchandra referred to certain deplorable events that had recently happened in other parts of India and stirred the feelings of the whole country to their innermost depths and shaken the faith even of ultra-loyalists in Britain's sense of justice and

in the utility of all constitutional agitation. Events such as these reflected no credit on the statesmanship of the executive officials and only served to widen the regrettable but ever-increasing gulf between the rulers and the ruled. But that was no reason, he said, why they should cease to show their respect to the memory of that Great and Good Queen who by her Proclamation—however it might have been trampled under foot and cast to the winds by officials responsible for carrying it out—did all she could to obliterate all distinction of race, caste and colour, and raise the Indians to the status of British citizens. Reactionary officials might tamper with it, might emphasise the impossibility of the charter and attempt to explain it away by excuses and subterfuges, but there stood the Proclamation in all its glory—an eternal monument to the high-mindedness of the noblest Sovereign the British Empire had ever seen. The memory of such Sovereign was inspiring and ennobling to a degree and amply deserved to be lovingly cherished and permanently preserved."

Protest meeting at Ahmedabad in connection with the Barisal affair.
Coronation Advertiser (22), 24th May, Eng. col.

37. "A crowded public meeting of the citizens of Ahmedabad was held on Sunday last at 5-30 P.M. at the 'Premabhai Hall' to protest against the high-handed measures of the officials at Barisal. Mr. Jivanlal V. Desai, Barrister-at-law, presided. After the address of the President the following resolutions were passed unanimously:—*Resolution I.*—The citizens of Ahmedabad place on record their emphatic condemnation of the high-handed and unconstitutional action of the authorities of Eastern Bengal as evinced by their various repressive measures, especially the arbitrary dispersal of the last Bengal Provincial Conference assembled at Barisal and the high-handed treatment offered to Babu Surendranath Bannerji and other delegates to the Conference, thus depriving the subjects of His Majesty of the rights of freedom of speech and of constitutional agitation. *Resolution II.*—The citizens of Ahmedabad offer their hearty sympathy to Babu Surendranath Bannerji and other delegates to the last Bengal Provincial Conference for the high-handed treatment offered to them by the authorities at Barisal. *Resolution III.*—The President of this meeting is hereby authorised to forward these resolutions to the Right Honourable the Secretary of State for India, His Excellency the Viceroy and Babu Surendranath Bannerji by telegram. Drs. Joseph Benjamin and Jamnadas P. Nanavati and Messrs. Nagindas P. Sanghvi and Bapuji Jagonnath spoke very enthusiastically. Great enthusiasm prevailed among the audience. The meeting dispersed with a vote of thanks to the chairman and with shouts of 'Bande Mataram.'"

Protest meeting at Hyderabad (Sind) in connection with the Barisal affair.
Prabhát (50), 18th May, Eng. cols.

38. "The meeting in connection with the Barisal mishap, held on Wednesday last, was in every respect a success. There were about 400 men present, which would certainly be a splendid audience for an average meeting in Hyderabad. We have here to remember that not only Government servants but also those connected with aided institutions cannot join in such movements. Great enthusiasm prevailed among those assembled......... The speeches left little to be desired, marked as they were by good sense, feeling and moderation. We were disappointed, though pleasantly, to notice that the Town Inspector was not present at the meeting to watch the proceedings on behalf of the authorities."

A *swadeshi* fair in Bombay.
Bombay Samáchár (61), 21st May.

39. The fifth *swadeshi* fair in Bombay was held on the 19th and 20th instant under the auspices of the Swadeshi Trade Association at Kándáwádi on the open plot of ground belonging to Mr. Padamsi Dhunji. The ceremony of opening the fair was performed by Mr. Lalubhai Samaldas, who in addressing the audience explained the aims of the Association, which he said were industrial and not political. A variety of native-made articles were exhibited at the fair. The stalls were well patronised by Deccani and Gujarati Hindus, who had attended the fair in large numbers.

A *swadeshi* meeting at Dhárwár.
Dnyán Prakásh (39), 25th May.

40. A Dhárwár correspondent writes to the *Dnyán Prakásh*:—A public meeting was held here on the 22nd May in connection with the *Paisa* fund and the *swadeshi* movement and was largely attended by all classes of people, especially local tradesmen. Mr. Mutappa, a prominent local merchant, occupied the chair. The president in opening the proceedings dwelt on the benefits of the *swadeshi* movement and inculcated that the condition of India could be improved only by boycotting foreign goods. He added that he and his fellow-traders had resolved to deal only in articles of native manufacture. He was followed by Messrs. Joshi, Pitre and Mudvedkar. A resolution was finally adopted to the effect that a committee be appointed, each of whose members may be assigned to a particular locality of the town and be entrusted with the duty of explaining to the people residing there the aims and objects of the *Paisa* fund and the *swadeshi* movement.

M. A. BAIG,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 30th May 1906.

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* Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.] **[No. 22 of 1906**

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 2nd June 1906.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

Agrarian matters: Comments on the recent Press Note regarding the cultivation of Egyptian cotton in Sind 30
Anglo-Russian alliance: Prospect of an — said to be not advantageous to Indians 7
Barisal:
  Affairs in the province of Eastern Bengal and Assam ... ... 19—21
  Withdrawal of the "Bande Mataram" circular by the Government of East Bengal ... ... 22 & 23
British Rule in India:
  Alleged drawbacks of Government Service and especially of honorary service under Government 32
  Alleged futility of holding India by the sword 14
  Alleged inability of the Indians to stand on their own legs without the support of the British 17
  Alleged selfish and hypocritical character of — 15
  Exhortation to Indians to cultivate self-reliance with a view to achieve their political emancipation 13
  Exhortation to the people of Mahárāshtra to emulate the virtues of their heroic ancestors 18
  The *Times* on the present political situation in India 12
  What will satisfy the political aspirations of the Indians? 16
Broach District Association: Appreciation of the activities of the — ... 26
Colonial Conference: Representation of India in the forthcoming — ... 6
Empire Day: Alleged folly on the part of Indians in celebrating — ... 5
Famine: — distress in the Bombay Presidency and a request to Government to publish figures of mortality due to scarcity 29
Forest Department: Forest Administration in the Bombay Presidency ... 31
India in Parliament:
  Discussion in the House of Commons on the expediency of restricting the opium traffic in India 10
  Mr. Morley and the appointment of ten Assistant Engineers in the Public Works Department of India 11
Partition of Bengal: Mr. R. C. Dutt's proposed mission to England in connection with the — 24

PARAGRAPHS.

Politics and the Public Administration—continued.

Police:
- Frequency of thefts in Belgaum District and the alleged inefficiency of the — 34
- Inspection of hack conveyances in Bandra and alleged shortcomings of the local — 35

Poona Industrial *Conversazione*: Mr. Tilak's attitude towards the promoters of the — 27
Public Service: Complaint about the reduction of a Sub-Judge's post in the Sátára District 33
Public utterances: Alleged significance of Mr. Broacha's speech before the Bombay Share and Stock Brokers' Association 28
Royal Tour: His Royal Highness the Prince of Wales' speech at the Guildhall, London ... ... 1—4

Sind:
- A grievance of litigants in the Karáchi Small Cause Court 36
- Alleged irregularity of the Sub-Judge of Rohri in attending his court in summer 37
- Need of extending the operations of the Telegraph Office at Sukkur ... 39
- Thefts in Karáchi and alleged inefficiency of the local Police ... 38

South Africa:
- Alleged ill-requital of the loyalty of the Indians in — 9
- Condemnation of the attitude of the Indians in — in coming forward to help the Government of Natal in their struggle against the Kaffirs 8

Swadeshi movement: Significance of the failure of the promoters of the — to start a mill in Bengal... 25

Education—

Resolution of the Government of India regarding the provision of residential quarters for the Principals and Professors of Government Colleges ... 40
The School Final Examination as conducted by the Educational Department . 41

Railways—

G. I. P. Railway: Need of union among the — employés 42
Proposed railway connection between Bombay and Sind *viâ* Cutch ... 44 & 45
S. M. Railway: Complaints against the administration of the — ... 43

Municipalities—

Bombay: The Improvement Trust and the lease of the site of the Novelty Theatre 47
Dhárwár: Adverse comments on the Municipal administration of — ... 49
Municipalities in the Bombay Presidency and plague loans 46
Surat: Defective water-supply at — 48

Intelligence extracted from the Press—

Account of the opening ceremony of a *Swadeshi* Exhibition recently held at Broach 53
Celebration of Empire Day in Karáchi 50
Proceedings of the last annual meeting of the Broach District Association ... 52
Protest meeting at Pátan (Baroda) in connection with the Barisal affair ... 51
Second Conference of Maráthi authors at Poona ..., ... 54
Swadeshi fair and exhibition in Poona in connection with the local Shivaji celebration 55

List of Newspapers and Periodicals.

(As it stood on the 1st April 1906.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian ...	Bombay... ...	Weekly	J. J. de Abrao ; Portuguese ; 43	300
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 50	550
3	East and West	Bombay... ...	Monthly... ...	Behrámji Merwánji Malabári, J. P. ; Pársi ; 53.	1,000
4	Indian Social Reformer ...	Do.	Weekly	Kamakshi Natarajan ; Hindu (Madrási Bráhman) ; 39.	500
5	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 53.	575
6	Indian Textile Journal ...	Do.	Monthly ...	John Wallace ; Englishman ; 48 ; Civil Engineer.	800
7	Karáchi Chronicle ...	Karáchi	Weekly	Chainrái Bakasrái Advani ; Hindu (Amil) ; 30.	500
8	Káthiáwár Times ...	Rájkot	Daily	Mávji Govindji ; Hindu (Nágar) ; 38 ...	200
9	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 32.	950
10	Men and Women of India.	Bombay	Monthly ...	Sorábji Mancherji Ratnagar ; Parsi ; 40 ...	500
11	Muslim Herald	Do.	Daily	Mahomed Yusuf bin Mahomed Amir ; Muhammadan ; 32.	700
12	Oriental Review	Do.	Weekly	Rustomji Shapurji Mistri ; Pársi ; 38 ...	400
13	Pársi	Do.	Do.	Jehangir Sorabji Talayárkhán ; Pársi ; 30 ...	1,000
14	Patriot	Ahmedabad ...	Do.	Bhágubhái Fatechand Kárbhári ; Hindu (Jain) ; 33.	650
15	Phœnix	Karáchi	Bi-weekly ...	Jáffar Faddu ; Muhammadan (Khoja) ; 53 ...	650
16	Poona Observer and Civil and Military Gazette.	Poona	Daily	Cawasji Temulji ; Pársi ; 50	400
17	Railway Times	Bombay... ...	Weekly	John Alexander Balfour ; Christian ; 44 ..	1,200
18	Sind Gazette	Karáchi	Bi-weekly ...	Mrs. J. E. Tate ; European ; 42	500
19	Sind Journal (formerly named Hyderabad Journal).	Hyderabad ...	Weekly	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 40.	800
20	Sind Times	Karáchi	Bi-weekly ...	Khánchand Rahumal ; Hindu (Amil) ; 39 ...	200
	ANGLO-GUJARA'TI.				
21	Arya Prakásh	Bombay	Weekly	Motilál Tribhuwandás Dalál ; Hindu (Mod Bania) ; 32.	1,000
22	Coronation Advertiser ...	Ahmedabad ..	Do.	Narotámdás Pránjiwandás Shethna ; Hindu (Bania) ; 33.	750
23	Evening Jáme	Bombay	Daily	Pirozsha Jehangir Marzbán ; Parsi ; 30 ...	1,600
24	Gujaráti	Do.	Weekly	Ichhárám Surajram Desai ; Hindu (Surti Bania) ; 53.	5,000
25	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 47	700
26	Gujaráti Punch	Ahmedabad ...	Do.	Somalál Mangaldás Sháh ; Hindu (Bania) ; 29.	1,100
27	Hindi Punch	Bombay ...	Do.	Barjorji Navroji Aphyaktyar ; Pársi ; 46 ...	800
28	Jám-e-Jamshed	Do.	Daily	Pirozash Jehángir Marzbán ; Pársi ; 30 ...	3,500
29	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 57	2,400
30	Káthiáwár News... ...	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 42	400
31	Káthiáwár Times ...	Do.	Bi-weekly ...	Manshankar Jayashankar ; Hindu (Nagar Bráhman) ; 39.	200
32	Praja Bandhu	Ahmedabad ...	Weekly	Jethálál Umedrám ; Hindu (Mewáda Bráhman) ; 39.	1,400
33	Rást Goftár	Bombay ...	Do.	Pállonji Barjorji Desái ; Pársi ; 55	1,550

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*continued.*				
34	Shri Sayáji Vijaya	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 28.	4,200
35	Suryă Prakásh	Surat	Do.	Umedrám Nagindás; Hindu (Bania); 28	200
	ANGLO-MARA'THI.				
36	Christian Citizen	Poona	Monthly	Bháskar Nánáji Kotak; Native Christian; 33.	200
37	Dnyán Chakshu	Do.	Do.	Waman Govind Sápkar; Hindu (Deshasth Bráhman); 48.	500
38	Dnyánodaya	Bombay	Do.	Rev. Mr. J. E. Abbott	660
39	Dnyán Prakásh	Poona	Daily	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 39.	1,200
40	Dnyán Prakásh	Do.	Weekly	Do. Do.	2,400
41	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 41.	1,500
42	Native Opinion	Do.	Weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 35.	700
43	Samarth	Kolhápur	Do.	Vináyak Náráyan Joshirao; Hindu (Chitpáwan Bráhman); 37.	750
44	Sardesái Vijaya	Sávantvádi	Do.	Gopal Moreshwar Sathe; Hindu (Chitpáwan Bráhman); 45.	500
45	Shri Sayáji Vijaya	Bombay	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 41.	5,000
46	Subodh Patrika	Do.	Do.	Dwárkánáth Govind Vaidya; Hindu (Sonár); 32.	600
47	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 39.	1,500
	ANGLO-PORTUGUESE.				
48	O Anglo-Lusitáno	Bombay	Weekly	Leandro Mascarenhas; Goanese Christian; 48.	900
	ANGLO-SINDI.				
49	Al-Haq	Hyderabad (Sind).	Weekly	Syed Mahomed Syed Jamaldin; 30 and Abdul Vahábkhan Ghulám Rasul; Muhammadan; 37.	1,200
50	Prabhát	Do.	Bi-weekly	Lekhráj Tilokchand; Hindu (Amil); 34	500
51	Sindhi	Sukkur (Sind)	Weekly	Virumal Begráj; Hindu (Kurseja); 33	1,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
52	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 73	1,194
53	Hind Vijaya	Do.	Do.	Dáhyábhái Karsandás Sháh; Hindu (Shráwak Bania); 39.	600
	ENGLISH, MARÁTHI AND KÁNARESE.				
54	Karnátak Patră	Dhárwár	Weekly	Mádhav Gopál Tonapi; Hindu (Deshastha Bráhman); 22.	200
55	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorápur; Hindu (Deshastha Vaishnav Bráhman); 44.	800
	ENGLISH, PORTUGUESE AND CONCANIM.				
56	A Luz	Bombay	Weekly	Antone Fernandes; Portuguese; 23	1,200
57	O Bombaense	Do.	Do.	A. Gomes; Goanese Christian; 45	1,000
	GUJARÁTI.				
58	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Mahomed; Muhammadan; (Memon); 41.	2,500
59	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 53	3,000
60	Aryavir	Dohad	Weekly	Krishnaráo Mangeshráo Fadnis; Hindu (Shenvi Bráhman); 28.	330
61	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 37.	4,400
62	Broach Mitră	Broach	Weekly	Trikamlál Harináth Thakor; Hindu (Brahman Kshatriya); 24.	350

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*continued.*				
63	Broach Samáchár	Broach	Weekly	~~Ardeshir~~ Ardeshir Dinsha Gándhi; Pársi; 51	500
64	Deshi Mitra	Surat	Do.	Maganlál Kikábhai; Hindu (Shráwak); 36	1,400
65	Din Mani	Broach	Do.	Nathálál Rangildás; Hindu (Mathur Káyastha Bania); 27.	125
66	Dnyánottejak	Ahmedabad	Fortnightly	Chhotálál Desaibhai; Hindu (Bania); 42	800
67	Gujarat	Nadiád	Fortnightly	Chandulál Nandlál; Hindu (Bania); 25	500
68	Hitechchhu	Ahmedabad	Weekly	Kálidás Ghelábhai; Hindu (Jain); 47	500
69	Islám Gazette	Amreli	Do.	Ibráhim Daud; 37; and Abdulla Ismail; 28 (both Mahomedan Memons).	750
70	Jám-e-Jahánooma	Bombay	Do.	Ratanshâw Frámji Achária; Pársi; 31	600
71	Jivadaya	Surat	Monthly	Dhirajrám Dalpatrám; Hindu (Audich Bráhman); 37.	300
72	Kaira Times	Nadiád	Weekly	Anopsi Mánecklál Desái; Hindu (Shrávak Bania).	600
73	Kaira Vartamán	Kaira	Do.	Kahandás Fulchand; Hindu (Bania); 56	125
74	Káthiáwár Mitra	Ahmedabad	Do.	Jadurám Shámji Dave; Hindu (Audich Bráhman); 42.	300
75	Káthiáwár Samáchár	Do.	Do.	Rewashankar Jagjiwan Dave; Hindu (Bráhman); 44.	500
76	Khedut	Bhávnagar	Fortnightly	Parbhurám Rámji Jani; Hindu (Audich Bráhman).	1,000
77	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Minocheher-Homji, B.A; Pársi; 37.	1,000
78	Mahi Kántha Gazette	Sádra	Weekly	Motilál Chhotálál Vyás; Hindu (Audich Tolakia Bráhman); 45.	800
79	Mukhbir-i-Islám	Bombay	Daily	Munshi Ali Mahomed Haji Abdulla Shayek Lakhpati; Khoja (Sunni); 35.	500
80	Navsari Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh; Hindu (Bania) 32.	500
81	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur; Pársi; 58	800
82	Praja Mitră	Karáchi	Bi-weekly	Narbhayshankar Jagjivan; Hindu (Bráhman); 37.	275
83	Praja Pokár	Surat	Weekly	Hormasji Jamshedji; Pársi; 47	500
84	Prakásh and Gadgadát	Bombay	Do.	Nagindás Mancháram; Hindu (Dása Osval Bania); 40.	725
85	Samsher Bahádur	Ahmedabad	Do.	Saváibhai Ráichand; Hindu (Shrávak Bania); 63.	150
86	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Rustamji Narsarwanji Vátcha-Gandi; Pársi; 40. (2) Ardeshir Pestonji Contractor; Pársi; 38.	3,800
87	Sataya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Dás Shrimáli Bania); 41.	550
88	Sind Vartamán	Karáchi	Weekly	Devkarn Devji; Hindu (Lohána); 41	200
89	Surat Akhbár	Surat	Do.	Phirozsháh Edalji Patel; Pársi; 51	300
	HINDI.				
90	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 44; and Tarábai, wife of the above; 33.	200
91	Sharman Samáchár	Bombay	Do.	Shambhunáth Sharma; Hindu (Kanoja Bráhman); 45.	1,000
92	Shri Dnyánságar Samáchár.	Do.	Monthly	Janakprasád Laooram; Hindu (Kányakubja Bráhman); 30.	200
93	Shri Venkateshvar Samáchár.	Do.	Weekly	Pandit Babu Amritlal, B.A.; Hindu (Bengali Bráhman); 45.	6,200
	KÁNARESE.				
94	Digvijaya	Gadag	Weekly	Shankrapa Gudi Basrimarad; Hindu (Devang); 39.	150
95	Karnátak Vritta	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Shenvi Bráhman); 36. (2) A. B. Hoskeri; Hindu (Deshasth Bráhman); 37.	810
96	Lokă Bandhu	Do.	Do.	Gururáo Rágbavendra Mamdápur; Hindu (Deshasth Bráhman); 43.	300
97	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Nilgire Nádgir; Hindu (Deshasth Bráhman); 30.	150

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KÁNARESE—*continued.*				
98	Rájahansa	Dhárwár	Weekly	Kamaláshankar Dinkar Jathár; Hindu (Karháda Bráhman); 43.	120
99	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 43.	100
	MARÁTHI.				
100	Arunodaya	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 24.	515
101	A'ryávart	Dhulia	Do.	Váman Daji Motiwále; Hindu (Yajurvedi Bráhman); 20.	500
102	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 29	500
103	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 30.	2,300
104	Bhagwa Jhenda	Wái	Monthly	Gangádhar Vásudev Bopardikar	......
105	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 42.	300
106	Brahmodaya	Mahád	Fortnightly	Náráyan Balwant Hardikar; Hindu (Karháda Bráhman); 48.	400
107	Chandrakánt	Chikodi	Weekly	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 41.	100
108	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 42.	200
109	Chikitsak	Belgaum	Do.	Mangesh Jiváji Telang; Hindu (Gaud Bráhman); 40 and Moro Balwant Maráthe; Hindu (Chitpáwan Bráhman).	900 100
110	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Joshi; Hindu (Deshasth Bráhman); 34.	200
111	Dharma	Wái	Do.	Kashinath Vaman Lele; Hindu (Chitpáwan Bráhman); 48.	1,000
112	Dhárwár Vritta	Dhárwár	Do.	S. H. Shaháne; Hindu (Karháda Bráhman); 32.	500
113	Dinbandhu	Bombay	Do.	Vásudeo Lingoji Birje; Hindu (Marátha); 40 .	1,200
114	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 42.	350
115	Granthamála	Do.	Monthly	Vishnu Govind Bijápurkar, M.A.; Hindu (Deshastha Bráhman); 43.	700
116	Hindu Punch	Thána	Weekly	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 40.	1,700
117	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 53.	280
118	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 76.	1,500
119	Jagatsamáchár	Thána	Do.	Trimbak A'báji Ráje; Hindu (Káyastha Prabhu); 39.	500
120	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 40.	7,500
121	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 47.	425
122	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 39.	4,000
123	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 51.	2,000
124	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 49.	18,000
125	Khándesh Vaibhav	Dhulia	Do.	Yádav Bálkrishna Bahalkar; Hindu (Deshasth Bráhman); 40.	600
126	Kumtha Vritta	Kumtha	Do.	Laxman Baburao Hegde; Hindu (Gowdsaraswat); 50.	250
127	Loka Bandhu	Tásgaon	Do.	Bhikáji Gopál Bhide; Hindu (Chitpáwan Bráhman); age 35.	200
128	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 29.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
129	Lokaseva	Násik	Weekly	Gangădhar Váman Barve; Hindu (Chitpăwan Brăhman); 27.	500
130	Madhukar	Belgaum	Do.	Janárdan Náráyen Kulkarni; Hindu (Saraswat Bráhman); 30.	150
131	Maháráshtra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha); 30.	150
132	Moda Vritta	Wái	Do.	Káshinăth Váman Lele; Hindu (Chitpáwan Bráhman); 48.	650
133	Mumbai Punch	Kochara (Ratnágiri).	Monthly	Anandráo Bálkrishna Rángnekar; Hindu (Gaud Săraswat Bráhman); 31.	300
134	Mumbai Vaibhav	Bombay	Daily	Ganesh Keshav Karandikar; Hindu (Chitpáwan Bráhman); 45.	1,650
135	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,450
136	Nagar Samáchár	Ahmednagar	Do.	Vishwanath Gangárám; Hindu (Telgu Fulmáli); 25.	200
137	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 28.	450
138	Nyáy Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 32.	400
139	Pandhari Mitră	Pandharpur	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 43.	75
140	Parikshak	Belgaum	Do.	Váman Rămchandra Kanvinde; Hindu (Sáraswat Bráhman); 33.	400
141	Poona Vaibhav	Poona	Do.	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 37.	250
142	Prabodh Chandrika	Jalgaon	Do.	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 42.	200
143	Prakásh	Sátára	Do.	Ganesh Ballál Phansălkar; Hindu (Karháda Bráhman); 32.	500
144	Pratod	Islámpur	Do.	Ganesh Rámchandra; Hindu (Karháda Bráhman); 23.	300—360
145	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 42	100
146	Satya Mitră	Málegaon	Do.	Bálchand Hiráchand; Hindu (Gujaráti Jain); 26.	200
147	Satyă Shodhak	Ratnágiri	Do.	Hari Náráyan Limaye; Hindu (Chitpáwan Bráhman); 62.	950
148	Shet, Shetaki and Shetakari.	Poona	Fortnightly	Nominal Editor:—Ganesh Lakshman Sahasrabuddhi; Hindu (Chitpáwan Bráhman). Real Editor:—Rámchandra Vinayak Tikekar; Hindu (Karháda Brăhman); 45.	350
149	Sholápur Samáchár	Sholápur	Weekly	Narsappa Abanna; Hindu (Kámáthi); 47	400
150	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshasth Bráhman); 22.	100
151	Shubh Suchak	Do.	Do.	Rámchandra Appáji Chitale; Hindu (Chitpáwan Bráhman); 61.	150
152	Sumant	Karád	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Brăhman); 33.	80
153	Vidur	Dhamni (Sătăra)	Weekly	Dámodar Gangădhar Maráthe	200
154	Vidya Vilăs	Kolhápur	Bi-weekly	Ganesh Shankar Gokhale; Hindu (Chitpáwan Brăhman); 22.	500
155	Vihári	Bombay	Weekly	Bálkrishna Năráyan Phátak; Hindu (Chitpáwan Bráhman); 41.	1,000
156	Vividh Dnyán Vistár	Do.	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
157	Vrittasăr	Wăi	Weekly	Lakshman Mahădev Vaidya; Hindu (Chitpáwan Brăhman); 51.	250
158	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkar; Hindu (Deshasth Brăhman); 38.	100
159	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 40.	600
160	Vyápár Samáchár	Ahmednagar	Do.	Rutunchand Punamchand Mutha Hindu (Márwadi); 33.	1,200
161	Wárkari	Pandharpur	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 40.	150

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	SINDI.				
162	Aftab-i-Sind	Sukkur	Weekly	Shámsudin walad Mahomed; Muhammadan; (Abro); 39.	600
163	Khairkháh	Lárkhána	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 33.	1,000
164	Musáfir	Hyderabad (Sind).	Do.	Dharamsing Tahilsing; Hindu (Amil); 20	1,000
165	Sind Sudhár	Karachi	Do.	Khánchand Rahumal; Hindu (Amil); 39	650
166	Sookree	Do.	Do.	Asaumal Rijhumal; Hindu (Lohána); 52	100
167	Sind Kesary	Shikárpur	Do.	Chelárám Mánghirmal; Hindu (Wadhra); 40.	550
	URDU.				
168	Ajaibat-i-Bambai	Bombay	Monthly	Mahamad Ali Anvar Ali; Muhammadan (Sheikh); 44.	2,000
169	Bombay Punch Bahádur	Do.	Weekly	Hakim Mahomed Abdul Hamid; Muhammadan (Farrukh Dehlavi); 52.	3,000
170	Jám-i-Jahánnuma	Jalgaon	Do.	Munshi Abdul Karim *walad* Habibulla; Muhammadan.	50
171	Sultán-ul-Akhbár	Bombay	Daily	Hakim Mahomed Abdul Hamid; Muhammadan (Farrakh Dehalvi); 52.	1,500
172	Tohfa-i-Deccan	Poona	Weekly	Shaik Abdulla *walad* Mahomedi; Muhammadan (Shaik); 32.	150
	GUJARA'TI AND HINDI.				
173	Jain	Ahmedabad	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Jain); 33.	1,400
	MARA'THI AND KA'NARESE.				
174	Chandrika	Bágalkot	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 34.	150

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI.				
59A	Arajadar	Ahmedabad	Weekly	......	...
	MARA'THI.				
102A	Ban	Poona	Weekly	......	...
116A	Hunnarottejak	Násik	Do.	......	...
141A	Prabhát	Dhulia	Monthly	......	...
155A	Vishvavritta	Kolhápur	Monthly	Vishnu Govind Bijápurkar	...
	URDU.				
169A	Ghamkhwar-e-Jahan	Bhusáwal	Weekly	Munshi Mahomed Jan walad Ahmedalli. (Mahomedan).	75

N.B.—(1) The editor of No. 104 is Dattátriya Ganesh Agáshe (Konkanastha Bráhmin), age 27; and the circulation of the journal is 300 to 400 copies.

(2) The editor of No. 147 is dead; Mr. Shridhar Hari Limaye is the present editor.

Politics and the Public Administration.

His Royal Highness the Prince of Wales' speech at the Guildhall, London.

Gujaráti (24), 27th May, Eng. cols.; *Gujarát Mitra* (25), 27th May, Eng. cols.; *Praja Bandhu* (32), 27th May, Eng. cols.; *Pársi* (13), 27th May.

1. "It will be admitted on all hands that Their Royal Highnesses the Prince and Princess of Wales produced an excellent impression on the minds of the people of India by their graceful and high-minded behaviour towards all those who came in contact with them and by the very felicitous and sympathetic language in which they replied to the numerous addresses of welcome with which they were presented in the course of their extensive tour.......... It speaks volumes for the keen insight, sagacity and power of appreciation of His Royal Highness that he should have drawn an accurate picture of the Princes and people of India and unerringly laid his finger upon the weakest spot in the prevailing system of administration. He paid a handsome tribute of praise to the loyalty, nobility of mind and chivalrous nature of the great Princes of India. We have always been of opinion that even the British Government might usefully learn from them something of their noble courtesy, high-minded generosity and graceful magnanimity.......... His Royal Highness's observations on the value and importance of the element of sympathy in the Indian administration will be read with feelings of genuine satisfaction throughout the country. The one great defect that marks the British Indian administration is the lack of noble-minded sympathy on the part of the rulers......... Our countrymen cannot be too deeply grateful to the future Emperor of India for this emphatic pronouncement and re-affirmation of what the spokesmen of the people of India have been insisting upon for so many years. It has given us unalloyed satisfaction to note that His Royal Highness was able to penetrate behind pomp and pageantry and discern the true situation of the country. The net political gain of Their Royal Highnesses' Indian tour to the cause of progressive and popular administration is to be found in this just and remarkable declaration. No doubt, it does not admit of mathematical measurement. But its influence is so pervasive and subtle and its value and importance are so great that by his authoritative and public insistence upon a wider element of sympathy as a potent factor in the Indian administration, His Royal Highness has done an incalculable service to the cause of popular government in this land, for which the Indian people will ever feel grateful to him." [The *Gujarát Mitra*, the *Praja Bandhu*, the *Pársi* and several other papers of the week make highly appreciative comments on His Royal Highness's speech.]

Indu Prakásh (41), 29th May, Eng. cols.

2. "His Royal Highness, the Prince of Wales in his important speech at the Guildhall emphasised the necessity of infusing a wider element of sympathy into the Indian administration and observed that every Englishman who visited India assisted in forming a bond of brotherhood between the two peoples. After thinking over the noble sentiments so wisely expressed by His Royal Highness we cannot help coming to the conclusion that the Englishmen, who are at present carrying on the work of administration in India, and those who will come out in future for the same purpose, will find it extremely difficult to carry out in practice the noble advice of the Prince. Does sympathy mean sympathy with the hopes and aspirations of the people or a kind of condescending or patronising attitude towards a subject people? In the latter sense, perhaps, it will be easier for an average Englishman to follow the advice, as the formation of his character presents fewer obstacles in training himself to such an attitude of mind. In such a case he need not give up his imperial notions, nor need he begin a hard struggle with his highly insular nature and training. It was the lack of sympathy with the hopes and aspirations of the educated classes that was the cause of Lord Curzon's failure in India, and we are afraid that the noble words of the Prince will not produce any substantial results until a serious endeavour is made, not in India, but in Oxford and English homes, to infuse sympathy and true brotherly feeling for the Indians into the education of English boys and girls."

Kaiser-i-Hind (29), 3rd June, Eng. cols.

*3. "Byron said his age was 'an age of cant.' But that poet of Hellenic instincts should have been living to-day to realise how far cant is a great deal more rampant *now* at the commencement of the twentieth century than it was during the first quarter of the nineteenth. That India with its *pax Britannica* and occidentalisation should be full of cant will not be denied. It is bound to catch the contagion of the canting West. In the past there has been many a canting shibboleth in respect of Indian finance, Indian public works and so forth. At present the cant is of Indian politics and Indian administration......... The cant about the Indian administration lies in the exaltation to the seventh heaven of the heaven-born, but beneficed, bureaucracy of the land, otherwise known as His Majesty's Indian Civil Service. The tribe of those scribes who came in numbers in the wake of T. R. H. the Prince and Princess of Wales, and are otherwise known as Special Correspondents, have deafened the world with their praises of 'the most distinguished service.' This, too, is cant of the first water. The phrase was invented a quarter of a century ago, but it never came into such extraordinary prominence as during the time of the Royal visit. The 'specials' vied with each other in extolling the fame of those celestials who love to call themselves distinguished. But lo! the Prince himself while damning it with faint praise at Guildhall was obliged to make it known as widely as possible throughout the civilised globe that this distinguished corps was woefully deficient in the essential art of governing millions of alien subjects of His Majesty who are so docile, so law-abiding, and so intensely loyal to his throne and person.......... He strongly recommended the exercise of the virtue of sympathy. And lo! at once the world of Anglo-India is ringing with this shibboleth of sympathy, sympathy, sympathy where only a few short months since there was nought but the deafening cry of 'down, down, down, with the Natives!'......... This pronouncement of the shibboleth of sympathy, so far as the pharisaical Anglo-India is concerned, is hollow. It is simply a canting word and our people will do well not to be carried away by it."

Patriot (14), 26th May.

4. "We were never very hopeful of any tangible good resulting from the tour through India of Their Royal Highnesses the Prince and Princess of Wales, and though we see no reason to change that opinion, yet, it must be admitted, that there are one or two features which may ultimately prove to have in them potentialities for good. The speech which His Royal Highness the Prince of Wales delivered the other day in response to the toast of his health proposed at the Guildhall Banquet is one such feature.......... Most wise and statesmanlike were the words uttered by the Prince when he referred to the need of infusing a wider element of sympathy into the Indian administration. The cry everywhere is for sympathy! What measure of sympathy has so far been extended to the children of the soil by the bureaucracy that sways the destinies of India? Their most pronounced apologists will never assert that sympathy has been the main inspiration of the administration. The reverse, however, has been the case, and the consequent tension has been so great that a great cleavage has sprung up between the rulers and the ruled and unless prudent counsels prevail and a radical change comes over the ruling class ere it is too late, a state of things will arise which will certainly not be conducive to the permanency of British rule in India. The first step in the direction of bridging the ever-widening gulf is the immediate adoption of a policy of sympathy.......... We offer His Highness our most loyal and grateful thanks for the noble words he has so fearlessly spoken and only hope that they will have the effect of heralding a new era of sympathy and confidence in the Government of this country."

Alleged folly on the part of Indians in celebrating Empire Day.

Vihári (155), 28th May; *Karnátak Vritta* (95), 29th May.

5. Some persons at Karáchi are going to celebrate the Empire Day with great *éclat*. It is surprising that these people forget to whom the Empire belongs. Is it indeed a matter of pride to the Hindus that they should be ready to celebrate the Empire Day when half their countrymen are passing their days in semi-starvation and when there were six famines in eight years? On each anniversary of the Empire Day, they should rather hang down their heads in shame at the thought that one more year was passed by them in bondage. On hearing the words "Empire Day" uttered, they should feel burning pain in their ears as if boiling oil had been poured into them. But, instead of feeling any shame, they joyfully celebrate the day on which they were enslaved and praise their enslavers. Can

there be a more glaring instance of human degradation than this? They should have considered what their ancestors would feel on seeing their descendants commemorating their servitude by means of festivals. But it is natural that the vile human reptiles, who look upon a slavish course of life as the supreme end of their existence and welcome foreigners' kicks as favours, should not be ashamed of observing the Empire Day as a *gala* day. As long as there are people of this type, it would be useless to boycott foreign goods or celebrate the Shivaji festival. How extraordinary is it that while *Justice*, an English newspaper, declares "Our British rule in India is the greatest crime now being committed in the world," our people should be eager to hold celebrations in honor of the Empire which has proved most disastrous to them? [The *Karnátak Vritta* writes:—It is meet that Englishmen should celebrate the Empire Day. If there is any day which the Indians can fitly celebrate, it is the day on which Queen Victoria issued the gracious Proclamation of 1858. It is a day which specially appeals to the loyalty of the Indians. Let the rulers fulfil the pledges given in the *Magna Charta* of the Indians, instead of forcing students to celebrate the Empire Day by carrying Union Jacks and singing songs in praise of British supremacy.]

Representation of India in the forthcoming Colonial Conference.

Oriental Review (12), 30th May.

6. "Reuter wires that at the coming Colonial Conference which will meet next year India will also be represented. We are thankful to the Prime Minister for the concession he has shown to this country. The Imperial Government are apparently anxious to permit us the enjoyment of all privileges which do not cost much. Self-government on the lines that obtain in the Colonies cannot be given even when Mr. Morley is Secretary of State for India and Sir Henry Campbell-Bannerman is Prime Minister. But India is fitted to send a few representatives to the Conference of the self-governing Colonies. We suppose the object is not so much to mock the people of India for the low scale of political evolution they occupy. We are also informed that there is a talk in the lobbies that each province will be asked to send a representative. It does not concern us much how many representatives attend the Conference. One wants to know rather the object of India's representation in the Conference and who the representatives are to be. An Indian delegate cannot express himself as freely and obtain as respectable a hearing as a Colonial delegate. If the object of the representatives of the Colonies and of India meeting in London be to create a better understanding between the mother country, the Colonies and its greatest dependency, we cannot but welcome such an assemblage. So far as India is concerned the treatment accorded to her peoples by the Colonies is simply outrageous. The Colonial white man considers that he is the chosen Israelite of God, the elect among mankind. The whole universe, he thinks, belongs to him, and he treats the coloured man with undeserved and beastly contempt. The Englishman in the United Kingdom regards the Indian as his equal, but no sooner does he colonise some strip of land in an obscure corner of the world than he gets jealous of him and begins to ill-treat him. An Indian can become a member of Parliament in the United Kingdom, but in some colonies he cannot, without a license, walk in a street occupied by the white man. These anomalies have to be rectified before the Colonial representatives and the Indian representatives can meet on a common platform. There is much work to do in that direction, and the statesman who moves in the matter will do a piece of real service to the Empire. But this Conference is to meet to discuss entirely fiscal measures, we presume. And there is not much work to do that way. The Liberal Government do not mean to get entangled in tariff wars by returning to Protection. They have abjured it altogether. They won't retreat from Free Trade. The Conference can only pass empty resolutions about maintaining a more cordial relationship between the mother country and the Colonies, and there will be no end of *tamashas* and festivities. Of solid work there will be none. We do not know what part India will play in those festivities. We presume the cost will not be thrown on the Indian exchequer. That would be a substantial gain, indeed. By-the-bye, who are to be India's representatives? Are they to be the representatives of the various Chambers of Commerce? Or, are they to be distinguished Indians like members of the Legislative Councils?"

Prospect of an Anglo-Russian Alliance said to be not advantageous to Indians.
Pratod (144), 25th May.

7. Under the heading 'Union among vultures' the *Pratod* writes:—There is now no doubt that an Anglo-Russian alliance will be concluded in a very short time. This news has overjoyed several of our countrymen and made them very sanguine about the curtailment of our military expenditure. But to us this appears to be nothing more than a delusion. The *Times of India* has already expressed its doubts as to whether it would be politic to reduce the Military expenditure, and urged that as Russia is never in the habit of keeping her promises, our military strength should always be so great as to keep her in awe. The opinion of the *Times of India* will not fail to carry influence with the British Cabinet. Thus it is vain to hope that the expected Anglo-Russian alliance would lead to a curtailment of our military expenditure. That expenditure will be reduced only when we get some power in our hands. Nothing will be done so long as we are satisfied with making mere entreaties. In one respect the alliance between England and Russia will prove positively injurious to us. As England will have then no enemy to fear, the English will oppress us in any manner they like. Up till now the English perceived the necessity of keeping the Indians contented, because they were afraid of an internal disturbance in the country in the event of hostilities with Russia. But now they will be under no such necessity. In the event of a war with Russia, we might have had an opportunity of securing some political rights from England either by proving our loyalty to her or by imitating the example set by the Russians. But the impending alliance has retarded this opportunity by a quarter of a century at least. In this manner we are surrounded by difficulties. During the next 25 years, the noose of slavery round our necks will probably be drawn so tight that it is doubtful whether we shall be able to breathe at all. No one but the Almighty can extricate us from this woeful plight.

Condemnation of the attitude of the Indians in South Africa in coming forward to help the Government of Natal in their struggle against the Kaffirs.
Akhbár-i-Islám (58), 1st June.

8. It is to be deplored that the Indians in South Africa, who were subjected to harsh and oppressive treatment at the hands of the whites, should have come forward to assist the Government of Natal in their present troubles in connection with the natives. Perhaps the Indians have taken this step with the vain idea of displaying their loyalty towards the British Crown, but their action shows them to be remarkably destitute of a sense of duty towards themselves and their native land. At a meeting of influential Indians held at Durban on the 24th May it was resolved to assist the Natal Government in their struggle with the Kaffirs, and forty persons actually pledged themselves in writing to bear arms during the conflict. In view of the stringent and obnoxious laws passed against them, the Indians ought to have remained entirely neutral in the dispute and refrained from giving any kind of help to the whites so as to teach them a salutary lesson and compel them to mend their ways in future. That these Indians have lost their self-respect and patriotic spirit is clearly evidenced by the step they have taken, which far from reflecting any credit upon them has done harm to their interests.

Alleged ill-requital of the loyalty of the Indians in South Africa.
Kál (120), 1st June.

9. At the conclusion of the Boer war, the British Government promised to pay eighty millions sterling to the Boers to help them in rebuilding their devastated homesteads. But England has not yet redeemed that promise and the Boers are displeased with the British on that account and have resolved to put obstacles in the way of the administration of the country until the promised amount is paid. The Indians in the Transvaal, too, like the Boers are dissatisfied with the British because the latter have done nothing to improve their condition in consideration of the assistance rendered by them at the time of the war. Nay, British merchants are trying to prevent the immigration of the Indians into South Africa and it is surmised that the Government favours these attempts. The white merchants complain that the Indian traders are gradually gaining ascendancy in Africa and thereby proving a source of danger to their interests. This is a nice reward the Indians are getting for their loyalty! In spite of this, they are ready to serve as doolie-bearers to

carry off the wounded whites from the field in the recent Natal rising. An Irish paper denounces this conduct of theirs as most disgraceful and thinks that they deserve to be in their present plight because they assisted the British in depriving other people of their independence. In one sense the contention of the Irish paper is right, but the loyalty of the Indians is deep and whatever loss is entailed on them on account of their loyalty, they will never swerve from it! They do not care even if other people ridicule them for showing this kind of loyalty!

Discussion in the House of Commons on the expediency of restricting the opium traffic in India.

Jám-e-Jamshed (28), 2nd June, Eng. cols.; *Bombay Samáchár* (61), 2nd June.

10. The 'unctuous rectitude' in which the British public and its spokesmen love to indulge at times at the expense of others has never been so prominently marked as in the case of the agitation against the opium traffic... ...... According to a Reuter's message there has been another dicussion on the subject this week, the Commons having, as the result of it, 'adopted the motion of Mr. Theodore Taylor condemning the opium traffic.' One might well ask what would have been the fate of this motion, had it been accompanied by a rider to the effect that any loss resulting to India from such abolition of the traffic should be made good from the British Exchequer? Of course, nothing is so easy as to be virtuous and moral without having to incur any inconvenience or make any sacrifice for it. The good and virtuous men who voted for the motion no doubt felt that they would be able to attend Church next Sunday with the consciousness of having performed a great act of national righteousness. But what about the wrong it incidentally does to India, the sacrifices it must entail upon her, the hypocrisy which underlies it? The position taken up by Mr. Morley in this matter was both sound and statesmanlike. We are told that he deprecated unreasonable exaggeration—and there has been nothing but unreasonable exaggeration in the crusades led by the anti-opiumists in this matter. They know well enough that China practically wants opium, that she cannot do without it, that, even if the export of opium from India were put a stop to, the Celestials would grow the drug in their country and consume it. And yet they must, to proclaim their high sense of national morality and righteousness from the house-tops, tirade against the traffic and get the Imperial Senate to pass a condemnatory resolution! They know it as well as any other man that financial exigencies would not permit the cessation of the traffic, and that the resolution would practically remain a dead letter. But they must, out of sheer cussedness, carry on the crusade and get Parliament to subscribe to what under existing circumstances amounts to nothing but an act of public hypocrisy. We should not have complained against this act of hypocrisy or 'unctuous rectitude', if while serving as a salve to the British conscience it did not threaten an injustice to this poor country. But the position is otherwise, and we wish the House had listened to Mr. Morley's argument in this connection, *viz.*, that 'people had no right to place a burden on India for the purpose of satisfying their own ideas." [The *Bombay Samáchár*, on the other hand warmly welcomes the resolution passed by the House of Commons on the subject of the opium traffic in India.]

Mr. Morley and the appointment of ten Assistant Engineers in the Public Works Department of India.

Praja Bandhu (32), 27th May, Eng. cols.

11. "Replying to a question put by Sir Henry Cotton in the House of Commons *re* the appointment of ten Assistant Engineers for this country, Mr. Morley said that during the current year as well as the next, while the Coopers Hill College would be open, two natives of India would be able to enter the Public Works Department, and that it was, therefore, deemed desirable to restrict the ten additional appointments this year to Europeans, but during 1908 and after natives of India might be recruited in England up to 10 per cent. of the total number appointed. It need scarcely be said that this reply is extremely disappointing, for we have all along maintained that it is an act of gross injustice to put unnatural barriers in the way of the aspirations of deserving Indian youths, as has been done in the case of those that pass out of that institution, inasmuch as only two of them are thought fit to join the Public Works Department......... As if

this were not enough, a fiat has gone forth that the natives of India are to be debarred from the ten new appointments to be made during this year, and probably from a like number, if not more, in 1907. The justification for a decision like the above put forth by Mr. Morley in his reply to Sir Henry Cotton's question is, to say the least, utterly unworthy of a person like him, for he seeks to perpetrate one act of injustice in order to justify another. Even in 1908 and after it is decided that natives of India may be recruited in England up to 10 per cent. of the total number.......... The limit of 10 per cent. fixed by the Secretary of State for India is a piece of still graver injustice, when one bears in mind that the recruitment is to be in the open market.......... This decision cannot but give rise to grave disappointment throughout India, inasmuch as it was not expected of a straightforward and upright statesman like Mr. Morley."

The *Times* on the present political situation in India.
Gujaráti (24), 27th May.

12. The *Times* has expressed concern at the growth of new political forces in India and has remarked that in discarding these forces the British Government is drifting perilously near the critical situation which led to the mutiny of 1857. This view is also shared by the *Times of India.* Both these journals give a timely warning to Government to remodel its administration with a view to enlist the sympathy and support of these forces and prevent them from playing in antagonism to established authority. During the last two years the people of India have been resorting on an extensive scale to the principle underlying the maxim, "One cannot become rich by begging." The conviction has forced itself upon their minds that no one can overcome his adversary without using his hands. The prevalence of such notions throughout the country has spread consternation among Anglo-Indians who formerly used to scoff at the Congress. They have now realised that their derisive attitude towards the national assembly has engendered in the minds of the people ideas of a hand-to-hand fight and they have at last preceived the wisdom of attaching due weight to the Congress demands. If Englishmen had not awakened betimes to the gravity of the situation, the element of political disturbance would surely have found its way into popular movements in India. In no civilised country can power remain long in the hands of a ruling class which desires to keep the subjects perpetually under restraint. When the masses rise against the rulers, they do so with such vehemence as to render it impossible for the powers that be to resist them. Hence it is that a careful regard for popular feelings and sentiments and a desire to mould the system of administration in consonance with these feelings and sentiments have been considered a mark of wise statesmanship among civilised nations. We cannot help saying with the utmost regret that the British Government in this country has shown culpable indifference during the last twenty years in guiding its administration in accordance with these principles. The National Congress has been looked askance at, and its supporters have been treated with suspicion and even harshness, as if they had perpetrated a heinous crime in carrying on political agitation. The official class has entertained the arrogant notion that Indians are like dumb-driven cattle, who are to be led according to its whims and caprices. Before the dawn of political activity in India, the people behaved obsequiously towards Englishmen and the latter reciprocated their regard by treating them with the same affection which they would show to their pet animals. The controversy over the Ilbert Bill, however, gave birth to the Congress movement, and since that date the Indians began to expose the defects in the British Indian administration, with the result that the ire of Englishmen against them was aroused and has grown fiercer day by day. Even the *Times* has acknowledged that the gulf existing at present between Englishmen and Indians is solely due to the hostile attitude of the former towards the political aspirations of the latter. It is, however, no use crying over spilt milk. Let the rulers now atone for the past, begin in right earnest a policy of conciliation and remodel their administration according to the wishes of the people. Let them realise that Indians have inherited a civilisation which dates from a prehistoric age, and that although they have acquiesced in British rule, they are not inferior to, but the equals of, Englishmen. The religious devotion, pacific

temper and unbounded patience of the Indian people have led Englishmen to consider them to be wanting in virility. This erroneous notion is the chief cause of the contemptuous treatment meted out to Indians in South Africa and Australia. Such treatment should be put a stop to, if a new era of better feelings between the two races is to be ushered in. Secondly, steps should be taken to introduce self-government in India, as its absence has tended to degrade the Indians among the nations of the world. And lastly the authorities should reverse the policy of indifference in the matter of the industrial development of India, which they have hitherto pursued out of regard for the interests of British commerce. Unless the rulers undertake reform in these several directions zealously and with a pure conscience, the present critical situation in the country will grow more complicated.

Exhortation to Indians to cultivate self-reliance with a view to achieve their political emancipation.
Vishwa Vritta (155A), for April.

13. The *Vishwa Vritta* publishes in its first issue an article contributed by Mr. B. G. Tilak, of which the following is the purport:—The declarations of Mr. Morley in the House of Commons combined with the treatment accorded to Babu Surendranath Bannerji by the Barisal authorities suggest various reflections as to the future of India. The people were hitherto labouring under the impression that British rule in India was the very embodiment of justice and civilization, and indeed when that rule was first established in this country, supplanting the anarchy prevailing under the last Peishwa, every one from the highest to the lowest was so favourably impressed with the organized, sympathetic and tolerant character of the new administration that its alien origin was forgotten and its advent welcomed as a beneficent dispensation of Providence. Later experience, however, disclosed that an iron hand lay concealed beneath the velvet glove. The jahagirs and vatans that were restored to their respective holders at the outset of the new *regime* were gradually resumed and many old and influential families were reduced to utter destitution. It was then recognised that however liberal-minded the English people might be, their rule being based on selfish principles would never bring happiness to this country. The disarming of the Indian population after the Sepoy Mutiny tended to confirm these apprehensions. The educated classes, however, entertained a hope that however much the policy of the British Government might tend to impoverish the country, Englishmen could be induced to modify that policy and concede free institutions to the people of this land. Various public associations thus came to be established, but the high hopes entertained respecting them were foiled owing to a deaf ear being turned to their representations by the authorities both here and in England. In short, our leaders have at last come to see that the British have come to India to make us their slaves and to promote their own interests. The officials have not only held themselves aloof from our public movements, but have tried their utmost to cripple them by officialising the educational system of the country and by trenching upon the liberty of the press. They have moreover assumed an insulting attitude towards our leaders as is illustrated by the Barisal affair. If notwithstanding all this, any one still entertains the hope of securing rights from our rulers by means of entreaty and supplication, he must be set down as a simpleton. The days of constitutional agitation are now past. The officials are now openly spurning our great charter, the Queen's Proclamation, and proclaiming from the housetops that any interference by Parliament in the affairs of India would imperil the stability of the Empire. In short, to cripple and to reduce to utter helplessness the conquered races is now considered the true Imperialistic creed. This dominant note of British policy in India has blasted the hopes once fondly entertained by veteran Indian patriots like Mr. Dadabhai Naoroji and made them despondent. What to do next is the question that confronts us all. To sit with folded hands in despair would not be manly, while life would not be worth living under the present discouraging conditions without any prospect of better days. We are no pessimists. Our only contention is that we should henceforward learn to be self-reliant. **Our present critical condition should inspire us with fresh hope. We should recognise the fact, which was so long carefully hidden from us, *viz.*, that**

Englishmen, like other alien rulers, are guided by self-interest in ruling India and that they would never help us in our struggle for acquiring political rights. We should in short learn to achieve our own salvation. The *swadeshi* movement and the agitation for the establishment of a purely Indian University are moves in the desired direction. Our success here will convince our rulers that we have some spirit in us. They would then begin to respect us and our emancipation from our present unbearable state would not be distant.

Alleged futility of holding India by the sword.
Bakul (102), 27th May.

14. Some Englishmen have the presumption to declare that they can govern India with the help of the sword alone, and hence they are striving hard to increase the number of European troops in this country. If this country is to be governed, not with the help of the law, but only with that of the sword, the existing army must be increased a hundredfold. It is the co-operation of the Indians and their loyalty to the rulers which at present enable a handful of Englishmen to govern India without difficulty. But such co-operation and loyalty are possible only where kindly relations subsist between the ruling class and the ruled. In the absence of such relations, no ruler can expect hearty co-operation on the part of the subject race. At present the British care not a straw for Indian public opinion. As the military have begun to be utilized to conduct the administration, the leaders of the educated class have become suspicious about British justice and lost all confidence in the ruling class. If such distrust spreads itself among the 30 crores of Indians, how can the British govern this country? If the Indians, exasperated by the oppression practised on them by Englishmen, are bent on driving the white race out of India, how will the European army in India, consisting of a lakh and a quarter of soldiers, be able to withstand them? This puny host of monkeys will be swallowed up in no time in the huge stomach of the Indian population.

Alleged selfish and hypocritical character of British rule in India.
Aryávarta (101), 26th May.

15. Our rulers are in the habit of passing a number of useless and superfluous laws. It is natural that men drawing fat salaries should endeavour to raise some memorials to themselves rather than content themselves with the task of merely supervising the country's administration. Who can deny that most of Lord Curzon's achievements were of the nature of superfluous undertakings? All the laws passed during his *regime* are utterly useless. As long as one has might at his back, nothing else is needed to gag the mouths of the people. Where this is the case, what is the use of harassing people by needlessly enacting a series of legislative enactments? The object which Government have in view in passing these needless laws is to give their acts, however oppressive, the sanction of law. Do Government think that the Indians do not understand all this? The Indians are familiar with the object of all the laws and measures of Government, but unfortunately this knowledge is of no avail to them. It is their misfortune that in spite of strenuous exertions on the part of Government to promote their welfare, they should sink deeper and deeper into the abyss of misery. Our rulers transferred all our industries to their country so that we might be spared the physical drudgery entailed upon us in pursuit thereof. To preclude the possibility of bloodshed in the land and the consequent suffering that might thereby be inflicted upon us, they deprived us of the privilege of carrying arms. It is also the desire of our rulers to take away all our wealth from our country in order that we may not be put to the trouble of taking care of it. All these measures, intended to promote our happiness, are enforced under the sanction of law by the just officials of our justice-loving Government! This being the case, is there a possibility of these measures being in any way defective?

What will satisfy the political aspirations of the Indians?
Kalpataru and Anand Vritta (121), 27th May.

16. English statesmen are now convinced that discontent prevails in India and as they are aware that such a state of things is a menace to the British interests in this country, they are devising ways and means for removing it. It is satisfactory to note that Indian affairs have begun to attract some attention in England, but the measures adopted to remove the causes

of public discontent in India are far from desirable. Mr. Morley advises the adoption of a conciliatory and sympathetic attitude towards India and exhorts the Anglo-Indian officials as well as the Anglo-Indian Press to refrain from vilifying the educated natives. But we cannot understand the meaning of the sympathy which Mr. Morley advises his countrymen to show for educated Indians. Does it consist in according a civil treatment to the leaders of the people whenever they seek an interview with the Anglo-Indian officials or in abstention from abuse of the educated natives? But such lip-sympathy is not likely to afford satisfaction to the discontented Indians. We do not want sweet words, but political rights. Mr. Morley is learned and well versed in history and consequently he must know that empty promises will have no effect upon the Indian people. If English statesmen really desire that we Indians should love them, let them give us a larger share in the administration of our affairs and an adequate control over the country's finances. We should further have a voice in enacting the laws of our country. In short, the present system of administration should be superseded by the Colonial type of Government.

Alleged inability of the Indians to stand on their own legs without the support of the British.
Jám-e-Jamshed (28), 28th May, Eng. cols.

17. In the course of an appeal to Government to put down the lawless doings of Kabuli ruffians in Bengal, the *Jám-e-Jamshed* makes the following observations:—"What a commentary is this on the personal courage of a nation of heroes such as the Bengalis that, though numbering many millions, they should go about in eternal fear of a handful of Kabuli ruffians! What a lurid light does it throw on the ability of the Bengali to stand on his legs without the crutches of British support! And what is true of the Bengali is true of most of the Indian communities. The Congress press resents the suggestion that the withdrawal of the British from India would mean the conversion of the country into a zoological garden, and that a telegram would have to be sent to Aden to call them back. The Kabuli pest in Bengal, against which so much is being periodically said in the press of the province and elsewhere, may give our politicians and pressmen some food for reflection."

Exhortation to the people of Maháráshtra to emulate the virtues of their heroic ancestors.
Bhála (103), 1st June.

18. The *Bhála* narrates the career of Prataprao Gujar, one of the companions of Shivaji, who heroically fought under his flag and perished on the battle-field, and remarks:—Prataprao! it is impossible to describe in words the unexampled heroism displayed by you on the field of battle. You exemplified in your own person the self-respect which was a characteristic trait of the Mahrattas. But that self-respect seems to have vanished with you. How else are we to account for its utter want in the present-day descendants of the Mahrattas. Why should they be so shameless as to flatter their oppressors? Why should they be eager to sing the praises of those who persecute them? Prataprao, we pray you to give us some portion of your self-respect. Pray, inspire us with the ambition of courting death before disgrace. In fact, we want you to make us like yourself. But is this possible? The day on which the noble qualities of the Mahrattas of old days begin to manifest themselves in us will be a red letter day in the annals of modern Maháráshtra.

Affairs in the province of Eastern Bengal and Assam.
Rást Goftár (33), 3rd June, Eng. cols.

*19. "Few English officials in India have come in for a greater share of public animadversion or have been greeted with more hostile and virulent criticisms than the present Lieutenant-Governor of Eastern Bengal and Assam. Hardly a day passes without the Government of his Province associating itself with some odious measure or another calculated to arouse bitter resentment in the public mind and to widen the gulf between the rulers and the people......... It is not many days since the Government of that province issued a circular revoking its previous resolutions prohibiting the shouting of 'Bande Mataram'. In accordance with the rights which Government therein reserved to itself for licensing public procession, the Superintendent of Police, Rangpur, has issued orders forbidding all processions and public meetings to be held without special licenses. It is not known why this particular town of all others has been selected for this peremptory injunction, and unless there are proper grounds to enforce it the measure may be looked upon as both vexatious and arbitrary, and is likely to arouse strong resentment and dissatisfaction. The Government of the Province may well take a lesson from the words of His Royal Highness the Prince of Wales, lately uttered, which are worth their weight in gold."

Patriot (14), 2nd June.

20*. "Whatever moralists may say to the contrary, under certain circumstances revenge is certainly sweet. Such sweet revenge our friends of Barisal have taken upon that unholy trinity of Bengal officials, Sir B. Fuller, Mr. Emerson and Mr. Kemp. The public now knows how the hands of Fuller Khan were forced by Lord Minto and Mr. Morley, and how he was obliged to 'climb down' and withdraw the absolutely unjustifiable Lyon Circular. This pernicious document having been withdrawn, the leaders of Barisal lost no time in proclaiming the complete success of their manœuvre by organising a procession on an unprecedented scale. A procession consisting of more than 15,000 persons, with banners flying, marched through the principal streets of Barisal last week rending the skies with their shouts of enthusiasm. An apprehended breach of the public peace was the main reason alleged by Mr. Emerson for prohibiting a procession at Barisal during last Easter. The whole world knew that this was a reason manufactured by the diseased brains of the Barisal authorities for diplomatic purposes. There was such a feeling of unanimity and harmony between the Muhammadan and Hindu communities of Barisal that there was not even the ghost of a possibility of their coming to blows. Yet the authorities deliberately promulgated a lie to serve their own ignoble ends……… The complete success of the procession has literally given the lie direct to the Government of Sir B. Fuller. In saying that the relations between the Muhammadans and the Hindus were so strained that a procession was bound to culminate in a *fracas*, the authorities simply libelled those communities. This setting of one community against another is an old dodge of the bureaucrats of India. Time was when this political cry of 'wolf' succeeded in deluding many credulous people. But those times are now gone. The spirits of men like the late Sir Syed Ahmed Khan of Aligarh, that *doyen* of Muhammadan agitators, no longer cast their sinister shadows over our Islamite fellow-subjects. The last twenty years have almost completely changed their attitude towards their Hindu brethren. They have at last come to realise that both the great communities of India are in the same boat, that they must sink or float together, and that an attitude of truculent aloofness would be simply suicidal. What was of more importance, our Muhammadan friends saw completely through the unholy game of *divide et impera* which the Anglo-Indian bureaucracy were playing, and ever since the two great communities have been drawing nearer and nearer each other, until it may safely be said that there is complete harmony of feeling between them with common hopes, common aspirations and a common goal. If for no other reason at least for the purpose of proving to the whole world that the Muhammadan had extended to the Hindu the hand of *camaredarie*, that all past differences had been forgotten, that 'the dead past had buried its dead', and that the Muhammadans were prepared to stand shoulder to shoulder by the side of their Hindu fellow-subjects to fight the great struggle that has commenced for the elevation, regeneration and emancipation of India. This great end has been successfully attained by the Hindu and Muhammadan leaders of Eastern Bengal. Last week's procession was not a Hindu procession, nor was it a Muhammadan procession. It was a procession in which thousands of Muhammadans and thousands of Hindus took part. The Triad and the Crescent were carried triumphantly on high side by side, the soul-stirring cries of *Bande Mataram* and *Alla-ho-Akbar* rose simultaneously from fifteen thousand lusty throats—verily it was like the confluence of the Ganges and the Jamna. It must have been a magnificent spectacle, indeed, and as magnificent as it was unique in the annals of modern India. 'Time and I against the world,' said the heroic Scott when overwhelmed by calamities. The Muhammadans and Hindus of

India united against the world or any number of worlds, say we. The Ganges is a mighty river—the Jamna is a noble stream. But when these two meet and flow through a common channel, what can resist their tremendous progress? The same is the case with the Muhammadans and the Hindus in India. Both are mighty communities, indeed, and for centuries fought hard for supremacy. Through ages they have been foemen worthy of each other's steel. And now in the face of a common foe and a common danger they have united in self-defence. A grander consummation cannot be conceived, a sublimer spectacle cannot be imagined. The procession at Barisal has an historical significance. It has rung the death-knell of Anglo-Indian bureaucracy. Boastful and short-sighted Englishmen might derive whatever consolation or satisfaction they can by proclaiming from the house-tops that they conquered India by the sword and are keeping her in their iron grip with the sword. Poor, deluded fools! As if it could ever be possible for a handful of men to keep under eternal subjugation three hundred millions of aliens! No, the secret of England's supremacy in India is not her sword—it is to be found in the generally just and humane principles upon which she has been, with occasional lapses, carrying on the government of the country. Up till now there was another element on which they put the greatest reliance—the policy of *divide et impera*. They fully believed that the Triad and the Crescent could never march in a line, that the Muhammadan and the Hindu could never be comrades, that the gulf between the *Koran* and the *Gita* could never be bridged. The Barisal procession of last week must have been as gall and wormwood to those Anglo-Indians, who revel in the idea of an eternally disunited India. That great procession, that magnificent demonstration has rung the death-knell of absolutism and tyranny. The spectacle was simply sublime in its momentous significance. It has put new vigour, new enthusiasm, new confidence in drooping hearts, it has nerved the people of India to make greater and more effective efforts for the regeneration of the land, it has proved to the whole world that like the confluence of the Ganges and the Jamna the two great communities of India have united for a common noble purpose, that they mean to march shoulder to shoulder, onward, ever onward until their common goal is reached. The moral effect, the tremendous significance of the Barisal procession cannot be exaggerated. It has dealt a deathblow to the iniquitous policy of divide and rule, and ushered in a new era in which harmony, co-operation, and fraternity will be the watch-words of Muhammadans and Hindus alike."

Rást Goftár (33), 3rd June, Eng. cols.; *Kál* (120), 1st June.

*21. "The *Bengalee* publishes a certain telegram from Sylhet, which shows that a criminal, sentenced to be hanged, memorialized Sir B. Fuller asking His Honour to reconsider the decision of the law-court, and to exercise his prerogative of mercy to alter the sentence to one of transportation for life. The prisoner further requested that in case of his petition failing to commend itself favourably to the Lieutenant-Governor, the same might be forwarded to His Excellency the Viceroy for consideration. The prayer of the criminal having been rejected by Sir B. Fuller, the petition was forwarded, as desired, to the Viceroy, but an order was issued, all the same, to enforce the execution on a fixed date. The unfortunate petitioner was, in pursuance of the orders of the Government of the Province, hanged on the appointed date. But close on the heels of the execution came an order from the Government of India desiring that the sentence passed on the petitioner should be put off, pending further enquiry and orders from the supreme Government. The undue haste with which the Provincial authorities enforced their decision has given rise to much adverse criticism. The procedure was from the beginning to the end arbitrary and high-handed, unless it be proved that the execution was enforced under some sad misunderstanding. The higher authorities would or would not have entertained the petition favourably, but no further investigation would avail to bring the dead man to life. This incident supplies a sad commentary on the way in which the province is being governed under the present *regime*, which needs must proceed very cautiously, if the feelings of distrust and discontent which it has created are to be allayed." [The *Kál* writes:—The British system of justice is queer. We constantly come across cases in which accused persons are first made to undergo sentence and are subsequently declared to be innocent on appeal. In one case, an accused was flogged under the orders of a Magistrate, but the Appellate Court considered that he did not deserve to be flogged as he was not guilty. A fresh instance of this kind is reported from Eastern Bengal. After giving the facts of the case the paper adds:—This is a palpable instance of the indifference of the authorities in India to the lives of natives. Now, who is responsible for the death of the poor man who was hanged?]

Withdrawal of the "Bande Mataram" circular by the Government of East Bengal.
Gujarati (24), 27th May, Eng. cols.

22. "We congratulate Lord Minto and Mr. Morley on the reversal of the retrograde and mischievous policy, which Sir B. Fuller had introduced in the administration of his province. It was a policy born of petty-minded vindictiveness, shallow-minded prejudice and an autocratic spirit of defiance.......... We do not think a Magistrate in the position of Mr. Emerson would have been allowed by any English Ministry to defy in England the most rudimentary principles of criminal law and judicial decorum in the way he has done. The Calcutta High Court did well to deprecate the vindictive and heartless prosecution of mere school-boys. Now Mr. Morley has directed the re-instatement of all school-boys who have been expelled. The obnoxious circulars prohibiting the utterance of 'Bande Mataram' have been countermanded......... We have not the slightest doubt that the unbridled autocracy of Sir B. Fuller having now been brought under effective control, all needless friction and heart-burning will cease. The reign of autocracy is at an end, and we hope the administration will now be conducted on the recognised principles of British administration......... Lord Minto's intervention has been a little too late, because the moral effect of Sir B. Fuller's retrograde, insane and annoying measures has had a disastrous effect already upon the minds of the Indian people."

Patriot (14), 26th May.

23. "Reuter cabled a message after we went to Press last week to the effect that, in reply to a question in the Commons, Mr. Morley announced that orders had been issued for the 'unconditional reinstatement' of students, who had been dismissed from schools and colleges for taking an active part in the *swadeshi*, boycott and other movements that have caused such an unprecedented ferment in Bengal. This is a step in the right direction and only proves that at last, although after an unconscionably long time, Mr. Morley has become aware of the serious nature of the agitation in India and has made up his mind to be true to his liberal political creed. Although the Secretary of State's silence and constrained pronouncements on matters connected with Bengal had disappointed most people and made them lose their faith in him, yet there were not a few who thought that Mr. Morley could not continue for ever to be false to his political traditions and to his own better instincts, and that sooner or later he would put down Fullerism with a strong hand. It appears that these hopes are at last about to be realised.......... As for the students of Bengal we heartily congratulate them on the unqualified moral victory they have gained over the stubborn and imperious officials of their province. By their patient sufferings and implicit obedience to their chiefs under the most trying circumstances, they have set a noble example of duty unflinchingly performed to the students of the whole of India. They have suffered, alas! too cruelly and needlessly suffered—but their sufferings have proved to the authorities the sort of metal of which Young India is made, and have given great satisfaction to those that are to-day leading the van, and convinced them that when the time comes for them to retire from the field, their mantles will fall on no unworthy shoulders."

Mr. R. C. Dutt's proposed mission to England in connection with the Bengal partition.
Mahrātta (9), 27th May.

24. "It is announced that Mr. R. C. Dutt has taken long leave and will shortly proceed to England to agitate the Partition question. Mr. Gokhale, of course, is already there and has begun this national work. The Partition was one of the principal topics in an address delivered by him, soon after his arrival in England, to a meeting of the Members of Parliament who

take an active interest in the cause of India. But Mr. Dutt will perhaps be the right kind of man to be in sole charge of the Partition agitation in England. Indeed, Mr. Morley has on one or two occasions given somewhat discouraging replies to questions on the subject of the Partition. But information from other sources leads us to hope that the Partition question is not yet closed for ever. Mr. Morley has now had the rest that he wanted in the interest of India—a country which, in his opinion, had greatly suffered from the mischievous activity of an over-energetic pro-consul, Lord Curzon. But surely Mr. Morley will not like to let things, even in the matter of the Partition, remain as they are indefinitely. It is impossible to think that the strenuous and persistent efforts of Sir Henry Cotton to enlighten the Secretary of State as to the truth about and the merits of the Partition could have gone in vain. Then again a glimpse of the real situation in Bengal could not but have acquainted him with the earnestness of purpose which animates the people in the present agitation. He must have paused to think what could be the significance of a man like Babu Surendranath Bannerji inviting the Police to arrest him and allowing himself to be prosecuted and convicted. Most of the bye-issues have been now nearly settled, thanks to the inspiring initiative taken by Mr. Morley. In these circumstances it was necessary that the thread of the main agitation should be taken up, and we are glad that Mr. R. C. Dutt, who is one of the best qualified of our Bengali brethren for the work of an agitation in England, has been prevailed upon to undertake the task."

Significance of the failure of the promoters of the *swadeshi* movement to start a mill in Bengal.
Rást Goftár (33), 27th May, Eng. cols.

25. "When the *swadeshi* movement was in full swing, a movement was set on foot, some months ago, to float a mill in Bengal so as to give an impetus to the mill industry in that province.......... But the movement has turned out a grand fiasco, as the Bengalis are wary of investing their money in all and sundry haphazard adventures started under the auspices of the *swadeshi* school. This fact affords an unmistakable proof of the hollow basis on which the claims of the *swadeshists* and their pemature efforts to secure within a day what can be accomplished only after strenuous and sustained efforts extending over a generation. The forced and unnatural method by which they seek to taboo alien goods from the home market by a coercive system of boycott and picketing is opposed to the first principles of Political Economy, and the movement is bound to collapse before many months are out. This distrust of the Bengalis in their own fellow-countrymen is characteristic, when it is considered that the Deshi Cloth Mills floated by the European firm of Messrs. Andrew Yule & Co. have fared with remarkable success. The requisite capital has been nearly three times over-subscribed, and that too in an unconscionably short time, the applications being received almost exclusively from the natives of the province. This fact bears out our contention that the industrial movement in the hands of the *swadeshi* agitators cannot flourish by reason of the want of confidence on the part of the public in their credentials to undertake industrial enterprises on an extensive scale. The followers of the movement are mostly men without any special experience of business, and it is impossible to maintain that people will be as ready to risk their money in adventurous projects as their initiators are to float them."

Appreciation of the activities of the Broach District Association.
Gujaráti (24), 27th May, Eng. cols.

26. "The Broach District Association deserves to be congratulated on the quiet, steady and useful work it has done during the past year......... It has organised this year in connection with its annual gathering a *swadeshi* Exhibition and cordially invited a number of prominent people in the Presidency to Broach. We have over and over again dwelt in these columns upon the supreme importance of quiet and useful local work in each district. It is not very difficult to figure on Congress and Conference platforms and deliver speeches. It is similarly easy to figure as cheap and loquacious *swadeshi* patriots. But steady, silent and zealous work in each district primarily in the interests of the district, and secondarily in those of the province and the country

generally is not an easy task. It will not be promptly rewarded with cheap applause or presents. It requires more perseverance and patience, more careful study, greater faith in steady and sincere work, and greater self-abnegation than the kind of showy activity exhibited in certain quarters and loved by a certain class of people. The time has come emphatically for decentralizing political activity. Each district has its leading citizens, and they have an undoubted duty to perform in relation to the people of their district and their local grievances. Our friends in Broach are too modest to claim undue credit for what they have been able to do in the course of a single year. But genuine local work is calculated to cultivate a sense of self-discipline and self-responsibility and cannot but have a moderating and salutary influence upon inexperienced or impetuous aspirants. Men trained in the duties of local patriotism cannot but prove useful in a wider sphere.......... It is in this light that we welcome the silent and steady work that the Broach District Association has done and we wish it cordial and continued success in the years to come."

Mr. Tilak's attitude towards the promoters of the Poona Industrial *Conversazione.*

Indu Prakásh (41), 26th May, Eng. cols.

27. "The gathering held at Poona on the 14th and 15th of this month under the auspices of the Association for the Advancement of Industrial Education deserves special notice for more reasons than one. It affords one more welcome indication of the new general awakening about industrial matters, which has taken place in our educated classes, and it shows that this awakening is strong in the staid and thoughtful members of these classes—the men who believe in earnestness of purpose and effectiveness of action. It marks the necessary step onwards from talk to work, from cheap demonstrations to organized effort. Representative men from Sátára, Sholápur, Ahmednagar, Násik and other places attended the gathering and took part in its deliberations with keen interest. The meeting was, we understand, purposely informal and the usual strict rules of debate were purposely not enforced. The main object was not to pass formal resolutions, but to ascertain views and to find out how indefinite longings and aspirations could be given definite form and shape and directed into proper channels. There were, it is true, exhibitions of crude ideas and want of clear vision among some members of the assemblage. Such things must be expected in all movements.......... The presence of representative men from outside and the keen interest and obvious sincerity of purpose manifested by those who took part in the proceedings are matters for congratulation and constitute a hopeful augury of the future. But we are, we confess, painfully struck by the listlessness and apathy shown by certain sections of the Poona community, that section in particular, we mean, which puts itself specially in evidence in demonstrative political agitations, whether on the platform or in the press. Several prominent persons who have been talking and writing of *swadeshism* were conspicuous by their absence. Outsiders would have, for example, expected Mr. Tilak to be there to lead the movement with heart and soul. We learn, however, that though he attended the meeeting, he came nearly an hour after the proceedings had begun on the first day, and more than half an hour after, on the second day. The trend of his speech on the second day was more worthy of the *advocatus diaboli* than of a true patriot and sincere well-wisher of the mother-land.......... It would be well for Mr. Tilak and his co-operators to remember that no small responsibility rests on them as leading public men of Poona for the collapse of the industrial movement inaugurated in that city fifteen years ago under the inspiration and unostentatious exertions of that great and good man of genuine and sterling patriotism, the late Mr. Justice Ranade, the merit of whose work was not so much as hinted at by Mr. Tilak in his speech. The scandals connected with the misapplication or mis-appropriation of public funds, the decay and extinction of valuable institutions built up after years of painful patient work, the loss of the collections lodged in the museum ought to be no pleasant matter for contemplation to a well-ordered mind guiding itself by principles and anxious for the performance of duty.......... We regret we have to speak in these plain and outspoken terms. But they

are none too severe for the occasion, the person or the purpose. If Mr. Tilak were a nobody, with no brains, no knowledge, no capacity, no patriotism, and no sense of duty, it would not have been worth any one's while to waste powder and shot on him. But it is precisely because he has talents and capabilities of a high order, and an ardent desire to serve his country, that we are anxious to see his mistakes corrected and his foibles removed. The supreme importance of the industrial movement admits of no doubt. It is also the one great question on which there is little scope for that difference of opinion which creates parties. It caused us great disappointment and soreness of heart that in a matter from where partizanship should be severely excluded, there should have been introduced the spirit of pettiness and captiousness."

Alleged significance of Mr. Broacha's speech before the Bombay Share and Stock Brokers' Association.

Gujaráti (24), 27th May, Eng. cols.: *Patriot* (14), 26th May.

28. "It is being openly said in certain quarters that Mr. Broacha's effusion was not the product of his own financial and economic genius, but was inspired or written out at least partially by an Anglo-Indian publicist. It is also said that before Mr. Broacha delivered his presidential harangue it had been shown to and received a finishing touch at the hands of a member on the staff of a well-known Anglo-Indian paper. For our own part, we are not disposed to accept these rumours as quite well-founded. But it is very likely that there are influences working behind, which will not be known to the outside public for some time to come. Our esteemed contemporary of the *Kaiser-i-Hind* thinks that the philippic delivered by Mr. Broacha who is a great friend and admirer of that great political luminary, Sir Muncherji Bhawnagree, is meant as a 'counterblast' to frighten or dissuade the constitutionally frigid and over-cautious Secretary of State from embarking on his high emprise of Indian reform.......... We were informed last week that Mr. Broacha had formed a syndicate for the purchase of an Anglo-Indian daily in Bombay. The information was given to us by a respectable Hindu gentleman in a position to know something about the matter. The *Kaiser-i-Hind* has independently confirmed the rumour. But it seems that the idea is still in the process of incubation. Mr. Broacha's speech was a surprise to the Indian public and it is possible that many more surprises are still to come. We eagerly await further development." [In the course of a lengthy article entitled "A crow in a peacock's feathers," the *Patriot* indulges in a wild and vulgar personal attack upon Mr. Broacha for denouncing the methods of the Congress leaders in his speech before the Bombay Native Share and Stock Brokers' Association.]

Famine distress in the Bombay Presidency and a request to Government to publish figures of mortality due to scarcity.

Indian Spectator (5), 2nd June.

29. "The unenviable reputation of containing about the worst famine-spot in British India belongs to this Presidency. The Deccan and the Karnatik districts are once more severely hit, and it appears that the failure of the crops may almost be compared to the calamities of 1876 and 1896. The Government's consolation that the plague and a succession of bad seasons have inured the people to their hard lot and taught them more self-help is not without its grim aspect. The relief works have not attracted the numbers expected in the light of previous experience. The anxiety so often expressed lest the people should get demoralised by too liberal a grant of relief turns out to be groundless. We have no doubt that the Government is doing all it can under the regulations of the Famine Code. We get figures on the relief works every week, and we are also informed from time to time about the remissions granted and the loans advanced. The figures which are not available to the general public in any reliable form, and which we should very much desire to have week after week during the prevalence of scarcity, are those which relate to mortality, especially mortality which may be traced to the effects of scarcity. A periodical discussion of such figures, though they are notoriously unreliable, might usefully supplement the information which the Government so liberally and so punctiliously places at the disposal of the public."

Comments on the recent Press Note regarding the cultivation of Egyptian cotton in Sind.
Bombay Samáchár (61), 29th May.

30. The Egyptian cotton cultivated in Sind as an experimental measure by the Agricultural Department of the Government of Bombay has turned out to be of excellent quality and of longer staple than any produced in India. When this result was officially announced, we had hoped that the Indian mill-owners would not lag behind to profit by the experiment. Their standing complaint was that cotton of finer quality was not within their reach and that consequently they were unable to compete with Lancashire in turning out the superior kinds of cloth. It is to be regretted, however, that instead of taking prompt measures to secure the entire output of the Egyptian cotton for themselves, the mill-owners should have quietly looked on and allowed the Lancashire merchants to appropriate it. At the recent annual meeting of the Mill-Owners' Association, the Honourable Mr. Vithaldas contended that the cultivators of the Egyptian cotton should have placed their commodity on the Indian market with a view to test its worth and utility in the Indian mills. We need not pause to examine the justice or otherwise of this complaint, for the Lancashire merchants have not only purchased the whole produce of Egyptian cotton, but have through the British Cotton Growing Association expressed their willingness to purchase all cotton of the same kind that could be produced over an extended area. Although their offer is selfish and ruinous to Indian industries we cannot but praise their watchfulness and enterprising spirit. They have sacrificed enormous sums of money for conducting experiments in India in the production of cotton of long staple, and if they now seek to monopolize the purchase of Egyptian cotton from Sind, it would not be fair to stigmatise their action as wrong or unjustifiable. If the Bombay mill-owners continue to show the same indifference and apathy as they have hitherto done towards this question, the Agricultural Department will not be open to the charge of having acted improperly in working conjointly with the British Cotton Growing Association to the detriment of the interests of the Indian industry. We, however, sincerely hope that the Department will not hurriedly enter into any sort of agreement with the Association. Its legitimate function is to attend to the cultivation of Egyptian cotton and not to take part in disposing of the produce. It should allow the purchasers of cotton to deal directly with the producers, who should be at liberty to dispose of their goods in the open market. If the Bombay mill-owners allow their Lancashire rivals to absorb the produce in the open market, the fault will be theirs. But if without giving any such opportunities to them the Agricultural Department were to patch up an agreement with the Association it would be doing so at the sacrifice of the interests of the Indian mill industry. This Department is maintained in the interests of the people of the Presidency and its cost is met from the public revenues. In view of this fact we regard with some apprehension the authority that has been granted by the Bombay Government to the Agricultural Department to place itself in direct communication with the British Cotton Growing Association. We hope that the communication will be confined within the narrow limits of receiving and imparting information as to the quality of the cotton produced, but will not in any case be so extended as to enable them to carry on commercial dealings direct. The Bombay mill-owners should also be up and doing and see that Lancashire does not obtain the upper hand over them. They should help the efforts of Government to extend the operations for the cultivation of Egyptian cotton in Sind by following in the footsteps of Lancashire and advancing loans to agriculturists for carrying on experiments.

Forest administration in the Bombay Presidency.
Bombay Samáchár (61), 29th May.

31. The chief point that attracts attention in the Report of the Forest administration of the Bombay Presidency during the year 1904-05 is the universal complaint made by Forest Conservators about the inadequacy of the punishment inflicted by Magistrates upon persons accused of infringing the Forest rules. The Conservators of all the four Circles have directly or indirectly made suggestions to

Government to remedy this state of affairs. The Conservator of the Northern Circle, after quoting some figures, jumps to the conclusion that the number of forest offences are in an inverse ratio to the severity of the punishment inflicted by Magistrates upon the offenders. He quotes the example of Thána District, where forest offences are reported to have diminished after the Collector warned all subordinate Magistrates under him to inflict deterrent punishment upon the offenders. The Commissioner, N. D., has endorsed this view, but does not seem to have carefully examined the grounds on which it rests. Out of the 223 cases taken before Magistrates, he has mentioned only four as being of special importance. Two of them relate to the theft of petty Government property, one is of incendiarism and the fourth of grazing cattle in reserved forest at night. Considering the not very serious nature of these offences, which have been selected for special mention, it is easy to understand how trivial the rest must be. In the last of the four cases referred to above, the principal accused were punished with imprisonment, while their accomplices were sentenced to pay a fine of Rs. 85 each. When we consider to what class of the population these offenders belonged, the punishment inflicted upon them appears to be certainly heavy. Still the Divisional Forest Officer is not satisfied, and the Commissioner recommends him to draw the attention of the Collectors to the inadequacy of the punishment inflicted by Magistrates under them or to appeal against their decisions. We have no objection to the latter course being adopted. But the suggestion of the Commissioner to bring pressure to bear on Magistrates through the Collectors with a view to make them inflict more stringent punishment upon forest offenders is quite indefensible. In the Khándesh District forest offenders were punished with unconscionable severity. There were a number of cases in this district of fire having been negligently set to forests, yet almost all the accused in these cases were sentenced to three months' rigorous imprisonment, while one offender was whipped. The Collector of Khándesh ought to have prevented the infliction of such harsh punishment by Magistrates under him, but instead of doing so he has by his remarks in the report encouraged them to be still more strict. We are constrained to say that there is no need of resorting to such stringent measures. The offenders in such cases are illiterate and ignorant villagers, and if by any neglect on their part a fire occurs in a forest, a warning or the infliction of light punishment upon them would meet the ends of justice and deter them from repeating the offence. The case for the prosecution in such cases is invariably managed by a Government officer, who takes good care to see that the charge is brought home to the accused, while, on the other hand, the latter being illiterate are powerless to defend themselves and are thus completely at the mercy of Magistrates. In these circumstances it is improper to fetter the discretion of Magistrates and compel them to be strict towards forest offenders.

Alleged drawbacks of Government service and especially of honorary service under Government.
Karnátak Vaibhav (55), 26th May.

32. Government service is the most fashionable kind of slavery in vogue among us at present. It is not only persons who have no means of earning an independent livelihood that go in for this kind of slavery, but even people in affluent circumstances take delight in wearing the chains of Government service and getting a taste of the "Saheb's shoes." Acceptance of Government service may be justifiable in a few helpless cases, though we are not willing to concede that there are really any such cases at all. But we altogether fail to understand why well-to-do persons should voluntarily take up "honorary" slavery under Government and part with their natural independence. The lot of native Government servants is like that of the beasts in Æsop's fable, that entered into an agreement with the lion and promised to hunt in the forest for him and be content with the crumbs he might leave them after satisfying his hunger. There are some stupid asses among us and a few wolves and jackals. The wolves prey upon their own kind, while the jackals cheat other beasts but are themselves cheated by the lion. Government servants no doubt receive salaries from Government, but surely the money they receive is not brought by Englishmen from England! Englishmen draw a large sum of money from the Indians and of this only a very small portion is paid back by them to native Government servants in the shape of salaries. Why should we,

under these circumstances, feel grateful to Government? To serve Government in an honorary capacity is simply stupid. There are some rich folks among us, who leave their ordinary avocations and hanker after honorary service under Government for the sake of the so-called higher status it is supposed to bring with it. Is their position, however, really elevated? They have to bow low before their official superiors. Is this a mark of greatness? Their only reward for serving Government gratis and thereby saving a large amount of money to the Government treasury is a few empty titles. Do they at least serve their countrymen well? No. To flatter the officials, they inflict severe penalties upon their compatriots for petty offences. The sooner our people learn to follow the example of the Bengalis in this respect and stand aloof from all honorary appointments, the better for all parties concerned.

Complaint about the reduction of a Sub-Judge's post in the Sátára District.

Prakásh (143), 30th May.

33. A recent Government Resolution directs that the Sub-Judge of Rahimatpur (Sátára) will exercise civil jurisdiction over Khatáv and Mán Talukas in addition to his own taluka and that the Sub-Judge of Tásgaon will have jurisdiction over Vita Taluka. This means that the Sub-Judgeship of Vita will be abolished altogether. While Government do not hesitate to increase the salaries of higher judicial officers like District Judges, they betray a tendency to reduce the number of subordinate posts held by Natives as far as possible.

Frequency of thefts in Belgaum district and the alleged inefficiency of the Police.

Chikitsak (109), 30th May.

34. Last week a woman was murdered at Aroli in Taluka Khánápur (Belgaum). The murderer has been traced. Two dacoities were also committed, one in the Saundatti Taluka and the other at Mr. Ganu's house in Angol near Belgaum. Is it not a proof of the laxity, pusillanimity and cowardice of the local Police that thieves should attack a person in a thickly populated part of a village like Angol, prevent other people from coming to his rescue by keeping up incessant volleys of stones and abscond safely with their booty? Government, who are responsible for the safety of the people from whom they levy taxes, should call upon the Police for an explanation of such occurrences. The present famine being severe, it is possible that hunger will drive the unemployed to commit daring and wicked deeds like the above. We trust that proper measures will be taken in the matter.

Inspection of hack conveyances in Bandra and alleged shortcomings of the local Police.

Indian Spectator (5), 2nd June.

35. "Is there no angel in broadcloth to look after the blessed Bandora hackeries? The lame, halt, galled, half-starved animals, picked up for a handful of rupees because no professional butcher cares to pickle them; the squeaking, smelling, dirt-laden vehicles that desecrate the name of our late revered Sovereign; the filthy, half-naked street Arabs that ply them, two and three abreast, howling and swearing at one another and whacking their wretched hacks till these are within an ace of running over the pedestrians—these are everyday sights at the railway station, especially in the evening. It seems to be no business of the Railway Company to regulate the traffic at its door. Whose business is it, then? And whose is the duty to see that the turn-outs are decent and the animals well treated? When a driver is asked why he drives so recklessly, he answers 'What am I to do, Sir? Master insists upon my earning 6 rupees a day; I must be back to the station the earliest I can.' May the master be born one of these very hacks that he is torturing—after he has gone to his last account! Can't something be done with him in the meanwhile? A Police officer is supposed to inspect the hackeries periodically. He probably gives the owners a week's notice which these gentry make the best of. Rest and extra feed for the animals, a coat of cheap paint and a little stitch here and there to the carriages may suffice for a cursory look. Next week things begin to go back culminating in a condition that is scandalous before another inspection day comes. Surely, it is time somebody broke the monotony of this painful farce. The carriage stand should be honoured with surprise visits, and furious driving, both of private and public carriages, ought to be put down with a firm hand. Is it impossible to post one or two capable

policemen at the station, to regulate the traffic and to enforce the rules of the road? At present it seems open to everybody to annoy and hurt the crowds that go home on foot by hiring a victoria for four or six annas. Are the authorities aware that some collision occurs almost every day between the station and Dr. DeMonte's Dispensary? They do not seem to have heard of people getting knocked down and one or two dying on the spot. Perhaps the authorities are waiting for half a dozen murders to take place the same evening before they take the matter in hand. And is there anything like a police force for Bandra? To be sure, you notice one or two fellows fussing over the cart traffic opposite the dispensary, snoozing in the corner that leads to Palli Hill and in front of Chimbai. They may pass for policemen on a dark night. But if these be policemen, where are the thieves of whose exploits at Bandra we hear now and again?"

A grievance of litigants in the Karáchi Small Cause Court.
Phœnix (15), 30th May.

36. A correspondent writes to the *Phœnix*:—"It is a matter for regret that there has been no stamp vendor in the Small Causes Court, Karáchi, since last year. Litigants and pleaders' clerks are in consequence put to great trouble, inconvenience and expense. They have to go to the Camp to purchase stamps and thus have to waste much of their time and money. It behoves the authorities concerned to remove the grievance for the sake of the public by inducing a stamp vendor to remain on the premises of the Court......... I hope that when the Court opens after the vacation, the necessary arrangements will be made in the matter."

Alleged irregularity of the Sub-Judge of Rohri (Sind) in attending his court in summer.
Phœnix (15), 30th May.

37. "People of Rohri have been bitterly complaining of the treatment accorded to them by the Sub-Judge of Rohri. Insulting language is freely used towards the litigants and other persons. There is no fixed time when the Sub-Judge goes to court. As the weather at Sukkur and Rohri in summer is extremely hot, the Sub-Judges and Magistrates hold their courts in the morning. Though the time during summer is from 7 A.M. to 12 noon the Sub-Judge does not sometimes go to court before 10 A.M.......... It is earnestly hoped that the authorities concerned will remedy this state of affairs."

Thefts in Karáchi and alleged inefficiency of the local Police.
Karáchi Chronicle (7), 27th May.

38. A correspondent writes to the *Karáchi Chronicle*:—"'When shall we hear the last of these thefts' is the question that is being asked now-a-days. The jail clerk was the victim of a murderous attack at midday. Girdharilal had all his belongings swept away in broad day-light under the very nose of the police, and a host of others have shared the same fate. And now comes the report that Beharilal has been robbed. His chest containing bank notes, cheques and some cash—all aggregating about Rs. 4,000—has been stolen. One is tempted to ask—Is the police force inadequate or incompetent? Very likely both, but more specially the latter. Look at the Rambaugh police station, and the conclusion is irresistible that the association of the *hookah* and cot cannot but tend to demoralise the policeman. Imagine a cot or row of cots stretched on one side of the chowkey and a number of policemen engaged in puffing at the *hookah*. What an edifying sight for a spectator and what a dignified one for the custodians of the public peace!"

Need of extending the operations of the Telegraph Office at Sukkur.
Sindhi (51), 19th May, Eng. cols.

39. "Shikárpur has a population of 50,000 souls, while that of Sukkur is 30,000 and yet Sukkur has a First Class Telegraph Office and a branch office in the town combined with the post office. Commercial interests, which employ the telegraphic wires the most, preponderate at Shikárpur. And the communication with Bombay of the Shikárpur merchants is so much in excess of any other town in this district that Shikárpur badly wants either two Telegraph Offices in the town or an additional establishment and more connections in the existing office to meet the rush of work. The rush is at times so great that detention and

delay, the very things to be avoided, are caused at the office, and people have to wait till their turn comes. Can't this be remedied by the authorities? The people of Shikárpur will consider any better arrangement a boon."

Education.

Resolution of the Government of India regarding the provision of residential quarters for the Principals and Professors of Government Colleges.

Oriental Review (12), 30th May.

40. "The Government of India have just published a resolution on the subject of free quarters to Principals and Professors in Arts Colleges....... The only condition laid down which the local Governments are to note is that the officers, who are provided with free quarters, should be held responsible for supervising the students out of College hours and for seeing that the buildings and grounds are maintained in a fit condition. We should have thanked and felt grateful to the author of this proposal but for the condition attached to it. The profession of the schoolmaster is the most underpaid of all the learned professions, and the State can do worse than spend any spare money in giving him some encouragement....... But we must condemn the pseudo-attempt at introducing the residential system in India. The Professors are asked to watch the students outside their College hours. What is meant by such watching? Is the Professor to play the part of a spy on the Under-Graduate of 20 or 21, who in many cases is a father of a baby or two, and is he to teach him 'morals'—that unmeaning word? Or is the Professor to report to the Government any action of the student, which a brainless administration may, in their unwisdom, consider to be an offence? In plain words, is the Professor to take action and report when a student peacefully persuades one of his countrymen, outside his class hours, to purchase *swadeshi* instead of *pardeshi* goods? And how many students could he keep a watch on? We are not imagining: we state what is actually taking place in East Bengal....... The fact is the authors of this proposal have not distinguished between Indian and English boys. It is in England that 'gentlemen boys' ought to be watched, lest bad company corrupt them. The Indian boy is a model of perfection, with none of the vices he may copy in after-life."

The School Final Examination as conducted by the Educational Department.

Bombay Samáchár (61), 1st June.

41. When on the recommendation of the Universities Commission it was decided to take away the conduct of the School Final Examination from the hands of the University and transfer it to the Director of Public Instruction, high hopes were raised as to the benefits likely to result from the change. But these expectations have unfortunately remained unfulfilled. Without going into the past history of the controversy that has raged on this subject, we shall at present confine our remarks to the report of the Director of Public Instruction on the examination that was held last year. The feature that first arrests our attention in the report is the small success that has been achieved by the Educational Department in its endeavours to make the examination popular among students. Although those who pass that examination are declared eligible for the lower grades of the public service, yet in comparison with the Matriculation a large number of students are not attracted towards it. While over four thousand students appear at the Matriculation year after year, only one-eighth of that number appear at the School Final Examination, notwithstanding the bait of employment in Government service that is thrown out to the successful candidates. There is no doubt that there must be some sound reason for this attitude of the student-world towards the School Final Examination. Unless and until the Department of Public Instruction fathoms the cause of this dislike and endeavours to remedy it, its efforts at attracting students to the examination will not meet with success. We believe that there is a widespread impression among students and their parents that no adequate facilities are provided to candidates for the School Final Examination to enable them to go through the prescribed course. In view of the small percentage of successes at the examination held last year this impression does not seem to be devoid of foundation. When

the examination was held by the University the low percentage of successes was attributed to the option left to the students to come up for the examination without regular attendance at a school. But this concession has been taken away by the Educational Department, and a year's previous attendance at a recognised school is made compulsory on all candidates appearing for the examination. This shows that the abnormally large number of failures is due to the defective arrangements made by the Department for training students for the examination. Though the Department has assumed the conduct of the examination, yet it has not made any satisfactory arrangements to impart instruction in the curriculum in High Schools. No separate classes have been opened for the candidates, and in the absence of qualified teachers for the various compulsory and optional subjects, the students are left more or less to take care of themselves. Under these circumstances they study to very little purpose. The position of students in aided schools is still worse. As the conductors of these schools are eager to prepare students for the Matriculation, their whole attention becomes rivetted on that examination alone, and the School Final candidates receive little or no attention at their hands. The Department should, therefore, make provision for imparting sound instruction in the various subjects in Government as well as aided schools. Care should also be taken to secure the services of qualified teachers for the different subjects and aided schools should be encouraged to do the same.

Railways.

Need of union among the G. I. P. Railway employés.
Railway Times (17), 26th May.

42. A contributor writes to the *Railway Times* :—"In the course of my remarks last week I casually made reference to the apathy into which the bulk of working men seem to have sunk in matters affecting the welfare now, and in the future, of themselves and of those coming after them. 'Each man for himself, and the devil take the hindmost' is literally the motto of the working man in India of the present day. And the influence that is exercised by Railway officials over their subordinates is so enormous that the latter are swayed this way and that, as the needle is swayed by the magnet. They allow themselves to be driven like dumb cattle being taken to the slaughter-house. The recent strike on the E. I. Railway ought, in all conscience, to have taught us that the *true* strength of the working men lies *only* in unity. And unless we set about by 'Combination' to improve the conditions under which we are at present working, we can hardly hope to benefit those who come after us. Surely what has been done in England and America *cannot* be impossible of accomplishment in the case of the working men out in India. At all events, is it not worth even a trial? The General Secretary of the Amalgamated Society of Railway Servants cannot do more than tell you what to do, and to point out the right road to take—the *rest* lies with the men themselves.......... To the average Railway official, the mere mention of the word 'complaint' simply means that something *may* or *may not* be wrong. Experience has apparently taught him that by standing on his dignity and turning a deaf ear to the men, he can easily ignore nineteen complaints out of twenty, and that if he investigates the twentieth, his chief concern should be to *avoid finding out too much.* I do believe the recent meetings in Bombay to discuss the new pay rules would have been far more successful if the *right class* of men had been selected. In the interests of the men it is necessary always to select *superior intellect.* The possibility of such a thing, however, seems to be foreseen by the officials in matters like the present one, and care is taken, it seems, in certain quarters from the beginning to *keep out of the way* those men who are best entitled to speak on the subject under discussion. The sentiments of others who are consulted are first of all 'played with a little' and then promptly suppressed. This in Russia, I believe, they call strategy. We live in strange times—times of strange hypocrisy and strange self-delusions."

Complaints against the administration of the S. M. Railway.

Shri Sháhu (150), 30th May, Eng. cols.

43. "We had once ventilated some complaints against the S. M. Railway, but no attention seems to have been paid to them. The mails and the fast passenger trains are worked well up to time, but what about the 'mixed' trains? For instance, the 10-9 P.M. train from Poona is timed to arrive at Sátára Road station at about 6-48 A.M., but is known to arrive there as late as 8 A.M. One general complaint against all the passenger trains is that they stop at the stations for a very short time and do not allow sufficient time to the passengers to get in and out with ease. We would like the trains to move faster when in motion and stop, say, for 10 or 15 minutes at important stations. If women and children are to be taken from one place to another, then the railway journey becomes a veritable nuisance on account of the short stoppages.......... Another complaint of the passengers is that they are often required to leave one carriage and get into another at Koregaon station. Passengers performing long journeys find it most inconvenient to move from one carriage to another with all their kit at any intermediate station unnecessarily. If any carriage is to be detached, it may be kept vacant from the beginning. Again, passengers are not infrequently huddled together in wagons. Why so? If there are more passengers, there should be more carriages and not wagons. We once saw the spectacle of some poor passengers being seated in a wagon which was previously loaded with chillies. One can only imagine the sufferings of these unfortunates. They sneezed and coughed all through their journey. Sometimes the floor of the wagons is covered with some sticky substance like raw sugar, or oil and the clothes and kit of the passengers are all soiled.......... We hope the Railway authorities will pay instant attention to these grievances and remedy them with all possible despatch."

Proposed railway connection between Bombay and Sind *viá* Cutch.

Sind Gazette (18), 29th May.

44. "The *Times of India* of the 24th instant contains an article on the objections of His Highness the Rao of Cutch through His State of the Bombay-Sind Railway. In all his remarks upon the character of the Rao and upon the necessity of giving due consideration to His Highness's views upon the alignment, the writer is perfectly just and fair, and His Highness's title to be guaranteed for a certain number of years, at any rate, against loss of revenue, is a fact to which we have always given special prominence. There are, however, one or two points which are open to criticism. In the first place, our contemporary seems to think that the Bombay and Karáchi Chambers of Commerce, in passing resolutions in favour of the Cutch alignment, have done so with insufficient knowledge of the facts, and points out that the line would pass through a sparsely populated country where the prospects of trade are small. We can answer for the Karáchi Chamber, however, that it is perfectly well aware of these facts, but its argument is that, though the population along the Cutch alignment is very small and the prospects of trade poor, the population along the alignment north of the Runn is sparser still, and the prospects of trade practically *nil*. For commercial purposes, both alignments would be bad for many years to come, but the southern route is the better of the two. It is on this ground that as a commercial body the Karáchi Chamber favours the Bhuj route. Our contemporary further says that the agitation among the Bombay Cutchis is small and sectional and not worth very serious notice. The Bombay Cutchis may not be a very large community. They are, however, the most educated, the most enterprising and the most progressive of the Cutchis, and, therefore, their opinion should carry some weight and is entitled to consideration. ...... While we sympathise with the Rao of Cutch in his fear that he may lose revenue by the construction of the line and that his ports would decline in importance, we cannot admit these as valid reasons against the construction of the line through his State....... When we are dealing with the question of a railway connecting a magnificent port like Bombay equipped with every modern facility with another important port like Karáchi also offering very great facilities for trade and shipping, the decline of a few small open roadsteads (for the Cutch ports are nothing more) which cannot be approached by even small

steamers during the monsoon dwindles to very insignificant proportions. Our contemporary's contention that grain could 'always' be imported into Cutch more cheaply by sea than by land is somewhat doubtful, but his argument that in any case emigration to the irrigation colonies of Sind would be resorted to in times of drought seems to us to be decidedly feeble. There can be no question that it would be much more advantageous to the people to have grain brought to their own doors than to be driven to the expense and possible privation of emigrating from their own homes. And even if emigration were found necessary, can it be doubted that the railway would be the very best means of enabling them to emigrate in the shortest time and with the least difficulty and discomfort? While fully admitting that the views of the Rao deserve the utmost sympathy and consideration, and that he should most certainly receive compensation for any loss of revenue involved, it is undeniable that the arguments in favour of the Cutch alignment are unanswerable, and that ultimately any present loss of revenue will be amply counterbalanced by the increase in revenue which will naturally result from the opening up and the development of the State by a line of railway passing through it."

Jain (173), 26th May.

45. The opposition offered by His Highness the Rao of Cutch to the proposal to establish railway communication between Bombay and Sind *viá* Cutch springs solely from selfish motives. Some of our contemporaries, who were formerly very enthusiastic about carrying out the scheme, have now shown a complete change of front on the subject for some unexplained reason. It is possible that His Highness the Rao resists the introduction of the railway into Cutch, lest it might lead to an exposure of the rottenness of his administration. Anyway the inhabitants of Cutch are known for their shrewd commercial instincts, and as they are strongly in favour of opening up Cutch by means of a railway, there could be no question about the expediency of constructing the line. The proposed railway will help to develop the mineral resources of Cutch and also facilitate the task of the Police in tracing dacoits and criminals who at present find a convenient refuge in the Runn of Cutch. The railway will further be instrumental in mitigating the severity of famines occurring in the State. Indirectly it will also exercise a salutary effect upon the administration of the State. Cutch being at present cut off from the rest of the Presidency, the system of administration prevailing there has grown arbitrary and oppressive. The railway will bring the State into closer contact with the Presidency, and it may be expected that the fierce light of public criticism will beat upon its administration with beneficent results.

Municipalities.

Municipalities in the Bombay Presidency and plague loans.
Mahrátta (9), 27th May.

46. "The Resolution which the Bombay Government issued some time ago in the matter of the adjustment of plague expenditure, incurred in the Presidency, between themselves and the Local Bodies must, we are afraid, have the effect of awakening some disagreeable memories. The Resolution is the result of correspondence between the Local and the Supreme Governments, and it is issued with the object of informing the Local Bodies of the extent to which they have benefited by the non-recovery of the charges incurred up to the end of the year 1901-02. The consciousness of being generous to the Local Bodies which conspicuously manifests itself in the Resolution is, we may say, legitimate, and we are really thankful to Government for making very liberal grants-in-aid to these bodies with a view to reduce the amounts of their plague loans. The Resolution brings together the figures of the total plague expenditure under all heads and their apportionment between Government and the Local Bodies up to the end of the year 1901-02. This means all the worst years since the plague was first heard of in this Presidency.......... The question of the apportionment of the plague expenditure since 1902 to 190[illegible] is yet pending, and in fact the Accountant General sometimes sends down stray bills of claims even for previous years which come as bolts from the blue and puzzle the Local Bodies. But on the whole the policy of apportionment being

now fixed, and the plague expenditure incurred whether by Government or Local Bodies since 1902 being comparatively small, no Local Body need have any serious apprehensions of its finances being suddenly or extensively dislocated. The net amount of the generosity of the Local Government towards Local Bodies till 1901-02 comes to 22 lakhs of rupees. The Poona Municipality comes in for by far the largest individual share in this generous treatment; it gets an excess grant-in-aid to the extent of Rs. 8,94,409 or more than 35 per cent. of the total grant of 22 lakhs. The City of Bombay comes next with a grant of Rs. 2,98,295......... The plague loans which some of the Local Bodies have yet to liquidate are, however, heavy enough. In several cases they are many times the amount of the annual income of these bodies; and it is almost impossible for them to liquidate these amounts if treated as loans, without culpably neglecting even the most rudimentary purposes of their existence. While, therefore, we appreciate to the fullest extent the beneficence of the Government as displayed in the present Government Resolution, we cannot but remark that this beneficence will have fallen short of the mark if Government do not come to the help of Local Bodies when the latter proceed to inaugurate schemes of sanitary or Municipal reform on a large scale."

The Improvement Trust and the lease of the site of the Novelty Theatre.

Sánj Vartamán (86), 30th May and 1st June.

47. With reference to the protest raised by the *Sánj Vartamán* against the alleged unjustifiable procedure of the Bombay City Improvement Trust in permitting a transfer of the lease of the site of the Novelty Theatre (*vide* paragraph 44 of Weekly Report No. 20), Mr. A. J. Bilimoria, Managing Director of the City of Bombay Buildings Company, Limited, writes the following letter to the *Sánj Vartamám*:—With reference to the leader in your issue of the 18th instant on the subject of the lease of the site of the Novelty Theatre, I am to say that your comments have been made under a misapprehension as to the actual facts of the case. The City Improvement Trust have refused to transfer the lease of the said plot to the City of Bombay Buildings Company, Limited, and have further decided that Mr. Baliwala should abide by the terms of his contract. Consequently Mr. Baliwala is and will be responsible to the Trust for carrying out the conditions on which his application for leasing the site was granted by that body. [In a subsequent issue the *Sánj Vartamán* writes:—Mr. Bilimoria's letter sufficiently proves our contention that Mr. Baliwala had no intention to build the theatre himself and that he was desirous of transferring the plot to the City of Bombay Buildings Company, Limited, and would have done so but for the refusal of the Improvement Trust to accede to his request. We are unable to reconcile Mr. Bilimoria's disclaimer with the statement made in the report of the Buildings Company about the plot having been purchased by the Company. Mr. Baliwala has not as yet come forward to say whether his agreement with the Buildings Company for the erection of the theatre with the money received from it either directly or indirectly has been rescinded or not. If Mr. Baliwala is unable or unwilling to undertake the erection of a costly building, he should make room for others who are willing to invest their funds for the same purpose. Many persons are ready to purchase the plot at a huge premium, and if it is put up to auction, the City Improvement Trust is sure to reap a large profit.]

Defective water-supply at Surat.

Gujarát Mitra (25), 27th May.

48. The *Gujarát Mitra* bitterly complains of the defective water-supply of Surat city. It observes:—It is to be deplored that although the local Municipality has erected water-works at an enormous cost of ten lakhs of rupees, the water supplied at present to the people should have a brackish taste and be useless for drinking purposes. With a view to supply pure and fresh water to the people, the Municipal authorities have resorted to a remedy which is worse than the disease. The expedient adopted is to stop the supply of water for 10 to 12 hours during tide-time. This course has resulted in considerable inconvenience to the public, who have to go without water for the greater part of the day. Besides, the saltish taste of the water supplied through the pipes has not been entirely removed by this means. Further, grave difficulty is experienced at the time

of outbreaks of fire owing to the stoppage of the water-supply. For instance, on the 8th May when a fire broke out in Gopipura, water could not be made available for full one-half hour after intimation was received about the outbreak. In these circumstances the best course for the Municipality would be to keep up a continual supply of water throughout the day rather than expose the city to the risk of extensive damage by outbreaks of fire. It is unfortunately a case of choice between two evils and the public can afford to put up with the comparatively minor inconvenience of having saltish water supplied to them. It is to be hoped that the subject will receive the earnest attention of the Municipal Commissioners.

Adverse comments on the Municipal administration at Dhárwár.

Dhárwár Vritta (112), 31st May.

49. The Municipal administration at Dhárwár is far from satisfactory. The sanitation and water-supply of the town are sadly neglected, while public health is indifferently looked after owing to the want of a Municipal hospital. The Civil Hospital does not fully meet the demands of the public and an hospital founded under the auspices of the Municipality is a great desideratum. The utter inadequacy of the present water-supply of the town makes it imperatively obligatory on the local body to appeal to Government for pecuniary relief to place it on a satisfactory basis. The roads of the town are in an execrable condition, being full of ruts and holes, and their condition threatens to become worse day by day and a positive source of danger to the public. The lighting of the streets at night is also unsatisfactory, the street lamps being far apart from one another and shedding only a dim light on the roads. We beseech the civic authorities to bestir themselves betimes and remedy the grievances enumerated above.

Intelligence extracted from the Press.

Celebration of Empire Day in Karáchi.

Sind Gazette (18), 25th May.

50. "The first attempt in Karáchi to mark the late Queen-Empress' birthday—now known in most parts of the world as Empire Day—was most successfully carried out. Although the Government of India have not yet declared Empire Day a holiday under the Negotiable Instruments Act, most people in Karáchi regarded the 24th instant as an occasion for joy and festivity. Flags were flying on all the public buildings, and the Suddur Bazar presented a specially gay appearance. Most of the schools in Sind were closed, and in some special steps were taken to mark the occasion. Towards evening large numbers of people collected round the Memorial Statue of Queen Victoria, now certainly one of Karáchi's most beautiful monuments. Amongst the first to lay wreaths at the foot of the statue we noticed Mrs. Younghusband, Mrs. Barnes, Mrs. Schmid, and Mrs. Beaumont. The local Branch of the British Empire League sent a magnificent wreath of gold mohar blossoms, with bows of red, white and blue ribbons. The Nursing Staff of the Lady Dufferin Hospital contributed two large wreaths. A beautiful floral offering from Sukkur sent by Mr. Parmanand Tejumal was conspicuous amongst the profusion of flowers that lay around the pedestal. The reappearance of a military band at the long deserted Frere Hall Bandstane attracted an unusually large concourse of listeners......... By 7-30 P. M. thd large Hall of the Frere Hall was filled to overflowing by a large audience of all communities—members of the British Empire League and their friends—congregated to hear the first public debate of the local Branch of the League. The Commissioner in Sind, Mr. A. D. Younghusband, presided....... In opening the proceedings, he referred to the great loyalty of the people of Sind, to the visit to India of the present King-Emperor thirty years ago when Karáchi was in its infancy, to the happy unveiling of the magnificent memorial in the grounds below by the present Prince of Wales, and to the great advance of Karáchi which the ceremony implied. He then called upon Mr. Mules to introduce the subject of the evening's debate, 'India and the Empire.' Mr. Mules then delivered a very interesting address, in the course of which he dwelt on the sentiment of affection to the Crown which existed in Sind......... He then turned to the subject of the mutual interdependence of Great Britain and India, and pointed out how much the material prosperity of each country depended on the other......... Mr. E. H. Aitken followed. He drew a very

interesting parallel between the Roman and British Empires, pointing out how the two Empires expanded and were consolidated under the operation of similar influences......... He referred eloquently to the security to life and property which the *Pax Britannica* has conferred on India and the whole Empire and concluded by wishing the local Branch of the British Empire League every possible success. Mr. Beaman then made a few comments on the remarks of the previous speakers. The Honourable Mr. Webb regretted that the lateness of the hour precluded a continuation of the debate, the more especially as a number of points had been raised with which he quite disagreed and which might very well be discussed. He hoped that some of his Indian friends would come forward and discuss some of these problems......... A hearty vote of thanks to the Chair terminated the proceedings."

Protest meeting at Pátan (Baroda) in connection with the Barisal affair.
Bombay Samáchár (61), 28th May.

51. The *Bombay Samáchár* publishes a report of a meeting held at Pátan (Baroda) under the auspices of the Anand Club for protesting against the conduct of the authorities of East Bengal in connection with the Barisal affair and for sending a message of sympathy to Mr. Surendranath Bannerji. Mr. Trimbakrai Girdharrai, a pleader practising in Bombay, occupied the chair and speeches were made by Messrs. Vadilal, Nathoobhai Girdharbhai Vakil, Vidyashanker Karunashanker, Chotalal Kilachand and Manilal Zaveri. The meeting is said to be the first held in a Native State for protesting against the attitude of the Barisal authorities.

Proceedings of the last annual meeting of the Broach District Association.
Bombay Samáchár (61), 29th May.

52. The Broach correspondent of the *Bombay Samáchár* writes:—The annual meeting of the Broach District Association was held under the presidency of Dewan Bahadur Ambalal Sakarlal Desai last Saturday on the Exhibition grounds in Dasalád Wádi. Mr. Thakorlal, Vakil, after reading the annual report of the Association remarked: 'It is deplorable that in an agricultural country like India scant attention is paid by the people to agricultural development. Some enthusiasts entreat Government to grant remissions to the cultivators, but it is futile to hope that their condition would improve by letting off 2 or 4 annas in the rupee from their assessment.' A Managing Committee having been appointed for the ensuing year, Dewan Bahadur Ambalal rose to address the meeting. He said that the Association had helped to maintain the prestige of Broach as regards the capacity of its inhabitants for doing solid useful work and added:—'There are scores of graduates in Ahmedabad, but they are lacking in public spirit and shrink from practical action. Some stupid or interested persons charge the Congress with a desire to take over the reins of Government in its own hands. This is not true. Congressmen sincerely wish for the permanence of British rule in India, although doubtless they want to improve the machinery of Government and claim a larger share in controlling and directing it. It is the duty of Government to treat public opinion with respect. To those who urge that social reform should have precedence over political agitation I would reply that both movements were inseparably connected with each other and should be carried on simultaneously.' Khan Bahadur Adarji Mancherji Dalal said that the Association had justified its existence and outlived the charge of being a seditious body levelled against it in some quarters at the time it was started. He pointed out the desirability of organising similar associations in other districts in the Presidency and concluded by strongly urging the Broach District Association to take up the questions of dredging the Nerbudda and constructing a railway line between Jambusar and Broach.

Account of the opening ceremony of a *swadeshi* Exhibition recently held at Broach.
Bombay Samáchár (61), 28th May.

53. The Broach correspondent of the *Bombay Samáchár* writes:—Under the auspices of the Broach District Association a *swadeshi* Exhibition was organised at Broach in the Dasálád Banias' Wádi. The ceremony of opening the Exhibition was performed on the 25th May in the presence of a large gathering including the Collector, Mr. Bagnell, and Dewan Bahadur Ambalal Sakarlal. The premises were gaily decorated with flags and ever-

greens on the occasion. The proceedings were opened with recitations and songs about the future rise of India. Dewan Bahadur Ambalal, in addressing the assembly, declared that this was the second Exhibition of the kind held in Broach, the first having been held as far back as forty years ago. The present Exhibition wholly contained articles of native manufacture, and it was an outcome, he said, of the *swadeshi* sentiment which had obtained such a strong hold over the minds of the Indian people. The speaker dwelt at length on the potentialities of the *swadeshi* movement and the benefits to be derived from Exhibitions of the kind held at Broach. He wound up with the remark that the generous support which the Exhibition had received from the authorities and the presence of Mr. Bagnell on the occasion clearly showed that Government were not opposed to the *swadeshi* movement. At the conclusion of this speech the Exhibition was formally opened by Mr. Bagnell amidst loud cheers. A large variety of native-made articles were placed on view at the Exhibition by dealers from different parts of the country.

Second Conference of Marathi authors at Poona.
Kesari (124), 29th May.

54. The second Conference of Marathi authors met for two days in Poona on the 26th and 27th instant under the presidency of Rao Saheb Govind Wasudev Kanitkar. The first Conference had met at Sátára last year, but its time was solely taken up with amusement. There is no harm if a gathering of authors spend their time in amusement, but in these days of national awakening, that should not be the sole goal of their combined activity and accordingly this year the Conference did some solid work. It is a mistake to think that the idea of organising a Conference of authors was started only last year. In 1885, a similar gathering was convened at Poona through the efforts of the late Mr. Justice Ranade and a few other gentlemen, but the idea of holding similar gatherings, though it was distinctly contemplated by those who convened the first Conference, was not acted upon until last year. In fact, it may be said that the Conference of 1885 suddenly woke up last year at Sátára after a long sleep of 20 years! The work of encouraging budding authors by reviewing their works and giving them money rewards was done by the Dakshina Prize Committee, but as it was a wholly official body, authors could not permanently depend upon it. In 1894, another association called the Deccan Vernacular Translation Society came into existence in our city. But this too being a semi-official body, encouragement was given by it only to such works as were free from any adverse criticism of Government. The work of reviewing books was also leisurely carried on by its members, and the result of its labours during the last decade cannot be said to have been satisfactory. The work of collecting old works and publishing new books was in the meantime carried on by purely popular agency at places like Bombay and Thána by a few energetic and independent individuals like Messrs. Rajwade, Pangarkar, Khare, &c. The work done by them compares favourably with that of the two associations referred to above and the gathering of last Saturday thus acquires some importance. The Secretaries of the Conference, Messrs. H. N. Apte, H. K. Damle and N. C. Kelkar, are neither Government servants nor pensioners. This shows its distinctly popular character, though we would readily welcome the co-operation of persons in Government service and Government pensioners in the work set by the Conference before itself. The first resolution submitted to the Conference was to the effect that the Bombay University be thanked for the recognition given by it to the study of Maráthi in the Matriculation and M.A. Examinations and praying for a further concession in the same direction in the other Arts Examinations. The idea of requesting the University, polluted by the influence of Curzonic legislation, was opposed by Messrs. Vijapurkar, Rajwade, Bodas and others and the proposition was eventually withdrawn. Mr. B. G. Tilak next spoke on the growth of the Maráthi language through the medium of newspapers and monthly magazines. Mr. M. R. Bodas suggested the construction of a special building for preserving permanently rare old literary and historical works from natural decay. A few essays were next read on literary subjects. The formation of a new Association called Sahitya Parishad was suggested by Mr. N. C. Kelkar and was approved by the Conference. Mr. Tilak

suggested that the work of compiling a Maráthi Encyclopædia inaugurated by the late Mr. M. B. Namjoshi be retaken in hand and said that Government had promised Rs. 10,000 towards the object. He added that he was willing to give help and secure further facilities for the realisation of the project. The President next delivered his concluding address and brought the proceedings of the Conference to a close.

Swadeshi fair and exhibition in Poona in connection with the local Shivaji celebration.

Dnyán Prakásh (39), 31st May.

55. The *Dnyán Prakásh* and some other papers of Poona publish the following advertisement over the signature of the Manager, *Kesari*:—On the occasion of the forthcoming Shivaji celebration in Poona, a *swadeshi* fair and an exhibition of country-made goods will be held in the open space near the Gaekwar's *wada*, Narayan Peth. Shrimant Dada Saheb Khaparde of Amraoti will deliver an address at the opening ceremony. Both the Exhibition and the Fair will remain open on 5th, 6th and 7th June. Persons wishing to send any goods for exhibition or sale at the Fair should communicate with the Manager of the *Kesari* before 4th June. No rent will be charged for goods exhibited at the Fair. Only *boná fide swadeshi* goods will be allowed to be exhibited or sold at the Fair.

M. A. BAIG,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 6th June 1906.

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* Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.] [No. 23 of 1906.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 9th June 1906.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

- Abkári: Comments on the memorial recently submitted to Government by the toddy vendors of Surat 30
- Agrarian matters:
  - Comments on the recent Press Note on the cultivation of Egyptian cotton in Sind 25
  - Comments on the Resolution of the Government of India *re* the reclamation of waste lands, assessment of improvements, &c. ... 18—20
  - Suggestions for the establishment of a model agricultural farm in the Ratnágiri District 26
- Barisal:
  - Affairs in — 16
  - Alleged practical disregard of Mr. Morley's orders by the officials of Eastern Bengal 15
  - Alleged unity between Hindus and Muhammadans at — 17
- British Rule in India:
  - Alleged causes of the present discontent in India and the means of removing the same 7
  - Alleged devices employed by the British in keeping the Indians contented 11
  - Alleged want of sympathy and friendly feeling between Anglo-Indians and the people of India 8
  - Hopes of political regeneration for India and the boycott by the Bengalis of those who have proved traitors to their motherland 12
  - Lessons to be learnt by India from the heroic struggles of dependent nationalities for freedom 9
  - Reflections suggested by the Spanish tragedy about the loyal and law-abiding character of the Indians ... ... 3 & 4
  - The second Mutiny in India: How can it be quelled? 10
- Collisions between Europeans and Natives: Alleged tendency of native servants to assault and murder their European masters ... 32
- Comments on the memorial submitted to the Bombay Government on the subject of the dedication of minor girls to temples 29
- Empire Day: Adverse comments on the celebration of — in India ... 1

CON 290—1

PARAGRAPHS.

Politics and the Public Administration—continued.

Famine:
  Complaint about scarcity of water in Salsette Taluka (Thána) ... 24
  — in the Bombay Presidency 21
  Request to Government not to close the 'Weavers' Guild' at Sholápur... 23
  Request to Government to sanction grain compensation allowance to primary school-masters 22
India in Parliament:
  Discussion in the House of Commons on the Opium Traffic ... 5
  Replies given by Mr. Morley to certain questions relating to Indian affairs in the House of Commons 6
Lunatic Asylums: Triennial Report on the — in the Bombay Presidency ... 31
Police: Protest against the location of native theatres in thickly populated parts of Bombay City 33
Post office: Alleged delay in the transmission of newspapers to Bombay and outstations from the Ahmedabad — 34
Reply of the Bombay Government to the memorial praying for their co-operation and help in raising a memorial to Shivaji at Ráigad ... 28
Royal Tour: Are the people and princes of India really loyal to the British Crown as declared by His Royal Highness the Prince of Wales in his speech at the Guildhall banquet? 2
Shivaji celebration in Bengal and the presence of Mr. B. G. Tilak there ... 27
Sind:
  Alleged injustice of reserving the post of Public Prosecutor of Karáchi for junior European Barristers 35
  Complaint against the Police of Hyderabad (—) 37
  Protest against the opening of a new liquor shop in the Sadar Bazar, Hyderabad (—) 38
  Suggestion for the transfer of Mr. Gillepsie, Police Inspector, Hyderabad (—) 36
Swadeshi and the boycott movements:
  Exhortation to the Indians to improve their degraded condition by making the — a success 14
  Failure of the *swadeshi* movement in India 13

Railways—

G. I. P. Railway: Grievances of — employés 39
Hyderabad-Badin Railway: Complaint about the unfenced condition of the — 40

Municipalities—

Bombay: Complaint about the deficiency of water-supply in — city and the need of vigorous action in the matter 41

Native States—

Baroda: Comments on the administration of the — State for 1904-1905 ... 42 & 43
Shápar: Affairs in — State (Káthiáwár)... 44

Intelligence extracted from the Press.

Annual meeting of the Nana Fadnavis Memorial Committee 48
Mr. Tilak at the Shivaji celebration in Calcutta ... ... 45 & 46
Shivaji celebration at Poona 47

List of Newspapers and Periodicals.

(As it stood on the 1st April 1906.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	J. J. de Abrao ; Portuguese ; 43	300
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 50	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 53.	1,000
4	Indian Social Reformer	Do.	Weekly	Kamakshi Natarajan ; Hindu (Madrási Bráhman) ; 39.	500
5	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 53.	575
6	Indian Textile Journal	Do.	Monthly	John Wallace ; Englishman ; 48 ; Civil Engineer.	800
7	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái Advani ; Hindu (Amil) ; 30.	500
8	Káthiáwár Times	Rájkot	Daily	Mávji Govindji ; Hindu (Nágar) ; 38	200
9	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 32.	950
10	Men and Women of India.	Bombay	Monthly	Sorábji Mancherji Ratnagar ; Parsi ; 40	500
11	Muslim Herald	Do.	Daily	Mahomed Yusuf bin Mahomed Amir ; Muhammadan ; 32.	700
12	Oriental Review	Do.	Weekly	Rustomji Shapurji Mistri ; Pársi ; 38	400
13	Pársi	Do.	Do.	Jehangir Sorabji Talayárkhán ; Pársi ; 30	1,000
14	Patriot	Ahmedabad	Do.	Bhágubhái Fatechand Kárbhári ; Hindu (Jain) ; 33.	650
15	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 53	650
16	Poona Observer and Civil and Military Gazette.	Poona	Daily	Cawasji Temulji ; Pársi ; 50	400
17	Railway Times	Bombay	Weekly	John Alexander Balfour ; Christian ; 44	1,200
18	Sind Gazette	Karáchi	Bi-weekly	Mrs. J. E. Tate ; European ; 42	500
19	Sind Journal (formerly named Hyderabad Journal).	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 40.	800
20	Sind Times	Karáchi	Bi-weekly	Khánchand Rahumal ; Hindu (Amil) ; 39	200
	ANGLO-GUJARA'TI.				
21	Arya Prakásh	Bombay	Weekly	Motilál Tribhuwandás Dalál ; Hindu (Mod Bania) ; 32.	1,000
22	Coronation Advertiser	Ahmedabad	Do.	Narotámdás Pránjiwandás Shethna ; Hindu (Bania) ; 33.	750
23	Evening Jáme	Bombay	Daily	Pirozsha Jehangir Marzbán ; Parsi ; 30	1,600
24	Gujaráti	Do.	Weekly	Ichhárám Surajram Desai ; Hindu (Surti Bania) ; 53.	5,000
25	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 47	700
26	Gujaráti Punch	Ahmedabad	Do.	Somalál Mangaldás Sháh ; Hindu (Bania) ; 29.	1,100
27	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar ; Pársi ; 46	800
28	Jám-e-Jamshed	Do.	Daily	Pirozash Jehángir Marzbán ; Pársi ; 30	3,500
29	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 57	2,400
30	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 42	400
31	Káthiáwár Times	Do.	Bi-weekly	Manshankar Jayashankar ; Hindu (Nagar Bráhman) ; 39.	200
32	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám ; Hindu (Mewáda Bráhman) ; 39.	1,400
33	Rást Goftár	Bombay	Do.	Pállonji Barjorji Desái ; Pársi ; 55	1,550

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*continued.*				
34	Shri Sayáji Vijaya	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 28.	4,200
35	Suryă Prakásh	Surat	Do.	Umedrám Nagindás; Hindu (Bania); 28	200
	ANGLO-MARA'THI.				
36	Christian Citizen	Poona	Monthly	Bháskar Nánáji Kotak; Native Christian; 33.	200
37	Dnyán Chakshu	Do.	Do.	Waman Govind Sápkar; Hindu (Deshasth Bráhman); 48.	500
38	Dnyánodaya	Bombay	Do.	Rev. Mr. J. E. Abbott	660
39	Dnyán Prakásh	Poona	Daily	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 39.	1,200
40	Dnyán Prakásh	Do.	Weekly	Do. Do.	2,400
41	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 41.	1,500
42	Native Opinion	Do.	Weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 35.	700
43	Samarth	Kolhápur	Do.	Vináyak Náráyan Joshirao; Hindu (Chitpáwan Bráhman); 37.	750
44	Sardesái Vijaya	Sávantvádi	Do.	Gopal Moreshwar Sathe; Hindu (Chitpáwan Bráhman); 45.	500
45	Shri Sayáji Vijaya	Bombay	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 41.	5,000
46	Subodh Patrika	Do.	Do.	Dwárkanáth Govind Vaidya; Hindu (Sonár); 32.	600
47	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 39.	1,500
	ANGLO-PORTUGUESE.				
48	O Anglo-Lusitáno	Bombay	Weekly	Leandro Mascarenhas; Goanese Christian; 48.	900
	ANGLO-SINDI.				
49	Al-Haq	Hyderabad (Sind).	Weekly	Syed Mahomed Syed Jamaldin; 30 and Abdul Vahábkhan Ghulám Rasul; Muhammadan; 37.	1,200
50	Prabhát	Do.	Bi-weekly	Lekhráj Tilokchand; Hindu (Amil); 34	500
51	Sindhi	Sukkur (Sind)	Weekly	Virumal Begráj; Hindu (Kurseja); 33	1,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
52	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 73	1,194
53	Hind Vijaya	Do.	Do.	Dáhyábhái Karsandás Sháh; Hindu (Shráwak Bania); 39.	600
	ENGLISH, MARÁTHI AND KÁNARESE.				
54	Karnátak Patră	Dhárwár	Weekly	Mádhav Gopál Tonapi; Hindu (Deshastha Bráhman); 22.	200
55	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorápur; Hindu (Deshastha Vaishnav Bráhman); 44.	300
	ENGLISH, PORTUGUESE AND CONCANIM.				
56	A Luz	Bombay	Weekly	Antone Fernandes; Portuguese; 23	1,200
57	O Bombaense	Do.	Do.	A. Gomes; Goanese Christian; 45	1,000
	GUJARÁTI.				
58	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Mahomed; Muhammadan; (Memon); 41.	2,500
59	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 53	3,000
60	Aryavir	Dohad	Weekly	Krishnaráo Mangeshráo Fadnis; Hindu (Shenvi Bráhman); 28.	330
61	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 37.	4,400
62	Broach Mitră	Broach	Weekly	Trikamlál Harináth Thakor; Hindu (Brahman Kshatriya); 24.	350

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*continued.*				
63	Broach Samáchár... ...	Broach	Weekly	Ardeshir Dinsha Gándhi; Pársi; 51	500
64	Deshi Mitra	Surat	Do.	Maganlál Kikábhai; Hindu (Shráwak); 36 ...	1,400
65	Din Mani	Broach	Do.	Natháiál Rangildăs; Hindu (Mathur Káyastha Bania); 27.	125
66	Dnyănottejak	Ahmedabad ...	Fortnightly ...	Chhotálál Desaibhai; Hindu (Bania); 42 ...	800
67	Gujarat	Nadiád	Fortnightly ...	Chandulál Nandlál; Hindu (Bania); 25 ...	500
68	Hitechchhu	Ahmedabad ...	Weekly	Kálidás Ghelábhai; Hindu (Jain); 47	500
69	Islám Gazette	Amreli	Do.	Ibráhim Daud; 37; and Abdulla Ismail; 28 (both Mahomedan Memons).	750
70	Jám-e-Jahănooma ...	Bombay	Do.	Ratanshâw Frámji Achăria; Pársi; 31 ...	600
71	Jivadaya	Surat	Monthly... ...	Dhirajrám Dalpatrám; Hindu (Audich Bráhman); 37.	300
72	Kaira Times	Nadiád	Weekly	Anopsi Mánecklál Desăi; Hindu (Shrávak Bania).	600
73	Kaira Vartamán	Kaira	Do.	Kahandăs Fulchand; Hindu (Bania); 56 ...	125
74	Káthiáwár Mitra	Ahmedabad ...	Do.	Jadurám Shámji Dave; Hindu (Audich Bráhman); 42.	300
75	Káthiáwár Samáchár ...	Do.	Do.	Rewashankar Jagjiwan Dave; Hindu (Bráhman); 44.	500
76	Khedut	Bhávnagar ...	Fortnightly ...	Parbhurám Rámji Jani; Hindu (Audich Bráhman).	1,000
77	Loka Mitră	Bombay	Bi-weekly ...	Kaikhosru Mánekji Minocheher-Homji, B.A; Pársi; 37.	1,000
78	Mahi Kántha Gazette ...	Sádra	Weekly... ...	Motilál Chhotálál Vyás; Hindu (Audich Tolakia Brăhman); 45.	800
79	Mukhbir-i-Islám	Bombay ...	Daily	Munshi Ali Mahomed Haji Abdulla Shayek Lakhpati; Khoja (Sunni); 35.	500
80	Navsari Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh; Hindu (Bania) 32.	500
81	Navsári Prakásh	Do.	Do.	Rustamji Jámăspji Dastur; Pársi; 58... ..	800
82	Praja Mitră	Karáchi	Bi-weekly ...	Narbhayshankar Jagjivan; Hindu (Bráhman); 37.	275
83	Praja Pokár	Surat	Weekly	Hormasji Jamshedji; Pársi; 47	500
84	Prakásh and Gadgadát ...	Bombay... ...	Do.	Nagindás Manchăram; Hindu (Dása Osval Bania); 40.	725
85	Samsher Bahádur... ...	Ahmedabad ...	Do.	Saváibhai Ráichand; Hindu (Shrăvak Bania); 63.	150
86	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Rustamji Narsarwanji Vátcha-Gandi; Pársi; 40. (2) Ardeshir Pestonji Contractor; Pársi; 38.	3,800
87	Sataya Vakta	Do.	Fortnightly ...	Keshavlál Harivithaldás; Hindu (Dás Shrimáli Bania); 41.	550
88	Sind Vartamán	Karáchi	Weekly	Devkarn Devji; Hindu (Lohána); 41	200
89	Surat Akhbár	Surat	Do.	Phirozsháh Edalji Patel; Pársi; 51	300
	HINDI.				
90	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 44; and Tarábai, wife of the above; 33.	200
91	Sharman Samáchár ...	Bombay	Do.	Shambhunáth Sharma; Hindu (Kanoja Bráhman); 45.	1,000
92	Shri Dnyánságar Samáchár.	Do.	Monthly	Janakprasăd Laooram; Hindu (Kányakubja Bráhman); 30.	200
93	Shri Venkateshvar Samáchár.	Do.	Weekly	Pandit Babu Amritlal, B.A.; Hindu (Bengali Bráhman); 45.	6,200
	KÁNARESE.				
94	Digvijaya	Gadag	Weekly	Shankrapa Gudi Basrimarad; Hindu (Devang); 39.	150
95	Karnátak Vritta	Dhárwár ...	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Shenvi Bráhman); 36. (2) A. B. Hoskeri; Hindu (Deshasth Bráhman); 37.	810
96	Lokă Bandhu	Do.	Do.	Gururăo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 43.	300
97	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Nilgire Nádgir; Hindu (Deshasth Bráhman); 30.	150

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KÁNARESE—*continued.*				
98	Rájahansa	Dhárwár	Weekly	Kamaláshankar Dinkar Jathár; Hindu (Karháda Bráhman); 43.	120
99	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 43.	100
	MARÁTHI.				
100	Arunodaya	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 24.	515
101	A'ryávart	Dhulia	Do.	Váman Daji Motiwále; Hindu (Yajurvedi Bráhman); 20.	500
102	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 29	500
103	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 30.	2,300
104	Bhagwa Jhenda	Wái	Monthly	Gangádhar Vásudev Bopardikar	......
105	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 42.	300
106	Brahmodaya	Mahád	Fortnightly	Náráyan Balwant Hardikar; Hindu (Karháda Bráhman); 48.	400
107	Chandrakánt	Chikodi	Weekly	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 41.	100
108	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 42.	200
109	Chikitsak	Belgaum	Do.	Mangesh Jiváji Telang; Hindu (Gaud Bráhman); 40 and Moro Balwant Maráthe; Hindu (Chitpáwan Bráhman).	900 100
110	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Joshi; Hindu (Deshasth Bráhman); 34.	200
111	Dharma	Wái	Do.	Kashinath Vaman Lele; Hindu (Chitpáwan Bráhman); 48.	1,000
112	Dhárwár Vritta	Dhárwár	Do.	S. H. Shaháne; Hindu (Karháda Bráhman); 32.	500
113	Dinbandhu	Bombay	Do.	Vásudeo Lingoji Birje; Hindu (Marátha); 40.	1,200
114	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 42.	350
115	Granthamála	Do.	Monthly	Vishnu Govind Bijápurkar, M.A.; Hindu (Deshastha Bráhman); 43.	700
116	Hindu Punch	Thána	Weekly	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 40.	1,700
117	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 53.	280
118	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 76.	1,500
119	Jagatsamáchár	Thána	Do.	Trimbak A'báji Ráje; Hindu (Káyastha Prabhu); 39.	500
120	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 40.	7,500
121	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 47.	425
122	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 39.	4,000
123	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 51.	2,000
124	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 49.	18,000
125	Khándesh Vaibhav	Dhulia	Do.	Yádav Bálkrishna Bahalkar; Hindu (Deshasth Bráhman); 40.	600
126	Kumtha Vritta	Kumtha	Do.	Laxman Baburao Hegde; Hindu (Gowdsaraswat); 50.	250
127	Loka Bandhu	Tásgaon	Do.	Bhikáji Gopál Bhide; Hindu (Chitpáwan Bráhman); age 35.	200
128	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 29.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Maráthi—*continued.*				
129	Lokaseva	Násik	Weekly	Gangádhar Váman Barve; Hindu (Chitpáwan Bráhman); 27.	500
130	Madhukar	Belgaum	Do.	Janárdan Náráyen Kulkarni; Hindu (Saraswat Bráhman); 30.	150
131	Maháráshtra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha); 30.	150
132	Moda Vritta	Wái	Do.	Káshináth Váman Lele; Hindu (Chitpáwan Bráhman); 48.	650
133	Mumbai Punch	Kochara (Ratnágiri).	Monthly	Anandráo Bálkrishna Rángnekar; Hindu (Gaud Sáraswat Bráhman); 31.	300
134	Mumbai Vaibhav	Bombay	Daily	Ganesh Keshav Karandikar; Hindu (Chitpáwan Bráhman); 45.	1,650
135	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,450
136	Nagar Samáchár	Ahmednagar	Do.	Vishwanath Gangárám; Hindu (Telgu Fulmáli); 25.	200
137	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 28.	450
138	Nyáy Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 32.	400
139	Pandhari Mitră	Pandharpur	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 43.	75
140	Parikshak	Belgaum	Do.	Váman Rámchandra Kanvinde; Hindu (Sáraswat Bráhman); 33.	400
141	Poona Vaibhav	Poona	Do.	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 37.	250
142	Prabodh Chandrika	Jalgaon	Do.	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 42.	200
143	Prakásh	Sátára	Do.	Ganesh Ballál Phansálkar; Hindu (Karháda Bráhman); 32.	500
144	Pratod	Islámpur	Do.	Ganesh Rámchandra; Hindu (Karháda Bráhman); 23.	300—360
145	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 42	100
146	Satya Mitră	Málegaon	Do.	Bálchand Hiráchand; Hindu (Gujaráti Jain); 26.	200
147	Satyă Shodhak	Ratnágiri	Do.	Hari Náráyan Limaye; Hindu (Chitpáwan Bráhman); 62.	950
148	Shet, Shetaki and Shetakari.	Poona	Fortnightly	Nominal Editor:—Ganesh Lakshman Sahasrabuddhi; Hindu (Chitpáwan Bráhman). Real Editor:—Rámchandra Vinayak Tikekar; Hindu (Karháda Bráhman); 45.	350
149	Sholápur Samáchár	Sholápur	Weekly	Narsappa Abanna; Hindu (Kámáthi); 47	400
150	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshasth Bráhman); 22.	100
151	Shubh Suchak	Do.	Do.	Rámchandra Appáji Chitale; Hindu (Chitpáwan Bráhman); 61.	150
152	Sumant	Karád	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 33.	80
153	Vidur	Dhamni (Sátára).	Weekly	Dámodar Gangádhar Maráthe	200
154	Vidya Vilás	Kolhápur	Bi-weekly	Ganesh Shankar Gokhale; Hindu (Chitpáwan Bráhman); 22.	500
155	Vihári	Bombay	Weekly	Bálkrishna Náráyan Phátak; Hindu (Chitpáwan Bráhman); 41.	1,000
156	Vividh Dnyán Vistár	Do.	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
157	Vrittasár	Wái	Weekly	Lakshman Mahádev Vaidya; Hindu (Chitpáwan Bráhman); 51.	250
158	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkar; Hindu (Deshasth Bráhman); 38.	100
159	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 40.	600
160	Vyápár Samáchár	Ahmednagar	Do.	Rutunchand Punamchand Mutha Hindu (Márwadi); 33.	1,200
161	Wárkari	Pandharpur	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 40.	150

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	SINDI.				
162	Aftab-i-Sind	Sukkur	Weekly	Shámsudin walad Mahomed; Muhammadan; (Abro); 39.	600
163	Khairkháh	Lárkhána ...	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 33.	1,000
164	Musáfir	Hyderabad (Sind).	Do.	Dharamsing Tahilsing; Hindu (Amil); 20 ...	1,000
165	Sind Sudhár	Karachi... ...	Do.	Khánchand Rahumal; Hindu (Amil); 39 ...	650
166	Sookree	Do.	Do.	Asaumal Rijhumal; Hindu (Lohána); 52 ...	100
167	Sind Kesary	Shikárpur ...	Do.	Chelárám Mánghirmal; Hindu (Wadhra); 40.	550
	URDU.				
168	Ajaibat-i-Bambai ...	Bombay... ...	Monthly ...	Mahamad Ali Anvar Ali; Muhammadan (Sheikh); 44.	2,000
169	Bombay Punch Bahádur ...	Do.	Weekly	Hakim Mahomed Abdul Hamid; Muhammadan (Farrukh Dehlavi); 52.	3,000
170	Jám-i-Jahánnuma ...	Jalgaon	Do.	Munshi Abdul Karim *walad* Habibulla; Muhammadan.	50
171	Sultán-ul-Akhbár ...	Bombay	Daily	Hakim Mahomed Abdul Hamid; Muhammadan (Farrakh Dehalvi); 52.	1,500
172	Tohfa-i-Deccan	Poona	Weekly	Shaik Abdulla *walad* Mahomed; Muhammadan (Shaik); 32.	150
	GUJARA'TI AND HINDI.				
173	Jain	Ahmedabad ...	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Jain); 33.	1,400
	MARA'THI AND KA'NARESE.				
174	Chandrika	Bágalkot ...	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 34.	150

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI.				
59A	Arajadar	Ahmedabad ...	Weekly ...	......	...
36A	Deen Mitra	Bombay ...	Do. ...	......	...
90	Tikákár	Ahmedabad ...	Do. ...	......	...
	MARA'THI.				
102A	Ban	Poona ...	Weekly ...	......	...
116A	Hunnarottejak ...	Násik ...	Do. ...	......	...
141A	Prabhát	Dhulia ...	Monthly ...	......	...
155A	Vishvavritta	Kolhápur ...	Monthly ...	Vishnu Govind Bijápurkar	...
	URDU.				
169A	Ghamkhwar-e-Jahan ...	Bhusáwal ...	Weekly ...	Munshi Mahomed Jan walad Ahmedalli. (Mahomedan).	75

N.B.—(1) The editor of No. 104 is Dattátriya Ganesh Agáshe (Konkanastha Bráhmin), age 27; and the circulation of the journal is 300 to 400 copies.

(2) The editor of No. 147 is dead; Mr. Shridhar Hari Limaye is the present editor.

Politics and the Public Administration.

Adverse comments on the celebration of Empire Day in India.

Gujaráti (24), 3rd June, Eng col.; *Indu Prakásh* (41), 6th June; *Patriot* (14), 9th June.

1. "It is one thing to celebrate the Queen-Empress' Birthday and another thing entirely to celebrate it as Empire Day.......... Why the Queen's Birthday should be celebrated as Empire Day and that too in India we cannot understand. Englishmen might have very good reasons to celebrate some day as Empire Day. They have a substantial position in the Empire. What is the position of the people of India in the British Empire? They are hewers of wood and drawers of water and no better. They enjoy no position of equality with Englishmen.......... Their voice is of no account in the Councils of the Empire. Elected representatives of the people in Local and Supreme Legislative Councils are treated with scant respect and are powerless to exercise any effective control over the administration. Indians are nowhere in the higher executive posts. The entire administration is in the hands of aliens who do whatever they are pleased to do. India has no right to be represented in Parliament. The Council of the Secretary of State does not boast of a single Indian Member. The Executive Councils of the Provincial and Supreme Governments are closed to Indians, however eminent or however qualified......... There are no Indians in the ranks of commissioned officers in the army and even the privilege of volunteering is denied to respectable and educated Indians. What is it then that the Indians are to celebrate on the Empire Day? Is it the fact that they are the helots of the Empire? Are they to celebrate their most abject, helpless and humiliating position in this great Empire?......... Are the people of India to congratulate themselves on their complete national subjection and exult over their humiliating downfall?......... An attempt is being made to get up these celebrations in different parts of the country and to induce the Government to declare Empire Day a holiday. But the Government will do well to note that the real feeling of the country is not in sympathy with any such meaningless and hollow movement which is being engineered by certain faddists and loyalist simpletons and in certain places at the instigation of officials." [The *Indu Prakásh* observes that it is not at all meet that Indians, who are "slaves of the Empire," should celebrate the Empire Day like Englishmen. The *Patriot* writes:—"We very much doubt if any self-respecting Indian can think of participating in the Empire-day festivities. Fully conscious as we are of the political disabilities under which we labour, we can possibly have no right to join in the festivities celebrated by self-governing people. It would be the height of impudence if we did so. The disabilities we have to labour under rankle in our hearts, and is it possible for us to put on a smile while the heart is in deep anguish? Let the governing people look upon us as their equals by practically raising us to their political status and then it will be time for us to join hands with them in all their festivities and national rejoicings."]

Are the people and princes of India really loyal to the British Crown as declared by His Royal Highness the Prince of Wales in his speech at the Guildhall banquet?

Pratod (144), 8th June.

2. The speeches at the Guildhall banquet by His Royal Highness the Prince of Wales and Mr. Morley do not represent the true sentiments of the Indian princes and people. Is the loyalty of the people described in such glowing terms by the Prince genuine and sincere? The grand reception accorded to His Royal Highness in India was not voluntary but got up through fear of Anglo-Indian officials. The English do not merit the loyalty of the Indians. India has been deprived by them of her independence, her industries have been strangled, and her people impoverished and disarmed. Why should the Indians then entertain feelings of affection and loyalty towards the English? The growing knowledge of official high-handedness and the deepening poverty of the country as also the experience of the series of visitations like famine and plague tend to dispel from the minds of the people every vestige of the sentiment of loyalty and attachment to the British throne. The cause of our present distress and degeneration being the present unsympathetic rule of the British, it is unnatural that we should feel any

attachment thereto. The education that is imparted to us is of such a nature as to perpetuate our present slavery. In the words of Dr. Wallace, we are being trained "to be permanent babies in leading strings". The condition of Native Chiefs also is in no wise better. The treaties made with them by the English are not observed, their military powers are curtailed, the administration of their States is interfered with and they are insulted and humiliated at every turn. How can they then be loyal to the Crown? They were forced to act against their will during the Royal visit. It is a serious crime to interpret their involuntary actions as inspired by feelings of devotion and loyalty to the Prince. If the latter had freely mixed with the people of India, he could have plainly seen how impossible it was for the Indians to be loyal to British rule. But the shrewd bureaucrats were too careful to give him any such opportunity. Though the Prince witnessed scenes of splendour at the Courts of Native Chiefs, he was kept studiously ignorant of the true condition of the people. The Anglo-Indian officers did not like that their deeds of oppression should be pried into by the Prince. They have no cause to fear the people of India of whose helplessness to do them the least harm they are convinced. But they should bear in mind that it is dangerous to misrepresent the feelings of the people of India and that they will have to repent, in the fulness of time, for their rash and high-handed acts.

Reflections suggested by the Spanish tragedy about the loyal and law-abiding character of the Indians.
Patriot (14), 9th June.

3. "The dastardly attempt made last week by a young Spanish anarchist on the lives of the newly wedded young King and Queen of Spain, just as they had stepped out of the holy place where their nuptials were celebrated in an atmosphere of joy and merriment, has sent a thrill of horror throughout the whole civilised world. ...... If socialism, anarchism and the vilest of vile passions—a passion for crime and murder—is the only legacy which a superior Gospel, civilisation and progress have left for the people of Europe, the children of the East are thankful to God that they have not reached such heights of civilisation as the Europeans... ... No sane man will try to palliate the thousand and one crimes which the anarchists indulge in for justifying the necessity for their murderous gospel. But it is impossible not to feel a sort of sympathy for them and the various causes that drive them to desperation. A *worm*, says a homely old adage, turns when tortured. Man, surely, is not a mere worm. He has a body and can suffer, he has a brain and can think, he has a mind and can reflect and a heart that can feel. What wonder, then, that after decades of suffering, of cries in the wilderness, he should, like the proverbial worm, *turn* and resort to the terrible but the only means that have been left to him—*retaliation, revenge* and *ruthlessness*? ...... And who will say there is not some justification—not for the violent methods adopted for taking a 'vendetta,' but for the bitterness of heart that drives them to commit crime and murder?......... As long as militarism continues to be in the ascendant in Europe, as long as the masses are systematically bled for the benefit of the few, so long will these modern Frankensteins continue to be the terror of the crowned heads of Europe and of their opulent satellites. Spain is to-day merely paying for her past misdeeds............ In India, too, militarism and avarice are playing havoc with the contentment of the people. Thank God! We in India having not a shred of anarchism or socialism in our midst. But with the warning of Europe before us how can one prophesy that things will continue to be as they are? Who can say to what lengths grinding poverty and grim starvation may drive the people?"

Chikitsak (109), 6th June.

4. After giving an account of the recent Spanish tragedy, the *Chikitsak* observes:—The presence of the Prince of Wales in Madrid on the occasion of the fateful catastrophe naturally suggests some reflections to our mind. When His Royal Highness visited India, a feeling of general unrest and commotion prevailed in the country. At Calcutta, the Police, apprehending some untoward accident, prohibited students to assemble along the route which the Prince was to take in driving through the city. But, in spite of the popular excitement in Bengal, every function connected with the Prince's visit passed off without a hitch. This was really creditable to the people. Our condition is not less intolerable than that of the people in Europe. It is not the

case that the officials in Eastern Bengal are less wicked or less blinded by power and yet not a single unlawful act was committed by the Indians during the time of the Royal visit. Anglo-Indian officials, puffed up with power, may attribute this to the pusillanimity of the Indians and their own strength. But this is not true. The Prince of Wales now knows that no other people on the surface of the globe are so good-natured and grateful as the Indians. We do not know how to characterise those who, notwithstanding their experience of a century and a half, are not able to keep such a people as the Indians contented. No Britisher has ever missed an opportunity of declaring that the actuating principle of British rule in India is the welfare of the Indians. But none of them has ever cared to carry this profession into practice!

Discussion in the House of Commons on the Opium Traffic.

Mahrátta (9), 3rd June; **Indian Social Reformer* (4), 10th June.; *Sind Journal* (19), 6th June.

5. "The House of Commons has passed one more academic resolution. It is intended to assert the principle that all opium trade is immoral and that the British Government ought to cease to be a party to it. It is well-known that the opium trade carried on by the British Government is principally with China, and that when this trade began it was practically forced on China at the point of the bayonet. In his biography of General Gordon Sir William Butler has condemned the action of the British Government in forcing the opium trade on China in these words:—'The real matter in dispute between the two countries (China and India) had all the simplicity that lies in the distinction between black and white, between abstract right and abstract wrong. In forcing our opium upon China, we were reversing the alternative of money or life given by the highwayman to his victim. We were demanding life and money at the same moment. Opium to the Chinaman was death and worse than death, and in endeavouring to keep this new poison from their shores, the Government of China were only fulfilling the first obligation of rulers, the protection of lives of their people. But justice counts for little when human interests are deeply concerned, and as the production of opium was a permanent monopoly in India that yielded many million pounds to the revenue, the trade was to be enforced at the cannon's mouth.' In the course of the recent debate, Mr. Morley is reported to have remarked that if China seriously desired to restrict the consumption of opium, the Indian and His Majesty's Governments would agree to any plan for the same even though at the cost of a sacrifice. The sentiments expressed by Mr. Morley do him credit, though it is not clear how England will have to sacrifice anything by stopping the opium trade with China. It is India that will principally suffer, and one can well afford to be liberal with other people's money. But we are not inclined to attach much importance to this aspect of the question as we are convinced that the Indian Government is not after all morally entitled to its opium revenue. The opium revenue is not a small item in itself, but it has always undergone fluctuations and no far-seeing Indian financier can safely rely on it. Let the opium trade disappear by all means if it must. But will not Mr. Morley accord similar Puritanic attention to the liquor traffic in India on which the Excise Department fattens itself?" [The *Indian Social Reformer* writes:—"The sooner we wash our hands of this opium business, the better. Let not awakening Asia point the finger of scorn at us for helping to drug the mind and morals of one of the greatest of human races." The *Sind Journal* writes:—"Has India any right to feed fat on the moral degradation of China? Indians will raise no objection to the income derived from the opium traffic being lost if the Chinese can thereby be saved from the clutches of the deadly poison. We hope Mr. Morley will soon find out that China is anxious to get rid of the opium pestilence and redeem his promise that the Indian and His Majesty's Governments would agree to any plan for restricting the opium traffic even at the cost of a sacrifice."]

Replies given by Mr. Morley to certain questions relating to Indian affairs in the House of Commons.

Indian Spectator (5), 9th June.

6. "The answers given by Mr. Morley to certain interpellations on the 14th and 15th of May are among the most important that he has yet given since he found himself in charge of Indian affairs. He has made it clear that he is not prepared to 'press' the Governor-General for modifying the rules made under the Indian Councils' Act so as to provide for a larger number of elected

members in the Imperial Council. He is not prepared to initiate any constitutional changes which would give to the representatives of the people an effective control over the finances of the country, much less would he concede a measure of self-government similar to that enjoyed by the British Colonies. All these negative replies to specific questions, however, do not mean that he is not prepared to consider any constitutional changes that may be suggested. The 'enlargement of the liberties of the people,' as Mr. O'Grady put it, is a subject which is engaging his attention. What the result of his deliberation and discussion with the Government of India may be we have at present no means of divining. Mr. Morley may not see his way to increasing the number of elected members in the Legislative Councils as long as the total number remains the same. He may be in favour of enlarging the whole Council. Mr. Morley does many things without 'pressing.' His powers of persuasion seem to be marvellous, and his capacity to be persuaded seems to be equally remarkable. The answer given by Mr. Morley to Sir Henry Cotton's question of unrest in Eastern Bengal leaves no manner of doubt that, without putting anything like 'pressure' upon the local authorities, he has somehow been exercising a mesmeric influence over them. On a previous occasion he had answered that the whole question of 'Bande Mataram' processions was engaging his attention. Sir Henry's question was originally put down for the 9th: it was postponed at Mr. Morley's request. On the 14th the Secretary of State said: 'I learn from the Governor-General that in view of the improved tone of feeling the Lieutenant-Governor has considered himself justified in ordering the unconditional reinstatement of 300 school-boys, whose names had been removed from the rolls and in withdrawing the circulars previously in force prohibiting processions.' It could not have been a mere coincidence that the Lieutenant-Governor had decided upon all these things just when Sir Henry Cotton's question had to be answered. Moreover, the answer was not quite to the point. Sir Henry asked what assurance of a sympathetic nature would be given to allay the excitement caused 'throughout India' by the forcible dispersal of public meetings. Mr. Morley referred to measures which had been adopted to allay the excitement caused by 'the recent administrative changes.' He said nothing about the dispersal of public meetings. Mr. Rees cleverly got the Secretary of State to inform the House that he had no information which led him to think that the mass of the population of Eastern Bengal regard the recent administrative changes with dissatisfaction. In his answer to Sir Henry Cotton he admitted that these changes had caused considerable excitement and he hoped that as a distinguished member of the Indian Civil Service, Sir Henry would believe in the intention of the local Government to act in a sympathetic and considerate spirit. Taking Mr. Morley's answers all together, we may say that he does not believe the partition of Bengal to have caused any wide-spread dissatisfaction, but that it has caused dissatisfaction in certain sections of the population, and it has been deepened by the prohibition of processions and other measures, which are not directly and necessarily connected with the administrative changes. It is evident that Mr. Morley does not, on the one hand, wish to exaggerate and perpetuate the discontent; and, on the other, he does not wish that the Lieutenant-Governor should feel censured or thrown overboard. Such being the very delicate task which Mr. Morley has set before himself, we cannot but admire the skilful manner in which he plays his cards. His speech is more sincere than soft, and yet it turneth away wrath. Neither his interpellators nor the local authorities can feel themselves in antagonism to him; they would rather feel in a mood to co-operate with him and understand his difficulties. He has been only a few months in his new office, he has repeatedly said; but he is likely to make almost an ideal Secretary of State for India."

Alleged causes of the present discontent in India and the means of removing the same.

Kaiser-i-Hind (29), 3rd June, Eng. cols.

7. "No impartial observer, be he Indian or European, official or non-official, will deny that the discontent could be directly traced to the causes specified by Mr. Chirol in the *Times*. But there are even higher and weightier reasons which seem to have escaped that special correspondent....... Briefly speaking, these weightier reasons are three:—Firstly, the discarding of the Queen's Proclamation of 1858; secondly, the disregard of the Charter Act of

1833, and the report of the Public Service Commission of 1888 in reference to the admission of Indians of 'proved merit and ability' to the higher offices of the administration; and thirdly, the deterioration of the Courts of justice. That there has been a virtual disregard of the Queen's Proclamation is notorious.......... Viceroy after Viceroy from Canning to Ripon and Dufferin has openly declared its solemn character; but it was reserved for our 'Imperial' *ex*-Viceroy to observe that it was an 'impossible charter' never meant to be carried out in practice! Virtually, he declared it *urbi et orbi* that Indians might dismiss all thoughts of taking the contents of that beneficent State paper seriously!......... Imagine the shock, a most rude shock, that the Queen's own representative gave by his utterance to the public.. ...... That the people are, however, in earnest about the matter may be seen from the very first resolution which the Congress passed in December last at Benares....... .. Such was the popular outcry all over the country as to the necessity of drawing public attention to the necessity of carrying out the pledges given in the Proclamation that the Congress deemed it right and proper to make mention of this popular demand in the said resolution........ We need say little as to the sinister attempts which have been made to whittle down the recommendations of the Public Service Commission. It is no use recalling the history of that Commission. We all know how ruthlessly by means of divers executive Acts and Resolutions Government have during the Viceroyalty of Lord Curzon successfully set aside those recommendations. We also know how many secret circulars have been issued directing that no higher appointments need be given to Indians......... In this respect the Imperial Government has taken away by the left hand what it tried to give most grudgingly by the right .... This is another cause which has undoubtedly provoked the greatest bitterness and excited indignant feelings among the people against the Government. Lastly, there is that process of slow degradation of the highest Courts of justice in the land and the curtailment of much of their wholesome and beneficent jurisdiction by means of amendment after amendment of the Codes of Civil and Criminal Procedure and other substantive legislative enactments. As a consequence it has been noticed how justice is being arbitrarily administered and how often there are miscarriages thereof. And what a raw and untrained class of Civilian Judges have they got? Is it a wonder if justice is brought into ill odour in the districts? It is not unknown that there is a secret and determined policy to upraise the Executive above the Judiciary—to usurp the powers belonging to the High Courts and concentrate them in a fashion, more or less vexing to the people, in the hands of an arbitrary, if not despotic, magistracy....... There is a deep conviction growing in the minds of the people—educated and uneducated—that the old British Justice—stern and impartial—is slowly departing from the land, and that as a result injustice is growing rampant....... Thus it is that irresponsible autocracy is obtaining greater and greater ascendancy. These, then, are the results of that *Pax Britannica* of which the rulers of the land seem to be proud. In reality they are the obverse of the shield.......... But even these causes are, in our opinion, *effects* only. It is the deep *distrust* of the people in secret by Government which is the *causa causans*. There can be no denial of this fact. This distrust must first give way. ‘........ The present policy must be unreservedly reversed, and when it is honestly reversed, let the rulers of the land carry out in good faith the Queen's Proclamation in the spirit in which it was originally issued. Next, the dignity, independence and integrity of all Courts of justice, high and low, must be rigidly maintained. And lastly, let there be no breach of faith with regard to the Public Service. When such a change takes place in the policy and conduct of the Imperial Government, India will be free from its present unrest and Indians will lay aside their bitterness for which undoubtedly they have at present good and sufficient cause. We devoutly wish that the recent change in the Government may bring about the consummation."

Alleged want of sympathy and friendly feeling between Anglo-Indians and the people of India.

Kál (120), 8th June.

8. Some retired Anglo-Indians intend to hold an Indian Bazar at Edinburgh with a view to promote friendly feelings between the people of India and those of Great Britain. Indian dishes and articles of Indian confectionery will be exhibited in the Bazar and the banquet on the opening day will also conform to the Indian style. Friendly feelings are not, however, promoted by such artificial expedients. So long as there is no change in the acts and conduct of

Anglo-Indians in this country, the holding of an Indian Bazar would be useless. The officials out here daily indulge in acts calculated to exasperate the people. The distinction between "black" and "white" is being more pointedly observed day by day. The Bengal Government have issued a circular whereby no native can be appointed the Principal of a Government College. In the Chief Court at Láhore, punkah arrangements are made for Europeans only, while none exist for natives. As long as such distinctions continue to be observed, the holding of Bazars like the above will produce no effect whatever. We don't think the Indians are such simpletons as not to understand that these are mere devices for showing superficial sympathy towards them. The above instance also shows that the hearts of Anglo-Indians overflow with affection for the people of India after their retirement from this country.

Lessons to be learnt by India from the heroic struggles of dependent nationalities for freedom.

Gujaráti (24), 3rd June; *Patriot* (14), 9th June.

9. The *Gujaráti* after reviewing the career of the late Mr. Michael Davitt observes:—The Poles are the only people on the surface of the earth who have suffered more than the Irish in striving to regain their country's independence. Yet the day of Ireland's freedom has not yet dawned. How remote then must the prospect be of independence being attained by the Indians, who in comparison with the Irish and the Poles have hardly incurred any sacrifices worth the name for their national regeneration. Both the Irish and the Poles have braved innumerable storms—both *asmani* and *Sultani*—and they are cordially helped in their struggles by other nations of the world. What a chasm of difference betwen a nation that is devoted day and night to the worship of the trinity of national welfare, national independence and national honor, and the people of India who hanker after empty titles and honours. Those who have dedicated their lives to the cause of their country look upon all worldly pleasures as so many worthless baubles. Success can be achieved in the long run only by that nation which gives birth to such patriots as Michael Davitt. It is as a result of the sacrifices made by Irish leaders that Home Rule for Ireland has been brought within the range of practical politics. If Indians want Home Rule at the hands of Englishmen, they should be prepared to undergo similar sacrifices. [The *Patriot* writes:—"By the death of Mr. Michael Davitt, M. P., the Irish Parliamentary Party loses one of its foremost members, and the whole Irish nation one of its greatest and most ardent patriots...... To Ireland his loss is in every way irreparable because men like Michael Davitt are not born every day. But even far-off India is bound to mourn his death as a personal loss. The present conditions of Ireland and of India are so much alike that the feeling of sympathy is bound to be reciprocal between the two suffering nations. Michael Davitt in particular took a keen interest in Indian affairs, and on every possible occasion from his seat in the House of Commons pleaded her cause with an earnestness and fearlessness that entitle him to the eternal gratitude of the dumb millions of India. We mourn to-day with Ireland the death of such a heroic patriot and pray that his soul may rest in peace in Heaven, and from there inspire the rising generations alike of Ind and Erin."]

The second Mutiny in India: How can it be quelled?

Gujaráti (24), 3rd June.

10. In an article entitled "The new Mutiny: How can it be quelled?" The *Gujaráti* writes:—The Mutiny of 1857 had its origin in Lord Dalhousie's policy of pouncing upon the territories of Native States, while that of 1906 has arisen out of the policy pursued by the second Lord Dalhousie *alias* Lord Curzon of keeping the Indians permanently in an enslaved condition. During the upheaval of 1857 the Native Chiefs and sepoys had taken up arms against the British Government, while in 1906 national unity, which is a far more potent agency than weapons of warfare, is pitted against the strength of authority. In 1857 the nation as a whole was not at the back of the mutineers, while the present Mutiny is the work of the people themselves and is, therefore, of a more serious character and unlike the previous revolt cannot be put down by military force. Although Curzonianism, as stated above, is the proximate cause of the present disturbance, its seeds were being gradually sown during the past fifty years owing to the reckless and reprehensible policy of the British Government in treating India as the milch-cow of England instead of governing her in the interests of the people. The commotion in Bengal and the *swadeshi* movement are but the outward, visible symptoms of the rebellious spirit which permeates

the whole mass of the Indian population. The national cry of "Victory to the Mother-land" has taken the place of utterances like "Long live Queen Victoria" and "May the British *raj* exist for ever" which were formerly on everybody's lips. Englishmen are no longer treated by natives with the respect which was formerly paid to them. Hitherto the Indians considered British rule to be a blessing to their country, but they have now begun to realise that it is fraught with deep misery to the people. Turn to any class of the population—journalists, professional men, merchants, students, even agriculturists, artisans and petty shopkeepers—and they will all confess that a change has come over the spirit of their dreams and that they are no longer deluded by the peace and security established in the country by British rule. Their income is steadily diminishing, and they are constantly oppressed by the thought of getting their daily bread. No doubt a handful of native merchants have been benefited by the British connection, but their prosperity has been brought about at the expense of the mass of the people. The question now arises—what steps should the British Government take to prevent the popular discontent from bursting out in a serious and unpleasant form? We must at once state that the people have now lost all faith in the integrity and good intentions of the British Government and that they are not likely to be satisfied with mere professions of sympathy. They want these professions to be translated into deeds. Having been deceived by the sweet speeches of a tricksome Viceroy like Lord Curzon, they shrink from placing reliance on even Mr. Morley's declarations of sympathy. Although half a century has elapsed since the Proclamation was issued by the late Queen-Empress, the pledges of equality contained in that charter have not been redeemed and the people are still grovelling in abject slavery. The root cause of this scandalous state of things is that India is wholly governed by aliens, who naturally show a greater regard for the interests of their own kith and kin than for those of the subject people. The only remedy, therefore, for putting a stop to the existing discontent is to concede to the Indians a larger share in the administration of their country. The English can never rule India with advantage to the people without the active co-operation of Indian leaders. If this co-operation is not secured, the spirit of revolt in the country will go on increasing, until it assumes in course of time a shape which will give cause for grave anxiety to every thoughtful Indian or Englishman.

Alleged devices employed by the British in keeping the Indians contented.
Kál (120), 8th June.

11. The art of enslaving other people is so thoroughly mastered by Western nations that no nation in the past ever equalled them in this respect. Most of the countries of Asia and Africa are now under the thraldom of the whites. England excels other white nations in this art and is mistress of the greatest Empire in the world. She was never, however, required to keep a very large army to acquire her world-wide dominions, nor to fight many pitched battles. In the great war described in the Mahábhárat we read of vast hordes sacrificed on the battle-field, but England was never called upon to maintain a vast standing army to push forward her career of conquest. The ways of the founders of empires in ancient times were quite different from those of the present-day empire-builders. The latter extend their dominions with great tact. They never recklessly invade other people's territory. They seek out the ignorant and uncivilised races of the earth and try to bring them under the influence of western civilisation. The work of conquest is begun by the missionary first of all. Missionaries settle among a new people, distribute medicines gratis among the poor and open hospitals and orphanages for the sick and the destitute. When the missionary has thus obtained a firm footing in the country, he is followed by the merchant, who sells articles tending to make the people vicious and thus takes away all their wealth. It is only after the missionary and the merchant have successfully established their influence over the people that the whites entertain the idea of establishing their political sway over the new country. With this end in view, they first send there a small detachment of their army and weaken the strength of the various communities inhabiting the country by fomenting internal feuds among them. The country thus naturally passes under their paramount sway. When one country is conquered in this manner without causing much bloodshed,

other countries are annexed with the help of the country first conquered. In ancient times the paramount sovereigns cared only for the allegiance of their feudatories and contented themselves with small tributes. They did not seek the extinction of the local dynasties or to appropriate all the administrative posts in the conquered country to their own kith and kin. They did not stifle the industries of the country or exploit its mineral resources for their own enrichment. The ambition of paramount sovereigns in olden days was inspired more by love of honour than by lust of wealth or a desire to plunder and impoverish the conquered people. Modern empire-builders follow a selfish policy in administering the affairs of conquered countries. They do not leave any important work of administration in the hands of the conquered people. In olden times, paramount sovereigns found it very difficult to keep the subject communities contented. They laboured hard to make them happy and regarded their own position as one of solemn responsibility rather than of luxury. They never imposed a heavy load of taxation upon the subject people. Their present-day successors are utterly reckless in all these respects. They never seem to care for the contentment of their subjects. The people under their rule are heavily taxed, famines are of frequent occurrence and diseases having their origin in poverty are known to obtain a permanent footing in the conquered country. The system of education inaugurated by the ruling nation enfeebles the subject people both physically and mentally. Above all, the subject people are disarmed. They are not as a rule employed in the army, while the few that are so employed are not equipped with improved weapons of warfare. They are treated rather as mercenaries and are required to shoot their countrymen at the bidding of their masters. In short, the chief aim of the white nations in administering the affairs of other countries under their sway is the promotion of self-interest. They drain away the wealth of the conquered countries and are indifferent to the famines that result from the pursuit of such a policy. At the most a Royal Commission is appointed to inquire into the causes of famine when any does occur and a telegram of sympathy from the paramount sovereign is published for the satisfaction of the poor sufferers. In old days the ruler was held responsible for the occurrence of famines, but now they are supposed to result from drought. If the acts of the official class happen to create any misunderstanding among the people, it is removed by the issue of a proclamation. Similarly if, by any chance, the desire for increased rights is begotten among the governed communities, they are kept temporarily satisfied by the gift of some hollow rights. If the high-handedness of any officer exasperates them, they are empowered to submit memorials or send deputations to represent their grievances and are led to believe in the good intentions of Government. To create the feeling of loyalty among the people, some member of the Royal Family is occasionally sent on a visit to the conquered country and there is at once an outburst of loyal gratification among the people thereof. The Indians are in this way charmed with the excellence of British rule and their delight at the recent advice of the Prince of Wales to the Indian bureaucracy to show greater sympathy for the people knows no bounds. Surely the English are past masters in the art of pleasing their subjects!

Hopes of political regeneration for India and the boycott by the Bengalis of those who have proved traitors to their motherland.

Gujarati (24), 3rd June.

12. Lord Curzon could hardly have dreamt that his attempt to tighten the bonds of slavery round the necks of Indians would have the effect of accelerating their progress along the path of political emancipation. Those Indians who are animated by patriotic sentiments cannot help shedding tears of joy at contemplating how potent the present commotion in Bengal promises to be for bringing about the elevation of their motherland. Who could have imagined six months ago that the great agitation of boycott would assume huge proportions and that the Bengalis would extort the admiration of the whole civilized world by their tenacious opposition to the partition of their province. They have now begun to visit those black sheep among them who do not espouse the popular cause with the punishment of social ostracism. *Dhobies* refuse to wash their clothes, barbers to shave their chins or cut their hair and priests to perform religious ceremonies at their houses. Profiting by the example of Ireland, one sagacious Bengali has undertaken to

prepare a Black Book containing a record of the doings of those traitors who are openly or covertly opposing the popular agitation in the province. The book will in due course be printed and circulated for the information of the public. This is really a capital idea. It will serve at once as a warning and a penalty to self-seeking traitors and bring about the extinction of that servile tribe in course of time. If similar Black Books are kept in every town and village in India, the day of the country's salvation will shortly come in sight.

Failure of the *swadeshi* movement in India.
Pársi (9), 3rd June.

13. "The *swadeshi* movement has been amidst us now for many months. It has been supported by every device by which a movement can be supported....... In many parts, especially in Bengal, an active Videshi propaganda, in the shape of a boycott of all foreign goods, has been carried on for months.......... But what has been the net result of all this 'wonderful' *swadeshi* activity among the people? Has it conduced to the achievement of anything solid and permanent in the vast industrial field that lies stretched before our very gates? These questions must constantly suggest themselves to every thoughtful observer who has watched the progress of the *swadeshi* movement during the past six months and more. To the blind *swadeshi* they do not admit of more than one answer; he is fully convinced that the movement has got a strong and firm hold on the millions that live in this country. But is this contention justified by facts? For ourselves, we must confess to a feeling of disappointment at the results so far achieved by the *swadeshi* agitators. From the first, the line of action the majority of them have taken up has been more of a destructive than of a constructive character. Conceived and brought forth during the heat of a political agitation, the present *swadeshi* movement assumed, in its mother country, an aggressive form which, while it may have been serviceable in advancing the cause of that political agitation, was in no way fitted to render any assistance in building up the industrial and commercial prosperity of the people.......... Almost all the schemes for the founding of *swadeshi* industries are yet in their paper stage; not one of the many companies floated has hitherto been successful for want of funds. This shows pretty well that as far as Bengal is concerned the *swadeshi* movement has been practically a failure........... In other parts of India more or less the same fate has overtaken the *swadeshi* movement and its supporters, but there is one exception to this and that is our own Presidency of Bombay. Bombay has been *swadeshi* for now over thirty years, but the *swadeshism* practised here has altogether been different from the one which is preached at present in Bengal and other places. There has been less talk and more action in Bombay and this has made it the first commercial city in India. In itself the *swadeshi* movement is one in the right direction. It will, if properly guided and controlled, give a great impetus to the industrial regeneration of this country. But such regeneration cannot take place in a day. In the industrial field more than in any other, patience, co-operation and enterprise are greatly needed, and these are unfortunately the very qualities which the people of India generally are lacking in. Unless, therefore, these qualities are developed in them there is little chance of their success in the highly contested fields of commerce and industry."

Exhortation to the Indians to improve their degraded condition by making the *swadeshi* and the boycott movements a success.
Prakásh (143), 6th June.

14. A Marathi poet says "The subjects of a wicked king are afflicted by famine, diseases and thieves." If this proposition be true, its converse must also be true. That king must be wicked whose country is afflicted by diseases, famine and thieves. In other words, he is a bad ruler under whose *regime* the people are made to pay various taxes, their rights are trodden under foot and the courts of justice are corrupt. The subjects of such a king are just worthy of him; they are flatterers, traitors to their country and slanderers. There are, however, some noble spirits among them who endeavour to ameliorate the condition of the country but are thwarted in their attempts by the rest of their countrymen who are content to live in slavery. These remarks apply to Russia and India. But the Russians have recently effected their emancipation. The Tsar has granted the boon of the Duma to the people and accorded the rights of citizenship to all his subjects. But India, which had

at one time reached the zenith of freedom, lies now in the most degraded condition. The Hindus are pessimists, despise worldly happiness and regard their ruler as an incarnation of God. It is for this reason that they are living under an autocratic *regime* and are tasting the bitter fruits of slavery. But our condition has become so intolerable that we are at last awakening. To effect our advancement we should put forth strenuous efforts to make the *swadeshi* and the boycott movements a success.

Alleged practical disregard of Mr. Morley's orders by the officials of Eastern Bengal.

Kesari (124), 5th June; *Raj Hansa* (98), 2nd June.

15. Mr. Morley has expressed sympathy with the people of Bengal in Parliament and issued orders for the unconditional reinstatement of expelled students, but it is doubtful how far this sympathy at head-quarters will reach those for whom it is intended. In spite of the sympathetic orders of the Secretary of State, the executive officers in Eastern Bengal do not seem to have relaxed their high-handed dealings with the people. Instead of applying the balm of sympathy as enjoined by Mr. Morley to the wounded feelings of the people, the officers concerned will not fail to throw salt water on the wounds so as to irritate the people instead of conciliating them. Mr. Morley has given permission to the people to shout "Bande Mataram" but the authorities of some places have notified that if more than five persons congregate within their jurisdiction and speak or laugh aloud, they would be prosecuted on a charge of being members of an unlawful assembly. In other places, the police are reported to have dragged persons forming members of *Bhajan* and *Kirtan* parties to the police station. As such instances are daily reported by the Bengal press, it is manifest that Mr. Morley's orders will not be practically carried out. If he were to insist on their being carried out, the authorities would even get up a riot between Hindus and Muhammadans with the help of some low characters. In this way Mr. Morley will ultimately be obliged to yield. He must either dismiss officers of Sir B. Fuller's type or be prepared to have his own orders disregarded. Mr. Morley is only a man of theory, but weak in action. He will, therefore, be adversely criticised both by the official and non-official classes. For this neither the persecuted people nor the bureaucrats, who are fond of exercising unrestrained authority, are in any way to blame. It is Mr. Morley's weakness of mind that is at fault here. [The *Raj Hansa* and some other papers of the week write in a similar strain.]

Affairs in Barisal.

Rasik Ranjini (99), 31st May.

16. The events at Barisal throw a lurid light on the British administration of India. The forcible dispersal of the Provincial Conference marks a new epoch of high-handedness and tolls the death-knell of constitutional Government. The people are sorely puzzled as to what course to follow. Sir B. Fuller has recently issued a new circular in which the singing of "Bande Mataram" is allowed in all places except where it is likely to hurt the feelings of the Musalmans. But why should Muhammadans take offence if the Hindus sing "Hail, motherland." Both may sing the song in common. But Sir B. Fuller is inclined to show special favour to Musalmans with a view to foster racial jealousy between them and the Hindus.

Alleged unity between Hindus and Muhammadans at Barisal.

Gujarâti Punch (26), 3rd Jun., Eng. cols.

17. "Our brethren of Eastern Bengal have been truly 'up and doing.' The Lyon Circular having been withdrawn, they last week arranged a monster procession, partly no doubt in a spirit of triumph, but also in order to vindicate their honour. It was alleged as the main reason for prohibiting any procession at Barisal during last Easter that there would have been a breach of the peace as the Muhammadans were not in sympathy with the Conference and its propaganda. All this, of course, was undiluted falsehood, and it was the duty of the leaders of the new province to expose it. This they have successfully done by arranging last week's imposing procession. There were *thousands of Muhammadans* in the procession, as keen and enthusiastic as the Hindus, and joined them in raising soul-stirring cries of '*Bande Mataram*' and '*Alla-ho-Akbar*.' The procession marched through all the principal streets

of Barisal and there was not a single discordant note. The success of last week's procession simply knocks on the head the plea of a probable breach of peace put forth by Messrs. Emerson and Kemp. But the greatest significance of it lies in the unique harmony of feeling between the children of Islam and their Hindu fellow-citizens. This has dealt a death-blow to the mischievous policy of divide and rule. We hope the Muhammadans in other provinces of India will imitate their co-religionists of Eastern Bengal and stand by the Hindus shoulder to shoulder in the great struggle that lies before them for the emancipation of their common motherland."

Comments on the Resolution of the Government of India *re* the reclamation of waste lands, assessment of improvements, &c.

Gujarati (24), 10th June, Eng. cols.

*18. "An important Resolution of the Government of India issued last week deals with the question of the reclamation of waste lands, the assessment of improvements and the reduction of assessments. The Resolution does not concern itself with the question of protecting tenants' improvements which will form the subject-matter of a separate Resolution, nor with the improvements effected with Government loans. It is also obvious that permanently settled tracts do not fall within its purview. The Finance Commission had recommended with a view to encourage the cultivation of waste lands that exemption from assessment should be granted for the term of the current settlement or for a term of fifteen years whichever last expires. We are sorry to notice that the Government of India have rejected this recommendation. They think the existing rules are sufficiently liberal except in the case of Assam and the Central Provinces which will be dealt with separately....... It is observed that in Bombay and Madras waste land is assessed as soon as it is occupied and still there has been a steady expansion of cultivation under this system. If the food supply of the country is to be increased by bringing more area under cultivation, where that can be safely done, there is no reason why the Government should make the people wait, until they are forced by increasing pressure to take up waste land. The breaking up of waste lands adjoining cultivation cannot, of course, be encouraged so as to do away with valuable grazing grounds. That is no doubt an important consideration to be taken into account. But we cannot see any force in the contention that the cultivation of poor lands will not enable cultivators to permanently support themselves. That is an argument that might be used with a view to discourage the cultivation of poor lands already brought under cultivation. The question of inequalities between the assessment rates of old and new lands cannot after all be a very embarrassing one to the Revenue authorities. There is not much force in this plea. If there is cultivable waste which can be safely brought under cultivation, the sooner it is made to contribute to the food supply of the country the better, and it is not a humane policy, though it might bring in more revenue, to throw unnecessary obstacles in the way of extended cultivation.......... The Government of India have not given convincing reasons for rejecting the recommendation of the Famine Commission that works of improvement should be exempted in perpetuity from assessment. The Government conveniently trot out the principle—as they always do when it suits them to do so—that the State has a concurrent interest in the land and say that there is no good reason why the landholder should be allowed to retain the whole of the additional profit due to improvements after he has been recompensed fully for his outlay and enterprise. We have no doubt that a general adoption of this policy is certain to discourage permanent works of improvements. Who is to determine that the landholder making costly improvements has been fully recompensed for his outlay and enterprise? There can be little doubt that the decision of the local Revenue officials will, as a rule, be in favour of the Land Revenue Department. There is no special favour shown in sanctioning reduction in the revenue assessment when improvements have ceased to be useful or when estates have suffered from deterioration. That is but a matter of pure equity and fairness......... But the real hitch lies in its practical application. When is it to be said that an improvement has ceased to be useful? When, again, is it to be said that estates have suffered from deterioration? Who is to decide it? Everyone knows how questions of remission and suspension of revenue are determined in actual practice by Revenue officials. The people, as a rule, have no confidence in their one-sided reports, recommendations and decisions. We are sorry the Government of India have not seen their way to accept the recommendation of the Famine Commission at least in regard to the exemption of improvements from assessment and have adopted a principle which cannot but retard the agricultural improvement of the country. The land revenue policy of Government, despite their professions of solicitude for the welfare of the poor and impoverished agriculturists, is, on the whole, anything but liberal, and we cannot help saying that the present Resolution bears proofs of that illiberality in their rejection of the well-considered recommendation of the Finance Commission at least in regard to the question of the assessment of improvements. Though the concession of permanent settlement might be outside the pale of practical politics, it is deplorable Government should deliberately adopt a policy directly calculated to discourage agricultural improvement on a large scale."

Kesari (124), 5th June.

19. In the Resolution of 16th January 1902 Lord Curzon announced the land revenue policy of the Government of India. That Resolution left some questions unsettled, and these have been disposed of by a Resolution recently issued by the Government of India. The latter Resolution, like the former, shows clearly the stinginess, illiberality and craftiness of Government. As regards the reclamation of waste lands, the Famine Commission had suggested that exemption from assessment should be granted for the period of the current settlement or for 15 years, whichever last expired, and that waste lands should be brought under cultivation by the offer of other liberal terms in order to increase the food-supply of the country. These suggestions are not approved of by Government. In their opinion the policy recommended by the Famine Commission would lead to the cultivation of poor soil which could not permanently support the cultivators, to the disappearance of valuable grazing grounds, and to embarrassing inequalities between the assessment rates of old and new lands. On these grounds Government have rejected the proposals of the Famine Commission. The next suggestion of the Famine Commission related to the assessment of improvements made by the cultivator. On this the Government of India note that in Madras such works as wells, tanks and embankments are already exempt. They add that in Bombay, too, there is a law of the same nature, but its provisions do not appear to be thoroughly appreciated or understood, and the Bombay Government are invited to inquire into the matter. The local Governments are unanimously opposed to the Famine Commission's proposal that improvements made by cultivators at their own cost should be perpetually exempted from assessment, and the Government of India take the same view and point out that in India the State has a concurrent interest in the land and that there is no good reason why the land-holder should be allowed to retain the whole of the additional profit due to improvements after he has been recompensed fully for his outlay and enterprise. To do so would, Government think, be to favour the rich against the poor. Another objection urged by them to the proposal is that unless extended to existing improvements as well as new ones, it must lead to great inequality of assessment. They, therefore, think that the great sacrifice of revenue involved would be out of all proportion to the results obtained—the encouragement of improvements. On these grounds our crafty Government reject the Famine Commission's proposal. They appoint Commissions of enquiry, but accept only such of their proposals as are advantageous to themselves and reject those that are advantageous to the rayats. Under these circumstances we are at a loss to know why they take the unnecessary trouble of throwing dust into the eyes of the rayats and the world at large by appointing Commissions at all.

Bombay Samáchar (61), 7th June; *Deshi Mitra* (64), 7th June; *Akhbár-e-Soudágar* (59), 7th June.

20. The *Bombay Samáchar* warmly welcomes the recent Resolution of the Government of India on their land revenue policy and observes that it is conceived on the whole in a spirit of far-sighted liberality and promises to ameliorate the lot of the woe-begone rayats. At the same time it expresses regret that the recommendations of the Famine and Irrigation Commissions regarding the assessment of

waste lands, improvements, etc., have not been carried out by Government in their entirety. [The *Deshi Mitra* and the *Akhbár-e-Soudágar* make similar remarks.]

Famine in the Bombay Presidency.
Kesari (124), 5th June.

21. The special season report published by the Bombay Government on 5th May shows that this year's famine will exceed in severity the visitations of 1876 and 1896. Government, however, derive consolation from the fact that the numbers attracted to the relief works so far are this year much smaller than in the above two years. They think that people have become more self-reliant through the bitter experience of famine and plague during the past decade and have migrated in large numbers to Berar, Khándesh and other places to earn their livelihood. The reason why the relief works have not attracted many men this year probably is that the wages offered on these works are extremely meagre and the management thereof too rigid to induce famine refugees to resort to them. The work of the relief officers may have become lighter in consequence and Government may flatter themselves that because people seek a living away from the relief work they have become more self-reliant. But the break up of homes and the wandering of destitutes all over the country are scarcely matters for satisfaction. Our enlightened Government, however, apparently take a different view of the matter.

Request to Government to sanction grain compensation allowance to primary schoolmasters.
Dnyán Prakásh (39), 7th June.

22. A Mahád (Kolába) correspondent writes to the *Dnyán Prakásh*:—There being a famine this year, the local Government has, since last December, sanctioned grain compensation allowance to its low-paid employés in the Revenue, Police and other Departments. But it is very strange that the poor teachers in primary schools are outside the pale of this Government bounty. We hope that the paternal Government will not fail to take pity upon the starving schoolmasters in these hard times and sanction grain compensation allowance for them.

Request to Government not to close the "Weaver's guild" at Sholápur.
Kalpataru (121), 3rd June.

23. The "Weaver's guild" was established by Mr. Maconochi, the late Collector of Sholápur. It was started with a view to help the weavers in times of famine by the advance of loans and thus enable them to pursue their avocation. Relief was granted to about 600 weavers in this manner and their condition was thereby materially improved. The capital required for the purpose was taken from the Charitable Fund. But the present Collector Mr. Bonus has very nearly closed the institution on the ground that it was illegal to advance any money from the Charitable Fund to weavers, and those to whom advances were made from the Fund are called upon to repay the same. The order of Mr. Bonus will operate as a great hardship upon the weavers who are now left without any support. Our request to Government, therefore, is that the institution should not be summarily closed in view of the present distressful condition of the weavers. The maintenance of the guild is beneficial to Government because the unrecovered balances of the loans advanced to the weavers can be recovered only if the guild be kept open. Otherwise, the money will be lost. If the original investment of the capital was illegal, Government can legalise it now. It is not, however, proper to abolish an institution which aims at ameliorating the condition of the weavers.

Complaint about scarcity of water in Salsette Taluka (Thána).
Bombay East Indian (1), 9th June.

24. "For the last two months we have been receiving complaints regarding the scarcity of water in Salsette, Thána District. Most of the wells and tanks are dried up and in some there is only a small quantity of filthy water. What our correspondents urge is that the public wells and tanks should be deepened so as to make them conserve more rain-water for the dry season. We trust the local authorities will at the earliest opportunity attend to this matter and relieve the poor people of the great hardship they and their cattle have to encounter almost every year especially in the three months before the monsoon. In some villages we are told

people have to travel for some miles daily to fetch a pail of potable water. It is very unfortunate that there are no rivers or springs in Salsette for the purpose of irrigation as in Madras and the Punjáb. We would, however, suggest that Government should construct a few dams in certain parts of the Taluka for the storage of water which is carried through nullahs during the rainy season to the sea. Such dams would be useful to the public both for drinking purposes as well as for irrigating their lands. If Government were to raise a dam as an experimental measure, we have no doubt the people would co-operate with the authorities and render them every possible assistance."

Comments on the recent Press Note on the cultivation of Egyptian cotton in Sind.
Gujarát Mitra (25), 3rd June, Eng. cols.

25. "Experiments made to grow Egyptian cotton in various parts of India have shown very variable results.......... The latest Government report on the subject bears ample evidence of the successful experiments made, and the Secretary of State has now suggested that with regard to the cultivation of Egyptian cotton in Sind as much land as possible should be placed under the crop, and that the Director of Agriculture in Bombay should place himself in communication with the British Cotton-growing Association............ It is not to be understood from this that Government desire to intervene as buyers; what they are anxious to see is that the growers of Egyptian cotton in Sind are put in proper communication with the best market, which for the present seems likely to be Lancashire. The encouragement which Government are giving to the growth of Egyptian cotton in this country is deserving of the best thanks of the people, and it is to be trusted that agriculturists in other parts of the country encouraged by the success of Sind will begin experimenting with the cultivation of Egyptian cotton."

Suggestion for the establishment of a model agricultural farm in the Ratnágiri District.
Satya Shodhak (147), 3rd June.

26. Government are now-a-days devoting special attention to the improvement of agriculture and large sums of money have already been sanctioned to carry out this object. It is strange, however, that the neglected condition of agriculture in our district has not yet attracted the attention of the authorities. The soil has been steadily deteriorating in fertility for want of manure and cheap supplies of salt. The advantages of manuring land and the processes of preparing different kinds of manures need to be demonstrated to the agriculturist by the establishment of an experimental farm in their very midst. The idea of establishing such a farm was, to our knowledge, mooted by a Revenue official of this district not long ago, but we have heard nothing of it since. The agriculturists through their ignorance and litigious spirit are indifferent to the condition of their holdings and unless the authorities take an initiative in the matter, there is no hope of any practical efforts being made to improve the condition of agriculture in the district. The establishment of an Agricultural College for the district might be considered to be an ambitious proposal, but the opening of a demonstration farm is in our opinion feasible. Ours is a purely agricultural district and part of the grant of 24 lakhs for agricultural research sanctioned by the Supreme Government in this year's budget cannot but be usefully spent in giving an impetus to agricultural development in the Ratnágiri District. The establishment of a model farm will be the best method of carrying out this object, and we, therefore, commend it to the favourable consideration of Government.

Shivaji celebration in Bengal and the presence of Mr. B. G. Tilak there.
Jám-e-Jamshed (28), 6th June, Eng. cols.

27. "Mr. B. G. Tilak arrived in Calcutta yesterday morning for the Shivaji celebration and was received by a large crowd. He made a speech thanking the Bengalis for their 'warm welcome.' Shade of Shivaji! What think you of this conquest of Bengal? Of the many humbugs that the present 'public life' of India is responsible for, perhaps there is nothing more remarkable and grotesque than the spread of the Shivaji cult in Bengal. What a pantomimic transformation that the people who trembled at the very name of Shivaji and of the Mahratta Horse should receive with such fan-fare a Mahratta politician to lend *eclat* to the celebration of the

Shivaji festival in Bengal! Doubtless all this is aimed to make the country one at heart and in sentiment, to weld the various Indian races into a united whole, and, above all, to convince the British Government that India is being united and that the day is not far off when her children, feeling as one race, one people, will act as such in defence of their just rights and privileges. Very good. But it had better be remembered that it would not do to push the game too far. The British Government, if it were disposed to have a little fun out of the affair and to show up the hollowness of this 'union of hearts,' may easily manage to play a little game of their own. We could all very easily conceive what the Bengal papers and politicians would say if a hundred Mahratta Brahmins were imported into Bengal for service in the Government Departments and if an equal number of Bengali Babus were brought to Poona for the same purpose!"

Reply of the Bombay Government to the memorial praying for their co-operation and help in raising a memorial to Shivaji at Ráigad.

Rást Goftár (33), 10th June, Eng. cols.

28. Commenting on the reply of the Bombay Government to the memorial praying for their co-operation and help in raising a memorial to Shivaji at Ráigad (Kolába), the *Rást Goftár* writes:—"The Bombay Government have acted discreetly in not disallowing the request of the leaders of the Shivaji cult for their co-operation and help. The Honourable Mr. Khare, who takes much interest in reviving the glories of the Maratha chieftain to a forgetful world, was the president of the meeting held on the last occasion of the Shivaji celebration at Ráigad. He has now presented a memorial to the Bombay Government in connection with the proposed erection of a Shivaji monument. The Government reply is not only encouraging but couched in terms of sympathy. The scheme may be countenanced and discountenanced in the same breath. While we would give it a wide berth as a political agitation and sneer at the potentialities of the movement to accomplish the great feat of national unification, we would welcome it with open arms as an event of interest for the student of history. From its political aspect Government need entertain no misgivings or hesitate to withhold the support which they have now extended with such good grace. From its historical aspect all students of history would rejoice at the movement, which aims at perpetuating the memory of the great founder of a warlike nation that swayed the destinies of the country and claimed an important share in its internal developments for several centuries."

Comments on a memorial submitted to the Bombay Government on the subject of the dedication of minor girls to temples.

Indian Spectator (5), 9th June; **Rást Goftár* (33), 10th June, Eng. cols.

29. "An important memorial to the Bombay Government, signed by Dr. Bhandarkar and others, has been referred to District Magistrates for enquiry and report. The memorial complains, in the first place, that although the marriage of a minor girl to a god, entailing, as it does, a life of prostitution on the girl, has been declared by the local High Court to be an offence punishable under section 372 of the Penal Code, the prosecutions for this offence are very rare, while the Murlis and Bhavanis, so dedicated, are found in abundance in several places. The authorised interpreters of the existing law have relieved the Government of the responsibility of constituting the act complained of into a new offence. The District Magistrates will no doubt report why there have been so few prosecutions under the law. The memorial assumes that the Murlis, who are found in such large numbers in Poona, Bombay and elsewhere, were dedicated when they were minors. The District Magistrates may throw doubts upon the accuracy of this assumption. Yet the common belief is that many a dedication, which is really punishable, goes unpunished. The Police are the accredited detectors of crime, but they seem to regard themselves as guardians of the public peace rather than of morals. Indeed, many of them may have conscientious scruples to pose before the public as the protectors of morality, when the public do not pay them the compliment of being above suspicion. If the existing agency is inadequate or unsuitable for the detection of offences of this particular kind, the law may perhaps require every priest or manager of a temple to give information to the proper Magistrate whenever a Murli is dedicated to the temple. The next complaint of the memorialists is that even when the offence is detected

and punished, the minor girl is still allowed to remain under the guardianship of the parents who have proved unworthy of the care of their children. When the dedication is complete, though it may be illegal, no one in the girl's community may be willing to marry her: at any rate, the parents are not likely to try to find a husband for her. What is to become of such girls is a very difficult question to solve. If they are brought up under proper influences, there is just a chance of their outgrowing the superstition which would condemn them to a life of celibacy. Though the convicting Magistrate or Court of Sessions cannot appoint a guardian for the dedicated girl, the Collector may apply to the District Court to appoint a guardian for the welfare of the minor. Here also the law, as it stands, seems sufficient: the difficulty lies in giving effect to it, as it is not easy for Government to find a suitable guardian for a Murli." [The *Rást Goftár* writes:—"The memorialists deserve the warm acknowledgments of the community for calling the attention of Government to a serious evil....... We hope no consideration would weigh with Government in deviating from their policy of religious non-interference in putting their foot down upon the evil......... Now that the ball is set rolling, the public would watch with anxiety how many public meetings are going to be held in various parts of the Presidency to strengthen the hands of the memorialists and of the Government to get rid of the nefarious practice."]

Comments on the memorial recently submitted to Government by the toddy vendors of Surat.
Jám-e-Jamshed (28), 8th June, Eng. cols.

30. "The petition addressed to the Bombay Government by the toddy vendors of Surat sets forth hardships which even the most flint-hearted of our Abkari officials will admit to be deserving of sympathetic treatment. Even those of us who are periodically given to bewailing the lot of the poor toddy vendor, as compared with the more favoured and better placed foreign liquor seller, cannot claim to have known all that he has to put up with in consequence of the very stiff and harsh rules laid down by the Bombay Government. The petitioners point out that under the present system any person taking out a license to sell toddy has to pay three different kinds of duties, *viz.*, (*a*) Rs. 400 per hundred trees tapped as tree tax or tapping fee; (*b*) license fee or 'Bethak fee' ordinarily determined by auction sale and fixed at the sole discretion of the local officers in cases of licenses for life; and (*c*) a third demand of Rs. 80 per 100 trees. Now it is pointed out that the duty levied under the third head is entirely illegal and unwarranted. If this be so, one may well ask what have the many lawyer-politicians of the Presidency, who claim to be acting as the Tribunes of the poor voiceless millions, been doing all the while? As to the arguments of a general character advanced by the memorialists for taxing toddy more lightly, the moment is at any rate not an inopportune or inauspicious one for pressing them on the notice of Government. They may have remained ignorant so far of the fact that toddy is the most innocuous of beverages and that it is used largely as food in the country. But there is no reason why we should not count upon their improving their knowledge and removing a very just and long-standing grievance of the poor. In short, the memorial bristles with facts and statements that cannot be contested, and the public must necessarily look forward to a prompt removal of at least certain specific grievances and hardships that have been pointed out."

Triennial Report on the Lunatic Asylums in the Bombay Presidency.
Bombay Samáchár (61), 5th June.

31. It is to be hoped that the Triennial Report on the Lunatic Asylums in the Presidency will serve to open the eyes of Government as well as the public to the necessity of widening and improving the existing arrangements for the reception of lunatics in public asylums. The total number of lunatics under treatment in asylums in the Presidency last year was only 1,203. This figure would appear to be quite insignificant, when it is considered that in Great Britain, which contains double the population of the Bombay Presidency, a lakh of lunatics on an average are annually kept in public asylums, not to speak of thousands of others who are treated in private asylums which are scattered all over the country. The conclusion is irresistible that besides the 1,203 inmates of asylums in this Presidency, there must be a far larger number who are left quite uncared-for. We read in the report that those who

do not pay a certain initial charge are refused admission into the asylums. This restriction should be forthwith discontinued. Were it not for the apathy of the native community in taking advantage of these institutions, this grievance would be regarded as a public scandal. The illiberal spirit in which Government are dealing with these asylums is also evident from other parts of the report. We learn with surprise that inmates who are past all hope of recovery are discharged and made over to their relations or guardians. We strongly deprecate this inhuman practice. It is a slur on the boasted civilisation of our Government. In order to put a stop to this disgraceful state of affairs, steps should be taken to enlarge the accommodation in existing asylums and to allot larger grants for their proper maintenance. At the same time it is to be wished that our medical men should start private asylums, with the aid of public charity, so as to supplement the efforts of Government to alleviate the lot of these unfortunate creatures. The unique success attained by Dr. H. M. Masina in the conduct of the private hospital started by him should serve as a stimulus to the more enterprising of his professional brethren to venture on an experiment of the kind we have suggested.

Alleged tendency of native servants to assault and murder their European masters.
Mahrátta (9), 3rd June.

32. "Of late a noticeable change seems to have come upon the sentiments of a definite class of Indians. This class is the one of native servants in the employment of Europeans in India, and the change in sentiment consists of a growing spirit of self-respectfulness and defiance of the temper and prestige of their masters. Time was when the native servant of an Anglo-Indian afforded a synonym for abject submission to whatever insult, maltreatment or degradation he was put to by his employer, and we cannot say that this state of things has materially changed for the better even now. But individual instances have not of late been rare in which the worm has turned to bite and the employer has received that prompt retribution which a law court would not have probably given. Till now we had cases all of one type, *viz.*, cases of Pankha coolies being done to death by their European employers. But of late we have begun to hear of cases in which the insult or ill-treatment given by the masters was resented and brooded over till a suitable opportunity presented itself for putting the feeling of resentment into action. We now often hear of Anglo-Indian masters and mistresses assaulted and sometimes even murdered in a vindictive spirit by their servants and if this state of things goes on for some time, the time will soon come when the present confidence in the docility and callousnesss of native servants will disappear from the minds of the former. As acts of violence and illegality, these assaults are no less reprehensible than those of their masters, which alone held the field so long. But the relieving feature of these illegal acts perhaps consists in the fact that even as the Anglo-Indians themselves wish it, the tone of the mind of our lowest classes has begun to ascend the plane of regeneration."

Protest against the location of native theatres in thickly populated parts of Bombay City.
Jám-e-Jamshed (28), 8th June.

33. The *Jám-e-Jamshed* protests against the location of native theatres in thickly populated parts of Bombay City. It says that these theatres are an intolerable nuisance to the people living in the neighbourhood, particularly as they form the *rendezvous* of men of low repute, who indulge in boisterous convivialities until the small hours of the morning. The paper refers in particular to the Bhangwadi theatre recently erected on the Kalbadevi Road, about which it says:—The proprietors of this theatre put plays on the stage for as many as five days in the week and the performances as a rule last till 3-30 A.M. The loud noises proceeding from the theatre are a source of great annoyance and vexation to respectable families living in the neighbourhood, who intend to submit a representation in the matter to the Commissioner of Police, Bombay. We trust that the Police Commissioner will not fail to give relief to the petitioners by making use of the powers vested in him under the law. Our remarks only apply to theatres which are situated in the heart of the native town. The theatres in the Fort are located at some distance from the surrounding buildings, which too are mostly used as offices and not as residential quarters.

Alleged delay in the transmission of newspapers to Bombay and outstations from the Ahmedabad Post Office.

Sánj Vartamán (86), 7th June.

34. Mr. Bhagubhai Fattehchand Karbhari, editor of the *Jain* newspaper, writes as follows to the *Sánj Vartamán*:—For several months past I have been regularly posting copies of the *Jain* to my subscribers at the Manek Chowk Post Office, Ahmedabad, every Saturday evening in order that the paper may be in the hands of my readers in Bombay and outstations on Sunday morning. My paper being a Sunday weekly, I am required to incur considerable extra expense in getting out the copies of mofussil subscribers on Saturday evening. At first my subscribers used to receive their copies on Sunday morning, but for the last few months the local postal authorities have been showing remissness in despatching the copies by the night mail. This irregularity, I think, can be attributed to the queer notion entertained by the Post Office clerks that newspapers are articles of no value and that any delay in their transmission is a matter of no consequence. Accordingly they give precedence, as regards sorting and stamping, to ordinary letters over newspapers even though the latter might have been posted much earlier than the former. The reverse, as is well known, is the case in England, where express trains are run for the early delivery of newspapers in distant places. The state of things described above is very discouraging to native journalistic enterprise. I have twice or thrice made a complaint to the Post Master General in the matter, but have not been favoured with a definite reply.

Alleged injustice of reserving the post of Public Prosecutor of Karáchi for junior European Barristers.

Prabhát (50), 26th May, Eng. cols.

35. "When Mr. Crouch, the Public Prosecutor, proceeded on a few months' leave and Mr. Aston, a Barrister of only three years' standing, was brought down all the way from Bombay to fill the temporary vacancy we all shrugged our shoulders in disgust and protested against it as a device for settling the post permanently on Mr. Aston. The opportunity for carrying out their purpose has now offered itself to Government. As everybody knows, Mr. Crouch is shortly to become one of the Judges of the enlarged Court of the Judicial Commissioner in Sind. Unless the unexpected happens, Mr. Aston will now no doubt be confirmed as Public Prosecutor of Sind. We cannot let the occasion pass without repeating our condemnation of what practically the Sind public regards as a jobbery. Is it to be supposed that among the leading practising lawyers of Sind not one was considered worthy to fill the office of Public Prosecutor? Is it right and fair to set at naught the claims of far superior men available on the spot, men deeply versed in legal lore, men with long experience of judicial work in the Province, men possessing an intimate knowledge of local customs and manners so essential for the appreciation of evidence? We regard the appointment of Mr. Aston as not only a jobbery in the interests of a well-connected individual, but as something more. It looks as if Government have reserved the post for Europeans contrary to their former policy, for the post was long ago held by a Sindhi, the late Mr. A. D. Hasanali. After him it was held by Mr. F. C. Constable, and when this gentleman went on leave about ten years ago Mr. Crouch, then a Barrister of three years' standing, was appointed to act in the post and subsequently confirmed. The Karáchi Bar Association protested, and put forward the claims of Mr. Teckchand Udhavdas, their most senior and capable member, but in vain. The authorities wanted a European and they put him in. At the time of Mr. Crouch's proceeding on leave, they had no European at Karáchi and they drafted one from Bombay. The policy of reserving a post like this for the Whites is indefensible, besides being sadly retrograde. Just think of it! 25 years ago a native of Sind could hold the office of Public Prosecutor in Sind, but to-day after all the progress we have made in education and otherwise Government in their wisdom see fit to deprive us of the right!"

Suggestion for the transfer of Mr. Gillespie, Police Inspector, Hyderabad (Sind).

Karáchi Chronicle (7), 3rd June.

36. "It will be remembered that a few months back Mr. Gillespie, Police Inspector, Hyderabad, apprehended a few respectable Amil lads at Gidu whom he was obliged to release there and then, detaining only one out of the number against whom a prosecution was launched by the police on a charge of interfering with them in their

duty......... The boy has now been acquitted by the City Magistrate, Hyderabad......... We were apprehensive from the start that the action of the police was not a wise one and indicated fool-hardiness more than anything else, and we now find that our apprehensions were not ill-founded......... Clearly when the police have failed to substantiate a charge, the fault lies with them, for which they should be adequately punished in the interests of the public. Were it merely the first time that Mr. Gillespie had acted in a reprehensible manner, it might have been easy to overlook his fault, but as it is, this is not the first time. The public will remember how rashly he acted in the Mirchandani case and what trouble he brought upon his head. Added to these is the frequency of reports of thefts, gambling, etc., in the town of Hyderabad which have struck terror into the hearts of the people there, but which conclusively demonstrate Mr. Gillespie's utter unfitness to be at the head of the town police. The sooner, therefore, Mr. Gillespie is removed, the better for the interests of the public. We trust our words will not go in vain."

Complaint against the Police of Hyderabad (Sind).
Prabhát (50), 29th May, Eng. cols.

37. "Sir Edmund Cox, Deputy Inspector-General of Police, is, we understand, just now here. We wish he marked his visit to Hyderabad by doing something by way of removing the cause of complaint against the Police which has rendered itself a by-word for inefficiency. The people have entirely lost their confidence in it and think that the money spent upon its maintenance may as well be thrown into the Indus. The Police may not have quite earned such condemnation as is implied here. But there can be no manner of doubt that it is much below the mark. We put it to Sir Edmund Cox whether there must not be something radically wrong with the Police, when thieves, gamblers and other bad characters can pursue their respective avocations with great ease, and are seldom, if ever, brought to book. If he looks into the police records, he will be astonished that in a town like Hyderabad thieves should flourish to such an extent. And yet, as is but well known, the police records do not tell the whole truth, partly because the people are loth to make complaints to the police as they have faith neither in its ability nor in its good faith, and partly because even of the reported thefts all do not, for one reason or another, find their way into the police books. As for gambling, there are gambling saloons in the very midst of most respectable neighbourhoods where *badmashis* assemble at all hours of the day to the great annoyance of those who live by....... We need hardly say that such a lamentable state of affairs cannot be remedied a day too soon."

Protest against the opening of a new liquor shop in the Sadar Bazar, Hyderabad (Sind).
Prabhát (50), 29th May, Eng. cols.

38. "A correspondent writes to us in the Sindhi columns that it is contemplated to open a toddy shop near the market in Sadar Bazar, and points out how it would be against the policy laid down by the Government of India if such a shop were located in a quarter which is not only very thickly populated but has in it two most flourishing High Schools, and in conclusion prays that the authorities would see that the shop in question is not allowed to be opened. We are in perfect agreement with the correspondent and add our appeal to his prayer. The authorities should really place the physical and moral welfare of the people committed to their care above any pecuniary gain that may accrue to Government."

Railways.

Grievances of G. I. P. Railway employés.
Railway Times (17), 2nd June.

39. "We stated a short time back that the Traffic men had forwarded from the various districts a request to the General Traffic Manager to permit them to send up a deputation to meet him and represent the grievances of the staff. In reply to this some of the districts have been informed that the Manager will be pleased to appoint a day for the purpose, but that he should like to know the subjects that are to be brought up for discussion. A list of these was sent up, but it proved unsatisfactory, and particulars of the various items have been called for.

These will be shortly forwarded, when it is hoped the Manager will appoint a day or two, if necessary, for a representative meeting like the one held at Manmár some years back, except that the meeting will be more representative. This is essential for the purpose in view. The grievances include those of the European, Eurasian and Native Station Masters and Assistant Station Masters, Yard Inspectors and their Assistants, Ghaut, Mail, Passenger and Goods Guards and Brakesmen, Signallers, Coaching and Goods Clerks, Muccadums, Pointsmen, Porters, and others. All these grades have decided to lay their grievances before the Manager, and the men want that all grades shall be represented at one and the same meeting. We trust the Manager will be pleased to convene such a meeting as it is the only way in which matters can be satisfactorily settled for all concerned. In the meantime some of the signatories have been called down to see the Manager, but as they are not authorised to speak as the elected representatives of the men, it is apparent they cannot say anything on the subject. We might mention that the Locomotive men have also decided to approach the Locomotive Superintendent, and to lay before him their grievances, requesting a meeting for the discussion of the subjects they desire to put forward. A list of these grievances will shortly be forwarded to the Superintendent......... There appears to be a rumour throughout the line that a strike is contemplated. We do not know who is responsible for its origination, but we can assure the officers of the railway that the rumour is an unfounded one, and that there is no such intention on the part of the men. Of course, one can understand that such canards always fly about whenever anything like a representation of grievances is contemplated. What the men want is a sympathetic hearing and a satisfactory and amicable settlement of their troubles. And this we feel sure the officers will be pleased, as usual, to grant them."

Complaint about the unfenced condition of the Hyderabad-Badin Railway.
Karáchi Chronicle (7), 3rd June.

40. "We are informed that the portion of the Railway recently constructed between Hyderabad and Badin has not yet been fenced in. We are not aware whether the omission is due to oversight on the part of the Engineers or whether the work was purposely postponed. In any case the fact remains that the unprotected state of the Railway has already accounted for the death of numerous cattle which generally graze in its vicinity. Derailments of rolling-stock have been no less frequent. Both the Civil and Railway authorities are aware of this, but as yet no steps have been taken towards the commencement of such a necessary item of Railway construction. We understand that some time back a well-known firm of pleaders at Hyderabad served a notice on the Railway authorities claiming damages for the loss sustained by some of the agriculturists whose cattle had been run over by the Railway engines. Apart from this, the danger to the travelling public arising out of such accidents is very great. Any time the driving engine may be derailed and serious loss of life may be the result. We would, therefore, strongly urge upon the Railway Board to consider the advisability of duly protecting the Railway."

Municipalities.

Complaint about the deficiency of water-supply in Bombay city and the need of vigorous action in the matter.
Gujaráti (24), 3rd June, Eng. cols.

41. "At the last annual meeting of the Bombay Mill-owners' Association Mr. Wacha delivered an out-spoken speech which, we are sorry, has not been fully reported in the local dailies......... The question of the insufficiency of water-supply in Bombay has become a serious matter for consideration, and although we cannot join certain critics of the Corporation in their hysterical denunciations, we think a satisfactory settlement cannot be deferred for long without doing serious harm to the health of the city and entailing heavy losses upon house-owners and Insurance Companies and some injustice on mill-owners. We quite appreciate the financial difficulties of the problem of water supply and no fair-minded citizen can be unmindful of the huge expenditure

that has already been incurred in connection with the water-works of the city. But the fact is undeniable that some of the cases of cholera that have taken place in Bombay are due to bad water and that there are bitter complaints about the scantiness of the water-supply. We agree with Mr. Wacha that the question is not easy of solution. But at the same time we have no doubt that the inconvenience now suffered by the people at large is real and that the Corporation are bound to deal with the whole subject in a comprehensive spirit and remove a perennial source of heart-burning and dissatisfaction. It is monstrous that in these days of hot weather the water-supply should be provokingly scanty. The enormous expenditure that has already been incurred by the Corporation makes it all the more imperative on that body to see that the inhabitants derive an adequate return for that expenditure and are not subjected to daily inconvenience of an intolerable character. We further hold that the local mill industry also is entitled to more considerate treatment at the hands of the Corporation. We are aware that the Corporation have inherited an onerous legacy from a former management and that past mistakes and blunders are responsible for the present situation. But the problem must now be faced in a courageous spirit, just as other questions have been, and we take it that Mr. Wacha, who is painfully conscious of the hardships now suffered in many parts of the city, will raise his strong voice in the Corporation at an early date with a view to arrive at a satisfactory final settlement of a long-pending and much-vexed question."

Native States.

Comments on the Administration of the Baroda State for 1904-05.
Parsi (13), 3rd June.

42. "The Administration Report of Baroda for 1904-05 is an instructive and interesting record of the progress which that State has made under the joint guidance of its enlightened ruler and its able Finance Minister. In Mr. R. C. Dutt, C.I.E., the Maharaja Gaekwar seems to have found a man after his own heart, for since his advent into the State, not a week has gone by without seeing some measure of reform introduced into the administration of the State. Especially is this the case in the year under review. There is not a branch of the administration that has not felt the reforming zeal of the Minister and his Master, and this, in spite of the famine which raged throughout the greater part of the year and absorbed, in remissions and relief works, more than a fourth of the State's revenue. Among the chief reforms introduced during the year under notice are the creation of an Executive Council, the separation of judicial and executive functions, the introduction of a system of local self-government under State control, the revision of the revenue laws, the passing of a law for the prevention of infant marriages, and the extension of primary and technical education among the people. Baroda is the only place in the whole of India where a system of compulsory education has been devised and tried with entire success. The system is now in vogue only in certain selected places in the State, but it has been decided to extend it shortly to the whole State. Female education and the education of the Hindu low castes have been specially taken in hand by the State, and it is an encouraging sign that the efforts in this direction are meeting with success.......... An ardent social reformer and a keen politician, the Gaekwar is a Prince possessed of wide and liberal sympathies with all the ideas and influences of modern civilisation; and he is, without doubt, one of those few Native Rulers who by their earnest zeal for the welfare of their subjects have earned the love and praise not only of their subjects but also of the general public in India."

Navasari Patrika (80), 3rd June.

43. It is well-known that officers in the service of the British Government as well as the Baroda State are debarred from taking part, either directly or indirectly, in political movements, and we wonder why this rule has not come in the way of Mr. Dutt, who is shortly proceeding to England for agitating the question of the partition of Bengal. Mr. Dutt is a responsible officer of the Baroda State, and it is, therefore, his duty to devote the whole of

his time and energy to the promotion of the welfare of the people whose salt he eats. Mr. Dutt may be a man of colossal abilities, as he is reputed to be, but of what use is he to the subjects of Baroda, if he does not redress the countless grievances they are labouring under? On retirement from Government service he girded up his loins to improve the lot of his countrymen, but since coming to Baroda he has done nothing in this direction, although he has had splendid opportunities of doing good to the people. As a Congress orator he was eloquent in his demands for the liberty of the press, but during his *regime* at Baroda he quietly allowed the Press Gagging Act to be made more stringent than it was ever before. The people of Baroda are smarting under a harsh revenue policy and a harassing tax on income. Agriculturists have been subjected to hardship owing to the new survey and settlement of their lands. Land-owners have to pay heavy taxes without any rhyme or reason to the State on every transfer of their land. An obnoxious Abkari policy, restrictions imposed by the Registration Department on monetary dealings and costly justice in Civil Courts are other matters of complaint. Instead of setting these matters right and furthering the well-being of the people committed to his care, Mr. Dutt has chosen to go to England and dabble in high politics with which he has no concern whatsoever. What else is this but misapplied energy, and where is the consistency in Mr. Dutt stifling public criticism in Baroda, on the one hand, and marching to England, on the other, for the purpose of carrying on a political crusade against the British Government?

Affairs in Shápar State (Káthiáwár).
Káthiáwár Samáchár (7b), 6th June.

44. We are constrained to draw the attention of the authorities once more to the state of affairs obtaining in Shápar. The sole power in that petty State is wielded by the Karbhari, Mr. Lakhamsi Mulchand. It is said that Mr. Lakhamsi had stored his *bajri* in the shop of his sister's husband Parshotam. During the absence of the latter at Rájkot, the shop was broken open by some one and a portion of the *bajri* carried away. Mr. Lakhamsi was at Veráwal with the Thakor at the time. On returning to Shápar three days after the occurrence, he straightway proceeded in the company of the Fouzdar to search the houses of several persons including those of agriculturists. He broke open without the least hesitation the locks of many houses, the owners of which were away, and turned all things topsy-turvy. All this was being done in the presence of the Fouzdar; still he refrained from impressing upon Mr. Lakhamsi the illegality of his procedure. This is enough to indicate how haughty and overbearing Mr. Lakhamsi is in his dealings with the people. The Fouzdar possesses absolutely no knowledge of law, and though the Deputy Assistant Political Agent of Hálár Prant has several times declared him unfit for his post, he has still stuck to it being a favourite and partizan of Mr. Lakhamsi. In the case of the Karbhari himself, it is said, that on the accession of the present Thakor, the Deputy Assistant Political Agent of the Prant had ordered him to leave the limits of Shápar. If this be a fact, it is surprising why the said order has so far remained a dead letter. During Mr. Lakhamsi's *regime* at Shápar the lot of the subjects has been one of unmitigated misery. We would particularly urge the Agency authorities to inquire into the conduct of Mr. Lakhamsi in the cases of suicide committed by a female member of the house of Pancha Sangani and by the wife of Luvar Deva Bodha, as also in regard to the harsh treatment meted out to Mir Vala Lakha. Scions of princely families in other States are allowed a share from the State revenues, but no such share is enjoyed by them in Shápar. These are only a few of the numerous complaints against Mr. Lakhamsi. We hope that the Agency authorities will institute searching inquiries into the affairs of Shápar and do the needful. A rumour has reached us that the Thakor of Shápar has been recommended for being invested with the powers of a Fifth Class Chief. If this be a fact, we would suggest that before enlarging his powers, the Agency authorities and the Government of Bombay should carefully inquire into the personal habits of the Thakor, who has taken to drink, and satisfy themselves that his subjects are happy and contented under his administration.

Mr. Tilak at the Shivaji celebration in Calcutta.
Kesari (124), 5th June.

45. The Shivaji festival at Calcutta commenced yesterday and will continue for three days. We have received a telegram to the following effect in connection with it:—On Monday morning Messrs. Tilak, Khaparde, Munje and Islampurkar arrived at the Howrah station, where they were welcomed by about 10,000 people with loud shouts of 'Bande Mataram' and 'Victory to Shivaji Maharaj'. The carriage of the guests was drawn by volunteers. On arriving at the pavilion erected for the celebration, Babu Motilal Ghose requested Mr. Tilak to inaugurate the festival and open the Exhibition. In the speech delivered by Mr. Tilak on the occasion, he thanked the Bengalis on behalf of Maháráshtra and observed that as the Bombay Government had expressed sympathy towards the festival, no one need stand aloof from it. Afterwards, songs in honour of Shivaji and the goddess Bhavani were recited. On Thursday a meeting is to be held under the presidency of Babu Surendranath to accord a public reception to Messrs. Tilak and Khaparde, who were welcomed *en route* at Nágpur, Dongargad, Ráipur, Bilâspur and other places.

Mahrátta (9), 10th June.

*46. The *Mahrátta* publishes the following telegram received from Calcutta on the evening of 9th June *re* Mr. Tilak's reception there:—"Shivaji celebration here was very grand. On Tuesday evening a grand meeting was held on the festival ground. Mr. Ashvinikumar Dutt of Barisal presided. Messrs. Tilak, Khaparde and Munje spoke explaining why the Shivaji festival should be celebrated in Bengal and other provinces. Babu Bipinchandra Pal and Ashvinikumar spoke eloquently on the same subject in Bengali. The audience was over ten thousand. On Wednesday evening athletic sports took place. Young boys played *lathi* very well. Mr. Tilak presided at the *swadeshi* meeting and Messrs. Khaparde and Munje spoke. On Thursday a grand reception meeting was held on the festival ground. Mr. Surendranath Bannerji presided. Many leading Bengali and Muhammadan gentlemen were present. Mr. Tilak spoke on the present political situation urging the audience to rely upon themselves and not on mere petitions and protests. Mr. Munje followed in a bold speech dwelling on patriotism in preference to loyalty. Mr. Khaparde concluded the proceedings by a witty and humorous speech. The proceedings lasted for two hours. On Friday there was another *swadeshi* meeting. This evening there is a *swadeshi* meeting at Kálighát. To-morrow evening there will be a reception by the Brahmin and Marwadi Sabha. On Monday evening an entertainment will be given to Messrs. Tilak and Khaparde by the leading gentry here. The *swadeshi* fair was a great success and was attended by thousands of visitors every day. Messrs. Tilak and Khaparde were received by the Printers' Union after the grand celebration on Wednesday. All sections and parties are equally anxious to do honour to the Mahratta guests. Their arrival here and the Shivaji festival are the topics of the week." [Elsewhere the paper publishes a detailed account of the Shivaji festival at Calcutta and of the welcome accorded to Mr. Tilak by the Bengalis on the day of his arrival there.]

Shivaji celebration at Poona.
Kál (120), 8th June.

47. The local Shivaji celebration began on the 5th and lasted for three days altogether. The programme of the festival was carried out from first to last without any hitch. Ráo Bahadur Chintaman Vinayak Vaidya took the chair on all the three days of the celebration and lectures and addresses suitable to the occasion were delivered by Messrs. Pangarkar, Ogale, Alekar, Athavale, Parkhi, &c. One special feature of this year's celebration was the *swadeshi* fair and exhibition held in connection with it in the open space in Gaekwar's *wada*. The Exhibition was opened on Tuesday morning, and much enthusiasm prevailed among those assembled to witness the opening ceremony. The President in declaring the Exhibition open made a noteworthy speech, in the course of which he dilated on the importance of the *swadeshi* movement for the purpose of giving an impetus to the old, indigenous industries of the country and impressed upon the audience the desirability of purchasing rough

and coarse country-made goods in preference to showy and tempting articles of foreign manufacture which were the means of draining away the wealth of the country. He added that the object of holding *swadeshi* exhibitions was to bring *swadeshi* goods prominently to the notice of intending purchasers. This object, it may be said, was attained in a considerable measure in the present case as on all the three days on which the Exhibition was kept open, large crowds of people flocked to witness it and a considerable number of articles placed on view therein found purchasers.

Annual meeting of the Nana Fadnavis Memorial Committee.
Vihári (155), 4th June.

48. The Secretary of the Fadnavis Memorial Committee writes to the *Vihári*:—The annual meeting of the working members of the Fadnavis Memorial Committee was held on 31st May in the Fadnavis Memorial Hall, Angria's wadi, Bombay. The Secretary, Mr. Keshavrao Joshi, in submitting the accounts of the Fadnavis Celebration Fund expressed satisfaction at the prosperous condition of the Fund. But with a view to place it on a firm and stable footing, he urged the working members to strive hard to increase the number of subscribers paying Re. 1 annually. Mr. Ramchandra Narayan Ranade, a resident of Poona, was re-appointed Chairman for the ensuing year. The Committee intend to give next year a prize to any one who will write a book giving a collection of authentic anecdotes of Nana Fadnavis. A well-known native firm in Bombay has kindly promised to bear the expenses of the prize.

M. A. BAIG,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 13th June 1906.

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* Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.] [No. 24 of 1906.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 16th June 1906.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

Agrarian matters:
- Comments on the Resolution of the Government of India *re* the reclamation of waste lands, assessment of improvements, &c. ... ... 16 & 17
- Growth of Egyptian Cotton in Sind 30

Bengal partition: The Manifesto of Bengali leaders *re* — ... ... 19 & 20

British Rule in India:
- Alleged futility of silent methods of agitation 18
- Alleged necessity for Indians to follow the example of Ireland in the work of national regeneration 3
- Causes of the alleged discontent in India 8
- Comments on the aims and methods of anarchists in Europe ... 2
- Deprecation of the conduct of those who turn traitors to their country ... 6
- Exhortation to Indian Muhammadans not to treat the Hindus with hostility at the instigation of Englishmen 7
- Exhortation to Indians to lay down their lives for attaining independence. 9
- How far can sympathy unite the ruling class and the ruled in India? ... 1
- The fate of wicked tyrants should serve as a warning to those rulers who create discontent in the minds of their subjects 5
- Tribute to the late Mr. Michael Davitt for his sympathy for India ... 4

Colonial Conference: Representation of India at the next — 11

Forest: Adverse comments on certain statements made by Mr. Curtis, I.C.S., in his report on the — administration of Khándesh 29

India in Parliament:
- Comments on the general character of Mr. Morley's replies to interpellations *re* Indian affairs in the House of Commons ... ... 14 & 15
- Discussion in Parliament on India's opium traffic with China ... 12 & 13

Judicial matters:
- Alleged partiality of British justice 31
- Babu Surendranath Bannerji's appeal to the Sessions Judge of Bachergunge in the Barisal case 32

Native Press: Adverse comments on the tone of the *Hind Swarájya* newspaper 10

PARAGRAPHS.

Politics and the Public Administration—continued.

- Police:
  - Approval of the action of the Bombay — in the Goa lotteries prosecution and a suggestion to them for the adoption of similar measures against the Derby Sweep and other lotteries 33
  - Comments on the Honourable Mr. Fulton's scheme for the reformation of the better class of prisoners 34
- Reply of the Bombay Government to the memorial praying for their sympathy and co-operation in raising a permanent memorial to Shivaji at Ráigad (Kolába) 24
- Shivaji celebrations:
  - Alleged incongruity of the Bengali worship of Shivaji as a national hero. 22
  - Importance of the — and the lessons of his life to the Indians ... 21
  - Verses in glorification of Shivaji 23
- Sind:
  - Alleged delinquencies of certain Mukhtyarkars in — 37
  - Complaint about the alleged undue preponderance of Hindus in the public service in — 35
  - Complaint about the insecurity of property in Lárkhána District (—) ... 40
  - Complaint about the permission granted to the Hindus of Hála to use a certain plot of land as a burning ground 36
  - Complaint against the Hyderabad (—) Police 39
  - Information about the location of public offices at Hyderabad (—) desired 38
- *Swadeshi* movement:
  - Attitude of the authorities at Násik towards the — 28
  - Mr. Tilak's popularity with the masses attributed to the alleged mistaken policy pursued by the Bombay Government towards him in 1897 ... 25
  - Mr. Tilak's views on the — 26
  - Progress of *swadeshi* and boycott movements in Bengal 27

Railways—

- Hyderabad (Sind) Railway: Request to the Railway authorities to provide certain facilities to the travelling public at the — Station 41

Municipalities—

- Borsad: Alleged mismanagement of the — (Kaira) Municipality ... 42
- Umarkote: Alleged useless expenditure of money by the Municipality of — (Sind) on the maintenance of a garden in that town 43

Native States—

- Idar: Complaint about maladministration in the — State 44

Intelligence extracted from the Press.

- Next Industrial Conference of the Bombay Presidency 45
- Shivaji celebration at Thána 46
- *Swadeshi* Bazaar held at Poona in connection with the local Shivaji celebration 47

List of Newspapers and Periodicals.

(As it stood on the 1st April 1906.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian ...	Bombay... ...	Weekly	J. J. de Abrao ; Portuguese ; 43	300
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 50	550
3	East and West	Bombay... ...	Monthly... ...	Behrámji Merwánji Malabári, J. P. ; Pársi ; 53.	1,000
4	Indian Social Reformer ...	Do.	Weekly	Kamakshi Natarajan ; Hindu (Madrási Bráhman) ; 39.	500
5	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 53.	575
6	Indian Textile Journal ...	Do.	Monthly ...	John Wallace ; Englishman ; 48 ; Civil Engineer.	800
7	Karáchi Chronicle ...	Karáchi	Weekly	Chainrái Bakasrái Advani ; Hindu (Amil) ; 30.	500
8	Káthiáwár Times ...	Rájkot	Daily	Mávji Govindji ; Hindu (Nágar) ; 38 ...	200
9	Mahrátta	Poona	Weekly	Narsinh Chintáman Kelkar, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 32.	950
10	Men and Women of India.	Bombay	Monthly ...	Sorábji Mancherji Ratnágar ; Pársi ; 40 ...	500
11	Muslim Herald	Do.	Daily	Mahomed Yusuf bin Mahomed Amir ; Muhammadan ; 32.	700
12	Oriental Review	Do.	Weekly	Rustomji Shapurji Mistri ; Pársi ; 38 ...	400
13	Pársi	Do.	Do.	Jehángir Sorábji Talayárkhán ; Pársi ; 30 ...	1,000
14	Patriot	Ahmedabad ...	Do.	Bhágubhái Fatechand Kárbhári ; Hindu (Jain) ; 33.	650
15	Phœnix	Karáchi	Bi-weekly ...	Jáffar Faddu ; Muhammadan (Khoja) ; 53 ...	650
16	Poona Observer and Civil and Military Gazette.	Poona	Daily	Cáwasji Temulji ; Pársi ; 50	400
17	Railway Times	Bombay... ...	Weekly	John Alexander Balfour ; Christian ; 44 ..	1,200
18	Sind Gazette	Karáchi	Bi-weekly ...	Mrs. J. E. Tate ; European ; 42	500
19	Sind Journal (formerly named Hyderabad Journal).	Hyderabad ...	Weekly	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 40.	800
20	Sind Times	Karáchi	Bi-weekly ...	Khánchand Rahumal ; Hindu (Amil) ; 39 ...	200
	ANGLO-GUJARA'TI.				
21	Arya Prakásh	Bombay	Weekly	Motilál Tribhuwandás Dalál ; Hindu (Mod Bania) ; 32.	1,000
22	Coronation Advertiser ...	Ahmedabad ..	Do.	Narotámdás Pránjiwandás Shethna ; Hindu (Bania) ; 33.	750
23	Evening Jáme	Bombay	Daily	Pirozsha Jehángir Marzbán ; Pársi ; 30 ...	1,600
24	Gujaráti	Do.	Weekly	Ichhárám Surajrám Desái ; Hindu (Surti Bania) ; 53.	5,000
25	Gujarát Mitrá	Surat	Do.	Hormasji Jamshedji ; Pársi ; 47	700
26	Gujaráti Punch	Ahmedabad ...	Do.	Somalál Mangaldás Sháh ; Hindu (Bania) ; 29.	1,100
27	Hindi Punch	Bombay ...	Do.	Barjorji Navroji Aphyaktyar ; Pársi ; 46 ...	800
28	Jám-e-Jamshed	Do.	Daily	Pirozash Jehángir Marzbán ; Pársi ; 30 ...	3,500
29	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 57	2,400
30	Káthiáwár News... ...	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 42	400
31	Káthiáwár Times ...	Do.	Bi-weekly ...	Manshankar Jayashankar ; Hindu (Nágar Bráhman) ; 39.	200
32	Praja Bandhu	Ahmedabad ...	Weekly	Jethálál Umedrám ; Hindu (Mewáda Bráhman) ; 39.	1,400
33	Rást Goftár	Bombay ...	Do.	Pállonji Barjorji Desái ; Pársi ; 55	1,550

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*continued.*				
34	Shri Sayáji Vijaya	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 28.	4,200
35	Suryă Prakásh	Surat	Do.	Umedrám Nagindás; Hindu (Bania); 28	200
	ANGLO-MARA'THI.				
36	Christian Citizen	Poona	Monthly	Bháskar Nánáji Kotak; Native Christian; 33.	200
37	Dnyán Chakshu	Do.	Do.	Waman Govind Sápkar; Hindu (Deshasth Bráhman); 48.	500
38	Dnyánodaya	Bombay	Do.	Rev. Mr. J. E. Abbott	660
39	Dnyán Prakásh	Poona	Daily	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 39.	1,200
40	Dnyán Prakásh	Do.	Weekly	Do. Do.	2,400
41	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 41.	1,500
42	Native Opinion	Do.	Weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 35.	700
43	Samarth	Kolhápur	Do.	Vináyak Náráyan Joshirao; Hindu (Chitpáwan Bráhman); 37.	750
44	Sardesái Vijaya	Sávantvádi	Do.	Gopal Moreshwar Sathe; Hindu (Chitpáwan Bráhman); 45.	500
45	Shri Sayáji Vijaya	Bombay	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 41.	5,000
46	Subodh Patrika	Do.	Do.	Dwárkanáth Govind Vaidya; Hindu (Sonár); 32.	600
47	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 39.	1,500
	ANGLO-PORTUGUESE.				
48	O Anglo-Lusitáno	Bombay	Weekly	Leandro Mascarenhas; Goanese Christian; 48.	900
	ANGLO-SINDI.				
49	Al-Haq	Hyderabad (Sind).	Weekly	Syed Mahomed Syed Jamaldin; 30 and Abdul Vahábkhan Ghulám Rasul; Muhammadan; 37.	1,200
50	Prabhát	Do.	Bi-weekly	Lekhráj Tilokchand; Hindu (Amil); 34	500
51	Sindhi	Sukkur (Sind)	Weekly	Virumal Begráj; Hindu (Kurseja); 33	1,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
52	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 73	1,194
53	Hind Vijaya	Do.	Do.	Dáhyábhái Karsandás Sháh; Hindu (Shráwak Bania); 39.	600
	ENGLISH, MARÁTHI AND KÁNARESE.				
54	Karnátak Patră	Dhárwár	Weekly	Mádhav Gopál Tonapi; Hindu (Deshastha Bráhman); 22.	200
55	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorápur; Hindu (Deshastha Vaishnav Bráhman); 44.	300
	ENGLISH, PORTUGUESE AND CONCANIM.				
56	A Luz	Bombay	Weekly	Antone Fernandes; Portuguese; 23	1,200
57	O Bombaense	Do.	Do.	A. Gomes; Goanese Christian; 45	1,000
	GUJARÁTI.				
58	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Mahomed; Muhammadan; (Memon); 41.	2,500
59	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 53	3,000
60	Aryavir	Dohad	Weekly	Krishnaráo Mangeshráo Fadnis; Hindu (Shenvi Bráhman); 28.	330
61	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 37.	4,400
62	Broach Mitră	Broach	Weekly	Trikamlál Harináth Thakor; Hindu (Brahman Kshatriya); 24.	350

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*continued.*				
63	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi; Pársi; 51	500
64	Deshi Mitra	Surat	Do.	Maganlál Kikábhai; Hindu (Shráwak); 36	1,400
65	Din Mani	Broach	Do.	Nathálál Rangildás; Hindu (Mathur Káyastha Bania); 27.	125
66	Dnyánottejak	Ahmedabad	Fortnightly	Chhotálál Desaibhai; Hindu (Bania); 42	800
67	Gujarat	Nadiád	Fortnightly	Chandulál Nandlál; Hindu (Bania); 25	500
68	Hitechchhu	Ahmedabad	Weekly	Kálidás Ghelábhai; Hindu (Jain); 47	500
69	Islám Gazette	Amreli	Do.	Ibráhim Daud; 37; and Abdulla Ismail; 28 (both Mahomedan Memons).	750
70	Jám-e-Jahánooma	Bombay	Do.	Ratansbáw Frámji Achária; Pársi; 31	600
71	Jivadaya	Surat	Monthly	Dhirajrám Dalpatrám; Hindu (Audich Bráhman); 37.	300
72	Kaira Times	Nadiád	Weekly	Anopsi Mánecklál Desái; Hindu (Shrávak Bania).	600
73	Kaira Vartamán	Kaira	Do.	Kahandás Fulchand; Hindu (Bania); 56	125
74	Káthiáwár Mitra	Ahmedabad	Do.	Jadurám Shámji Dave; Hindu (Audich Bráhman); 42.	300
75	Káthiáwár Samáchár	Do.	Do.	Rewashankar Jagjiwan Dave; Hindu (Bráhman); 44.	500
76	Khedut	Bhávnagar	Fortnightly	Parbhurám Rámji Jani; Hindu (Audich Bráhman).	1,000
77	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Minocheher-Homji, B.A; Pársi; 37.	1,000
78	Mahi Kántha Gazette	Sádra	Weekly	Motilál Chhotálál Vyás; Hindu (Audich Tolakia Bráhman); 45.	800
79	Mukhbir-i-Islám	Bombay	Daily	Munshi Ali Mahomed Haji Abdulla Shayek Lakhpati; Khoja (Sunni); 35.	500
80	Navsari Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh; Hindu (Bania) 32.	500
81	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur; Pársi; 58	800
82	Praja Mitră	Karáchi	Bi-weekly	Narbhayshankar Jagjivan; Hindu (Bráhman); 37.	275
83	Praja Pokár	Surat	Weekly	Hormasji Jamshedji; Pársi; 47	500
84	Prakásh and Gadgadát	Bombay	Do.	Nagindás Mancháram; Hindu (Dása Osval Bania); 40.	725
85	Samsher Bahádur	Ahmedabad	Do.	Saváibhai Ráichand; Hindu (Shrávak Bania); 63.	150
86	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Rustamji Narsarwanji Vátcha-Gandi; Pársi; 40. (2) Ardeshir Pestonji Contractor; Pársi; 38.	3,800
87	Sataya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Dás Shrimáli Bania); 41.	550
88	Sind Vartamán	Karáchi	Weekly	Devkarn Devji; Hindu (Lohána); 41	200
89	Surat Akhbár	Surat	Do.	Phirozsháh Edalji Patel; Pársi; 51	300
	HINDI.				
90	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 44; and Tarábai, wife of the above; 33.	200
91	Sharman Samáchár	Bombay	Do.	Shambhunáth Sharma; Hindu (Kanoja Bráhman); 45.	1,000
92	Shri Dnyánságar Samáchár.	Do.	Monthly	Janakprasád Laooram; Hindu (Kányakubja Bráhman); 30.	200
93	Shri Venkateshvar Samáchár.	Do.	Weekly	Pandit Babu Amritlal, B.A.; Hindu (Bengali Bráhman); 45.	6,200
	KÁNARESE.				
94	Digvijaya	Gadag	Weekly	Shankrapa Gudi Basrimarad; Hindu (Devang); 39.	150
95	Karnátak Vritta	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Shenvi Bráhman); 36. (2) A. B. Hoskeri; Hindu (Deshasth Bráhman); 37.	810
96	Lokă Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 43.	300
97	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Nilgire Nádgir; Hindu (Deshasth Bráhman); 30.	150

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KÁNARESE—*continued*.				
98	Rájahansa	Dhárwár	Weekly	Kamaláshankar Dinkar Jathár; Hindu (Karháda Bráhman); 43.	120
99	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 43.	100
	MARÁTHI.				
100	Arunodaya	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 24.	515
101	A'ryávart	Dhulia	Do.	Váman Daji Motiwále; Hindu (Yajurvedi Bráhman); 20.	500
102	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 29	500
103	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 30.	2,300
104	Bhagwa Jhenda	Wái	Monthly	Gangádhar Vásudev Bopardikar	......
105	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 42.	300
106	Brahmodaya	Mahád	Fortnightly	Náráyan Balwant Hardikar; Hindu (Karháda Bráhman); 48.	400
107	Chandrakánt	Chikodi	Weekly	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 41.	100
108	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 42.	200
109	Chikitsak	Belgaum	Do.	Mangesh Jiváji Telang; Hindu (Gaud Bráhman); 40 and Moro Balwant Maráthe; Hindu (Chitpáwan Bráhman).	900 100
110	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Joshi; Hindu (Deshasth Bráhman); 34.	200
111	Dharma	Wái	Do.	Kashinath Vaman Lele; Hindu (Chitpáwan Bráhman); 48.	1,000
112	Dhárwár Vritta	Dhárwár	Do.	S. H. Shaháne; Hindu (Karháda Bráhman); 32.	500
113	Dinbandhu	Bombay	Do.	Vásudeo Lingoji Birje; Hindu (Marátha); 40.	1,200
114	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 42.	350
115	Granthamála	Do.	Monthly	Vishnu Govind Bijápurkar, M.A.; Hindu (Deshastha Bráhman); 43.	700
116	Hindu Punch	Thána	Weekly	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 40.	1,700
117	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 53.	280
118	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 76.	1,500
119	Jagatsamáchár	Thána	Do.	Trimbak A'báji Ráje; Hindu (Káyastha Prabhu); 39.	500
120	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 40.	7,500
121	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 47.	425
122	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 39.	4,000
123	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 51.	2,000
124	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 49.	18,000
125	Khándesh Vaibhav	Dhulia	Do.	Yádav Bálkrishna Bahalkar; Hindu (Deshasth Bráhman); 40.	600
126	Kumtha Vritta	Kumtha	Do.	Laxman Baburao Hegde; Hindu (Gowdsaraswat); 50.	250
127	Loka Bandhu	Tásgaon	Do.	Bhikáji Gopál Bhide; Hindu (Chitpáwan Bráhman); age 35.	200
128	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 29.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
129	Lokaseva	Násik	Weekly	Gangádhar Váman Barve; Hindu (Chitpáwan Bráhman); 27.	500
130	Madhukar	Belgaum	Do.	Janárdan Náráyen Kulkarni; Hindu (Saraswat Bráhman); 30.	150
131	Maháráshtra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha); 30.	150
132	Moda Vritta	Wái	Do.	Káshináth Váman Lele; Hindu (Chitpáwan Bráhman); 48.	650
133	Mumbai Punch	Kochara (Ratnágiri).	Monthly	Anandráo Bálkrishna Rángnekar; Hindu (Gaud Sáraswat Bráhman); 31.	300
134	Mumbai Vaibhav	Bombay	Daily	Ganesh Keshav Karandikar; Hindu (Chitpáwan Bráhman); 45.	1,650
135	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,450
136	Nagar Samáchár	Ahmednagar	Do.	Vishwanath Gangárám; Hindu (Telgu Fulmáli); 25.	200
137	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 28.	450
138	Nyáy Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 32.	400
139	Pandhari Mitră	Pandharpur	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 43.	75
140	Parikshak	Belgaum	Do.	Váman Rámchandra Kanvinde; Hindu (Sáraswat Bráhman); 33.	400
141	Poona Vaibhav	Poona	Do.	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 37.	250
142	Prabodh Chandrika	Jalgaon	Do.	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 42.	200
143	Prakásh	Sátára	Do.	Ganesh Ballál Phansálkar; Hindu (Karháda Bráhman); 32.	500
144	Pratod	Islámpur	Do.	Ganesh Rámchandra; Hindu (Karháda Bráhman); 23.	300—360
145	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 42	100
146	Satya Mitră	Málegaon	Do.	Bálchand Hiráchand; Hindu (Gujaráti Jain); 26.	200
147	Satyă Shodhak	Ratnágiri	Do.	Hari Náráyan Limaye; Hindu (Chitpáwan Bráhman); 62.	950
148	Shet, Shetaki and Shetakari.	Poona	Fortnightly	Nominal Editor:—Ganesh Lakshman Sahasrabuddhi; Hindu (Chitpáwan Bráhman). Real Editor:—Rámchandra Vinayak Tikekar; Hindu (Karháda Bráhman); 45.	350
149	Sholápur Samáchár	Sholápur	Weekly	Narsappa Abanna; Hindu (Kámáthi); 47	400
150	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshasth Bráhman); 22.	100
151	Shubh Suchak	Do.	Do.	Rámchandra Appáji Chitale; Hindu (Chitpáwan Bráhman); 61.	150
152	Sumant	Karád	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 33.	80
153	Vidur	Dhamni (Sátára)	Weekly	Dámodar Gangádhar Maráthe	200
154	Vidya Vilás	Kolhápur	Bi-weekly	Ganesh Shankar Gokhale; Hindu (Chitpáwan Bráhman); 22.	500
155	Vihári	Bombay	Weekly	Bálkrishna Náráyan Phátak; Hindu (Chitpáwan Bráhman); 41.	1,000
156	Vividh Dnyán Vistár	Do.	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
157	Vrittasár	Wái	Weekly	Lakshman Mahádev Vaidya; Hindu (Chitpáwan Bráhman); 51.	250
158	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkar; Hindu (Deshasth Bráhman); 38.	100
159	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 40.	600
160	Vyápár Samáchár	Ahmednagar	Do.	Rutunchand Punamchand Mutha Hindu (Márwadi); 33.	1,200
161	Wárkari	Pandharpur	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 40.	150

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	SINDI.				
162	Aftab-i-Sind	Sukkur	Weekly	Shámsudin walad Mahomed; Muhammadan; (Abro); 39.	600
163	Khairkháh	Lárkhána ...	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 33.	1,000
164	Musáfir	Hyderabad (Sind).	Do.	Dharamsing Tahilsing; Hindu (Amil); 20 ...	1,000
165	Sind Sudhár	Karachi... ...	Do.	Khánchand Rahumal; Hindu (Amil); 39 ...	650
166	Sookree	Do.	Do.	Asaumal Rijhumal; Hindu (Loháṇa); 52 ...	100
167	Sind Kesary	Shikárpur ...	Do.	Chelárám Mánghirmal; Hindu (Wadhra); 40.	550
	URDU.				
168	Ajaibat-i-Bambai ...	Bombay... ...	Monthly ...	Mahamad Ali Anvar Ali; Muhammadan (Sheikh); 44.	2,000
169	Bombay Punch Bahádur ...	Do.	Weekly	Hakim Mahomed Abdul Hamid; Muhammadan (Farrukh Dehlavi); 52.	3,000
170	Jám-i-Jahánnuma ...	Jalgaon	Do.	Munshi Abdul Karim *walad* Habibulla; Muhammadan.	50
171	Sultán-ul-Akhbár ...	Bombay	Daily	Hakim Mahomed Abdul Hamid; Muhammadan (Farrakh Dehalvi); 52.	1,500
172	Tohfa-i-Deccan	Poona	Weekly	Shaik Abdulla *walad* Mahomed; Muhammadan (Shaik); 32.	150
	GUJARA'TI AND HINDI.				
173	Jain	Ahmedabad ...	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Jain); 33.	1,400
	MARA'THI AND KA'NARESE.				
174	Chandrika	Bágalkot ...	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 34.	150

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.				
27A	Hind Swarajya	Bombay	Weekly	Chhaganlal Lallubhoy Thanawala	1,500
	ANGLO-MARA'THI.				
40A	Hind Swarajya	Bombay	Weekly	......	3,000
	GUJARA'TI.				
59A	Arajadar	Ahmedabad	Weekly	......	...
90	Tikákár	Do.	Do.	......	...
109A	Deen Mitra	Bombay	Do.	......	
93A	Swadeshi	Do.	Do.	......	...
	MARA'THI.				
102A	Ban	Poona	Weekly	......	...
116A	Hunnarottejak	Násik	Do.	......	...
141A	Prabhát	Dhulia	Monthly	......	...
155A	Vishvavritta	Kolhápur	Monthly	Vishnu Govind Bijápurkar	...
	URDU.				
169A	Ghamkhwar-e-Jahan	Bhusáwal	Weekly	Munshi Mahomed Jan walad Ahmedalli. (Mahomedan).	75

N.B.—(1) The editor of No. 104 is Dattátriya Ganesh Agáshe (Konkanastha Bráhmin), age 27; and the circulation of the journal is 300 to 400 copies.

(2) The editor of No. 147 is dead; Mr. Shridhar Hari Limaye is the present editor.

Politics and the Public Administration.

How far can sympathy unite the ruling class and the ruled in India?
East and West (3), for June.

1. "The good that India may expect to derive from the recent Royal visit may be summed up in the single word sympathy, which is ringing throughout the country to-day......... At the Guildhall Banquet, the Prince of Wales recommended a larger infusion of the element of sympathy into the administration.......... It is evident from Mr. Morley's speech later on that, as the responsible head and representative of the Government of India in England, he felt to a certain extent put upon his defence in consequence of the Prince's remark.......... In acknowledging that sympathy was the secret of the British power in India, he pleaded that that quality was already the warp of the fabric of the King's Government in this distant dependency. Yet it could not be pretended that British officials in India understood the needs of the people as fully and their habits and prejudices as closely as they would know them in their own country. In explanation and extenuation of this inability to sympathise with the people, and to understand their feelings and their wants, Mr. Morley referred to the differences of race, creed, manners and customs which separate the rulers and the ruled—'the veil that hangs between them,' in Lord Curzon's picturesque phraseology. What is needed in successful Government may be described as sympathetic imagination rather than as sympathy in the sense of fellow-feeling.......... The vast majority of the people of India, even of the educated classes, would not consider it a grievance if Englishmen did not dine with them or associate with them closely for any social purposes......... A Viceroy or a Governor may be very popular without inviting a single Indian to his table, and he may be extremely unpopular in spite of the most lavish hospitality shown by him to a few gentlemen at the top of Indian society......... The problems of successful and popular Government cannot be solved at dinner tables and in railway compartments. Popular opinion at the present day is surging up under influences which have little connection with the social side of the relationship between the rulers and the ruled. It may be doubted whether a speech has ever been made at the National Congress, complaining of the social aloofness of Englishmen. Indian newspapers may make much of the haughty bearing of some of them where such has been displayed, but they seldom complain of the social exclusiveness of Europeans......... The Government of a Native ruler may be a failure, notwithstanding his identity of race and creed with his subjects, while Elphinstone and Munro, Edwardes and Lawrence attained their popularity without giving tea parties, and without offering their cheroots to Pandits and Zamindars......... The sympathy which would be most appreciated is that which is demonstrated by administrative measures.......... The Resolutions which the Government of India has from time to time been issuing, ever since Lord Curzon's Government conducted a thorough examination of the land revenue policy which had been so generally attacked, testify to the infusion of a wider element of sympathy in this particular department......... The change of policy which is being gradually introduced into the working of the land revenue system may also be seen in the relaxation of executive action under the Salt, Abkári and Forest laws. But vicious laws cannot be rectified by virtuous circular letters......... Again, while a larger infusion of sympathy into the administration will undoubtedly be abundantly recompensed, it may be well to remember that the maintenance of the British *raj* in India gives rise to problems which no amount of sympathy can solve. If it be asked why British officials should be at the helm of Indian affairs at all, it is no answer to protest that they are very sympathetic and take great pains to understand and conform to the sentiments of the people.......... Anyhow sympathy will not bridge the gulf between *meum* and *tuum*. A common Parliament for the whole British Empire—an assembly in which India as well as the Colonies is represented—may possibly avert a mental cleavage which mere sympathy will not be able to prevent."

Comments on the aims and methods of Anarchists in Europe.
Kál (120), 15th June.

2. Referring to the recent bomb outrage in Madrid the *Kál* writes:—It is a rule in the world that the strong should persecute the weak and that the crafty should deceive the ignorant. Rulers act on this very principle towards their subjects. They make their power minister to their personal pleasures and oppress and

impoverish the people under their sway under a variety of pretexts. In their desire to secure the objects of their personal gratification, they do not have consideration for the miseries of the people. But the patience of the latter has a limit, and when this limit is reached, they begin to device means with a view to impose restrictions upon the autocratic exercise of power by their rulers. They demand a share in the administration of their affairs. They do not like that they should merely toil and that their ruler should do what he likes with the produce of their labour. They, therefore, ask him to confer some political rights upon them. This demand for rights is naturally resented by the ruler at first, but as the people demand political rights only when they are starving and reduced to extreme misery, they are not satisfied until they gain their object. The people want these rights only where the ruler is a selfish creature and ignores the welfare of his subjects. If a ruler strives honestly to promote the happiness of his people, the latter will never seek to curtail his power. In Europe, a considerable measure of success has attended the efforts of the people to limit the authority of their rulers. But the final goal has not yet been reached even there. The class of labourers is still in a miserable plight and various societies and institutions representing this class have been started with a view to secure to the labourer a fair share of the produce of his labour. The sects of anarchists, which are scattered all over Europe, represent some of these institutions. The methods of the anarchists are violent, and they raise their hands specially against the crowned heads of Europe, who are in mortal dread of falling victims to their fury. The aim of the anarchists in perpetrating murders is not to promote their selfish ends, nor are such murders prompted by private malice, but by a desire to promote the public weal. The murders are planned by anarchist societies, which consist of educated persons. The recent-attempt on the life of the King of Spain was made by an anarchist, who was the son of a rich merchant and belonged to an anarchist society, boasting of a membership of 15,000. The anarchists are indifferent about their own lives, and are prepared to perpetrate outrages with a view to secure the public good. It is for this that the present day rulers of Europe are in great dread of anarchist outrages. Such murders also produce a great impression upon the public. The anarchists know that if one potentate is murdered, another will take his place and lord it over his people like his predecessor, but they also know that an impression is produced on the public mind that the murders are prompted by a desire to secure the public good, and that rulers hesitate in consequence to practise oppression. This, according to the anarchists, is the great advantage of such murders. The anarchists are averse to murder and blood-shed, but they are convinced that, in the present political state of Europe, it is most necessary to murder tyrants and their officers to bring about desired political reforms and hence they resort to violent measures out of sheer necessity. The political reforms achieved by Europeans are truly most desirable, but if it be true that the goal of political advancement cannot be reached except through bloodshed and murder, we must say that those reforms excite our disgust. Europeans may flatter themselves upon the excellence of their civilisation, but if that civilisation must needs produce sects of anarchists, Asiatics cannot feel any respect for that civilisation. The end of western civilisation is purely materialistic. The sole aim of Europeans seems to be to get money and to increase the means of physical pleasure. They do not care at all about religion and the improvement of the soul to which great importance is attached by Asiatics. The latter, therefore, will never think of resorting to the violent procedure of anarchists.

Alleged necessity for Indians to follow the example of Ireland in the work of national regeneration.

Kál (120), 15th June.

3. There is considerable similarity between the condition of Ireland and that of India. Both are under foreign rule and are experiencing the fruits of alien domination. The attention of Irish leaders has for years past been directed to the question of making Ireland an independent nation, but they have not yet been able to solve the problem. Some days ago they asked Mr. Griffith, a well-known Irish patriot and politician, to formulate a scheme for the regeneration of Ireland. He has accordingly prepared a scheme and suggested some means for the elevation of his mother country. It is earnestly requested that the people of Ireland as well as India will ponder carefully over the measures recommended by Mr. Griffith. The Irish are confident that these

measures, if adopted, will lead to the regeneration of Ireland and it is believed that their adoption will not fail to produce a like effect in India. Mr. Griffith says that the main cause of Ireland's misfortune is that the Irish have forgotten the idea of nationality altogether and that Ireland will never rise unless that idea is implanted in their minds once more. They do not at present realise, he says, that they form a nation and that they have some national duties to discharge. The principal aim of Government policy in Ireland is to banish the sentiment of nationality from the minds of the people. The national literature and history of Ireland are carefully excluded from the prevailing educational curriculum, and Mr. Griffith recommends that the Irish should take the education of their countrymen, primary, secondary and collegiate, into their hands. The education now imparted to them, he thinks, produces an enervating effect upon them both physically and mentally and the primary object of education, *viz*, of making the people religious and patriotic is thus frustrated. He, therefore, recommends the inauguration of a system of education on national lines. He also suggests that the Irish should similarly devote their attention to commerce and agriculture and banish from their minds the delusive and fallacious principles of Political Economy which are now taught to them by Englishmen. What Mr. Griffith wants the Irish to do should be done by Indians as well. We are at present giving some attention to these things, but have not gone beyond the stage of talk. If we take up too many things at one time, we shall not achieve success. Let us, therefore, content ourselves for the present with one question only, *viz.*, the education of our people and try to place it on a national basis. We can attempt the other things later on.

Tribute to the late Mr. Michael Davitt for his sympathy for India.

Gujaráti Punch (26), 10th June, Eng. cols.

4. "A unique personality disappeared last week from the stage of British politics in the person of Mr. Michael Davitt. His whole life, stormy and tragic though it was, proved a source of holy inspiration to thousands of his countrymen.......... India must ever cherish his memory with the most sacred feelings. He was ever foremost in the ranks of those who denounced the autocratic character of the Government of India and showed genuine sympathy for the people of this country. His memory is a legacy that every true son of Ind should cherish as an invaluable personal possession. The time does not seem to be far distant when Indian patriots will be called upon by stern necessity to make great sacrifices for their country. The Honourable Mr. Gokhale has already, like a truly great man that he is, foreseen the needs of the future, and started his noble 'Servants of India Society.' It is the holy inspiration derived from the lives of men like Michael Davitt that will throw the best of our young men into the ranks led by such a noble patriot as Mr. Gokhale. For, after all, to sum up the whole life-story of the great Irish patriot, what was he? The grandest epitaph that we can conceive of for his hallowed grave would be '*He was a servant of Ireland!*'........ As for Ireland, India's heart, even in the midst of her own wrongs and sufferings, ever goes out to Erin—her sister in woe."

The fate of wicked tyrants should serve as a warning to those rulers who create discontent in the minds of their subjects.

Shubhasuchak (151), 8th June.

5. Commenting on the alleged ill-treatment accorded by the Natal Government to the coloured population in the colony, the *Shubhasuchak* writes:—When rulers are blinded by the intoxication of power, they practise oppression upon their subjects and trample upon public opinion. But such rash and high-handed rulers should not lose sight of the consequences that are likely to ensue from their autocratic deeds. What stronger proof of the impending downfall of the British can there be than that they, with a full knowledge of history, should forget the awful fate which overtook the Roman Empire, which in spite of its greatness melted away in no time like a snow-house in summer. Wily people may for a time succeed in plundering and deceiving simpler folk. But they are in the end seen in their true colours, though too late for their victims to do them any harm. But the latter smarting under the chains of servitude pray to God in their helplessness for relieving them from their miserable plight. The Almighty, taking compassion

upon them, incarnates Himself on earth in order to exterminate their wicked oppressors. But, before doing so, He prepares the ground for His incarnation by fostering the idea of independence in the hearts of the oppressed people. And as soon the smouldering fire of discontent in their minds begins to burst into flame, the fabric of the empire of those who rule over them begins to totter and is eventually burnt down in the fire. It is, therefore, meet that those rulers who create discontent among their subjects should take a lesson from this and be wise.

Deprecation of the conduct of those who turn traitors to their country.
Bhála (103), 11th June.

6. The *Bhála*, in the course of an obituary notice of Damodarrao, the adopted son of the late Laxmibai of Jhánsi, thus declaims against the treachery of Dulaji Thakur one of the Sardars at the Rani's Court :—For eleven days the Rani defied all attempts of Sir Hugh Rose to capture the fort of Jhánsi. The battle raged fiercely all these days and thousands of men were slain on the battle-field. But the treachery of Dulaji Thakur, a Bundela Sardar, at last turned the scale in favour of the investing force. What the arms and ammunition of the British could not accomplish was accomplished by the treacherous conduct of a chieftain at the Rani's Court. Dulaji Thakur assisted the British force to get over the walls of the town, which consequently fell easily into their hands. The treachery of Dulaji Thakur cost the Rani her principality. Howsoever much the British might belaud Dulaji's conduct by giving it the shining gloss of loyalty and give him credit for having assisted them at a critical juncture, history will stamp his deed as treacherous and will not fail to assess the wretch at his true worth. Oh God, do such men deserve to prosper in this world of your creation? Merciful Providence! Be so gracious as not to create men like Dulaji Thakur in any country. We do not mind, if patriots are not created, but we cannot tolerate men like Suryaji Pisal, Father Gapon or Dulaji Thakur. If, however, thou art inclined to create them, we pray they may not at least be born in India. We have had enough of them in the past and we are quite disgusted with them.

Exhortation to Indian Muhammadans not to treat the Hindus with hostility at the instigation of Englishmen.
Prateda (144), 15th June.

7. Four teachers in the Government High School at Lyallpur in the Punjáb have been dismissed on a charge of preaching *swadeshism* to the students of the school and Muhammadans have been appointed in their places. Hindus will no doubt take it amiss to find themselves thus supplanted by Muhammadans in Government service. The policy of divide and rule, now pursued by Government, is highly objectionable. They show partiality to Muhammadans and propitiate them by conferring on them high posts in supersession of the claims of Hindus. By this means they want to foster feelings of animosity between the two races. It is but meet, therefore, that Muhammadans should first see whether Government are sincere in their conduct towards themselves. History points to an unfavourable conclusion. Are not the white people ever ready to find a suitable opportunity for expelling the Turks from Europe? Is it, therefore, possible that Englishmen should entertain feelings of affection and good-will towards Indian Muhammadans? Their outward fondness for the latter may be compared to the coaxing and patting of a goat by the butcher. It is nearly six centuries that Hindus and Muhammadans have been brought together by Providence and it behoves the former not to treat the latter with hostility. Not only would it be unwise for the Muhammadans to do harm to the Hindus at the instigation of a wily nation like the English, but such conduct on their part is a sure sign of their own ruin along with that of their brethren, the Hindus.

Causes of the alleged discontent in India.
Hind Swarájya (27A), 9th June.

8. Under the heading "Why have the Hindus become agitated?" the *Hind Swarájya* writes :—Patriots are in duty bound to strengthen the hands of a Government that is doing good to the country, but to be the accomplices of rulers who are likely to bring about the ruin of the country is no part of their duties. In the latter case, therefore, we should make it a point to oppose the rulers, and in

order to bring them to their senses, should, in the first instance, warn them by showing them their mistakes. If, however, such a warning fails to induce them to give up their crooked ways, then for the sake of our country, for the sake of the land of our birth and for the sake of our descendants, we should, out of a sanse of duty endeavour to root out the rulers with a view to bring their oppression to an end and to free the country from their hands. On an occasion like this the whole duty of the patriots consists in adhering to their resolution till the last without being daunted by any peril that may stare them in the face. For, as we are to die one day or other, there is no reason why we should not immortalize ourselves by dying in the service of our country. Only those who think in this wise can venture to warn Government of the evil consequences that will result from the chaotic state prevailing in the country. By doing so they will prove their loyalty to Government and not disloyalty. Any sensible person would easily understand this, but some jealous and self-seeking persons misinterpret the advice tendered by such truthful patriots to Government and often bring them into trouble. Sycophants of Government, on the other hand, do not hesitate to express their approval of Government measures likely to bring it into danger and they manage to keep it uninformed of the agitation of the public mind resulting from such arbitrary measures. Government should, therefore, have nothing to do with such sycophants, but rather take in good part the bitter advice tendered by its real friends, and profit by it. We, however, see Government pursuing quite the opposite policy and persecuting well-meaning patriots. It will sooner or later reap the bitter fruits of this crooked policy, and then only will its eyes be opened. Till such an occasion arises, ye rulers of India ! take all that glitters to be gold and satisfy yourselves, but when the time comes for the Indians to requite you for your favours, you will have to suffer all that the Indians have endured at your hands, and then and then only you will learn the full import of your deeds. May God ordain that such a time may come soon ! Ye Englishmen ! you will not perhaps realise the truth of these statements, nor will you care to recollect what the Indians have suffered at your hands. If you want to know the reason why the Indians have become agitated, listen attentively to the following narration of your deeds. Formerly the children of this enormously wealthy country were happy and contented. They owned gold and silver utensils even for ordinary use, and there was no fear of their being stolen or looted. There being no desire to commit theft on the part of any one, houses were never locked. The people being contented never entertained the idea of plundering other countries though they were enterprizing and warlike by nature. Seeing this glorious and happy condition of theirs, foreigners invaded India one after another. Some of them carried away her wealth, while others having a taste of the Indians' sword surrendered themselves to death. While the country was being thus robbed on all sides, it attracted the attention of Englishmen, who acquired land therein under the pretext of trade and gradually obtained a firm footing in the country. Simple-minded Indians gave them protection and treated them with hospitality. Had the Indians, however, known at the time that their guests, taking advantage of their generosity, would ungratefully, persecute their descendants not a vestige of Englishmen would have remained in this land. But that was not to be, and they usurped the ruling power in this country by means of various tricks and reduced its inhabitants to slavery, and robbed them of their wealth. But their wickedness did not end here. Like the colocynth, which appears graceful to the sight but is bitter to the taste, these Europeans are fair in appearance, but dark at heart, sweet in speech, but deceitful in mind. They outstripped even Aurangzebe in oppressing the people with the result that the latter lost what little had remained with them and then began the present struggle for existence. It is not wrong to say that all this was due to the advent of Englishmen to this country. For if they had not come to India and the Indians had not been looted but allowed to retain possession of their belongings, it is manifest that they could not have been reduced to such a condition. Really speaking it was due to this breach of faith that India was convulsed by the mutiny of 1857. The cartridge affair was only a pretext for the outbreak, and Nana Saheb, either impelled by a desire to regain his kingdom or animated by the lofty sentiment of patriotism, added fuel to the fire. The conflagration spread more rapidly than ever, and within an incredibly short period, its flames spread all round and began to consume the English. The face of the country would then have undergone a change, but the English, being fortunate, survived the disaster through the kind-heartedness of the natives, and after some time the Proclamation of Queen Victoria pacified the Indians. But recently Fuller, Emerson, Kemp & Co. and Lord Curzon have agitated their minds afresh. It is necessary to assuage their feelings inasmuch as the spirit of patriotism has already found entrance into their hearts. Hindustan is the land of the Hindus and will never belong to the English. This should be clearly understood by Englishmen and they should also attentively listen to what the rightful claimants of the land say in the matter. It is imperative for them to do so, as in this way alone they will be able to continue their stay in India. With a view to prevent strife and conflict and similar horrifying sights of bloodshed, the English ought to take into consideration what the Indians say. But, instead of doing so, they have been day after day oppressing their Indian subjects and ill-requiting their gratitude. Englishmen do not seem to realize that the Indians have suffered so long all this persecution only through their admirable power of endurance. But their patience is now well-nigh exhausted.

Exhortation to Indians to lay down their lives for attaining independence.
Hind Swarájya (27A), 16th June.

9. Sir B. Fuller is apparently determined to set at naught the orders of Mr. Morley and he is making the lot of the people of Eastern Bengal utterly miserable. If under such circumstances, the Indians instead of leading an ignominious life prefer to take suitable measures for the purpose of acquiring independence and escaping from oppression, no blame will attach to them, but the whole responsibility will lie on the British officers concerned. When the minds of the people are so occupied, they naturally crave for the restoration of the former state of things and their eyes, which see injustice being perpetrated before them, wish to see rivers of blood flowing before them. We earnestly hope that the British Government will be pleased to grant the people's prayer for the recall of Sir B. Fuller whose black deeds have brought Government within an ace of destruction. If, however, they are not pleased to grant the demand, let them know that the end of their blissful enjoyments is drawing near. Be that as it may. We do not wish to say anything further on the subject. But with a view to put a stop to these evere increasing black deeds of persecution, the people of India should boldly com-forward, remembering the fatal wounds they have hitherto received. It is not necessary to tell them that if they bear in mind their past sufferings, the course to be adopted to free themselves from oppression will soon dawn upon them. They are already advancing slowly in that direction. The patriotic lovers of this country have come to understand clearly that if they die in their onward march along the right path they will obtain relief from oppression, while if they survive the struggle they will see themselves victorious. In short, there is no denying that in either case they will be free from persecution. Such being the case, they should not desist from accomplishing what they have thought of doing. They should let Government know that they still possess their old power of endurance and heroism and that they are prepared to make use of these qualities in fighting to the bitter end for the attainment of their cherished ideals. It is the conduct of Government that has agitated them so much and we, therefore, wish that God will help them on in their course. The tyrants should bear in mind that when Indians come out victorious in their struggle against despotism, they themselves will scarcely have time to make good their escape from the country. Consequently it is for their good that we advise them to be ready to leave the country bag and baggage. If Government refuse to give the people of India what they demand, they will compel them to yield it perforce.

Adverse comments on the tone of the *Hind Swarájya* newspaper.
Gujaráti Punch (26), 10th June.

10. A Bombay correspondent writes as follows to the *Gujaráti Punch* :— The comments of the Gujarati press on the measures and policy of Government have so far been regarded as conceived in a spirit of healthy criticism, while the Marathi papers have been looked down upon as being antagonistic to Government. But it is a question if the Gujarati papers will continue to enjoy this

favourable opinion after the publication of the *Hind Swarájya* newspaper. It appears as if this paper, ashamed to see the Gujarati press without the stigma of sedition, is desirous of trying its hand in that direction and thereby add to its glory. In its second issue the paper writes:—"If any one endeavours to deprive us of our independence, our religion and our country, the credit lies on such an occasion in laying down our life in killing the assailant of our rights." I wonder how this writer has managed to remain alive so long, considering that neither of the three things mentioned by him have been left to us. Then his description of the English is also remarkable. He says: "They have won over the Indians by deluding them only to snatch away their independence and to deprive India of all her lustre and to oppress the people in the name of the law. But they are not skilled in the use of the sword: therein the Hindus alone excel. It is, therefore, a folly not to endeavour to liberate the mother land from her miseries." In spite of the writer's compliment to the Hindus about their swordsmanship, I say that they cannot wield even a wooden sword. The writer seems to think that such boastful vapourings would possibly instill courage into the minds of the Hindus. So further on he says: "What does it matter if there are no weapons? Sticks will serve as swords and showers of stones will be so many bombs to take away the life of the robber of the goddess of Ind. Mountains will serve as fortresses, and each and every Indian will be a fighting hero. So, instead of wandering from place to place and groping about in a fruitless search for means of livelihood, our sole aim should be to regain, after the manner of the ancients, what is ours by right. Otherwise, if we sit quietly, we shall die a miserable death!" These sentences raised a doubt in my mind if the writer was in his senses when he penned them. Such writings are calculated to harm their author as well as the country and the Native Press in general. I am not writing this in order to curry favour with Government. Although it is the duty of the Native Press to pass adverse comments on the unjust acts of Government, yet under no circumstances can such thoughtless vapourings be admired.

Representation of India at the next Colonial Conference.
Mahratta (9), 10th June.

11. "It is announced that India will be represented at the Colonial Conference which is to be held in England next year. The representation might probably be larger than was ever before contemplated, and each Indian Province might be asked to send one delegate as each Colony will undoubtedly do. The last Colonial Conference was held in 1902 when India went entirely unrepresented. Since then the two important questions which were principally discussed on that occasion have acquired a much greater importance, and India will be allowed to have her say, from the official point of view of course, on these two questions at the present Conference. These questions are Imperial Defence and Commercial reciprocity among the constituents of the Empire. As regards the former the question was discussed and settled, though not as India would have it settled, by the Welby Commission....... It would certainly be the duty of the Indian delegates, though official, at the next Colonial Conference, to protest against any attempt at saddling India with any more naval or military expenditure.......... As for the commercial relations between England and India, Lord Curzon's Government has finally settled the point by refusing to be drawn into the battle of tariffs, and the delegates to the next Conference have only to emphasise the conclusions arrived at by that Government. However India may dislike Free Trade, or however she may like Protection, still she could not possibly join in Mr. Chamberlain's scheme of preferential tariffs so long as the principles of Protection are not to be enforced all along the line and India given absolute freedom to determine her own commercial relations with foreign countries including England as she might think best. The attitude of Indian delegates to the next Colonial Conference will, therefore, be necessarily one of watchfulness only."

Discussion in Parliament on India's opium traffic with China.
Indian Spectator (5), 16th June.

12. "Those who wish to suppress the Indian trade with China in opium know perfectly well that the Government is not interested in keeping up that trade, except for 'reasons of State'—the difficulty of replacing the revenue which would be lost by excess of philanthropy, and perhaps in a minor degree the dissatisfaction that might be caused among the cultivators of poppy by

the suppression of the manufacture of the drug. Mr. Theodore Taylor knew this well enough when he asked the House of Commons to repeat its condemnation of the trade and to request His Majesty's Government to take the necessary steps to bring it to a speedy close. The motion was agreed to, but it is not likely that Mr. Morley will take any step in the proposed direction in his time, in spite of the 'Sympathetic statement,' on which Sir Henry Cotton congratulated him. The anti-opiumists perhaps thought it worth while tempting Mr. Morley, because he has with glowing fervour denounced the perpetration of evil for 'reasons of State,' and as a follower of Gladstone, he could not be expected to sympathise with the trade. He has assuredly no sympathy with the traffic, and he did not shrink from criticising the conclusions of the Royal Commission which was appointed at Mr. Gladstone's instance. That Commission reported on the strength of the testimony of medical witnesses that the harmful effects of the drug had been much exaggerated, and they were not worse than the misery caused by the liquors allowed to be drunk in England. Mr. Morley thinks that the medical testimony is not of much value, and he would be guided by the opinions of those who have observed the effects at close quarters in the countries where the habit is most prevalent. The Commission appointed by the United States Government to enquire into the extent of the evil in the Philippines came to a different conclusion from the British Commission, and that Government, even in anticipation of the report, passed a law prohibiting the importation of the drugs after the year 1908. Thus far Mr. Morley goes with the anti-opiumists, but no farther at present, for, of the three parties whose attitude may be considered—India, China and virtuous Albion—what was the position of each? India was not disposed to accept the fresh burdens which would have to be laid on the tax-payer if the opium revenue was wiped out. If India were represented in Parliament, the representatives, as Mr. Morley very considerately reminded the House, would not vote for the suppression of the traffic. In China attempts have been made to stop the importation, but Mr. Morley says that it is not the British Government that comes in the way. We sometimes hear it stated that the British Government forces the drug down the unwilling throats of the Chinese. Mr. Morley denies this, and avers that the British Government has no objection to the Chinese Government stopping the importation if it can. The American report, it seems, distinctly says in five or six places that there is no evidence whatever of the alleged anxiety of the Chinese Government to put down the evil. When this is the attitude of the two principal parties concerned, what right have the despots, who sway the destinies of the unrepresented parts of the Empire, to demolish a revenue which is not more deeply tainted than philanthrophic England derives from intoxicating liquors, and to ask us to impose fresh burdens upon ourselves?"

Indian Social Reformer (4), 11th June.

*13. "We may say at once that we do not like the opium traffic with China. It has a painful history and Mr. Morley frankly admitted that there were few countries whose relations with England they could regard with less pride than their relations with China....... But Mr. Morley left it to Sir Henry Cotton to bring out the fact—and we think we have rather a right to complain of the omission—that the Government of India's share does not stop here. It reaches to the importing country which is compelled by treaties, forced on it at the point of the bayonet, to admit opium at a very low customs duty. Sir Henry made clear what it was that the motion wanted to be done. We must say that Mr. Morley's speech did not convey an accurate idea of it. The Chinese Government should be left free to levy what duties it likes on Indian opium. The restrictions which were laid down in the treaties of Tientsin and Chifu should be withdrawn......... Mr. Morley also mentioned the Native States' probable objection in connection with Málwa opium, but he did not say that no pressure could be put on the States, but only that the subject was not important enough to press them about. If our information is correct, opium is not grown on waste lands where no other cultivation is possible. It is grown, on the contrary, on fruitful soils which can grow valuable food crops. There is nothing to show that a change of crops will injure the interests of Native States. Moreover, the Native States will not be able to make as much out of their opium but for the forced Chinese trade as they do now. And the British Government is responsible for the forcing. These States will have absolutely no ground for complaint if the unjust treaty rights are honourably relinquished to China. They never wanted the British to make those treaties. How to recoup the three millions which India derives from this trade was a question which naturally concerned Mr. Morley greatly. Should England make a grant to India of the amount or of a part of it? If it should be raised otherwise in India itself, how is it to be raised? We do not make light of the difficulty, but we think that ought not to be the determining issue in considering the opium question. If we have no right to a thing, the inconvenience of foregoing it cannot give us a right to it."

Comments on the general character of Mr. Morley's replies to interpellations *re* Indian affairs in the House of Commons.

Mahratta (9), 10th June.

14. "After watching with patience and a perfectly open mind the progress of Mr. Morley's enlightened diplomacy, we feel, we must honestly confess, inclined to pause and ask whether what he has said or done may be the utmost that a man in his position and with such bubbling sympathies as his can do. Now that Mr. Gokhale has been in England for about four weeks and the British Committee of Parliamentary Members and other sympathisers have had time enough to take counsel together, we cannot even suggest that any injudicious or ill-considered questions were put in Parliament; and consequently Mr. Morley and his friends must be prepared to be judged by the answers that he has actually given. We admit that even Mr. Morley could not possibly put in his answers across the floor of the House all that he might mean to convey about the larger problems which formed the theme of some of the questions. But the Secretary of State has himself already shown that even the length of an average answer across the floor of the House is not necessarily too small a measure for him to make himself sufficiently understood when he means to be so understood. There being thus no preliminary difficulty about the kind of opportunity the Secretary of State has had, we have the less reason to gratuitously suppose that Mr. Morley is purposely speaking with reserve. With these prefatory observations we may say that taken all in all Mr. Morley's policy of sympathy has not been sufficiently productive of tangible results. The withdrawal of the 'Bande Mataram' circular and the unconditional re-admission of boys to schools may indeed be put to Mr. Morley's credit. But while even these blessings have not been realised to the fullest extent there are several other matters in which Mr. Morley's answers have been almost disappointing. Thus he has practically told us through his interpellators that we need not expect much from him either by way of the expansion of our Legislative Councils or any radical changes in the form of the government of this country. And all this is positively bad unless Mr. Morley has reserved all his choicest blessings for a beneficent *Coup d'état*."

Oriental Review (12), 13th June.

15. "We do not think we can congratulate Mr. Morley upon the tone of his recent replies in Parliament. He means, of course, that he ought not to be taken seriously inasmuch as the replies are put into his mouth by his advisers at the India Office. Every question of importance elicits a reply with the qualifying phrase 'as at present advised,' and he gives us no clue when he will have completed his course of pupilage. He is also anxious to make it appear that any step he takes, he takes only on the advice of the men on the spot. The nightmare of mistrusting the men on the spot seems to haunt him and he takes particular care to mention it on every possible occasion. Even at the Guildhall reception he said that never were the relations between the Viceroy and the Secretary of State better than now........ We are not desirous of creating any bad blood between Mr. Morley and the authorities at Simla. We wish them to remain as a happy family. What we complain of is that the former is not bound in truth to shield wrong-doers whom he would have exposed while in Opposition. We half suspect that Mr. Morley would have moved the adjournment of the House if the recent events in Barisal had been reported to him, while in Opposition. He would not have winked at the criminal methods of administration now in vogue in East Bengal if the Conservatives were in power. That makes all the differ-

ence between a party in power and the same party in Opposition......... That a Lieut.-Governor should forbid freedom of speech and public meetings in India under the British Government and that the greatest living exponent of freedom of speech and public meetings should tolerate his continuance in office are ironies of fate. But we are digressing. On the subject of the recent events in Bengal Sir Henry Cotton put a question to Mr. Morley and the reply elicited was most unsatisfactory. Sir Henry Cotton asked if the Secretary of State would take any step to allay the excitement and Mr. Morley replied that the Lieut.-Governor, in view of the improved tone of the feelings of the people, had thought fit to reinstate the three hundred expelled students. Was the expulsion of the students complained of by Sir Henry Cotton? One searches in vain for any reference to the school-boy incident in the question. Subsequent events have shown how loyally and faithfully the Indian Government are carrying the policy of conciliation. The tone of Mr. Morley's reply again seems to throw the blame for the recent events on the shoulders of the people. If the tone of the people was not as satisfactory as it is desirable, how are we to understand the Indian Government's representations that the agitation had subsided against the partition and that the people had acquiesced in it? It is not only on this subject that Mr. Morley's replies are unsatisfactory. On the subject of self-government, Mr. Morley's attitude is in no way better than that of the worst Tory. In reply to Mr. O'Grady, he declared that he did not mean to inaugurate a system of self-government such as obtained in the Colonies. But Mr. O'Grady need not be surprised at the answer. To another question Mr. Morley replied that he would not increase the elected number of members in the Supreme Council, even though the number of members might not be increased. From such a one it would be preposterous to expect the inauguration of a system of Colonial Government. But there is the addendum that he is considering the question. It is something that he considers, and we shall take the above answers as merely official replies. Possibly the interrogatories were also meant to sound whether Mr. Morley had finished his course of instruction. We hope the pupil would pass through his course with success and credit to himself and to the benefit of the millions entrusted to his charge."

Comments on the Resolution of the Government of India *re* the reclamation of waste lands, assessment of improvements, &c.

Kaiser-i-Hind (29), 10th June, Eng. cols.; *Rája-hansa* (98), 9th June.

16. "Experience has taught us to take for what they are worth the resolutions of the Government of India on the subject of land revenue assessments, or for that matter its land legislation having for its object the supposed relief or amelioration of the impoverished and indebted peasantry. Whether it is a Resolution or a Legislative enactment, it generally fails in practice, when fully brought into operation for a length of years, to give effect to the benevolent intentions magniloquently declared in respect thereto at the date of its publication......... Why is it that each and every act of the Imperial and Provincial authorities in this matter of land revenue has uniformly proved anything but a success?......... The reason is not far to seek. Each authority legislating or resolving on the subject has talked in grandiloquent terms of its benevolent intentions and its deep and abiding sympathy for the welfare and contentment of the impoverished peasantry......... The good intentions of Government are all *on paper*. How is it that these *never* have blossomed forth into *good deeds*? How is it that in spite of all attempts the peasant is daily plunged into deeper poverty and indebtedness?......... Have the rulers in India ever cared in a serious manner to compare notes and discover *why* it is that every act of Lord Cromer in reference to the Egyptian peasantry has brought prosperity to them, while every forward step taken by themselves has resulted in pushing the Indian peasantry backward and plunging them into greater and greater destitution?......... There is such a refined hypocrisy in this matter of the part of the 'State landlord,' that the less we say on the subject, the better. Under the circumstances we do not at all place the least confidence in the latest resolution of the Supreme Government on the subject of assessment of improvements. It will go the way of its predecessors. We know what has happened in the past in the Bombay Presidency in this matter......... The resolution will, in short, remain a *dead letter*, only

good to be quoted in defence of the agrarian policy of the State, when next attacked by another R. C. Dutt. He will be a sanguine personage who believes that it will be fruitful of any practical *service* to the peasant." [The *Rája-hansa* writes:—Government are usually fond of making a vain show of their sympathy with the rayat. We can by referring to a single sentence in their recent Resolution on the assessment of improvements prove how they betray their anxiety to promote their own interests while expressing sympathy with the agriculturists. The sentence we refer to is the one in which Government assert their concurrent interest in the improvements made by the rayats in their holdings and say that the benefit should be shared by the agriculturists with them. Now, the land sometimes produces no crops at all in consequence of a drought or the ravages of locusts. Why should not Government share his losses with the rayats in such cases? The attitude of Government in this matter reminds us of the Hindustani proverb "For eating, I am ready; as for fighting, my brother will look to that!"]

Pársi (13), 10th June.

17. "In a lengthy and important resolution the Government of India have formulated the principles by which Local Governments are to be guided in future in dealing with questions concerning the assessment of improvements.......... In the opinion of the Government of India, the policy advocated by the Famine Commission as regards waste lands would ultimately lead to the cultivation of poor soil which could not permanently support its cultivators, to the disappearance of valuable grazing grounds and to embarrassing inequalities between the assessment rates of old and new lands; and they are, for these reasons, unable to accept it without qualifications. This view of the Commission's policy is likely to challenge criticism from some quarters, but it cannot be denied that it is, on the whole, a sound view dictated by no other motive than that of the welfare of the cultivating classes in this country. On the question of the assessment of such improvements as wells, tanks and embankments the Government of India note that the provisions existing in Madras are completely satisfactory, but they think that in this Presidency the provisions of the law relating thereto do not appear to be thoroughly appreciated or understood. They have, therefore, called upon the Bombay Government to enquire into the matter. We are glad to note that the latter have in this connection agreed to reconsider their rules charging an increased revenue on lands, possessing the advantage of subsoil water.......... Perhaps the provision which will be most widely welcomed by the Indian rayats is the one dealing with the reduction of assessment in case the improvements cease to be of use.......... The resolution is, on the whole, an important one, and it would, if faithfully acted upon by the Local Government and their subordinates, greatly conduce to the welfare of the millions engaged in the agricultural industry in India."

Alleged futility of silent methods of agitation.
Gujaráti (24), 10th June.

18. The Honourable Mr. Gokhale is apparently prosecuting a silent campaign in England, and it is said that he is doing so under the advice of some of our English well-wishers. But it is doubtful if he will be able to accomplish anything substantial by such a campaign, for the British are by nature such a people that a silent agitation has never induced them to grant redress. They themselves had to fight with their own rulers for the redress of their grievances, and their own kith and kin in America were refused all concessions so long as they were asked for by them in a spirit of humility. Canada and Australia got what they wanted from the mother country only as the result of the force of circumstances. It is bootless at the present stage to think how far such a nation and its appointed representatives in India would concede this country's demands. Possibly, profiting by past experience, a change may come over in England's attitude towards this country, but as to that nothing could be definitely said. The Honourable Mr. Gokhale had the other day an important interview with Mr. Morley, but what transpired between them has not been revealed to the public. The only thing that Mr. Gokhale says regarding it is that we should fully rely on Mr. Morley and that the result will be advantageous to India. The people of this country have implicit confidence in the noble-minded

statesman, but their patience is now well-nigh exhausted. They have exhibited due humility and meekness in their demands, but they still continue to welter in poverty and starvation. We should, therefore, now endeavour to acquire what we desire as a matter of right and not by begging. Indians should leave aside their selfishness and be prepared to show their prowess. In so doing they should make the necessary sacrifices and the fruits that will be obtained will be the sweetest.

The Manifesto of Bengali leaders *re* Bengal Partition.

Jám-e-Jamshed (28), 13th June, Eng. cols.

19. "'Now, don't be silly. Don't make a—of yourselves'! This is what any man that truly loves Bengal and loves India may say to the gallant Bengali leaders, who have renewed their fealty to the cause of disruption and repeated their oaths to widen the gulf between themselves and their rulers. Indeed there is an element of humour in the situation—the Bengali Babu talking of freedom and liberty as his birth-right, and defying the master of many legions as if he carried the destiny of the British Empire in the hollow of his hand. The spectacle is indeed more grotesque, more ridiculous, than that of the contest between the giant and the pigmy. But unfortunately what deprives us as bystanders of enjoying it as we would is the consciousness of the Bengalis being our own countrymen, and of their follies and excesses plunging the other parts of the country into the vortex of political troubles which no genuine patriot or sincere well-wisher of India can bear to think of. The policy of persistent defiance of the constituted authorities, the sworn hostility to a decision which Government have expressed their determination to stick to for a time at least and the defiant and menacing attitude that is being adopted towards the administration generally cannot but be fraught with consequences disastrous to the best interests of the country. No greater mistake could be made by the Babu politicians of India than to be deluded by the belief that simply because Mr. Morley has preferred to adopt a conciliatory and generous attitude towards them and made the authorities of Eastern Bengal to climb down, he would permit himself to be intimidated, sanction open defiance of constituted authority, or let Bengal become the head-quarters for fanning popular discontent throughout the land. There are people in this country who seem to live under the hallucination that certain methods of popular agitation being once recognised as constitutional, there could be no harm or objection in pushing them to extremes. Even constitutional agitation has its limits, at least it ought to have its limits in this country.......... It is certainly not consulting the interests of the country to persist in a course so fatuous as the Bengali Babus have resolved to persist in."

Indian Spectator (5), 16th June.

20. "Mr. Morley's hopes to reconcile the leading agitators against the partition of Bengal by smooth words and protestations of sympathies are not destined to be realised. They have issued a manifesto that they will not desist from the agitation until the integrity of the Bengali-speaking population is restored. It seems that Lord Curzon's policy was to divide and rule. Some people will have no division, and a few, apparently, will tolerate no rule either. Agitation is the birth-right of every subject of His Majesty, and if its object be to persuade the majority of the people and the Government of the justice of a cause by lawful methods, no one has a right to complain of the tenacity with which the parties considering themselves aggrieved cling to their cause. There are many things in India, besides the solidarity of the Bengali race, to be agitated for, and mere persistency is no sin. The approbation or otherwise of the agitation depends upon the methods adopted. If the lawful methods open to the agitators be limited in number, they cannot ask for the approval of their countrymen when they resort to unlawful ones. The present constitution of the country is such that when the Government has finally settled a question, nothing is gained by further agitation. The peculiar feature of the situation in Bengal is that the scheme of maintaining the integrity of the Bengali-speaking people has not been specifically discussed and settled. Mr. Morley may ask the local Government to report on that question."

Importance of the Shivaji celebrations and the lessons of his life to the Indians.

Sardesái Vijaya (44), 13th June, Eng. cols.; *Vihári* (155), 11th June.

21. "The anniversary of the birth of Shivaji was celebrated with great *eclát* in the capital of the Indian Empire by the Bengalis in the first week of this month. We are, indeed, glad to see that our countrymen, whose mother tongue is not Marathi, have begun to appreciate the value and importance of cherishing the memory of a life consecrated to the achievement of independence for India......... There was a time when the Shivaji celebrations were regarded with suspicion and distrust by the Bombay Government. But it has now returned to a reasonable frame of mind and promised to repair in a suitable manner the tomb of the great patriot at Ráigad, where the Shivaji festival is held every year. The life of Shivaji is full of lessons of the deepest importance to us all. He taught the great doctrine of self-reliance and self-sacrifice. When we consider his extraordinary personal and mental accomplishments joined to his inextinguishable and disinterested love of liberty, we are compelled to admit that a greater hero is not to be found in the annals of any people.......... To the charges of ambition and usurpation, brought against him by some English historians, the noblest refutation is given by his resigning the bauble of his kingdom into the hands of his spiritual guide—Ramdas. His virtuous self-denial preserved the people whom his valour had set free.......... The spirit which animated Shivaji is needed everywhere. It is needed to resist low views of politics, low views of patriotism, and low views of life generally. It is needed in every situation, where passion tempts, sloth enfeebles, and fear degrades. Let us hope that the shadow of Shivaji the Great will press upon the consciousness of our countrymen in Bengal, not as a dead memory of the past but as a living force of the present." [The *Vihári* writes:—The reason why the Bengalis should celebrate the anniversary of Shivaji is plain. Not only did Shivaji restore independence to Máháráshtra, but protected the Hindu religion from the onslaught of Muhammadan aggression. But for Shivaji, the Hindu religion would have been a thing of the past. Though he secured independence for Máháráshtra alone, he may be said to have checked the course of Muhammadan oppression throughout the country.]

Alleged incongruity of the Bengali worship of Shivaji as a national hero.

Akhbár-e-Soudágar (59), 16th June, Eng. cols.

22. A contributor writes to the *Akhbár-e-Soudágar*:—"I can believe Marathas glorifying the name and memory of Shivaji. I can believe even Brahmins holding his name in veneration, and, as a matter of fact, the show is engineered not so much by Marathas as by Brahmins, thereby affording one more illustration of their intellectual superiority over what are described as backward classes educationally. But I cannot understand Bengalis prostrating themselves before the old warrior chieftain who has been raised of late years to the dignity of a national idol. The Bengalis have a wonderful memory for passing examinations, and surely they cannot have forgotten the history of their own country! I suppose they remember their forefathers had been often worried by Maratha hordes, and they had built a ditch to prevent their inroads, which was aptly styled 'the Maratha ditch.' But in these latter days they have discovered in Shivaji a number of pre-eminent virtues of which he was almost entirely innocent. They exalt him as a man with a lofty purpose and spiritual aim. They belaud him as a patriot, fired by the sole ambition of doing good to his country. Shivaji was undoubtedly a most capable and resourceful military leader whose memory may be fondly cherished by his own community. He led his freebooters far and wide for plunder and dominion and made himself a terror to the Great Mogul. But to invest his expeditions with a holy mission and a sacred purpose is to read into his conduct and character a meaning which is entirely foreign to it. It is ridiculous to hold that he worked for national unity. He only worked for himself and his people, and he worked for material ends. And in the attainment of his end he was not over-scrupulous as to the means. What I say is that Shivaji, with all his admirable qualities, was not a saint. Let there be as much hero-worship amongst Indians as they may desire. But let us have heroes of the

right type to worship. Let our standard of judgment be pure and lofty and undefiled. The Shivaji cult has been started for the purpose of a political propaganda. Therefore, it is that he is exalted into a national hero. If any power has done anything for the unification of India, it is the British. I am fully alive to the shortcomings of this Government and feel their unsympathetic administration most keenly. But I am just noting a fact, not writing a dissertation."

Verses in glorification of Shivaji.
Vihári (155), 11th June.

23. The *Vihári* publishes some verses on Shivaji of which the following is the purport:—We bow to thee, Oh Shivaji, the destroyer of the wicked and the mean. You justified your name of Shivaji (well-doer) by doing good to all, and by snapping asunder the toils of alien subjection spread your fame in all directions. We have become fools and take delight in vices. We forgot the glory of our ancestors and were, therefore, easily enslaved by others. You exalted the nation by restoring liberty to it. Before the sun of our independence could rise in full splendour, it was eclipsed once more by the shadow of servitude. Our kingdom is gone, our glory has departed and our self-respect has left us. We have lost our gold and have become helpless like beasts. The founders of our kingdom and the defenders of our religion have gone, leaving behind a host of servile flatterers. Our vast hordes have disappeared as also our fierce warriors. What a heavy blow has been inflicted upon us by our subjection to aliens! Our piety is waning, our industries are decaying, while the consumption of articles of foreign manufacture has increased. Ye, national heroes, why do not you pay heed to the cries of your mother, who is groaning because so many leeches are sucking her wealth? People now long for a national hero. Come, oh Shivaji and Ramdas, and protect us in our present gloomy state of dependence and lead the way to guide us. Do not also forget to bring with you warriors like Yesaji and Tanaji, and saints like Tukaram and patriots like Bajirao.

Reply of the Bombay Government to the memorial praying for their sympathy and co-operation in raising a permanent memorial to Shivaji at Ráigad (Kolába).
Gujaráti Punch (26), 10th June, Eng. cols.

24. Writing of the Shivaji festival in Calcutta the *Gujaráti Punch* remarks:—"The Bengalis have always been such a sentimental race that their starting the Shivaji festival in Calcutta some years ago did not come upon us as a surprise. And there is something so very magnetic about the name and personality of the great Mahratta hero that even Englishmen to-day have begun to appreciate his true character and the nature of the splendid services he rendered to his country and religion. The latest evidence of this is the reply given by the Bombay Government to the representation made by the Honourable Mr. Khare *anent* the proposed memorial to be raised at Ráigad—a spot sacred not only because the great hero's ashes lie there, but also because it was the impregnable *cœur* of his infant kingdom. The Bombay Government fully sympathise with the movement and have expressed their readiness to do all that is required of them for its success. We gratefully thank the Government of Bombay for their sympathetic attitude in this matter and we shall not be far wrong if we attribute it to the new breeze of sympathy that has been wafted to this country by Mr. Morley."

Mr. Tilak's popularity with the masses attributed to the alleged mistaken policy pursued by the Bombay Government towards him in 1897.
Jám-e-Jamshed (28), 16th June, Eng. cols.

25. "'They worshipped him as a god.' This is what we have read in the reports of Mr. Tilak's reception at Nágpore on his return from Calcutta. If some one knew what the British Government and certain of the officials connected with the Bombay Administration in the year of grace 1897 think about it all, what a revelation it may prove! Can there be any doubt in the mind of any one of those who voted for the mischievous proceedings of that year as to what it is that has made this redoubtable Mahrátta politician so tremendously popular with the masses over the country! What but the baptism he received in the Criminal Sessions Court at the hands of Mr. Justice Stratchey. Here is an instance of the legacy the British Government in India may any day receive from the

blustering policy of a handful of official blunderers. A common-place politician of the Deccan made into a demi-god of the masses over India! This is the result of your great victory in the Sessions Court, the fruit of your repressive policy of the time. The official blunderbusses of the day, and the noodledom which applauded them in their mad career of frantic rage and unreasoning vengeance, appealed to time and history for the vindication of the 'statesmanship' that dictated the repressive measures of the hour. The Nemesis has come. Nearly ten years have rolled by; and time and history to which so many appeals were made have shown who were right, who were gifted with greater foresight and wisdom—they who voted for the making of a scapegoat of the Maratha publicist or they whose advice was not to mind him, but to let him alone?"

Mr. Tilak's views on the *swadeshi* movement.
Indian Spectator (5), 16th June; °*Indian Social Reformer* (4), 17th June.

26. "As at Nágpur, so at Calcutta, Mr. Tilak must have meant the 'hatred' of foreign goods and not of foreigners. This is quite a different question from that which arises on the statement attributed to him in certain reports. Mr. Tilak himself does not hate all things foreign. He must have spoken to the Bengalis in the English language, though next he may be more *swadeshi* and talk Hindustani. He does not hate foreign science, for he has made use of it in his books. English cloth is the product of science and art; one cannot really hate it. Tukaram sang that the hand that is lifted against brother-man is lifted against God: the hatred of a product of science and art would be even less excusable. If it has to be burnt, it may be burnt as a matter of duty, and without love or hate, as the Gita recommends. But after all, does not Mr. Tilak say in strong and provoking language what many others would say in a different way? These would perhaps say that we may love foreigners and foreign things well, but we have to love our own men and our own things better. Mr. Tilak substitutes a phrase of contrast for a phrase of comparison. We would all acknowledge preferences, while he might commend them as justifiable prejudices. Patriotism is based on preference rather than on prejudice. The temper of an earlier stage of society was different." [The *Indian Social Reformer* writes:—"We have never been able to understand what exactly are the ends of Mr. Tilak's political activities. His utterances in Calcutta have only served to magnify our ignorance. Why drag Shivaji's name into the anti-partition agitation? What has he got to do with it? In his own life-time he partitioned many provinces without regard to ethnic or linguistic affinities. Shivaji was a great soldier and ruler, whose memory deserves to be cherished by all who love India and her past. But is it not degrading his name to wave it as a red rag in the face of our fellow-subjects at the present day? Shivaji's ideals will not suit the India of the present day. It did not suit the India even of a century ago.......... Let us enshrine Shivaji's name in our memories as that of a great Indian, and not asperse it by using it as a shibboleth in our petty squabbles. It is not our purpose to advise Mr. Tilak, but it is time that he realised the fact that his travesty of Shivaji's aims and methods is beginning to excite disgust in many minds not less patriotic than his own."]

Progress of *swadeshi* and boycott movements in Bengal.
Kesari (124), 12th June.

27. Any one wishing to see what strength the *swadeshi* and the boycott movements have gained in Bengal should refer to *Capital*, a commercial English weekly published in Calcutta. The paper writes that articles of English manufacture such as cloth, sugar, &c., are being ousted from the markets of Bengal. The Bengal merchants have given no orders for English piece-goods, bleached or unbleached, nor for *dhoties*. Nay, bales of English cloth lying idle in the godowns at Calcutta have been sent to Bombay in the hope that they may find a sale there. In Bombay, too, no forward contracts for the purchase of Manchester cloth appear to have been made this week. The over-supply of English cloth will cause a heavy fall in its price, and it is possible that some unpatriotic and selfish merchants may buy it and palm it off on unwary purchasers as country-made cloth at a high price. We, therefore, warn intending purchasers to satisfy themselves that the cloth they buy is really country-made.

Attitude of the authorities at Násik towards the *swadeshi* movement.
Praja Bandhu (32), 10th June, Eng. cols.

28. "We understand that the authorities at Násik did not like the idea of the *swadeshi* movement spreading among the people, for it appears that the Collector of the place issued the other day a notification in which he ordered the people of the town to obtain the previous permission of the Police before holding meetings in the local theatre. As the leading gentlemen of the city did not think it necessary to obey this order, inasmuch as the Collector, in their opinion, had no right to issue such a notification, they convened a meeting at the theatre without obtaining permission from the Police for doing so. In consequence of this Mr. Ganesh D. Savarkar, who was prominently connected with the meeting, was prosecuted and fined Rs. 10 by the Magistrate. As was to be expected, the matter was taken in appeal before the Bombay High Court, and we are glad to find that the latter has set aside the conviction and declared that the Collector has no legal authority to issue such a notification. Thus the Collector of Násik has got a well-deserved snub at the hands of the High Court, which we trust he will not soon forget. It is evident that if the party concerned had not sufficient means to take the matter before the highest tribunal, the Collector's illegal notification would have stood good and proved a no small hindrance in the way of the people engaged in furthering a perfectly constitutional and legitimate movement. The case also furnishes an unmistakable although indirect evidence of the attitude of the official hierarchy towards the *swadeshi* movement."

Adverse comments on certain statements made by Mr. Curtis, I.C.S., in his report on the Forest administration of Khándesh.
Khándesh Vaibhav (125), 8th June.

29. In his remarks on the Forest Administration of Khándesh, Mr. Curtis, the late high-handed Collector of the District, remarks:—"In Dhulia, although there was grass to be had for the cutting a day's journey along a fine road, the people preferred to sit still and petition for *anjan*. There was no necessity for the Dhulia people to lose a single head of cattle, if they had walked their cattle to Pimpalner, 30 miles away, or taken their carts and cut grass there." Inquiries made by us into the matter show that the above statements are substantially false and appear to have been made in a malicious spirit. Pimpalner is 46 miles from Dhulia and not 30 miles as Mr. Curtis says, while the place where the grass grows is 60 miles from Dhulia. It will take at least six days to go there and return to Dhulia with the grass. If a private cart be taken for bringing the grass, the expense will come to ten rupees per thousand bundles of grass. It would come to more if a hired cart be used for the purpose. As the people can buy good grass at the same rate at Dhulia, they naturally do not take the trouble of going all the way to Pimpalner for grass, which moreover is poisonous, as cattle which fed upon it in the past are known to have died. The above will show why the people of Dhulia do not go to Pimpalner for grass. The *Times of India*, relying upon the statement of Mr. Curtis, remarks that the concessions granted by him to the people of Dhulia have made them idle. But the fact is that Mr. Curtis did not make any concessions to them; on the contrary, he adopted measures calculated to harass them and introduced the system of inflicting fines upon them as a means of collecting taxes such as the income tax, land revenue and grazing fees. He declared private lands to be Government property in utter disregard of the people's rights. His *regime* proved so troublesome to the people of Khándesh that they were anxious to be rid of him. He was as unpopular as Lord Curzon. He even prosecuted two women for taking common earth from a village site. No one can dream of obtaining privileges from a man whose vigilance extends even to common earth belonging to Government. *Anjan* trees abound in the west of Dhulia Taluka. Their leaves fall spontaneously on the ground and are of no use to the Forest Department. It was, therefore, no offence on the part of cultivators and cowherds to ask permission to remove them, especially in times of famine. Mr. Curtis, however, not only refused the permission, but had the effrontery to make false statements like the above in his report to Government. This shows how high

officers slander people by making false reports against them. We suggest to the leaders of Dhulia that they should hold a public meeting to protest against the statements made by Mr. Curtis.

Growth of Egyptian cotton in Sind.

Prabhát (50), 1st June, Eng. cols.

30. "The demonstrative farm at Dhoronaro has been closed. The farm at Mirpur Khas is now the only one in which improved methods of cultivation and the acclimatisation of exotics, such as Egytian cotton, tree cotton, &c., are being tried. Mr. Fletcher's energy will now be concentrated on these experiments. With the transfer, too, of the Deputy Commissioner's head-quarters to Mirpur Khas, the farm will no doubt receive still greater attention than has been the case hitherto. The undertaking has our best wishes and the eyes of many are turned in eagerness towards the little town where experiments big with potentialities are going on. The officials seem very hopeful. But some Sindhi zamindars on the spot who have seen the work think that though Egyptian cotton may thrive well, the labour and expense involved in its growth will be too great for the Sind zamindars and his generally lazy *hari*. The Indian agriculturist, much more his Sindhi brother, will surely not adopt complex methods. One great aim of Mr. Fletcher should, therefore, be to simplify the methods and adapt them to local circumstances and the temperament of our *haris*. Neither the labour nor the expense should be beyond our agriculturist's capacity or out of proportion to the benefits expected. We have suggested before and we repeat our conviction now that such experiments should be conducted by zamindars in various parts of the province on small and suitable patches of grounds, Government offering every reasonable facility. We believe this is being done here and there. But there is no reason why the experiment should be confined to such a limited area. In order that the objects of Government may be fully realized, it is imperative to have a good number of local men trained in scientific agriculture, &c., who should be scattered all over the province and entrusted with the work of guiding and supervising branch farms. With this end in view, besides offering scholarships at the Poona Agricultural College, Government has instituted scholarships at Mirpur Khas farm, and four or five young men went over to learn the work. But it seems the Farm Inspector, who is expected to train the young men, does not know his business, and his treatment of them is alleged to have been so habitually harsh and insulting that all except one have sacrificed their prospects and thrown up the scholarships of Rs. 25 each. It was expected that there would be an enquiry into the causes of this phenomenon, but somehow the enquiry didn't come off. This is how promising movements often fail, public good being sacrificed out of regard for the prestige or feelings of an individual. We hope Mr. Fletcher will look into this and set matters right."

Alleged partiality of British justice.

Pratoda (44), 15th June.; *Loka Bandhu* (96), 10th June.

31. A native was tried some days ago for the murder of a European named Mr. Goss at Darjeeling, but he was acquitted in spite of every difficulty thrown in his way by the Police. As the feelings of the British planters of the place have been very much excited in consequence of the acquittal, Government have decided to enquire into the matter themselves. The attitude of Government in this case may be contrasted with that exhibited by them in a case from Jullundar in which the high-handedness of some Government officer cost an innocent native his life. This shows in what small estimation the life of a native is held by Europeans. This state of things will not improve unless we try to bring home to the minds of the latter that the life of a native is in no way less precious than that of a European and that the blood of the former is as capable as that of the latter of avenging itself upon the person who spills it. We hope the present days of our misery and helplessness will disappear and be followed by times when every drop of the blood of an Indian who dies in consequence of the injustice of foreigners will avenge itself upon its enemy. [The *Loka Bandhu* writes:—Gross atrocities perpetrated by soldiers are of common occurrence in India. Comments in the Press regarding them are of no avail, and their number is on the increase of late. A soldier at Jullundar

recently kicked a punkah boy to death. The boy's father prosecuted the offender, who was, however, acquitted by the trying Magistrate. We may conclude from such cases that the Goddess of Justice shuts her eyes where the accused are of white complexion. Instead of showing such open partiality to white offenders, why not enact a law declaring that they are not guilty of any offence at all if they kill natives. In another case some soldiers at Kowsáli, near Kálka, feeling thirsty, asked a native to supply them with bottles of soda water. The latter did so. But when he demanded the price of the bottles, the soldiers discharged their pistols at him! Fortunately for him, he escaped unhurt. The case is now *sub judice* and we hope that there will be no miscarriage of justice.]

Babu Surendranath Bannerji's appeal to the Sessons Judge of Backergunge in the Barisal case.

Kesari (124), 12th June; *Hindu Panch* (116), 13th June.

32. Babu Surendranath Bannerji appealed to the Calcutta High Court against the conviction and sentence passed on him by the District Magistrate of Barisal, but the High Court, instead of inquiring into the unjust and arbitrary proceedings of Mr. Emerson and reversing the sentence passed on him, ordered that the appeal be filed before the District Judge of Barisal. The latter has upheld the District Magistrate's order in the contempt proceedings and confirmed the sentence of fine for contempt of Court. In such cases the law requires that the record shall show the nature of the insult offered to the Court and the stage of the proceedings at which it was offered, and that it shall also contain the statement of the accused. The District Judge admits that Mr. Emerson has not mentioned these particulars in his decision, and yet he has upheld the Magistrate's decision. In the second appeal the District Judge's love of justice was manifest in a higher degree. Mr. Kemp, District Superintendent of Police, had stated in his evidence that though he had ordered Babu Surendranath and the processionists to stop, they refused to do so. The District Judge has remanded the case to Mr. Emerson with orders that he should further examine Mr. Kemp on the following point: 'What does the word "stop" mean? Does it mean "halt," or does it mean that the procession was to break up? If the District Superintendent of Police intended to prevent the procession, he should be asked under what law he was acting and the reason for which he thought the procession should be prevented.' Now, as a matter of fact, such points as the above must be decided by a Judge himself. But in the present case, he has delegated this duty to the District Superintendent of Police, the complainant in the case. This is an extraordinary specimen of British justice. [The *Hindu Panch* writes:—The District Judge, to whom the High Court had referred Babu Surendranath, has done him no justice. It now remains to be seen how the High Court acquits itself. English justice is not Divine justice, but merely human justice. What wonder then that the scales of justice should be deflected when one of the parties is strongly supported by Government? But our foolish people do not yet see that justice and law courts are but devices invented by our rulers to throw dust into the eyes of the people. In some cases we need not resort to judicial procedure at all. If one man gives another a slap in the face, the latter should return it directly with all his might. This is straight and simple justice. But when will our foolish countrymen be rid of their present craze of running after counsel for seeking justice?]

Approval of the action of the Bombay Police in the Goa lotteries prosecution and a suggestion to them for the adoption of similar measures against the Derby Sweep and other lotteries.

Jám-e-Jamshed (28), 14th June; *Akhbár-i-Soudágar* (59), 14th June; *Sánj Vartamán* (86), 14th June.

33. So many people of Bombay have been putting their money in the Goa lotteries that some time ago we had expressed our surprise as to why the Police were not alive to their responsibilities in the matter. It is gratifying to see that they have recently taken action against a Goanese and got him fined by the Magistrate. But this conviction will hardly serve to check this growing evil, for as the accused Goanese was punished for having put up lottery tickets for sale in a public place, his conviction will fail to affect those who sell tickets from house to house. Perhaps the remedy lies in prosecuting one or two such persons who carry on this trade in secret. The next question is why should the authorities remain so utterly indifferent in regard to the big Derby lotteries,

the total subscriptions for which exceed seven lakhs of rupees, the tickets being sold all over India. Thousands of poor people throw away their hard-earned savings in this venture in the hope of turning millionaires. It is rather strange that while the lesser sort of evil of the Goa lotteries is being dealt with by the Police, they should connive at the far greater evil of the Derby lotteries simply because the latter are patronised by the higher classes and the officials. A second Derby Sweep, having no connection with the Calcutta lottery is, we hear, being subscribed to in Bombay. We think the Police should take stronger measures to deal with this growing evil. [The *Akhbár-i-Soudágar* compliments the Police upon their recent action, but thinks the fine of Rs. 50 to be too heavy a punishment. The *Sánj Vartamán* also expresses its satisfaction at the vigilance of the Police and urges upon them the necessity of taking similar steps in connection with other big lotteries like the Derby, the St. Leger, &c.]

Comments on the Honourable Mr. Fulton's scheme for the reformation of the better class of prisoners.

Gujaráti (24), 17th June, Eng. cols.; *Akhbár-i-Soudágar* (59), 16th June; *Akhbár-i-Islám* (58), 15th June.

*34. "In the treatment of prisoners we are believers in the efficacy of humane methods that give the fullest scope for the development of the moral feelings of the criminals. We are, therefore, not surprised to learn that the scheme suggested by the Honourable Mr. Fulton for the reformation of the better class of prisoners has met with success. Sympathy and trust exercise a humanising influence, whilst undue harshness and severity defeat their own object and still further brutalise the unfortunate criminals. Barring a few exceptions, they are a class rather to be pitied than harshly treated. In some instances the experiment might fail because of insufficient vigilance and discrimination in the selection of prisoners. But we think that on the whole the experiment is bound to succeed even on an extended scale with profit to the State and with beneficent results to the men concerned and the community at large. Major Jackson is right in advocating the separation of habituals from the ordinary classes of offenders and of under-trial prisoners from the regular convicts. There is every chance of reclaiming the juveniles and the public will readily approve of Major Jackson's idea, as the local Government have already done, to isolate them from the rest and send a select number to Dhárwár to learn carpentry. We fail to see why the provision of instructors at least in the more important jails should be deemed impracticable. We are sorry that Major Jackson should have taken this view. But we are none the less glad that the right principle of reclaiming criminals has been recognised and at least a beginning made in the right direction." [The *Akhbár-i-Soudágar* and *Akhbár-i-Islám* write in a similar strain.]

Complaint about the alleged undue preponderance of Hindus in the public service in Sind.

Al-Haq (49), 2nd June, Eng. cols.

35. **"The evils of the preponderance of any one class in the subordinate branches, in particular, of the public service, have been dwelt upon more frequently and at greater length than any other subject in these columns, and in spite of the undeserved abuses hurled at us from time to time by the Hindu Press on that account we have persistently urged upon Government the extreme desirability of reducing the undue preponderance of the Hindu element. But apart from our inviting the attention of the powers that be to the situation created by such preponderance, the very appearance of things should be enough to open the eyes of responsible heads of offices to the necessity of taking vigorous steps to avoid the danger which is threatening the very integrity of the service. Complaints have reached us of subordinates having issued two contradictory orders in the same month in one and the same matter. We are making private enquiries into some specific complaints of this nature that have reached us recently and we shall announce the result of our investigation to our readers. But, at present, we feel the necessity of cautioning the officers in this province against putting too much confidence in their subordinates."**

Complaint about the permission granted to the Hindus of Hála to use a certain plot of land as a burning ground.

Al-Haq (49), 2nd June, Eng. cols.

36. "Complaints have reached us from the Muhammadans of Hála against the permission that has been granted to the Hindus of the place for using the ground bearing Survey No. 273 as *Masan.* A letter appeared in our Sindhi columns last week on the subject. The place, it is complained, is too near the town and also too near a Muhammadan mosque and it is, therefore, open to serious objection to use it as a burning ground. The Hindus had applied for the plot twice before during the *regimes* of Messrs. Barrow and Steele, but each time their application was rejected on grounds which still exist. While in 1904 the Hindus applied for Survey No. 273 they were given Survey No. 400 instead, and a written intimation thereof, it is said, is still in the possession of the Muhammadans. In the face of the above facts it was quite unbecoming on the part of the former to re-apply for the ground and manage to take advantage of the leniency of the officers, who have apparently not been informed of the previous history of the case. We, however, hope the matter will be further considered."

Alleged delinquencies of certain Mukhtyarkars in Sind.

Al-Haq (44), 9th June, Eng. cols.

37. "Some Mukhtyarkars in our province have been known to do things which others who are more closely watched by their superiors and are differently circumstanced dare not do. For instance, reports have lately reached us that certain Mukhtyarkars, in spite of a number of circulars and orders to the contrary, attend office most irregularly, come late and sit up till a late hour after sunset, thus causing awful inconvenience to those whose business drags them to their Court....... Such irregular office hours of self-willed Mukhtyarkars require, in the interest of the public, to be changed into regular ones; and if the desired change is not noticed within a reasonable period, we shall be under the painful necessity of reverting to the subject at greater length and of mentioning the names of the particular Mukhtyarkars about whom we have received complaints. It has also been noticed that some relatives of certain Mukhtyarkars, who happen to be in Government service, consider it a paying job to live and serve under the latter. It will be needless for us to enter into the details of what is happening as a result of such undesirable unions. What we would like to remark at present is that if Mukhtyarkars find that their relatives happen to serve in their own talukas, they should in good faith report the fact to Government with the intention of getting them transferred elsewhere. But if some Mukhtyarkars insist upon keeping the fact a secret, the higher authorities should take the initiative and set matters right."

Information about the location of public offices at Hyderabad (Sind) desired.

Al-Haq (44), 9th June, Eng. cols.

38. "People complain that officers of Hyderabad and Thar and Párkar Districts who have their head-quarters at Hyderabad do not notify the whereabouts of their offices on the completion of the touring season. This causes great inconvenience to people who come from villages to attend these offices. There is no fixed place where the officers hold their offices. Some have their offices attached to their private residences, while others work in places other than those in which they live. Sign-boards, too, are not much in prominence so as to guide the people. It would, therefore, be advisable if the officers notified the whereabouts of their offices by pasting notices thereof at the railway station and other frequented centres and by sending such notifications for publication in the *Al-Haq.* We shall be glad to publish such intimations, if received, in our columns free of charge."

Complaint against the Hyderabad (Sind) Police.

Prabhát (50), 5th June, Eng. cols.; *Karáchi Chronicle* (7), 10th June.

39. "The Hyderabad Police have performed a splendid feat of heroism! A boy removed two kutcha bricks from somewhere and straightway some of our brave knights of the red turban caught hold of the young devil, kept him in the lock-up for 36 hours and then chalaned him before the City Magistrate. The price put upon

the two kutcha bricks—of course by the police—was one rupee. After this we need not despair of the eventual salvation of the town. To add to the glory of the police, we may mention that feats like the above are pretty frequent in Hyderabad, as the records of the police courts will testify. Let no malicious reader tell the world of the tremors that come over the policemen in the presence of real, live robbers and of their tactics in avoiding the trouble of detecting big offences." [The *Karáchi Chronicle* writes in a similar strain.]

Complaint about the insecurity of property in Lárkhána District (Sind).

Al-Haq (44), 9th June, Eng. cols.

40. A correspondent writes to the *Al-Haq* :—" Recurrent instances of daring robberies during the last few weeks within the Lárkhána District have brought up the question of Police arrangements there to the fore, and it is a common saying that the day belongs to the British, but the night belongs to the Badmash. Here is a selected list of a few occurrences which justify the above opinion.......... The ball was set rolling in the Kákar Taluka with a case of house breaking attended with considerable daring. In that connection some Police cases are before the Magistracy, and naturally I refrain from discussing what truth there may be in the general opinion as to the identity of the challaned accused with the actual murderers. Following upon this there was a raid in the house of a Banya at Bhola Chunja in the Kumber Taluka.......... Next came an attack on the engine-house at Naundero where at day-break the dacoits after having whetted their bludgeons on a way-farer or two, burst upon the mill. They broke as many heads as were available and left loaded with a bagful of coins. The cries of the victims and the hosanna of the raiders were heard with bated breath by the Police and the people of the railway station, but none ventured, cowed and unarmed as they were, to the rescue. The perpetrators have successfully foiled the Police. This was followed by the accident near the Phulji Railway Station. At Saada Dero again two fine horses of the Tapedar and his Kotar were taken away in addition to some of their *daftar*......... As yet the animals and their present owners cannot be traced. And yet two other thefts were committed in the same village the very next night in the houses of Vadho and Chain and two more in the neighbouring villages of Baghale and Bhoonbhatpur. At the latter place the attack was on the person of a woman who, though she lost a moiety of her necklace, stood up courageously to her man till aid arrived."

Railways.

Request to the Railway authorities to provide certain facilities to the travelling public at the Hyderabad (Sind) Railway Station.

Sind Journal (19), 13th June.

41. " It is over two years that the District Traffic Superintendent came over to Hyderabad and sent for some public men, with whom he conferred with regard to the facilities, which were required at the Hyderabad Railway Station for the Indian travelling public. After some talk he seemed convinced that the Station platform required a roof over it, that a waiting room was badly wanted for passengers travelling by the intermediate class, especially for the females, and that the opening of a refreshment room was also desirable. Though a long time has elapsed since that conference, nothing seems to have been done to promote the passengers' convenience, save the putting up of two latrines, which it would have been a crying shame not to provide at such a large station. During summer, at noon, when a number of trains arrive at and depart from Hyderabad, passengers have to suffer very much from the scorching heat of the sun. During winter at night they suffer from bitter cold. In order to save them from the inclement weather it is necessary that the platform should be roofed over at once. Some merchants of this place, we understand, recently made a representation on the above subject to the Railway authorities, but they have received no satisfactory reply as yet. We, therefore, draw the attention of the higher authorities to the above-mentioned wants, and trust that they will supply them at an early date."

Municipalities.

Alleged mismanagement of the Borsad (Kaira) Municipality.
Praja Bandhu (32), 10th June, Eng. cols.

42. One T. C. S. writes to the *Praja Bandhu*:—"Borsad has a mixed population of more than 13,000 souls, and is daily gaining in importance. The Municipality is an old one and a rusty old stock it is. It is solely an official institution, and is very unpopular by reason of its neglect of local wants. Roads are never watered and are in a most disgusting condition. The streets are ill-lit, the house-tax is odiously heavy, and the prices of houses are assessed too high. The new drains are a positive nuisance as they are left open, and people fall into them and seriously injure themselves. The Municipal Council is for practical purposes almost entirely unrepresentative of the people, inasmuch as the present nominated non-official members are in their places because of their general silence, and they possess no sympathy for the people. The Government would bestow a lasting boon if it nominates to the Municipal Council educated members who would be able to look after the interests of the town. The present state of things requires immediate correction, and I hope our Commissioner will kindly look into the matter."

Alleged useless expenditure of money by the Municipality of Umerkote (Sind) on the maintenance of a garden in that town.
Prabhát (50), 5th June, Eng. cols.

43. "The small Municipality of Umerkote with a yearly income of about Rs. 17,000 maintains a garden costing over Rs. 1,200 a year without bringing any receipts. The garden abuts on the Deputy Commissioner's bungalow and is practically for his use and delectation. Seeing that close by the Local Fund have a good nursery garden, we think it is not fair to make the Municipality pay heavily for the maintenance of another garden, which is so little used by the public. If the Deputy Commissioner wants a garden attached to his bungalow, it should be maintained at Government expense. One decent garden, such as is maintained by the Local Fund, should be quite enough for a town like Umerkote. The money now spent on the Municipal garden would be much more usefully employed in filling up or otherwise dealing with the large pools of stagnant water which play such havoc with the health of the people."

Native States.

Complaint about mal-administration in the Idar State.
Hitechchhu (68), 14th June; *Mahi Kántha Gazette* (78), 10th June.

44. Since the advent of Sir Partapsinghji as the ruler of Idar, the affairs of the State have undergone a change for the worse. The Maharaja in selecting men for employment in State service gives preference to those who belong to noble families without paying any regard to their educational attainments. In utter disregard of the claims of old and experienced servants, the State service is overstocked with Marwaris unacquainted with the language of the province. The Police Department being manned by illiterate persons thefts and similar other offences have become frequent in the State. [A correspondent writes to the *Mahi Kántha Gazette*:—The prevailing mal-administration at Idar is attributable more or less to the fact that though Sir Partapsinghji is himself a just, able and liberal-minded ruler, he has resigned the reins of power into the hands of Major Doulatsinghji, his nephew and heir. Though the latter is a man of good abilities, interested and deceitful officers take advantage of his good nature to gain their own ends. His ignorance of the Gujarati language and his eagerness to dispose of his work with despatch often place him in a very awkward position.]

Intelligence extracted from the Press.

Next Industrial Conference of the Bombay Presidency.
Kesari (124), 12th June.

45. At the Industrial Conversazione held at Poona some days ago, it was resolved to hold an Industrial Conference in connection with the Provincial Conference to be held at Ahmedabad. But we now learn that nothing has yet been definitely decided as to when and where the

Provincial Conference will be held. So, the proposal of holding the Industrial Conference along with the Provincial Conference was a bit premature. Rao Bahadur Kashinath Ramchandra Godbole, Secretary of the Industrial Conference, has announced that it will be held in September or October next and that full details regarding it will shortly be published. Rao Bahadur Godbole and Mr. Nagpurkar have now ample time at their disposal, and we hope that they will strive hard to make the next Industrial Conference a success in every way and that the public will cordially co-operate with them.

Shivaji celebration at Thána.
Arunodaya (100), 10th June.

46. The *Arunodaya* in reporting the proceedings of the Shivaji celebration at Thána writes:—Mr. Vaman Ramchandra Joshi presided at the celebration and in the course of his speech observed:—'When Lala Lajpatrai told the British public that the Indians were an oppressed people and sought protection from them, his hearers could not believe how a handful of Anglo-Indians were able to keep a very large number of Indians under control. Englishmen did not achieve their political advancement by means of entreaties, but surrounded King John and forced him to give them the Magna Charta. Naturally a people who gained their privileges by such resolute conduct could not regard Indians as human beings, when they saw them begging for political rights'. Mr. Pandurang Shastri Parkhi of Poona also gave a religious discourse in the course of the celebration of which the following is the purport:—The country where the mothers are in a sad and neglected plight ceases to be wealthy or famous. There are three kinds of mothers:—First there are those who actually gave us birth. They are starving at present as they do not get nutricious food. Secondly, cows on whose milk we fatten are also our mothers. The Westerners eat the flesh of these mothers of ours. Thirdly, the country of our birth is also our common mother, and this mother-land of ours is at present harassed by foreigners, who take away her wealth. We ourselves are insulted, kicked and shot at by them at every turn.

Swadeshi Bazar held at Poona in connection with the local Shivaji celebration.
Mahrátta (9), 10th June.

47. "The *Swadeshi* Bazar which was held for the first time this year in connection with the local Shivaji festival proved, thanks to the volunteers, immensely successful. About 60 shops had sent their agents in charge of representative stores to the Gaekwad's Wada where the Bazar was held. One of the conditions of admission to the Bazar was that no article which could not be shown to be partly or wholly made in this country would be allowed to be exhibited or sold; and the shop-keepers, apparently entering fully into the spirit of the organizers of the Bazar, responded to this condition most cheerfully......... The Bazar was open for three days and we have no hesitation in saying that it amply fulfilled the purpose of its organizers, *viz.*, to bring the traders in *swadeshi* articles and their customers together. It showed that the *swadeshi* movement has proved fruitful in the production of many an article of every day use for which we had so long to depend upon foreign manufacturers. We were glad to find that the city public evinced a keen interest in the Bazar and it would be a perfectly safe estimate to say that about 20,000 people visited the Bazar during the three days."

M. A. BAIG,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 20th June 1906.

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* Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.]

[No. 25 OF 1906.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 23rd June 1906.

CONTENTS.

PARAGRAPHS

Politics and the Public Administration—

- Agrarian matters: Grievances of the rayats in Mahád Taluka (Kolába) and complaint about the alleged resort to stringent measures by the Mamlatdar of Mahád in recovering land revenue 26
- Afghanistan: The Amir's probable visit to India 6
- Alleged effects on India of some recent events in the Far East and in India itself 1
- Alleged futility of Indian representation in the British Parliament ... 2
- Alleged unfitness of some Indians to enjoy the blessings of liberty ... 3
- British Rule in India:
  - Alleged futility of constitutional agitation and the necessity for the people of India to take the control of national education into their own hands 9
  - Exhortation to the people of India to exert themselves for the advancement of their country 8
  - 'Uncrowned kings' of India 7
  - Who can be truly called a disloyal person in India? 10
- Collisions between Europeans and natives:
  - Alleged frequent occurrence of cases of the shooting of natives by soldiers. 30
  - Cases of collision between British soldiers and natives contrasted with those in which natives happen to be the assailants of Europeans ... 29
  - Exhortation to natives to exercise their right of private defence when assaulted or maltreated by Europeans 28
- Governor of Bombay: His Excellency Lord Lamington's visit to Ráigad ... 25
- India in Parliament: Discussion in Parliament on India's Opium traffic with China ... ... 4 & 5
- Judicial matters: Adverse comments on a recent ruling of the Bombay High Court *re* the operation of the Stamp Law 32
- Partition of Bengal:
  - Mr. Tilak's views on the — and the duty of the Bengalis to persevere in the *swadeshi* agitation 16
  - Statement by Bengali leaders on the present situation in Bengal ... 14 & 15
- Police:
  - Publication of advertisements relating to lotteries in newspapers ... 33
  - Reported ill-treatment of a Muhammadan peon by a European — officer in Behar 31
- Protest against Mr. Broacha's speech by some Bombay brokers 24
- Public Service: A case of alleged high-handed procedure adopted by the officers of the Customs Department and the Bombay Government in dealing with the case of a subordinate native employé 27

PARAGRAPHS.

Politics and the Public Administration—continued.

Shivaji celebrations :
  Advisability of Hindus and Musalmans joining together in celebrating the festival of Shivaji 23
  Mr. Tilak's speeches at the Shivaji celebration in Calcutta and the *Times of India* 22
  Political significance of the Shivaji movement ... ... 17—19
  — in Calcutta ... ... 20 & 21
Sind :
  Alleged inefficiency of the Police of Naushähro, Sakrand and Kandiaro in — 36
  Comments on the acquittal of the accused in two murder cases recently tried at Karáchi 34
  Protest against a Police notification in — insisting on passes being obtained for holding marriage processions, open air meetings, &c. ... 35
Swadeshi and boycott movements :
  Alleged inexpediency of boycotting Anglo-Indian newspapers ... 13
  Alleged tendency of Government to create a misunderstanding between Hindus and Musalmans with a view to counteract the *swadeshi* movement 11
  Exhortation to Indians to be united and to boycott foreign goods ... 12

Education—

Thána High School : Complaint against the Head Master of the — and the official inquiry into the matter 37

Railways—

G. I. P. Railway :
  Discontent among the Drivers on the — 40
  Grievances of — employés 39
How far are Indian railways really profitable concerns ? 38
Need of waiting-rooms at road-side Railway stations in Sind 41

Municipalities—

Ahmedabad : The — Municipality and the unsatisfactory condition of the roads in that city 42
Hyderabad : Affairs of the — (Sind) Municipality 43

Native States—

Bhávnagar : Alleged maladministration in the — State (Káthiáwár) ... 45
Jámnagar : Affairs in the — State 46
Junágad : Affairs in the — State 44
Kolhápur : Affairs in the — State 49
Rájkot : Affairs in the — State 47
Shápar : Affairs in the — State (Káthiáwár) 48

Intelligence extracted from the Press.

A meeting of the Marathas of Bombay to protest against the decision of the Shankaracharya in the Vedokta affair 51
Shivaji celebration in Japan 50

List of Newspapers and Periodicals.

(As it stood on the 1st April 1906.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	J. J. de Abrao ; Portuguese ; 43	300
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 50	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 53.	1,000
4	Indian Social Reformer	Do.	Weekly	Kamakshi Natarajan ; Hindu (Madrási Bráhman) ; 39.	500
5	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 53.	575
6	Indian Textile Journal	Do.	Monthly	John Wallace ; Englishman ; 48 ; Civil Engineer.	800
7	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái Advani ; Hindu (Amil) ; 30.	500
8	Káthiáwár Times	Rájkot	Daily	Mávji Govindji ; Hindu (Nágar) ; 38	200
9	Mahrátta	Poona	Weekly	Narsinh Chintáman Kelkar, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 32.	950
10	Men and Women of India.	Bombay	Monthly	Sorábji Mancherji Ratnágar ; Pársi ; 40	500
11	Muslim Herald	Do.	Daily	Mahomed Yusuf bin Mahomed Amir ; Muhammadan ; 32.	700
12	Oriental Review	Do.	Weekly	Rustomji Shapurji Mistri ; Pársi ; 38	400
13	Pársi	Do.	Do.	Jehángir Sorábji Talayárkhán ; Pársi ; 30	1,000
14	Patriot	Ahmedabad	Do.	Bhágubhái Fatechand Kárbhári ; Hindu (Jain) ; 33.	650
15	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 53	650
16	Poona Observer and Civil and Military Gazette.	Poona	Daily	Cáwasji Temulji ; Pársi ; 50	400
17	Railway Times	Bombay	Weekly	John Alexander Balfour ; Christian ; 44	1,200
18	Sind Gazette	Karáchi	Bi-weekly	Mrs. J. E. Tate ; European ; 42	500
19	Sind Journal (formerly named Hyderabad Journal).	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 40.	800
20	Sind Times	Karáchi	Bi-weekly	Khánchand Rahumal ; Hindu (Amil) ; 39	200
	ANGLO-GUJARA'TI.				
21	Arya Prakásh	Bombay	Weekly	Motilál Tribhuwandás Dalál ; Hindu (Mod Bania) ; 32.	1,000
22	Coronation Advertiser	Ahmedabad	Do.	Narotámdás Pránjiwandás Shethna ; Hindu (Bania) ; 33.	750
23	Evening Jáme	Bombay	Daily	Pirozsha Jehángir Marzbán ; Pársi ; 30	1,600
24	Gujaráti	Do.	Weekly	Ichhárám Surajrám Desái ; Hindu (Surti Bania) ; 53.	5,000
25	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 47	700
26	Gujaráti Punch	Ahmedabad	Do.	Somalál Mangaldás Sháh ; Hindu (Bania) ; 29.	1,100
27	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar ; Pársi ; 46	800
28	Jám-e-Jamshed	Do.	Daily	Pirozash Jehángir Marzbán ; Pársi ; 30	3,500
29	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 57	2,400
30	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 42	400
31	Káthiáwár Times	Do.	Bi-weekly	Manshankar Jayashankar ; Hindu (Nágar Bráhman) ; 39.	200
32	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám ; Hindu (Mewáda Bráhman) ; 39.	1,400
33	Rást Goftár	Bombay	Do.	Pállonji Barjorji Desái ; Pársi ; 55	1,550

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI—*continued.*				
34	Shri Sayáji Vijaya	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 28.	4,200
35	Suryă Prakásh	Surat	Do.	Umedrám Nagindas; Hindu (Bania); 28	200
	ANGLO-MARA'THI.				
36	Christian Citizen	Poona	Monthly	Bháskar Nánáji Kotak; Native Christian; 33.	200
37	Dnyán Chakshu	Do.	Do.	Waman Govind Sápkar; Hindu (Deshasth Bráhman); 48.	500
38	Dnyánodaya	Bombay	Do.	Rev. Mr. J. E. Abbott	660
39	Dnyán Prakásh	Poona	Daily	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 39.	1,200
40	Dnyán Prakásh	Do.	Weekly	Do. Do.	2,400
41	Indu Prakásh	Bombay	Daily	Indu Prakash Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 41.	1,500
42	Native Opinion	Do.	Weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 35.	700
43	Samarth	Kolhápur	Do.	Vináyak Nárayan Joshirao; Hindu (Chitpáwan Bráhman); 37.	750
44	Sardesái Vijaya	Sávantvádi	Do.	Gopal Moreshwar Sathe; Hindu (Chitpáwan Bráhman); 45.	500
45	Shri Sayáji Vijaya	Bombay	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 41.	5,000
46	Subodh Patrika	Do.	Do.	Dwárkanáth Govind Vaidya; Hindu (Sonár); 32.	600
47	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 39.	1,500
	ANGLO-PORTUGUESE.				
48	O Anglo-Lusitáno	Bombay	Weekly	Leandro Mascarenhas; Goanese Christian; 48.	900
	ANGLO-SINDI.				
49	Al-Haq	Hyderabad (Sind).	Weekly	Syed Mahomed Syed Jamaldin; 30 and Abdul Vahábkhan Ghulám Rasul; Muhammadan; 37.	1,200
50	Prabhát	Do.	Bi-weekly	Lekhráj Tilokchand; Hindu (Amil); 34	500
51	Sindhi	Sukkur (Sind)	Weekly	Virumal Begráj; Hindu (Kurseja); 33	1,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
52	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 73	1,194
53	Hind Vijaya	Do.	Do.	Dáhyábhái Karsandás Sháh; Hindu (Shráwak Bania); 39.	600
	ENGLISH, MARÁTHI AND KÁNARESE.				
54	Karnátak Patră	Dhárwár	Weekly	Mádhav Gopál Tonapi; Hindu (Deshastha Bráhman); 22.	200
55	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorápur; Hindu (Deshastha Vaishnav Bráhman); 44.	300
	ENGLISH, PORTUGUESE AND CONCANIM.				
56	A Luz	Bombay	Weekly	Antone Fernandes; Portuguese; 23	1,200
57	O Bombaense	Do.	Do.	A. Gomes; Goanese Christian; 45	1,000
	GUJARÁTI.				
58	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Mahomed; Muhammadan; (Memon); 41.	2,500
59	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 53	3,000
60	Aryavir	Dohad	Weekly	Krishnaráo Mangeshráo Fadnis; Hindu (Shenvi Bráhman); 28.	330
61	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 37.	4,400
62	Broach Mitră	Broach	Weekly	Trikamlál Harináth Thakor; Hindu (Brahman Kshatriya); 24.	350

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*continued.*				
63	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi; Pársi; 51	500
64	Deshi Mitra	Surat	Do.	Maganlál Kikábhai; Hindu (Shráwak); 36	1,400
65	Din Mani	Broach	Do.	Nathálál Rangildás; Hindu (Mathur Káyastha Bania); 27.	125
66	Dnyánottejak	Ahmedabad	Fortnightly	Chhotálál Desaibhai; Hindu (Bania); 42	800
67	Gujarat	Nadiád	Fortnightly	Chandulál Nandlál; Hindu (Bania); 25	500
68	Hitechchhu	Ahmedabad	Weekly	Kálidás Ghelábhai; Hindu (Jain); 47	500
69	Islám Gazette	Amreli	Do.	Ibráhim Daud; 37; and Abdulla Ismail; 28 (both Mahomedan Memons).	750
70	Jám-e-Jahánooma	Bombay	Do.	Ratansbáw Frámji Achária; Pársi; 31	600
71	Jivadaya	Surat	Monthly	Dhirajrám Dalpatrám; Hindu (Audich Bráhman); 37.	300
72	Kaira Times	Nadiád	Weekly	Anopsi Máneclál Desái; Hindu (Shrávak Bania).	600
73	Kaira Vartamán	Kaira	Do.	Kahandás Fulchand; Hindu (Bania); 56	125
74	Káthiáwár Mitra	Ahmedabad	Do.	Jadurám Shámji Dave; Hindu (Audich Bráhman); 42.	300
75	Káthiáwár Samáchár	Do.	Do.	Rewashankar Jagjiwan Dave; Hindu (Bráhman); 44.	500
76	Khedut	Bhávnagar	Fortnightly	Parbhurám Rámji Jani; Hindu (Audich Bráhman).	1,000
77	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Minocheher-Homji, B.A; Pársi; 37.	1,000
78	Mahi Kántha Gazette	Sádra	Weekly	Motilál Chhotálál Vyás; Hindu (Audich Tolakia Bráhman); 45.	800
79	Mukhbir-i-Islám	Bombay	Daily	Munshi Ali Mahomed Haji Abdulla Shayek Lakhpati; Khoja (Sunni); 35.	500
80	Navsari Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh; Hindu (Bania) 32.	500
81	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur; Pársi; 58	800
82	Praja Mitră	Karáchi	Bi-weekly	Narbhayshankar Jagjivan; Hindu (Bráhman); 37.	275
83	Praja Pokár	Surat	Weekly	Hormasji Jamshedji; Pársi; 47	500
84	Prakásh and Gadgadát	Bombay	Do.	Nagindás Mancháram; Hindu (Dása Osval Bania); 40.	725
85	Samsher Bahádur	Ahmedabad	Do.	Saváibhai Ráichand; Hindu (Shrávak Bania); 63.	150
86	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Rustamji Narsarwanji Vátcha-Gandi; Pársi; 40. (2) Ardeshir Pestonji Contractor; Pársi; 38.	3,800
87	Sataya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Dás Shrimáli Bania); 41.	550
88	Sind Vartamán	Karáchi	Weekly	Devkarn Devji; Hindu (Lohána); 41	200
89	Surat Akhbár	Surat	Do.	Phirozsháh Edalji Patel; Pársi; 51	300
	HINDI.				
90	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 44; and Tarábai, wife of the above; 33.	200
91	Sharman Samáchár	Bombay	Do.	Shambhunáth Sharma; Hindu (Kanoja Bráhman); 45.	1,000
92	Shri Dnyánságar Samáchár.	Do.	Monthly	Janakprasád Laooram; Hindu (Kányakubja Bráhman); 30.	200
93	Shri Venkateshvar Samáchár.	Do.	Weekly	Pandit Babu Amritlal, B.A.; Hindu (Bengali Bráhman); 45.	6,200
	KÁNARESE.				
94	Digvijaya	Gadag	Weekly	Shankrapa Gudi Basrimarad; Hindu (Devang); 39.	150
95	Karnátak Vritta	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Shenvi Bráhman); 36. (2) A. B. Hoskeri; Hindu (Deshasth Bráhman); 37.	810
96	Lokă Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 43.	300
97	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Nilgire Nádgir; Hindu (Deshasth Bráhman); 30.	150

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KÁNARESE—*continued.*				
98	Rájahansa	Dhárwár	Weekly	Kamaláshankar Dinkar Jathár; Hindu (Karháda Bráhman); 43.	120
99	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 43.	100
	MARÁTHI.				
100	Arunodaya	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 24.	515
101	A'ryávart	Dhulia	Do.	Váman Daji Motiwále; Hindu (Yajurvedi Bráhman); 20.	500
102	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 29	500
103	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 30.	2,300
104	Bhagwa Jhenda	Wái	Monthly	Gangádhar Vásudev Bopardikar	......
105	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 42.	300
106	Brahmodaya	Mahád	Fortnightly	Náráyan Balwant Hardikar; Hindu (Karháda Bráhman); 48.	400
107	Chandrakánt	Chikodi	Weekly	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 41.	100
108	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 42.	200
109	Chikitsak	Belgaum	Do.	Mangesh Jiváji Telang; Hindu (Gaud Bráhman); 40 and Moro Balwant Maráthe; Hindu (Chitpáwan Bráhman).	900 100
110	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Joshi; Hindu (Deshasth Bráhman); 34.	200
111	Dharma	Wái	Do.	Kashinath Vaman Lele; Hindu (Chitpáwan Bráhman); 48.	1,000
112	Dhárwár Vritta	Dhárwár	Do.	S. H. Shabáne; Hindu (Karháda Bráhman); 32.	500
113	Dinbandhu	Bombay	Do.	Vásudeo Lingoji Birje; Hindu (Marátha); 40.	1,200
114	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 42.	350
115	Granthamála	Do.	Monthly	Vishnu Govind Bijápurkar, M.A.; Hindu (Deshastha Bráhman); 43.	700
116	Hindu Punch	Thána	Weekly	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 40.	1,700
117	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 53.	280
118	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 76.	1,500
119	Jagatsamáchár	Thána	Do.	Trimbak A'báji Ráje; Hindu (Káyastha Prabhu); 39.	500
120	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 40.	7,500
121	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 47.	425
122	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 39.	4,000
123	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 51.	2,000
124	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 49.	18,000
125	Khándesh Vaibhav	Dhulia	Do.	Yádav Bálkrishna Bahalkar; Hindu (Deshasth Bráhman); 40.	600
126	Kumtha Vritta	Kumtha	Do.	Laxman Baburao Hegde; Hindu (Gowdsaraswat); 50.	250
127	Loka Bandhu	Tásgaon	Do.	Bhikáji Gopál Bhide; Hindu (Chitpáwan Bráhman); age 35.	200
128	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 29.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
129	Lokaseva	Násik	Weekly	Gangádhar Váman Barve; Hindu (Chitpáwan Bráhman); 27.	500
130	Madhukar	Belgaum ..	Do.	Janárdan Náráyen Kulkarni; Hindu (Saraswat Bráhman); 30.	150
131	Mahárásthra Vritta ..	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha); 30.	150
132	Moda Vritta	Wái	Do.	Káshináth Váman Lele; Hindu (Chitpáwan Bráhman); 48.	650
133	Mumbai Punch	Kochara (Ratnágiri).	Monthly ...	Anandráo Bálkrishna Rángnekar; Hindu (Gaud Sáraswat Bráhman); 31.	300
134	Mumbai Vaibhav ...	Bombay... ...	Daily	Ganesh Keshav Karandikar; Hindu (Chitpáwan Bráhman); 45.	1,650
135	Mumbai Vaibhav ...	Do.	Weekly	Do. do. ...	1,450
136	Nagar Samáchár	Ahmednagar ...	Do.	Vishwanath Gangárám; Hindu (Telgu Fulmáli); 25.	200
137	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 28.	450
138	Nyáy Sindhu	Ahmednagar ...	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 32.	400
139	Pandhari Mitră	Pandharpur ...	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 43.	75
140	Parikshak	Belgaum ...	Do.	Váman Rámchandra Kanvinde; Hindu (Sáraswat Bráhman); 33.	400
141	Poona Vaibhav	Poona	Do.	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 37.	250
142	Prabodh Chandrika ...	Jalgaon	Do.	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 42.	200
143	Prakásh	Sátára	Do.	Ganesh Ballál Phansálkar; Hindu (Karháda Bráhman); 32.	500
144	Pratod	Islámpur ...	Do.	Ganesh Rámchandra; Hindu (Karháda Bráhman); 23.	300—360
145	Rághav Bhushan... ...	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 42...	100
146	Satya Mitră	Málegaon ...	Do.	Bálchand Hiráchand; Hindu (Gujaráti Jain); 26.	200
147	Satyă Shodhak	Ratnágiri ...	Do.	Hari Náráyan Limaye; Hindu (Chitpáwan Bráhman); 62.	950
148	Shet, Shetaki and Shetakari.	Poona	Fortnightly ...	Nominal Editor:—Ganesh Lakshman Sahasrabuddhi; Hindu (Chitpáwan Bráhman). Real Editor:—Rámchandra Vinayak Tikekar; Hindu (Karháda Bráhman); 45.	350
149	Sholápur Samáchár ...	Sholápur ...	Weekly	Narsappa Abanna; Hindu (Kámáthi); 47 ...	400
150	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshasth Bráhman); 22.	100
151	Shubh Suchak	Do.	Do.	Rámchandra Appáji Chitale; Hindu (Chitpáwan Bráhman); 61.	150
152	Sumant	Karád	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 33.	80
153	Vidur	Dhamni (Sátára) .	Weekly	Dámodar Gangádhar Maráthe	200
154	Vidya Vilás	Kolhápur ...	Bi-weekly ...	Ganesh Shankar Gokhale; Hindu (Chitpáwan Bráhman); 22.	500
155	Vihári	Bombay... ...	Weekly	Bálkrishna Náráyan Phátak; Hindu (Chitpáwan Bráhman); 41.	1,000
156	Vividh Dnyán Vistár ..	Do.	Monthly... ...	(1) Vináyak Bálkrishna Nádkarni ... ... (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
157	Vrittasár	Wái	Weekly	Lakshman Mahádev Vaidya; Hindu (Chitpáwan Bráhman); 51.	250
158	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkar; Hindu (Deshasth Bráhman); 38.	100
159	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 40.	600
160	Vyápár Samáchár	Ahmednagar ...	Do.	Rutunchand Punamchand Mutha Hindu (Márwadi); 33.	1,200
161	Wárkari	Pandharpur ...	Fortnightly ..	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 40.	150

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	SINDI.				
162	Aftab-i-Sind	Sukkur	Weekly	Shámsudin walad Mahomed; Muhammadan; (Abro); 39.	600
163	Khairkháh	Lárkhána	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 33.	1,000
164	Musáfir	Hyderabad (Sind).	Do.	Dharamsing Tahilsing; Hindu (Amil); 20 ...	1,000
165	Sind Sudhár	Karachi...	Do.	Khánchand Rahumal; Hindu (Amil); 39 ...	650
166	Sookree	Do.	Do.	Asaumal Bijhumal; Hindu (Lohána); 52 ...	100
167	Sind Kesary	Shikárpur	Do.	Chelárám Mánghirmal; Hindu (Wadhra); 40.	550
	URDU.				
168	Ajaibat-i-Bambai ...	Bombay... ...	Monthly ...	Mahamad Ali Anvar Ali; Muhammadan (Sheikh); 44.	2,000
169	Bombay Punch Bahádur ...	Do.	Weekly	Hakim Mahomed Abdul Hamid; Muhammadan (Farrukh Dehlavi); 52.	3,000
170	Jám-i-Jahánnuma ...	Jalgaon	Do.	Munshi Abdul Karim *walad* Habibulla; Muhammadan.	50
171	Sultán-ul-Akhbár ...	Bombay	Daily	Hakim Mahomed Abdul Hamid; Muhammadan (Farrakh Dehalvi); 52.	1,500
172	Tohfa-i-Deccan	Poona	Weekly	Shaik Abdulla *walad* Mahomedi; Muhammadan (Shaik); 32.	150
	GUJARA'TI AND HINDI.				
173	Jain	Ahmedabad ...	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Jain); 33.	1,400
	MARA'THI AND KA'NARESE.				
174	Chandrika...	Bágalkot ...	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 34.	150

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.				
27A	Hind Swarajya ...	Bombay ...	Weekly ...	Chhaganlal Lallubhoy Thanawala ...	1,500
	ANGLO-MARA'THI.				
40A	Hind Swarajya ...	Bombay ...	Weekly ...	......	3,000
	GUJARA'TI.				
59A	Arajadar	Ahmedabad ...	Weekly ...	......	...
89A	Tikákár	Do. ...	Do. ...	......	500
	HINDI.				
93A	Swadeshi	Bombay ...	Weekly ...	......	...
	MARA'THI.				
102A	Ban	Poona ...	Weekly ...	......	...
109A	Deen Mitra	Bombay ...	Do. ...	......	
116A	Hunnarottejak ...	Násik ...	Do. ...	......	...
141A	Prabhát	Dhulia ...	Monthly ...	......	...
145A	Rashtramukh	Mahad (Kolaba)...	Do. ...	Balkrishna Raoji Palvanker	...
155A	Vishvavritta	Kolhápur ...	Do. ...	Vishnu Govind Bijápurkar, M.A.; Hindu (Deshastha Bráhman); 43.	...
	URDU.				
169A	Ghamkhwar-e-Jahan ...	Bhusáwal ...	Weekly ...	Munshi Mahomed Jan walad Ahmedalli. (Mahomedan).	75

N.B.—(1) The editor of No. 104 is Dattátriya Ganesh Agáshe (Konkanastha Bráhmin), age 27; and the circulation of the journal is 300 to 400 copies.

(2) The editor of No. 147 is dead; Mr. Shridhar Hari Limaye is the present editor.

co: 362—3

Additions to, and alterations in, the list of Newspapers and Periodicals.

Politics and the Public Administration.

Alleged effects on India of some recent events in the Far East and in India itself.
Vishva Vritta (155A), for May.

1. An "Outspoken Loyalist" contributes to the *Vishva Vritta* an article headed "Where are we now?, in the course of which he makes the following observations:—The events of the last two years are fraught with deep significance to this country. The result of the Russo-Japanese War must be assigned the first place among these events, for it has helped to bring about a national awakening in India and a revivification of the intellectual powers of her people. The concluding portion of Lord Curzon's administration is the second noteworthy event of the period. His Lordship's hypocritical and hysterical utterances and vindictive deeds have brought disillusionment to the people of India and shown them how ignorant they had been all along about the real intentions of Government. The third event of importance was the Anglo-Japanese alliance, which has made it plain to the world that our Government distrust the Indians and that the bureaucracy in India never dreamt of resting the foundations of British Empire in this country on the contentment and happiness of the Indians. Is not the alliance thus an indirect slur upon the Indians? What man will not feel exasperated on knowing that he is suspected when he has actually shown himself to be worthy of trust? Does not the Anglo-Japanese alliance prove that Government do not mean at any time to give to the Indians any political rights and make concessions in their favour in respect of employment in the army? Is it not an act of high-handedness on the part of Government to claim for themselves the right of exercising despotic sway over India? To meet one's death outright is much more welcome than to die by slow degrees. So, if it is intended to ultimately annihilate us, why do not the British do so at once? Fie upon their duplicity in this matter and our own degradation! The only lesson we have to learn from the Anglo-Japanese alliance is that we should learn self-reliance without being daunted by the threats held out by our rulers. The alliance must, on the other hand, have struck the Japanese in quite another light, for it must have raised doubts in their minds as to the reputed prowess of the people of Great Britain and the stability of British rule in India. The fourth event which has profoundly affected India is the partition of Bengal, which has created an immense agitation in that province. I think I see the hand of God in this affair. He has apparently taken pity on our degraded condition and taught the lesson of nationality to the Bengalis and through them to the whole of India. It is now our duty to show to the world that we are a united nation and to rise to the height of the occasion.

Alleged futility of Indian representation in the British Parliament.
Hind Swarájya (27A), 23rd June, Eng. cols.

2. "It will interest our readers to know the views regarding Indian representation in the British Parliament, as expressed by a thoughtful Indian Nationalist, now residing in the United States of America:—'I fully agree with you in saying that the utterances of Professor Gokhale have done more harm than good. He has shown the deepest ignorance of the aspirations and activities of the coming generation of India by saying that India wants representation in the British Parliament. I had expected better things from him. I wonder how he could not foresee that the presence of six members in the Parliament of a foreign country, 6,000 miles away from India, means nothing. Why, it is ridiculous to think that a man like him should not have the sense of perceiving that India wants complete freedom and a Parliament of her own in the historic city of Delhi. Certainly any talk of membership of the British Parliament retards the march of our national freedom.'"

Alleged unfitness of some Indians to enjoy the blessings of liberty.
Hind Swarájya (27A), 23rd June, Eng. cols.

3. Under the heading "Afraid of Liberty", the *Hind Swarájya* publishes the following extract from the *Gaelic American* of 5th May, 1906:—"The way in which some individual Indians and Indian papers speak and write of British rule, hating it all the while, is very curious. It can only be compared with what writers, who were present at the demolition of the Bastille, tell of the way in

which some of the prisoners behaved when they were being liberated. Most of the victims of the rule that prevailed before the Revolution took their release joyfully, but there were not a few who were so dazzled by the light of the sun and had become so accustomed to the narrow limits of their prison cells that they asked to be taken back to them. So it is with the Indians we refer to. The prospect of the brilliancy of the sun of liberty and the wideness of freedom is too much for their poor eyes and weak minds. They want to be kept in British leading-strings, to be 'ruled justly' by men to whom justice is a thing unknown and who, as the records of British rule everywhere are showing, know no other means of government except deceit and brute force. For such poor creatures one can only have pity. They neither understand nor are fit for liberty, and can only be obstacles to its attainment by the Indian people, who, if what we hear from India every week is to be relied on, are awakening to a full sense of their wrongs and of their own power to redress them." [The above extract is also quoted in the Anglo-Marathi issue of the paper.]

Discussion in Parliament on India's opium traffic with China.

Kaiser-i-Hind (29), 24th June, Eng. cols.

*4. "It was a foregone conclusion that with the return of Liberals to power, the Non-Conformists, who form by far the majority of the society known as Anti-Opiumists, would strenuously renew their agitation on the subject of the abandonment of the opium revenue. In its nature it is a Government monopoly and as such it has been, of course, defended during the last half a century by the officials of this country. That the defence is exceedingly clever may be readily admitted. From the purely financial point of view it may be said to be perfectly reasonable. We need not inquire into the motive of so able a defence, whether it emanated from a sincere solicitude for the 'general tax-payer' or from an ardent desire to spend money freely on all sorts of military and other projects which but for such a revenue would have received no inconsiderable a check.......... But when we have fully admitted the justice of their defence from the point of view of official finance, we have said all. From every other point of view the conduct and action of the Government of India in reference to the obnoxious traffic in poppy is inexcusable, despite all the extenuating circumstances urged in its favour from time to time. If the Anti-Opiumists have all along denounced it as 'morally indefensible,' it is but too true. Educated Indians are almost wholly in agreement with that accusation. Nay, more. Not only have they looked askance at this opium monopoly for more than one reason, but they have viewed with greater sorrow and indignation the monopoly which the Indian Government has exercised to a large extent in the liquor traffic. Indeed, it is an absolutely correct statement of fact to say that ever since the doom of the opium revenue was first effectively tolled by the Anti-Opiumists in 1880, it has been the *determined* policy of the Government of India to recoup itself for the slowly diminishing revenue from opium by pushing forward extensively the drink traffic in every nook and corner of the empire against which the people of the different provinces have strongly inveighed and against which the Indian National Congress from the very date of its institution has raised its potent voice. During the twenty years which ended with 1903-04, we find that the annual average of the opium revenue for the first decade was 6·29 crores, while that for the 2nd was 4·89. Thus in the last ten years the revenue has diminished at an average rate of 1·39 crore per annum. Meanwhile, the Excise revenue, that is, the drink traffic receipts from all sources, has increased from 3·16 to 6·64 crores in twenty years, or by 17 lakhs per annum, and the probabilities are of further increase by leaps and bounds as the opium revenue still more diminishes, so that in a way the effect of the opium agitation has been to give an intense stimulus to the Government of India to push forward its drink traffic.......... We are glad to notice that so far Mr. Morley has not belied his reputation or his great moral convictions on the iniquity of the opium traffic. More. We are gratified that in his speech he has laid down abstract principles which are of the highest pith and moment in the practical administration of India. He asked the House to remember that the people, in matters of finance, are unrepresented, though not inarticulate……… Their interests have to be most carefully guarded. Disassociated from Indian finance, he was at one with the Anti-Opiumists. But as a practical statesman, entrusted with the destinies of those very millions, he had a solemn duty to discharge. That trust pointed him to look also to the other side. If he agreed with the Anti-Opiumists on the moral aspect, he must be careful how far he could agree or disagree with them on the financial aspect. In referring to this important point he laid down a great principle. Not that it is new. But it required to be re-iterated at this juncture with all the emphasis, all the fair-mindedness, and all the ability at his command. 'This is the first time that a democratic House has been brought face to face with this great problem of governing India. We must, therefore, be very careful not to allow our righteous sentiments—if righteous sentiments they were—*to do wrong to the people living in India. We have no right to place on them burdens which, if they were represented here, their interests and their habits and their customs would predispose them not to accept.*' We devoutly wish that Mr. Morley *will not forget* to act on this great principle when he comes to handle the military finances of the Indian Empire. The opium question, in relation to finance, is only *a passing question.* It is transitory in its nature and will cease to trouble us at all ten years hence. But the question of army charges in India is a *permanent* question with the Indian people. For full forty years have they and the Indian Government protested in the strongest terms, compatible with constitutional usage, against several military charges *unjustly and arbitrarily foisted* on India………. Having said so much we may now inquire whether Mr. Morley seriously thinks that the opium revenue could not be abandoned *gradually*, say, within the next ten years without embarrassing the finances and without laying any fresh burden of taxation on the people. We are strongly of opinion that it could be done and the British nation could safely lay the flattering unction to its soul that at last it had removed the stigma hurled at it by other civilised States of the world, America specially, and left the Chinese to debauch or reform themselves just as they pleased………. Are there any insuperable obstacles in the way of the *gradual* abandonment of this revenue? We say none……… We do emphatically say that the revenue could be abandoned in ten years by any of the following ways and means, without further burdening the tax-payer……… It could be foregone:—(1) by a moderate retrenchment of military expenditure and also by judicious economy in civil expenditure, as both have been allowed to grow *inordinately* large; or (2) by setting apart *half* the present annual normal growth of *ordinary revenue* which, *without counting salt duty*, is 1·17 crores, we mean the growth of land revenue, stamps, excise, customs, income-tax, &c………; or (3) by setting apart 50 lakhs from the profits of the mints amounting to 3 crores which are now added to the Gold Reserve…….; or (4) by stopping the exchange compensation allowance which Indians have all through denounced as unjustifiable………; or (5) by 50 lakhs from the railway surplus which now averages 2 crores. These are the ways and means, every one of them reasonable and feasible, by which we might extinguish the opium revenue without new taxation."

Gujaráti (24), 24th June Eng. cols.; *Indu Prakásh* (41), 22nd June, Eng. cols.

*5. We are not in favour of keeping up the opium revenue for all time. But there are huge practical difficulties in the way of its immediate abolition and we fail to see how these can be got over under the present circumstances without entailing an additional burden upon the Indian tax-payer. Whilst Mr. Morley's speech on Mr. Taylor's motion was a fair and dispassionate presentment of the whole case from the moral and practical standpoints, one or two sentiments, to which he gave expression, are likely to provoke a good deal of adverse criticism. Mr. Morley was not sure if a Parliamentary democracy could govern wisely and beneficently, unless it was most careful, so vast and complex a dependency as the Indian empire. Very probably he has not heard that no Indian is prepared to concede that the Council of fossilised officials over whom he presides has so far governed India wisely and beneficently. Why a Parliamentary democracy should not be able to enunciate or pronounce upon large principles of policy we do not understand……… 'They must be very careful,' added Mr. Morley, 'not to allow their righteous sentiments—if righteous sentiments they were—to do wrong to the people of India. We had no right to place on them burdens which, *if they were represented here—which he was glad they were not*, their interests, habits and customs predisposed them not to accept.' If the report of his speech in *India* is correct, this declaration of his attitude on the question of Indian representation in Parliament will produce nothing but deep dissatisfaction and despair. Why he went out of his way to make such a declaration is incomprehensible to us, and why a Home Ruler, a disciple of Mr. Gladstone and one of the most distinguished men of letters in England, should look upon it as a matter of congratulation that the Indians were not represented in Parliament is still more incomprehensible to us....... We wish Mr. Morley had given reasons for this most extraordinary and disappointing doctrine to which he gave expression. We hope he has not been correctly reported. If he has been, it will have to be said that he has woefully gone back upon the principles and traditions of his political creed and of his party in a manner never expected from a scholar and statesman of his culture and ideals." [The *Indu Prakásh* writes:—"The recent debate on the opium trade in the House of Commons has failed to make out a case for any direct interference on the part of the Government, though to superficial observers and people of ultra-puritanic views, such interference may seem necessary. But surely educated public opinion in India does not want this interference, although during the debate Sir Henry Cotton spoke as if this opinion was on his side. With all respect to Sir Henry's views on the subject, we think that the popular party in India does not want to improve Chinese morals at the sacrifice of a substantial source of revenue which cannot be made up except by increased taxation.......... It is all very well to talk about philanthropy so long as India has to pay for it. It cannot be denied that a source of revenue which depends for its continuance upon a confirmed national vice is not a very desirable source of income. But to say that revenue derived by taxing vice is undesirable, is perhaps as good as saying that there should be no vice. It has been an accepted principle that if there is vice, the best way to deal with it is to make it as costly as possible by taxing it and refraining from making its path smooth.......... It is on this very principle that liquor is taxed both here and in England, and certainly liquor is more harmful than opium......... Again, so far as India is concerned the vice of opium has not developed into a public evil. It would certainly be more desirable if the anti-opiumists expend their energies in removing the evil of drink which is working such great havoc both here and in England."]

The Amir's probable visit to India.

Jám-e-Jamshed (28), 18th June, Eng. cols.

6. "Though no official intimation has been made, it almost seems certain that 'His Majesty the King of Afghanistan' will visit India next November. Initial preparations are, it seems, already in progress, Sir Henry McMohan being mentioned as the officer who will be deputed to look after the arrangements for the visit. So it seems the Amir is coming. What will be the result of his visit? Will there be anything else besides a costly and impressive ceremonial, a personal introduction with the greatest British soldier of the age and a review of the hosts he handles?......... The Amir is sure to ask for an increase in his subsidy, and judging from past experience the British Government is as likely to grant it. Would they get anything in return for it?"

"Uncrowned Kings" of India.

Indian Spectator (5), 23rd June.

7. "How many uncrowned kings are there in India? We have read of something like three, round whose necks the elephant has put the garland of nomination. One reigns in Bengal, and the Bengalis will not have more: if the province is found to be too large, they will give him a Council. The other two are assigned to Bombay, the Western Ghats supplying a natural division beween their respective territories. The other provinces have for the present their own local chieftains, entitled to use their palanquins and yak-tails and other appropriate insignia, but are not considered fit to occupy 'lion-seats.' There would thus appear to be only three lions in India. The paucity of these rulers of the first class is probably due to a lack of appreciation of the amenities of the office. It is evidently forgot-

ten that while the head that wears the crown lies uneasy, the uncrowned head enjoys the pleasantest dreams which a soft luxurious pillow can generate. However, even uncrowned monarchs have their own responsibilities. In these days of newspapers, and of constant friction of ideas, their followers may fall out on some question or other, say, for example, the exact connotation of the word *swadeshi*, or the planning of *swadeshi* operations. Then again, the Minister of a paramount ruler may not approve of the sayings and doings of a tributary Raja, or a 'Rao Bahadur' as the modern invention has it. That with so many lines of cleavage, India presents a united front to the world is a positive proof, if proof were needed, of our preparedness for self-government, and of the iniquity of the Arms Act."

Exhortation to the people of India to exert themselves for the advancement of their country.
Gujarat (67), 16th June.

8. One G. C. Saraiya writes to the *Gujarát*:—India was in ancient times rolling in wealth and basking in the sunshine of glory and prosperity and in virtue of the place of honour she occupied among the civilised nations of the earth, she was the cynosure of all eyes. But how is she situated to-day? Not a shred of her former greatness now remains to remind her of her glorious past and she is exposed to all sorts of sufferings and hardships, which even an adamantine heart would shudder to think of. How long will these dark clouds of misery continue to darken her horizon? Hundreds of her sons die of hunger and starvation. No one could ever have dreamt that this powerful and wealthy country would be reduced to such a miserable plight, and that her wealth would pass into the hands of foreigners. Under the British Government, we are made to pass through a fierce struggle for existence and the authorities are resorting to various devices to lord it over us. If, under these circumstances, we patiently try our best to hold our own, we shall be only doing our duty and nothing more. If, on the other hand, we look on the situation with stolid indifference, we shall only be aggravating the miseries of our lot. Arise, therefore, my countrymen and put your shoulder to the wheel, and may God assist you! Ye Indians! realize the duties and obligations you owe to your country and be ready for action. As England expects every man to do his duty, so let India's sons, too, be ready to do theirs. This alone will dispel the darkness prevailing throughout India and hasten the dawn of her regeneration.

Alleged futility of constitutional agitation and the necessity for the people of India to take the control of national education into their own hands.
Kál (120), 22nd June.

9. Englishmen are constantly resorting to various devices for the expansion of their Empire. They say that in doing so they are actuated by the most liberal motives and by the desire that all communities on earth should share the blessing of British justice. But unfortunately those people, who are brought into contact with the British, are soon tired of the connection. The Africans, for instance, are disgusted with British rule. The inhabitants of Zanzibar are also harassed by British officials, and the Sultan of the place, who is a mere puppet at present, has gone over to England to induce the Ministry to counteract the *regime* of tyranny now prevailing in Zanzibar. But from the replies given to certain questions on the subject in Parliament, it does not appear that the Sultan would be able to gain his point. It is not by prayers and entreaties that a despotic *regime* is brought to an end. The Irish have tried this method sufficiently long, but without avail. Irish leaders have come to realise that self-reliance is the only means to bring about the regeneration of their country and are beginning to think of employing more vigorous remedies to gain the object of their desires. They now look upon constitutional agitation as involving a waste of money and energy, since the British employ the Irish soldiers in their service to defeat the aims of Irish agitators. The Irish people are, therefore, taking precautions that no Irishman accepts service in the British army. At the same time they are not indifferent to physical and military training as they think that without armed resistance the despotic sway of foreigners cannot well be brought under restraint. The Irish have better experience than ourselves of the efficacy of different modes of political agitation, and it is the part of wisdom to profit by their experience. We need not think of adopting the violent remedies which the Irish intend to employ,

as we have not yet reached the same stage of despair as they. We should, however, think of introducing reforms in our present system of education, commerce and agriculture. In order to develop the idea of nationality among the people and make them spirited, it is essential that they should receive the proper kind of education. The tendency of the present system of education is to enervate them physically and mentally and the educational curriculum is defective inasmuch as it does not provide for instruction in many essential subjects, such as commerce, industries, mineralogy, &c. Only a proper system of education will make a people patriotic. We should, therefore, try to set up a national university and concentrate our attention specially on industrial education. We should not wait for encouragement from Government in this matter, but depend upon our own efforts.

Who can be truly called a disloyal person in India?

Ban (102A), 17th June.

10. The mental condition of those Government officers, who are intoxicated with power and act in an unrestrained and impudent manner, may be compared to that of a jaundiced person. These officers suspect disloyalty in every deed, word and movement of the people. Owing to the diseased state of their minds they are incapable of distinguishing between a loyal and a disloyal person. It is, therefore, our duty to correct them by clearly pointing out who is truly disloyal. He who sows seeds of disaffection against Government in the minds of the people is as disloyal as the person who fosters the growth of such disaffection. From this point of view, two men are really guilty of sedition. They are Lord Curzon, our late autocratic Viceroy, and Sir B. Fuller, the present Lieut.-Governor of East Bengal. The former trampled upon public opinion in partitioning Bengal, forced upon the people the Official Secrets Act and the Indian Universities Act, and by many other high-handed measures during his seven years' *regime* sowed the seeds of discontent and disaffection in the minds of the people. Is not the man disloyal, who created distrust of Government in the minds of the people by dubbing the Queen's Proclamation an "impossible charter"? He has, by a strange freak of fortune, suffered the penalty prescribed by law for the offence of creating disaffection against the Government, *viz.*, banishment from India, and will, therefore, no longer trouble us. The other disloyal person, Sir Fuller, has meted out insulting treatment to both Hindus and Muhammadans by comparing them to his two wives, persecuted the popular leaders for taking part in the *swadeshi* movement, enrolled respectable persons and school-masters as special Constables, prohibited the utterance of "Bande Mataram," let loose Gurkhas upon peaceful agitators and caused them to be assaulted and beaten. He has by thus following Russian methods of administration created distrust and disaffection against Government in the public mind. He is, moreover, guilty of insubordination inasmuch as he disobeyed the mandates of the Secretary of State. He, therefore, deserves, in our opinion, to be at once banished from this country. Nay, he should be recalled and impeached before Parliament on a charge of treason. Government who are surrounded by such disloyal persons have begun to smell sedition everywhere in India. We, however, earnestly beseech them to abandon their present attitude towards the people. If they were to penetrate our hearts and watch them closely, they would find them overflowing with feelings of loyalty and attachment to British rule. In conclusion our fervent prayer to the Almighty is that He may not create among us traitors to the King-Emperor and to our country and that He may not send insolent, high-handed and self-willed rulers to exercise sway over us.

Alleged tendency of Government to create a misunderstanding between Hindus and Musalmans with a view to counteract the *swadeshi* movement.

Kál (120), 22nd June.

11. It will not do for the Indians to depend for their rise upon the sympathy and justice-loving instincts of their rulers. The interests of the people and of Government are antagonistic, and it is against human nature to expect that the latter would of their own accord take measures for the benefit of the people. On the contrary they will not fail to frustrate our efforts for national advancement. What else is the explanation of the reign of high-handedness now prevailing in Bengal? The official class there is resorting to autocratic measures with a view to suppress

the *swadeshi* and anti-partition agitations set up by the people. Both these agitations are beneficial to us, but Government dislike them and are trying by hook or by crook to put them down. Just now, they are trying to weaken the force of the agitation by creating a misunderstanding between Hindus and Musalmans. Sir B. Fuller proposed to confer upon some Musalmans the posts of Sub-Inspectors of Police. But their education having been found to be defective by the authorities of the Police Training School at Bhágalpur, they were sent about their business. But Sir B. Fuller was not thus to be moved from his aim. He has now issued a circular directing that in filling future vacancies, the claims of Muhammadans, who form a majority of the population of East Bengal but are not proportionately represented in the public service, should be specially taken into consideration. In all provinces in India the number of Musalmans in government service is not proportional to the total Muhammadan population, but the reason of this is their backwardness in point of education. The Muhammadans have several times in the past applied to Government praying for special consideration of their claims in filling public appointments, but their prayer never received a favourable consideration and Government always took their stand upon merit and merit alone being recognised as the sole passport to public service. Why should they think of departing from this attitude now? Their object must be to create a breach between Hindus and Musalmans. Hindus would rejoice at the larger admission of Muhammadans in the public service and a wider spread of education among them. But in view of the object which underlies the present circular, even the Musalmans must feel irritated over it. Government do not specially like Muhammadans, but they only wish to throw out a bait to them in order to revenge themselves upon the Hindus, who have taken a prominent part in the *swadeshi* movement. When the Muhammadans are better educated and realise the true condition of the country, the sympathy now felt for them by Government will disappear. The Muhammadans are not such simpletons as not to see through this dodge of Government. Will the circular materially benefit them? The highest posts are mostly held by Europeans, the post next in importance to the highest are generally reserved for half-educated Europeans, Eurasians and Native Christians and the claims of Muhammadans will, under Fuller's present circular, be considered only in filling such minor posts as those of Police Sub-Inspectors, Abkari Inspectors, Agricultural Sub-Registrars, &c. A few hundred Musalmans may get these posts. But will this benefit the community as a whole? If the Muhammadans succumb to the temptation thrown in their way by Government and remain aloof from the Hindus, a few individuals among them will no doubt be temporarily benefited, but the community as a whole is bound to suffer. If, however, the *swadeshi* movement succeeds and the industries of the country prosper, the Muhammadans as a class are sure to be benefited. They should not, therefore, swallow the bait thrown out to them by Government. If the latter had really felt sympathy for them, they would have taken measures to spread education among the Muhammadans. Government, however, spend only 30 lakhs upon the education of 30 crores of Indians, whereas the expenditure on education in England, which contains a population of four crores, is 21 crores of rupees per year. The Indian Government pays no heed to the cry for more expenditure on primary education. Nay, its tendency is to throw obstacles in the path of educational progress. Let our Musalman brethren take note of this and not be deceived by the hollow sympathy of Government.

Exhortation to Indians to be united and to boycott foreign goods.
Gujaráti (24), 17th June; *Tikákár* (90), 21st June.

12. One Jatashanker contributes some verses to the *Gujaráti* of which the following is the purport:—The prevalence of a spirit of unity among a people enables them to overcome insurmountable obstacles. I, therefore, call upon Hindus, Muhammadans and Parsis to combine together and direct their concerted efforts towards achieving India's regeneration. It is now high time for them to act in concert, for in the absence of co-operation the path of their country's advancement would be blocked. If they are proud to belong to this land of the Aryans, they should exert themselves to bridge over the gulf, that separates them from one another, and enjoy the blessings of the country's

rise. Profiting by the lesson taught by other countries they should direct their energies to prevent the perennial drain of India's wealth, to learn arts and industries and to turn to account their natural intelligence for promoting the welfare of the country. They should take a pledge to use indigenous goods to the exclusion of foreign articles. Alas! India is drained of her enormous wealth by being overflooded with foreign wares. Ye Indians! take a warning from the present state of things and direct your efforts towards the industrial regeneration of your motherland. [The *Tikákár* also publishes verses of somewhat similar purport.]

Alleged inexpediency of boycotting Anglo-Indian newspapers.
Indian Spectator (5), 23rd June.

13. "Several weeks ago we read in the mofussil letters published by some of our contemporaries—we will not say in which province—that the local Reading Rooms had boycotted Anglo-Indian newspapers. It is not known if they have boycotted Shakespeare and Tennyson. The signal for this crusade was perhaps the telegram from Calcutta, which announced that a certain Reading Room in Bengal had stopped subscribing for an Anglo-Indian daily for some reason or other. We have seen the question of boycotting Anglo-Indian papers seriously discussed in other provinces as well. The parties that would be affected know how to take care of their own interests. But apart from the consideration that all papers published in India are really *swadeshi* concerns, employing a considerable amount of native labour in their printing presses and managing departments, and even in the editorial department, there are two facts worth remembering in this extraordinary discussion. The Native papers will be the first to acknowledge their obligations to their Anglo-Indian contemporaries for foreign telegrams, obtained at considerable cost, and for a good deal of valuable information on Indian matters which they alone are able to secure for Indian readers. Secondly, if Europeans stop subscribing for Native journals, although these may not be pecuniarily much affected, how would the European community know what is at the back of the Native mind? How can we expect them to be more sympathetic towards the people? The fact is that more Europeans should subscribe for Native, and more Natives for Anglo-Indian, papers."

Statement by Bengali leaders on the present situation in Bengal.
Mahrátta (9), 17th June.

14. "Under the heading 'The Present Situation' fourteen leading and responsible Bengali gentlemen have published a statement, which is ridiculed by its critics as a manifesto, but which is in fact a modest and sober attempt to set forth in clear and explicit terms the situation in Bengal in view of the official declaration of sympathy. After briefly tracing the events subsequent to the enforcement of the partition decree and noting the failure of the repressive measures adopted by Sir B. Fuller in the Eastern Province, the document asserts that Government had hitherto followed principles distinctly alien to the traditions of a civilized administration; and that in spite of Mr. Morley's sympathetic orders the spirit of repression still prevails in Bengal. 'What has been done is precious little when compared with what remains to be done and touches, the document says, 'only the outer fringe of the question which has so deeply stirred the hearts of our countrymen.' The main point of contention is, of course, the partition of Bengal and the unnatural division of the Bengali-speaking population; and if the popular excitement is to be allayed and contentment restored, the partition must be undone and the whole Presidency of Bengal placed under one administration. And, in the words of the document, 'so long as this is not done, excitement and agitation will continue, and the concession prompted no doubt by the best of motives will fail to pacify a people smarting under the sense of a national wrong.'......... We are glad that a clear statement like this has been issued by responsible Bengali leaders like the signatories to the present document. It was absolutely necessary, in the din and confusion of the results of official and non-official activity in Bengal during the last few days, to separate the grain from the chaff and to crystallise the facts about the popular opinion and sentiment on the main question of partition at this moment."

Indian Spectator (5), 23rd June.

15. "The manifesto on the partition of Bengal, issued by Mr. Baikunta Nath Sen and thirteen others, is far from being an inflammatory document: it conveys the impression that the people in that province have now generally got tired of the agitation, and if even the slightest concession is made, which will enable the leaders to console themselves that their exertions have not been altogether in vain, they will welcome the opportunity of diverting their energies into channels where they are more urgently needed. The manifesto asserts that Mr. Brodrick sanctioned the present scheme of partition as a personal concession to Lord Curzon, and that the alternative suggested by the late Secretary of State himself would have satisfied 'all parties.' Mr. Brodrick's alternative was to create a number of Commissionerships like Sind. It cannot be too late even now to modify the partition on these lines, for very little more is needed than to reduce the Lieutenant-Governor with his Council in the new province to the position of a Commissioner. There may be one Commissioner for Eastern Bengal, another for Assam, and the integrity of the Bengali-speaking population will thus be maintained. But evidently the sacrifice of the Legislative Council would be a retrograde step: it will certainly seem so to the people of Eastern Bengal and Assam, when the dust of the present controversy is laid."

Mr. Tilak's views on the partition of Bengal and the duty of the Bengalis to persevere in the *swadeshi* agitation.
Mahrátta (9), 17th June.

16. The *Mahrátta* gives the following report of a speech delivered by Mr. Tilak at an anti-partition meeting in Calcutta:—"Mr. Bal Gangadhar Tilak said that he little dreamt when he came there that he would be called upon to make a speech. But having received the mandate from the Chairman he did not wish to imitate the example of Sir B. Fuller by disobeying that mandate in any way. They were talking of Partition—partition of what? That was what he asked. There were beautiful words in the *Bhagwat Gita* which declared that the soul could not be partitioned by the sword. His question was—had India a soul? If India had a soul, she would not be partitioned. Had they got a soul? What was the soul of a nation? It was the spirit of nationality that made the whole nation one. It makes every member, every province, every nation, feel the grievances of one another. If they were bound in that spirit, then they must rest assured that the physical partition effected by the Government would not be able to do them any harm. Still they must not allow the partition to stand. Vitality must be developed in them......... It might be said that the partition could not be undone because lakhs of rupees had been spent in erecting Government buildings at the capital of the new province. They should purchase them. Mr. Morley had been unfortunately placed at the head of a despotic Government. The question was whether Mr. Morley had the courage to overrule the action of the despotic bureaucracy by showing the liberal spirit of which he had been the preacher for so many years. If he had not the power to help them, it would be the saddest event in the history of India. .... He asked them not to give up the agitation and urged them to develop by all means the spiritual power of a great nation. The speaker knew of no better way of doing that than by *swadeshi*......... They had the sympathy of the whole country behind them. He appealed to them not to give up that agitation, not to forsake their cause in any way, not to be deluded by any words, however, sweet or sympathetic. He was sure that by the grace of God they would succeed in the end. Their cause was a just one. Nothing could suppress it. He asked them to be true, to be loyal to their country and to show that political agitation was no joke and that they were determined to have their own way."

Political significance of the Shivaji movement.
Pársi (13), 17ht June.

17. "Why Shivaji should be revered in Bengal as a patriot is understood only by the subtle intellects of the local politicians. He fought against the oppressor, it is true, and would, no doubt, have been as down on Lord Curzon as he was on Aurungzebe—like Mr. Gokhale he might not have been able to tell one from the other—but judging by his doings elsewhere, it does not seem credible that he would have appreciated the

Bengalis' capacity for administration at its full worth had he liberated their province from the Moghul yoke. The Maratha gentlemen who go to Bengal now were, we are informed, treated magnificently and deluged with words and confectionery of equal sweetness; it is tolerably certain they would not have been so joyfully welcomed in the *rôle* of provincial Governors on behalf of the Maratha conqueror. So far as the change is due to the unification of India we rejoice at it, but so far as the whole thing is sheer humbug we must deplore it. It seems to us, indeed, that it would be more useful to commemorate Ram Mohun Roy or Ranade. To advocate the cultivation of Shivaji's virtues—of which the one they everlastingly extol is resistance to the Paramount Power—is nothing more or less than to disseminate disaffection....... If a man holds that India should rise and expel the foreigner, he is welcome to his opinion, but to profess loyalty in one breath and preach rebellion in the next is inconsistent, and incidentally not at all like Shivaji, except in the unfortunate Afzul Khan episode. We cannot by the way, compete with Mr. Tilak in scholarship, but we doubt, all the same, the validity of his definition of *swadeshi* as hatred of foreigners."

Rást Goftár (33), 24th June, Eng. cols.

*18. "The season of the Shivaji festival has passed with great *éclat* and amidst a stupendous show of rejoicings all over India. ...... Is it, however, a season of Shivaji's festival or the festival of Tilaks, Khapardes, and what-d'ye-call'ems from Poona? The latter, amongst themselves, seem to have monopolized the honour due to the hero, whose worship they preach for the common acceptance of their countrymen.......... The advent of the heroes from Poona was this year characterized by an unusual show of jubilation in the land of the Babus, who looked on the event in the light of a new era full of promises and good hopes. The Poonaites were lionized throughout their stay, fêted and feasted with the choicest delicacies of the season, as some Bengali paper puts it. They were paraded through streets amidst fervent enthusiasm, their carriages were unhorsed, and hauled by an enthusiastic crowd, while they themselves were greeted with thrilling and rapturous shouts of 'Bande Mataram'. If the incident had any pathos about it, it had its humorous side also. Consecrated with the sacred water of the Ganges and invoking the blessings of the gods, the orators mounted the platform to preach to their countrymen the gospel of unity and oneness. All that histrionic effort could contrive to lend life and vigour to the movement was called into requisition, and no pains were spared to turn it into a big *tamasha*. But it was little else than a show. It originated in words and ended in words. The Bengalis were addressed from more than one platform, whilst the festival lasted, by Messrs. Tilak, Khaparde & Co. The expectations of those, who yearned for some very fiery and animated speeches, were more than realized.......... They put heart into their audience as they waxed eloquent on the glory of the exploits of Shivaji and asked them to tread in his footsteps. They asked Indians to waive sectarian jealousies and bickerings, to overcome racial considerations, to renounce animosities begotten of religious differences, and to subordinate personal interests to those of their motherland. They invoked Muhammadans to bury the hatchet, and make common cause with the Hindus, and urged that the way to salvation for them both lay in no other direction than in whole-hearted unity and concerted action. Against whom they were invited to combine, and as to what was apprehended to constitute an element of danger, were points that were never clearly elucidated. However they smelt danger somewhere, and pointed to the handwriting on the wall which they alone could discern, and which, they said, was a warning to the Muhammadans not to spurn with disdain the olive branch so generously held out to them by their Hindu brethren."

Gujaráti (24), 24th June, Eng. cols.

*19. "Some of the Deccani organizers of Shivaji celebrations are, of course, very eager to preach the virtue of toleration and forbearance to Muhammadans, just as they are always fond of preaching the highest ideals to every one else except their own faultless selves. The presence of Bhawani's idol, it is argued, ought not to prevent Muhammadans from joining heartily in these celebrations. Shivaji was a great hero and the founder of a Hindu Empire and therefore all the other races ought to be able to appreciate his great qualities and join in paying their homage to the fortitude, sagacity, genius and religious devotion of the Mahratta warrior. We are afraid the response will not be so prompt, as these publicists, blissfully ignorant of the deep recesses of human nature, are expecting. Beyond a certain amount of impetuosity, our friend Mr. Tilak has never given any proofs of genuine foresight or statesmanship, and his loud appeals to the Muhammadans to forget the presence of Bhawani's idol at Shivaji festivals, though he has emphatically declared Bhawani's worship to be an inseparable part thereof, and join him and his co-patriots in these celebrations, betray a lack of insight which cannot but be deeply deplored in a man who ostentatiously poses as the leader of the Shivaji movement and wishes to use it as an instrument for bringing about national awakening and national solidarity. Some of those who preach tolerance and forbearance to our Muhammadan countrymen are themselves so intolerant and insolent that they will not tolerate even friendly or well-meant admonition. .... We must nevertheless utter a note of warning that no movement can ever succeed in establishing itself as national, unless the objects of it can fairly be treated as national and the leaders of it are national in their aspirations, catholic in their views and sympathies and statesmanlike in their words and deeds, and as such command the respect and confidence of the major portion of the thinking public."

Shivaji celebration in Calcutta.
Patriot (14), 16th June.

20. "It was in the fitness of things that our Bengal brethren should have celebrated last week the Shivaji festival in a grand style. They had invited Mr. Bal Gangadhar Tilak from Poona and Mr. Khaparde from Amraoti.......... To say that the festival is not political is to deny a self-evident truth. The festival has begun to be celebrated with the idea of unifying all the divergent races of India.......... We would like to see all the towns of India celebrating the Shivaji festival. The Calcutta leaders did well in inviting Mr. Tilak to take part in the festivities. From all accounts Mr. Tilak's visit to Calcutta roused the *swadeshi* spirit of our Bengal friends. Even the Marwaris of Calcutta have been made to understand the true interest of the country. The foreign Government that rules so benignly over us cannot see eye to eye with us on these questions. To promote the nascent industries of the country it may be necessary to impose protective duties, but the Government of India is not inclined to do so. It thus devolves on ourselves to impose such duties, and this can be done by adopting a system of voluntary protection. Mere love of indigenous articles is not sufficient. It should necessarily be associated with the hatred of foreign articles. If we cannot get the best indigenous article, we should put up with the next best. If we are not in a position to undergo that little sacrifice of fashion or style or comfort, we are not fit to be a nation. If the true economic condition is brought home to the people at large, we are sure there will be many found ready to make this sacrifice. *Swadeshism* is not confined merely to the use of country-made articles. To reach the root of the evil we are suffering from, the educational policy of the country requires to be overhauled and brought in line with the policy of other civilized countries. The tendency of the present system of education is only to supply the Government offices with the necessary number of employees. The capacities of individuals are dwarfed. In the words of Mr. Tilak it results in the intellectual castration of the nation."

Mahrátta (9), 17th June.

21. "The Shivaji festival at Calcutta this year proved too successful to be ignored by its usual critics. Perhaps this very success added a new zest to the criticism on the present occasion and to the sins of Shivaji were added those of Messrs. Khaparde and Tilak, two humble devotees of the great Mahratta hero who happened to be specially invited to Calcutta for the festival. The Bengali people also contributed in part to the unthinkable situation by lionising Messrs. Tilak and Khaparde and giving the former in particular a splendid opportunity to preach to the thousands that went to see and hear him his well-known views about the *swadeshi* movement. All the most offensive elements had thus combined together at Calcutta during

the week of the Shivaji festival there and naturally it was impossible that the Anglo-Indian critic should allow the opportunity to be wasted. The vapourings of the *Times of India* on the Shivaji festival of Calcutta need hardly be noticed. Of course, it has not offered any direct criticism on the festival itself, but the head and front of the offence given to it on the present occasion lies in the receptions of Messrs. Tilak and Khaparde at Calcutta. The *Times* with a charming impudence puts the question 'Who is Mr. Khaparde?' The obvious and also the shutting answer would be that Mr. Khaparde is the gentleman whom the whole Bengali nation knew so well as to lionise him in this way. Surely after the gratifying reception which Mr. Khaparde received at Calcutta, he can easily afford to remain unknown to the *Times'* writer. As for the right of Messrs. Tilak and Khaparde to go as representative Deccanis or Mahrattas we may say that the two gentlemen in question are surely as good representatives of the Mahratta Empire as an average Anglo-Indian journalist is of the traditions of the British Empire. If again, as the *Times* admits, Mr. Tilak's personality has bulked so largely in the popular Shivaji festivals all over India, that is to say, if Mr. Tilak could thus be intimately connected with the popularisation on such a grand scale of the great Mahratta hero and his principles, surely he, though a Brahmin, may be allowed to be a better representative of Shivaji than the down-trodden Bombay mill-hand who technically answers to the name of Mahratta or even some of the degenerate and slavish aristocrats, who although perhaps sharing the same blood as once ran in the veins of Shivaji, have proved themselves short-sighted, miserable wretches without the slightest spark of the real Mahratta greatness in them. But it is obviously absurd to argue the question of Shivaji's representation in this connection, much more so to argue it in the fashion in which the *Times'* writer has chosen to do it."

Mr. Tilak's speeches at the Shivaji celebration in Calcutta and the *Times of India.*
Mahrátta (9), 17th June.

22. "It is absurd to argue with the *Times* in the fashion followed by it. But it is impossible to overlook the glaring misstatements and misrepresentations of facts which the correspondent of this so-called leading or misleading journal of Asia has stooped to damn Mr. Tilak. The *Times*, apparently on the authority of the *Bengali*, wants its readers to believe that the sympathy of the Bombay Government for the erection of the Shivaji Memorial was misconstrued and misrepresented by Mr. Tilak as sympathy for the political festival. This is not true as any one who reads the whole account in the *Bengali* may see for himself. It was indeed impossible to misappropriate the Bombay Government's sympathy for the political festival after the publication of the full text of the Government reply in Indian papers here and Bengal; and even the *Times of India* will, we think, be ready to give to Mr. Tilak the credit of being cognisant of the wide publication of the reply in question. There is, to say the least, nothing wrong in alluding at a Shivaji festival to the sympathy of the Bombay Government with the movement of repairing his *Samadha* at Ráigad. This is precisely what Mr. Tilak did at Calcutta, and he then referred to the sympathy expressed by Mr. Morley observing that the most timid amongst us might not be afraid of joining the festival in these days of sympathy. The reports in the Calcutta papers are necessarily very brief, and the writer in the *Times* should have taken special care to verify the facts before he ventured to make a venomous attack on Mr. Tilak. But this is not the only misrepresentation of which the *Times* stands guilty in this case. The telegram which the *Times* publishes under the heading 'A Foolish Speech' in its issue of the 12th instant is nothing but a clumsy forgery of a public utterance, a forgery which is disreputable both to the correspondent who fabricated it and the paper which published it. The telegram in question first refers to the monster procession to bathe in the Ganges led by Messrs. Tilak and Khaparde and then cunningly adds 'In a speech Tilak said that *swadeshi* was not love for country's good, but hate for foreigners.' We cannot conceive of a more audacious mutilation of a speaker's words than this. The juxtaposition of the procession and the speech would lead any one to suppose that Mr. Tilak made a speech on the bathing *ghat*. As a matter of fact he made no speech on the occasion. He merely led the procession in silence and

returned home after taking a bath in the Ganges. Supposing however—and there is a loophole left in the telegram for that—that the correspondent intended to summarise Mr. Tilak's views of *swadeshi* expressed elsewhere, we still say that the statement is mischievously false. It is on the face of it a deliberate attempt to distort and misrepresent Mr. Tilak's attitude. Mr. Tilak, we know, has been preaching the doctrine that boycott is only the negative aspect of *swadeshism*, and that love for *swadeshi* or one's own country's goods necessarily implies hate or dislike for foreign goods. The *Times* may not agree with Mr. Tilak in this, but it passes one's imagination to see Mr. Tilak's words perverted and misrepresented in the way in which the correspondent has cunningly done. The writer in the *Times*, if he had exercised a little caution could have seen that where his correspondent wired 'country's good' *goods* and not *good* was the real word, and that it was not 'hate for foreigners' but 'hate for foreign,' that is to say, for foreign goods. It is impossible for a man not initiated into the mysteries of the *Times*' office to judge whether the mutilation of Mr. Tilak's words originated with the correspondent, the Printer's Devil or any one else on the staff of the *Times*. As it stands, we take it to proceed from the correspondent himself, but the nature of the fabrication is such as to leave little doubt in the mind of any one that it is intentional. Forgers are known often to make clever alterations in the wording of a document. But the correspondent of the *Times* here excels the ordinary forger in the cleverness and skill with which he has forged Mr. Tilak's speech by dropping a single 's' after 'good,' and adding 'ers' after 'foreign'. But the cleverness of the correspondent is nothing when compared to the stupidity of the editor who published the telegram with a foolish heading of his own. Any one pretending to have some aquaintance with public speeches on the *swadeshi* movement could have easily seen that it is a question of *swadeshi versus* foreign goods, and not of foreigners. If the *Times*, therefore, did not perceive the absurdity of the telegram, it must be attributed either to its incapacity or unwillingness to do so, whatever the cause of that unwillingness may be. We are sorry we cannot, however, give to the *Times* the credit of being incapable, and we are thus forced to accept the other explanation which we need not say is disgraceful to a journal of the standing of the *Times of India*."

Advisability of Hindus and Musalmans joining together in celebrating the festival of Shivaji.
Kesari (124), 19th June.

23. A correspondent of the *Englishman* newspaper says that Shivaji having treacherously assassinated Afzul Khan, the Muhammadans should hold themselves aloof from the Shivaji festival. This argument was replied to by Moulvi Liyakhat Husain Khan in his speech at the recent Shivaji celebration in Calcutta when he said that Shir Shah, Aurangzebe and other Muhammadan generals had been guilty of similar conduct towards their enemies. It seems to be the opinion of both Hindu and Musalman statesmen that such things are allowable in the field of politics. The new Muhammadan historian Moulvi Abdul Karim, B.A., also remarks that Shivaji is entitled to the respect of Musalmans because he abstained from desecrating mosques or showing dishonour to the Koran in the territories conquered by him. It was for these reasons that Mr. Rasul, Barister-at-Law, and Moulvi Liyakhat Husain Khan were present on one occasion at the Shivaji celebration at Calcutta. As religious matters play only a subordinate part in the Shivaji celebration, it is obvious that there is no objection for the Muhammadans to take part in them. To say that the Muhammadans of the present day are not to co-operate with the Hindus in a festival having for its object the regeneration of the nation is like exhorting the contemporary Hindus to hate the Musalmans because Aurangzebe cruelly tortured Sambhaji to death. The assassinations of both Afzul Khan and Sambhaji are past historical events and need not excite hatred or resentment at the present day. There is no animosity between the English and the Scotch at present, though wars took place between England and Scotland in bygone times. The same consideration applies to Hindus and Musalmans, who are under a common bondage. Both have to learn what virtues they are to cultivate among themselves in their present situation in order that their degraded nation may march along the path of advancement. An earnest contemplation of the virtues of national heroes like Shivaji is the only royal road to acquire the training required for national advancement and it is a happy sign of the times that all people in India have begun to do so.

Protest against Mr. Broacha's speech by some Bombay Brokers.

Oriental Review (12), 20th June; *Bombay Samáchár* (61), 21st June; *Sánj Vartamán* (86), 21st June.

24. "The following numerously signed protest has been forwarded to us with reference to the speech delivered on the 9th May by Mr. Broacha at the Share and Stock Exchange Hall:—'We the undersigned certified Brokers of the Share and Stock Exchange, Bombay, hereby declare that we have no sympathy with, and entirely dissociate ourselves from, the speech made by Mr. Shapurji Burjorji Broacha, as President of the Association, at its last annual meeting held on 9th May, in which he expressed his own personal views, because our Association has never sanctioned the expression of any opinion on political matters or any other matters which has no connection with our business. Therefore, all of us express our strong disapproval of the speech.'" The protest is signed by 71 brokers. [The *Bombay Samáchár* approves of the protest and remarks:—Though the Parsee members of the Association have not signed the protest for certain reasons, they entirely dissent from the views expressed by their Chairman and highly appreciate the valuable services rendered to India by Mr. Dadabhai Navroji and the Honourable Mr. Gokhale. The *Sánj Vartamán* compliments the Hindu brokers upon their moral courage in thus coming forward to express their disagreement with the views of their Chairman.]

His Excellency Lord Lamington's visit to Ráigad.

Mahrátta (9), 17th June; *Kesari* (124), 19th June; *Dnyán Prakásh* (39), 18th June.

25. "His Excellency Lord Lamington paid his intended visit to Ráigad last week. At Mahád, on his way to the Fort, His Excellency was presented with an address by the local Municipality and in reply to that address the Governor was pleased to say that the memorial presented to him by the Committee of the Shivaji Memorial Fund was in his pocket at that very moment, and that he would like to go and once see Shivaji's Fort for himself in connection with the promise he had made of giving the concessions asked for by the Committee. His Excellency also noticed the exertions made by the Mahad people in the *swadeshi* cause, though at the same time he advised them to be prepared for starting new industries on their own account in which case, of course, they might also rely on the assistance of Government. Lord Lamington had a pleasant trip to the Fort and back, though the advent of the rainy season had interfered with the good condition of the roads. It is easy to understand that His Excellency must have been highly impressed and pleased with what he saw of the vestiges of the time when the great Mahratta hero lived and moved over the Fort in flesh and blood.... ..... We may hope that with the assistance of the Bombay Government the people of the Deccan will be enabled to raise a memorial to Shivaji which, if not fully proportionate to his greatness, will at any rate be consonant with the feelings and sentiments of the people and acceptable to Government." [The *Kesari* writes in a similar strain and remarks that it is most creditable to His Excellency to have undertaken a tour to Ráigad and seen the state of things there with his own eyes. The *Dnyán Prakásh* observes:—The respect shown by Lord Lamington to the *samadh* of Shivaji at Ráigad certainly reflects credit upon the personal instincts of His Excellency, and we may reasonably hope that the fact of an exalted functionary like the Governor having shown respect to a great hero like Shivaji will serve to mitigate, at least partially, the contempt felt by some insignificant officials for the Shivaji festival. We learn from our correspondent that His Excellency made a good many inquiries about Shivaji at Ráigad and wished to know if any one was present on behalf of the Honourable Mr. Khare or the Shivaji Memorial Committee. Had any responsible member of the Committee been present, His Excellency would have been able to form a definite opinion about the kind of help required from Government in erecting the memorial.]

Grievances of the rayats in Mahád taluka (Kolába) and complaint about the alleged resort to stringent measures by the Mamlatdar of Mahád in recovering land revenue.

Ráshtramukha (145A), May.

26. A few days ago, a deputation consisting of four respectable inhabitants of this place waited upon Lord Lamington for the purpose of laying before His Excellency the famine-stricken condition of the rayats of Mahád taluka, and hopes were entertained that the representations made to the Governor would secure to the afflicted peasantry some concessions in the shape of remissions or suspensions of land revenue. But unfortunately for the poor sufferers, the Mamlatdar of Mahád submitted an optimistic report about the agricultural outlook in the taluka and gave it as his opinion that

the grievances of the rayats were unfounded. In making such a report the Mamlatdar has no doubt made an exhibition of his folly and high-handedness. Whatever be the fate of the representation made to the Governor on behalf of the rayats, it cannot be deemed that the adoption of stringent measures at the present juncture by the Mamlatdar in collecting revenue is highly objectionable. It is disgraceful, too, that that officer should show an inordinate zeal in recovering revenue at a time when the prices of food-grains are rising steadily and when the cultivators find it by no means an easy task to meet the demand. We do not know whether to weep or rejoice over the eagerness displayed by revenue officers in vying with one another in defeating the good intentions underlying many a benevolent famine circular issued by Government. We hope Government will look into the matter and redress the grievances of the people of Mahád.

A case of alleged high-handed procedure adopted by the officers of the Customs Department and the Bombay Government in dealing with the case of a subordinate native employé.

Indu Prakásh (41), 20th June, Eng. cols.

27. "Hardly two years have elapsed since the famous Rolt case created so great a sensation in Calcutta by exposing to public view official high-handedness and wanton disregard of justice. The victim in that case was a European. .... But when the wronged person happens to be a native, he has neither the support nor the means which a European under similar circumstances invariably has......... A case of this kind has recently been brought to our notice. It has caused the ruin of eleven native subordinates of the Salt Department. The whole record is most painful reading and reveals an aspect of Anglo-Indian official life, which is slowly but steadily undermining public confidence in the best traditions of British rule in India. The following is a brief summary of the facts of the case :—The principal victim in this case is one Mr. Vishnu Vinayak Dalvi, a Government servant of twenty years' standing and absolutely unimpeachable antecedents. Until the occurrence of the case, he was held by all departmental superiors to be a man of exceptional ability and high character. There was, however, one and only one exception. Mr. Cotgrave, late Deputy Collector of Salt Revenue, always persisted in disbelieving this rising native subordinate of the Salt Department. His distrust was continually fed by the tales poured into his ears by Mr. Dalvi's enemies......... Mr. Cotgrave's distrust about this man was never allowed to sleep, and it developed into a feeling of personal hatred. In January 1900 Mr. Cotgrave while on a tour of inspection visited Dábhol in the Ratnágiri District. The Customs establishment at that place was under the control of Mr. Dalvi as Sarkarkun under the direct supervision of the Assistant Collector for the Ratnágri Range. The Deputy Collector inspected the office and in ten days after his leaving the place sent to the Sarkarkun his notes of inspection in which nothing unusual was mentioned. Two months afterwards the Assistant Collector received an order by wire from Mr. Jenkins, the then Collector, asking him to proceed to Dábhol, suspend the Sarkarkun and inquire into certain allegations made against him by Mr. Cotgrave. Mr. Jardine, the Assistant Collector, arrived at Dábhol on the 5th of April and in pursuance of the Collector's order suspended the Sarkarkun and ordered him to proceed to Vengurla, a distance of one hundred and twenty miles by steamer on that very day. A sealed packet was entrusted to him to be handed over to the Sarkarkun of Vengurla and Mr. Dalvi was ordered to report himself every day to him......... After Mr. Dalvi was sent to such a distant place Mr. Jardine commenced an inquiry into the allegations made against him by Mr. Cotgrave. Evidence was taken in his absence without the necessary safeguard against falsehood supplied by cross-examination by the accused or by some one on his behalf. The inquiry lasted for two weeks. Mr. Jardine's next proceeding was more remarkable. He ordered Mr. Dalvi to proceed to Ratnágiri by the steamer leaving Vengurla on the morning of the 10th April. A *Dhamni* was kept waiting for him on the shore at Ratnágiri and he was ordered to drive straight to Mr. Jardine's bungalow and report himself to that officer 'without holding communication of any sort with any one else'. After a full month while Mr. Dalvi was still under suspension, he was asked to explain how in certain specified cases of ships laden with salted fish going from Goa to Dábhol the weights of cargoes declared were found not to correspond with weights officially verified at Dábhol. One more point he was asked to explain was how some of the ships from Goa to

Dábhol were lightly loaded. Mr. Dalvi earnestly requested Mr. Jardine to show him the manifests in those cases in order to enable him to explain the matter, but he was told that the papers were not sent to him by the Deputy Collector and, therefore, he (Mr. Jardine) was unable to give him any help in that respect. All the same Mr. Jardine pressed Mr. Dalvi to submit his explanation without delay. The next day Mr. Dalvi submitted his explanation. A month more passed, still Mr. Dalvi continued under suspension, all the while being forbidden to go to Dábhol, although his family consisting of his wife and five children were there in great anxiety and difficuty on account of his absence and knew nothing of what had become of him. Of his own accord and without being called, he saw the Commissioner, Dr. Pollen, on 27th June in his office room at about 3 P.M and learnt from him something of the charge against him for the first time and presented a written memo., mentioning therein certain points for his consideration. On the next morning the Commissioner passed his final order dismissing Mr. Dalvi from the Government service. With the intention of submitting an appeal to the Bombay Government against this order, Mr. Dalvi applied to the Commissioner on the 12th July for copies of the whole proceeding regarding his dismissal, the report on the inquiry made by the Assistant Collector, Mr. Jardine, and the statement taken by the Deputy Collector, Mr. Cotgrave, of his boat khalashi, Shaik Hussan *wd.* Shaik Abdulla. The application was sent by the Commissioner to Mr. Jenkins who sent it back to Mr. Dalvi with the reply that only copies of the final orders in his case could be supplied to him and would be furnished on his applying for them, as if the application to the Commissioner was not sufficient for the purpose. The case summarised stands as above. We have not entered into details for want of space. Judged by the standing rules laid down by Government for the conduct of departmental inquiries, the inquiry in this case is remarkable for a systematic and open disregard of every rule of law and justice. The unique procedure of compelling the accused to go to the distance of over one hundred miles and remain there under surveillance without any knowledge of the charge or charges against him before commencing the inquiry, taking evidence against him in his absence, demanding explanation after the inquiry was completed by withholding from him the necessary documents which would have enabled him to prepare the same, restricting his freedom of person and preventing him from seeking legal advice or advice of any other kind is an instance of almost primitive methods of dealing out justice in vogue under uncivilised administrations......... The Commissioner, Dr. Pollen, did not think it necessary to go into the matter himself, but passed his final order on Mr. Jenkins' finding which he adopted *in toto*. Mr. Dalvi appealed to the Bombay Government against this order of the Commissioner. But that Government saw no reason to interfere. In fact they approved of all the high-handed measures taken by the officials of the department. A memorial was subsequently submitted to the Government of India, but the Bombay Government would not forward the case for the consideration of the Supreme Government, taking their stand on their discretionary power to withhold all cases of dismissal from the cognizance of the Supreme Government in which the salary of the person dismissed was less than Rs. 100. As there was no judicial inquiry at all, Mr. Dalvi prayed for a regular prosecution being ordered againt him in a court of law, but to all his appeals silence was deemed by Government to be the only sufficient reply. Memorials were submitted even to the Secretary of State, but the Bombay Government barred the way to justice by withholding them and refusing to order a prosecution.......... On the principle of better late than never we hope that the Government will reconsider the matter and do justice in this case. It is nothing more than a cry for bare justice, and we are in hopes that Government will no longer refuse to listen to it."

Exhortation to natives to exercise their right of private defence when assaulted or maltreated by Europeans.

Shubhasuchak (151), 15th June.

28. Europeans are nowadays becoming extremely overbearing and if we connive any longer at their overbearing attitude, our lives would be in serious jeopardy. The crooked policy of defying public opinion, which is pursued by our rulers, has spread discontent from one end of the country to the other. The anarchy prevailing in East Bengal has also irritated the people. Under

these circumstances, it would be positively suicidal on the part of the ruling class to exasperate them still further. A punkha-coolie was recently done to death by a soldier at Jullundar, but the death was certified by a doctor to have been due to some disease and the matter ended there. Had it gone further, the accused would not have been found guilty by a judicial tribunal. In a similar other case, a Hindu was maltreated by a brute of a European and is at present lying in hospital, where hopes of his recovery are entertained. It is deeply to be regretted that in such cases, of which one hears so frequently nowadays, no one thinks of exercising the God-given right of private defence. A Saheb is not a god; why then should we sit quiet while he is taking our life? Even beasts show fight when their life is in peril. When a European, of whatever rank, assaults any person without any cause, the latter should not hesitate in the least to retaliate.

Cases of collision between British soldiers and natives contrasted with those in which native happen to be the assailants of Europeans.

Dnyán Prakásh (39), 20th June.

29. A soldier was recently charged under section 307 of the Indian Penal Code before the District Magistrate of Ambála with discharging his gun against a *chaprasi*, who demanded from him the price of a bottle of lemonade sold to him at a toll station on the Kálka-k-asoli Road. But as the victim survived his injuries, the charge was changed to one under section 338 of the Indian Penal Code and the Magistrate advised the complainant to compound the offence, which was readily agreed to by the latter. Patience and forbearence are no doubt commendable virtues in natives, but they must be practised by them with discrimination. A native was, a few days ago, accused of murdering a white planter, and a discussion regarding the place of his execution was carried on by the white planters of the place before the guilt was brought home to the accused. British justice never permits an offence to be compounded when the accused happens to be a native. Who is to blame if the first case leads soldiers to believe that it is a very easy thing to compound a case in which injuries are inflicted on a native, by payment of a few rupees and that this is possible even where the injuries result in loss of life?

Alleged frequent occurrence of cases of the shooting of natives by soldiers.

Indu Prakásh (41), 18th June, Eng. cols.

30. "Some very important questions regarding India were asked in the House of Commons during the last week. The one which relates to the shooting of natives by soldiers deserves to be particularly noticed. Mr. O'grady's question related to the case of a soldier who shot a native the other day at Simla. This is the fifth case of the kind reported during the year. We say reported, for we believe that there are not a few occurrences in which the white man abuses both his superior physique and authority at the expense of the native. Of course, it is not in every case that bullets are employed, but kicking invariably followed by death is often resorted to. To the Anglo-Indians, of course, such interpellations must needs be unpleasant, for they expose the brute in him......... In such cases generally no information is officially passed on to England unless, of course, it is demanded. In the Simla case the native was not shot; *he was wounded by a rifle going off in a scuffle.* The grim humour of such a cruel paraphrase can hardly be mistaken for sympathy.......... When nearly half a dozen such incidents occur during a year, it is futile to talk of sympathy or of removing the social barriers between the whites and the blacks. Parliament should now move in the matter and make such accidents impossible, for it would perhaps be very unpleasant if it comes to the natives having to move in the matter; the chances are they may not move exactly in the form of petitions and memorials."

Reported ill-treatment of a Muhammadan peon by a European Police Officer in Behar.

Sultán-ul-Akhbár (71), 22nd June; *Digvijaya* (94), 15th June.

31. We have received the following news from Arrah in Behar. Mr. Clarke, a District Superintendent of Police in Behar, kicked and insulted his Muhammadan peon, while the latter was engaged in saying his prayers. The facts of the case are that the Superintendent called out to the peon, but as the latter was saying his prayers at the time, he could not obey the summons immediately. Thereupon the

officer, quite enraged at the apparent disobedience of the peon, came out in excitement and seeing the peon engaged in prayers gave him some kicks and obliged him to give up praying. The peon complained of this ill-treatment to the local Magistrate, who advised Mr. Clarke to transfer the peon elsewhere, but the Superintendent dismissed him on a charge of insubordination. He was not content with this only, but further accused the peon of preferring a false complaint against his superior officer. Does this mean justice and is this the religious toleration that we are said to enjoy? [The *Digvijaya* makes similar comments.]

Adverse comments on a recent ruling of the Bombay High Court *re* the operation of the Stamp Law.

Kalpataru (121), 17th June.

32. A pleader of Sholápur writes to the *Kalpataru* :—No stamp duty was hitherto leviable under the Indian Stamp Act on a decree of a Civil Court. But as in accordance with the amended Stamp Act of 1899 "a final order for effecting a partition passed by any Civil Court" is included in the definition of an "instrument of partition," a Civil Court's decree for partition is chargeable with the duty of the amount indicated in Schedule I, Article 45, though the proper court fees may have been paid at the time of the institution of the partition suit. The Bombay High Court has recently held that a Civil Court's decree effecting a partition requires to be stamped in accordance with the amended Stamp Act. This means that in a partition suit the plaintiff should pay for stamp twice, once at the time of filing the suit and secondly at the time of obtaining the decree in his favour. This involves a great injustice and is calculated to give rise to endless difficulties. Suppose a pauper brings a partition suit, which is decided in his favour. How can he obtain the decree if he is unable to pay the requisite stamp for it? In the absence of any decree passed in the case, the defendant adversely affected by the judgment of the Civil Court cannot file an appeal against it. He is not at the same time bound to provide the stamp for the decree, as it is not passed in his favour. Again, there would be a difficulty in counting the period of limitation. How is it to be counted if the decree is not drawn up on the date of the judgment for want of stamp. Supposing the plaintiff provides the stamp for the decree, but the decree passed in his favour is reversed on appeal. Is he to lose the money spent on the stamp? A similar difficulty in connection with the decree of the Appellate Court must arise and lead to further complications. We, therefore, hope that Government will consider this harsh operation of the Stamp law now in force and redress the grievance of the litigant class.

Publication of advertisements relating to lotteries in newspapers.

Praja Bandhu (32), 17th June, Eng. cols.; *Bombay Samáchár* (61), 18th June; *Kaiser-i-Hind* (29), 17th June.

33. "We are glad to find that the attention of the Bombay Police has after all been drawn to the evil of selling in a public place tickets for a lottery not sanctioned by the British Government. As a result of this the Bombay Police took a test case during this week before the Third Presidency Magistrate in which the accused was charged with selling tickets of a Goa lottery to the public. The Magistrate has found the accused guilty under section 294A of the Indian Penal Code, and since it was the first case of its kind fined him Rs. 50 only. Now this particular section which is far-reaching in its effects lays down among other things that the party who gives any publication to a lottery, as was done by the accused in the above case, commits an offence and is liable to be punished. After the above decision of a competent judicial authority no doubt should exist as to the guilt of the newspapers publishing in their columns advertisements relating to the various lotteries, which of late have been organized in quite a large number in these parts, and which have flourished in consequence of a large number of people desiring to enrich themselves without any effort. We are ready to concede that the conductors of the newspapers which contain these advertisments are blissfully ignorant of this particular section of the Indian Penal Code, which accounts for their having accepted what some of their more knowing brethren have refused. But after the above clear decision it is not too much to hope that they would at once stop further publication of any lottery advertisements in

their columns. But if in spite of this they should persist in disregarding the law, the course for the Police would be quite clear." [The *Bombay Samáchár* and the *Kaiser-i-Hind* write in a similar strain.]

Comments on the acquittal of the accused in two murder cases recently tried at Karáchi.
Karáchi Chronicle (7), 17th June.

34. "The public have watched with no small eagerness the proceedings in the cases relating to the murders of Syeds Muhammad Shah and Satabo Shah and have no less been surprised than pained to find that the accused in both the cases have been set at large. Who are the muderers of these two great leaders of Muhammadans at Sann, if not those accused by the Police? When murderers are abroad, it can be readily imagined what safety can be felt at the place of crime. The public excitement reached a high pitch when the murders took place, but it was hoped that it would be allayed when the murderers were brought to book. But what is the fact now? Fear has been added to excitement. Mr. Mules will recognise the justice of our remarks and try to find out how exactly the situation lies and remedy it at once. The belief is gaining ground that justice is not unoften in the hands of pleaders. Such a belief is most detrimental to the interests of justice itself and may not unnaturally help to swell crime."

Protest against a Police notification in Sind, insisting on passes being obtained for holding marriage processions, open air meetings, &c.
Sind Journal (19), 20th June.

35. The *Sind Journal* refers to the ruling of the Bombay High Court in a recent case from Násik declaring that a District Magistrate has no right to insist that organisers of public meetings should secure passes before holding the meetings, and remarks:—"This declaration of the High Court reminds us of the fact that certain foolish rules are in force in some cities of Sind—and elsewhere too, we believe—under which passes are required to be obtained from the Police for such innocent things as marriage processions, open air meetings, conjuring and mimetic performances, etc. The law, no doubt, vests in the Magistrate the power to place such restrictions on processions and assemblages, but is such 'martial law' meant for peaceful times and for peaceful people? Why should not some public-spirited citizen test the validity of these restrictions by refusing to take out a pass for a marriage procession and then taking the matter to the higher tribunals. Apart from the bother and the occasional harassment entailed by the rules, they constitute a slur on the population of the town, to which they are made applicable. They practically proclaim to the world that the people of the town are dangerous and capable of no end of mischief of a serious character."

Alleged inefficiency of the Police of Naushábro, Sakrand and Kandiaro in Sind.
Prabhát (50), 15th June, Eng., cols.

36. "As a result of the large deputation, which came from Sakrand the other day to inform the District Magistrate and the District Superintendent of Police, Hyderabad, of the anarchy prevalent on that side, we note that the Chief Constables of Naushábro, Sakrand and Khandiaro have been summarily and unceremoneously shifted. No preparatory leave was allowed. Our suspicions that the abnormal growth of crime could not but be due to the remissness of the police, whatever the deputation might say through timidity would thus appear to have been well grounded. But if the police officers were really to blame, they should not, it seems to us, get off so cheap."

Education.

Complaint against the Head Master of the Thána High School and the official inquiry into the matter.
Arunodaya (100), 17th June.

37. Mr. B. R. Sahasrabuddhe, Educational Inspector, S. D., finished his inquiry into the case of the students of the Thána High School last week. We think it would have been well if Mr. Lory, Educational Inspector, N. D., had made the inquiry, because as soon as Mr. Sahasrabuddhe came here, Mr. Joshi, taking advantage of his old friendship with Mr. Sahasrabudhe, prejudiced his mind by making false representations against the guardians of the offending students and the people of Thána generally. This is evident from Mr. Sahasra-

buddhe's general attitude during the inquiry. Instead of confining the inquiry to the real point at issue, he wasted time in taking evidence on irrelevant matters. By doing so he laid himself open to the charge of being partial to Mr. Joshi. The real point at issue was whether the notice issued by the Head Master *re* the suspension and dismissal of the students was proper or not, and Mr. Sahasrabuddhe should have confined the inquiry to this point. It was not his business to discuss whether the Head Master had been boycotted by the townspeople or not. The people of Thána would have been justified in interdicting all intercourse with a mean wretch, who is an intense hater of his country. The guardians contended that Mr. Joshi had not issued any notice forbidding the holding of any *swadeshi* meeting. The latter replied that he had done so and boldly called upon Messrs. Ogle, Joshi, Pandit and Bade, Assistant Masters under him, to support his statement. But none of them did so. We are at a loss to know whether we should praise or blame the Head Master's effrontery in falsely stating that he had issued a notice of the above sort and even challenging an inquiry into the truth of his statement by appealing to the testimony of his subordinates.

Railways.

How far are Indian railways really profitable concerns?

Kaiser-i Hind (24), 17th June, Eng. cols.

38. "Apart from the many fallacies in which the annual budget abounds, we have noticed how as each Annual Administration Report of Indian Railways is issued, the authorities strenuously strive to show their financial results in the most optimistic light.......... It is only during the last four years that the combined systems of railways, *taken as a whole*, have begun to show *some insignificant* profit, for it is needful to re-iterate the fact that from 1848 to 1897 Indian railways, save three or four, had in all lost 51 crores of rupees!......... At the close of 1900 that loss, of course, had diminished and stood at 41 crores, as might be noticed from the synopsis given in the *Gazette of India*. But owing to the outside criticism made on this subject in the public Press, Government have since that year dropped publishing that useful annual synopsis......... Then the Railway Board further tried to conceal from the public the true figures of the annual loss incurred on each railway. And last year it consummated its policy of 'How to conceal' by instituting a different form under the heading 'Financial history' for each railway. Even the new form is incomplete and designed with the object of obscuring all financial facts rather than elucidating them...... ... No sooner, however, did some of the losing railways begin to turn a corner and show an insignificant profit on capital outlay than Government were foremost to boom the improved condition. In 1904 a net profit of over 2 crores accrued to the State which was magniloquently bruited here and at home by wire as if some financial miracle had been achieved by the Indian systems of railways!! And, *mirabile dictu, for the first time*, the Government had the candour to state, though in the most halting terms, that for years the railways had heavily lost to the State. But we may remark that *even to-day, these railways have yet to show a clean slate, that is to say, make up for all past losses*. They have not done so yet, but they may do within the next ten years.......... And it should also be remembered that *each* railway by itself should be shown to be profitable. A number of railways are still *non-paying*.......... After the gross working expenses are paid out of the gross earnings, the balance does not represent net profit because the Railway authorities have to discharge further liabilities. Firstly, there are the ordinary interest charges on the moneys borrowed; secondly, there is the interest on the annuities; and, thirdly, in certain cases, the fixed share of the profits due to the lessors of State railways. The balance left after meeting all these charges can alone be said to be the net profit from railways....... Thus the profits of all the railways aggregated 2·64 crores in 1905. It is simply absurd to say that the balance remaining after deducting the gross working expenses from the gross earnings is the profit and then say that it comes to 6 and 7 per cent. No business man would accept so foolish a statement. The liabilities for interest, &c., must be first paid off to arrive at the correct figure of net profits. When such profit is

calculated on the total capital outlay, we repeat, it comes to a most insignificant sum. The result of 1905, namely 2·64 crores on a capital outlay of 367 crores, is *no more than* 0·719 or say nearly, ¾ per cent ! ! This is the *dividend* which is due to the State shareholders, namely, the *tax-payers*, on which we are asked to congratulate ourselves !......... It is on this fallacy that the accredited organs of the Railway authorities ask the credulous and ignorant public to rely ?......... Anyhow capitalists and business men in England thoroughly understand the fallacious criticism propagated. They know too well what the Indian railways are worth......... And yet the sciolists and apologists of Government in the Press talk of India's 'magnificent' railway property !"

Grievances of G. I. P. Railway employés.
Railway Times (17), 16th June.

39. Under the heading "White Slavery," a correspondent writes to the *Railway Times* :—"In a long article headed 'Bombay Slaves,' the able Editor of the *Times of India* last year drew a very graphic but ghastly picture of the condition of mill labour in the majority of the Bombay Cotton Mills .... But had the *Times of India* no knowledge of the conditions under which poor railway employés,—men belonging to the great system which has its starting point almost in front of the *Times* Printing Press work ? We may assume that the editor is not deaf to the cries of his own kith and kin—the poor European and Eurasian Assistant Station-masters of the G. I. P. Railway working for 20 hours at a stretch and for 108 hours in all during the week. Think on't philanthropic Sabbatarians ! The sufferers, those who have to endure this barbarity—for I cannot speak of it in milder terms—believe and feel it is simply done with the object of shirking the expense of having a third assistant at all junctions and important stations as they have on the E. I. Railway and N.-W. Railway systems.......... The efficiency of our railroads, and what is of more importance—the safety of the travelling public—is, it is needless to say, solely dependent upon the general condition, powers of endurance and efficiency of the Railway workers. But the money-grubbing employers of the railway are so fully immersed in the accumulation of profits that they turn a deaf ear to every well-meaning note that is sounded by way of precaution. The strain which is imposed upon the physical endurance of the poor railway employé for having to drudge incessantly for 18 or 20 hours in the trying heat of a tropical sun, and unhealthy surroundings, is sufficient to break down the most robust and sturdy constitution. I ask—and the question in the light of present facts, is not an extravagant one—Does this condition of labour prevail elsewhere ? Anywhere out of Russia, if indeed it is allowed an existence there ? Already the Assistant Station-masters of this great system—the G. I. P. Railway—are so meagrely paid that to keep body and soul together they have, perforce, on account of their wives and little ones to submit themselves to this cruel practice which they but too well know is telling upon their health. In Europe the workman has taken his courage in both hands and by demanding an eight hours' day has forced his grinding employer to deal with him on more merciful terms. Let us do likewise in this country, friends and brothers, until by combination and peaceful agitation we wring our rights for all classes of our railway brethren from our employers."

Discontent among the Drivers on the G. I. P. Railway.
Daily Telegraph (2), 20th June.

40. "A spirit of unrest is at present prevailing in the ranks of the Drivers on the G. I. P. Railway, and from one end of the line to the other, wherever there is a Loco depôt, an ominous growl might be heard emanating from discontented Drivers. Conferences of these hard worked men have been held at Lánowli, Igatpuri, Sholápur, etc., but nothing appears to have been definitely decided at the solemn conclaves beyond this, that the Drivers are determined to adopt an attitude of independence, if not of defiance, towards the Railway authorities at head-quarters. What the result will be at the end of a prolonged agitation cannot be predicted. The whole line is ringing with rumours of war under the generalship of the Amalgamated Society of Railway Servants in Bombay. But it must at once be recollected that rumours are not always facts, and this one would appear to be worthy of a considerable amount of discount. But the existence of a

serious grievance, or rather what the Drivers consider to be a serious grievance, is patent, and the men have resolved not to submit to being 'submerged' in the way the Railway authorities have contemplated. It appears that the Railway officials at Bombay decided suddenly to alter a very old-standing system under which the Drivers worked peaceably all these years. Under this system the Loco men were paid according to the number of hours they worked each day. This arrangement suited them admirably. But the present friction has arisen through a decision to introduce the mileage system, which, it is alleged, is calculated to throw an intolerable damper on the prospects of the Loco Department, and hence the Drivers and others concerned have advanced on the war-path. They recently addressed a memorial to the Agent of the Railway through the Amalgamated Society but got no redress. A few weeks ago the Agent was asked to receive a deputation, but that arrangement, too, seems to have fallen through for some reason or other. It is possible, however, that an amicable settlement will be arrived at shortly. At least let us fervently hope so; it is a consummation devoutly to be wished for in the interests of the travelling public, for a railway *sans* Drivers, even for an hour, would be hopelessly at sea. It is understood that Mr. Muirhead, the Traffic Manager, has consented to receive a deputation of Drivers and others connected with the Traffic Department at Bombay on the 23rd instant, and at this meeting a compromise of the situation might probably be effected. Meanwhile, the Government of India have been informed of the present state of affairs. Railway Drivers are not to be hooked up at will, and in the case of the G. I. P. it would manifestly be perilous to poohpooh the grievances of a large body of men who have faithfully served the Railway for years with credit to themselves and to the Company."

Need of waiting-rooms at road-side Railway stations in Sind.
Prabhát (50), 12th June, Eng. cols.

41. "We have more than once called attention to the need of waiting-rooms at road-side railway stations in Sind, none of which is at present provided with resting accommodation for respectable passengers. The want is so apparent that it is scarcely necessary to prove it at length. The N.-W. Railway Management is expected to be up to date and to show due anxiety for the comfort of those using its line."

Municipalities.

The Ahmedabad Municipality and the unsatisfactory condition of the roads in that city.
Praja Bandhu (32), 17th June, Eng. cols.; *Gujaráti Punch* (26), 17th June.

42. "That the state of the public roads of this city is scandalously wretched is a fact well within the knowledge of every fellow-citizen of ours, who walks with his eyes open. Yet strange as it may seem the Municipal authorities responsible for keeping them in proper order have not to our knowledge made any efforts worth the name in this direction. This deplorable state of affairs was very vividly brought home to the inhabitants of this city during this week when we had slight showers of rain. There is little wonder that this should be so, for whatever the cause may be, it is a fact beyond dispute that the public roads do not receive that attention at the hands of the Municipal authorities which they deserve.......... It goes without saying that the present state of the roads is scarcely creditable to the Municipal executive." [The *Gujaráti Punch* makes similar comments.]

Affairs of the Hyderabad (Sind) Municipality.
Prabhát (50), 15th June, Eng. cols.

43. "Will the new Municipality do some real work for the town? Will it turn its attention to the larger problems demanding instant solution and quick action, or will its energy be frittered away in party squabbles and in Herculean efforts to win petty victories? Congestion and bad water are the two most crying evils. The widening of the bazar is also very desirable, but at the same time the most difficult of achievements.......... *Apropos* of congestion, prevention is as important as cure. For this purpose we must have building bye-laws applicable to the whole town. It is almost an anomaly that a town like Hyderabad should have done so long without such bye-laws.......... Is the new Munici-

pality again going to be serious about the enquiry, which has been hanging fire for so many months in regard to Mr. Lele's fitness for the office of Municipal Engineer and Secretary? We have referred to this matter so very often that we are quite sick of it. But the old Municipality having, through the working of some mysterious forces, shirked its duty we are obliged to appeal to the present Municipal Board. There are obvious principles involved in this affair, and the enquiry *must*, therefore, come. Mr. Lele should himself welcome and demand it. The enquiry may prove to his advantage, while with the charges hanging over him like the sword of Damocles, his reputation as an able officer must necessarily suffer. We hope the conspiracy of silence and inaction will now break."

Native States.

Affairs in the Junágadh State.
Káthiáwár News (30), 9th June, Eng. cols.

44. "It is strongly rumoured that the arrangement with Mr. Mirza Abbas Ali Baig to take up the appointment of Dewan of Junágadh has fallen through and that he is not likely to join office. We are really not in a position to know what the truth is. But should this be true, then, we feel that Mr. Baig probably thinks it not worth his while to take up a post where he will be nowhere absolutely. In that case Government will have to—and will fall short of their duty if they do not—appoint a British officer as Administrator of the State. It is quite time that they should, and the necessity for the step will soon be apparent as matters in the State are reported to be going from bad to worse. The Nawabzada is at Chorwad, but the ubiquitous Mr. Gopaldas is not with him there. Perhaps he is with the Nawab. In removing the Nawabzada from the companionship of a European officer the Agency has committed a great blunder, and it is very necessary in the interests of the State that a good disciplinarian like Captain Hancock should be appointed as his companion."

Alleged mal-administration in the Bhávnagar State, Káthiáwár.
Káthiáwár Mitra (74), 21st June.

45. Of late the Maharaja of Bhávnagar has developed a great liking for *shikar* in which he spends much of his time. *Shikar* may afford personal pleasure to him, but we regret to state that his shooting excursions invariably cause his rayats a great deal of hardship and inconvenience, as they are required to supply provisions for the Maharaja's party. They have also to place their carts and bullocks at his disposal. Their agricultural operations are thus delayed, while they themselves are impressed for service at the place of the *shikar* and made to lose much valuable time. Despite these sufferings, no mercy is shown to them at the time of levying the assessment and every attempt is made to squeeze the last pie out of them. In the Educational Department there is widespread discontent as the salaries paid to school-masters are extremely meagre. The result of this is that the standard of efficiency has visibly declined. Ever since Mr. Pattani assumed the Dewanship of Bhávnagar, the State has been steadily drifting into indebtedness. Large loans have been taken from Government ostensibly for public purposes, but nothing is expended with a view to remove the crying needs of the subjects of the State. Large sums are spent on securing titles of honour for the Maharaja and in entertaining well-known personages. Mr. Pattani, too, has drawn largely upon the coffers of the State to satisfy his own wants. The Judicial Department of the State is in an unsatisfactory condition and while justice is costly, it is tardily dispensed to those who seek it.

Affairs in the Jámnagar State.
Káthiáwár Samáchár (76), 20th June.

46. We have in some of our recent articles already dwelt upon the extent of the baneful influence exercised by Prince Merubha over the Chief of Jámnagar. Though the Chief is intelligent enough to understand how he has been cut off from the outside world by the clever manipulations of Merubha and his constant attendance upon his person, he is still powerless to remedy the matter. It is said that Mr. Chhaganlal, a clerk, who kept account of the personal expenses of the Jam Saheb, having dared to scrutinize the same in detail, was at once removed by Merubha from his

post as the latter was afraid lest his wasteful system of playing ducks and drakes with the State money would be exposed outright. Having ousted this man, Merubha took care to bring in a man of his own choice who may leave him a free hand in the matter of expenditure. Of late, Merubha was reported to be pressing the Jam Saheb to grant him *giras hak* over the village of Hadiank (Hálár Prant), but somehow or other the arrangement, before it could be completed, fell through. With reference to the efforts that were made in the past to remove Merubha from Jámnagar we have to draw the attention of the Agency authorities to the fact that the love for outdoor games instilled into the young mind of the Jam Saheb combined with the ties of close relationship binding him to Merubha have placed the former under the complete tutelage of the latter. This has been in fact a prelude to the ruin of the State. In order to complete the task thus begun, Merubha has resorted to various devices to remove from Jámnagar all persons likely to come in his way and undermine his growing influence with the Jam Saheb and has taken care to man the State service with his own favourites. By such and other similar means he has usurped to himself all power in the State. We, therefore, earnestly pray that the Agent to the Governor in Káthiáwár will take early steps to remove Merubha from Jámnagar and thus arrest the ruin of that important State.

Affairs in the Rájkot State.
Káthiáwár News (30), 9th June, Eng. cols.

47. "Some of the best managed States in Káthiáwár, such as Bhávnagar, Morvi, Gondal and Limdi, owe their present prosperity to their successful management by the Agency during the minority of the Chiefs. In those days the Agency saw that the States were administered most economically, and in such a manner that their best interests were safeguarded, and the officials appointed as Managers were so zealous in their duties that they discharged their obligations even at the risk of incurring the displeasure of the Agency. Equally mindful were they of the rights and jurisdictions of the States. Of late years, however, is noticed a tendency more or less towards squandering away the resources of the States on initiating what are called reforms. In support of this we might cite the instance of Rájkot. The revenue of that State in its best years is between three and a half lakhs. Under Mr. Motichand, the late Manager, it was at the height of its prosperity. Then came bad years and with that large items of expenditure. The State Managers did not know what to do with the surplus money and they thought of starting a horse-breeding paddock. Men who hardly knew a cow from a horse were entrusted with the work of purchasing animals, with the result that the animals were soon condemned and ordered to be sold off at what price the local market could command. This done, some wiseacres, or probably epicures, suggested that in connection with the paddock a dairy should be started......... It was soon found, however, that the dairy was a failure and the whole of the apparatus with the cattle were sold off at an enormous loss to the State! Then came famine, and money—about two lakhs of rupees—had to be borrowed! Unfortunately the paddock is still maintained at an enormous loss to the State every year, though the orders of Government explicitly are that the paddock should be maintained only at a nett cost of not more than seven thousand rupees. If the Agent call for figures in connection with the paddock affair, he will soon be convinced that it is a luxury which the State can ill afford to pay for. The salaries of officials also are on a far higher scale in this State. Pálitána with a revenue of seven lakhs of rupees pays its Administrator Rs. 700 a month, and Rájkot with a revenue of three lakhs pays its Manager Rs. 650!......... It is for the Agent to the Governor to see that the expenditure of State is not quite out of proportion to its revenue. As Mr. Laud has exceeded the age limit by one year, he may be permitted to retire and a man on Rs. 400 appointed as Manager in his stead; and the salaries of all the subordinate officials should be proportionately cut down. Some wiseacres are seemingly of opinion that as the Chiefs, generally speaking, prove spendthrifts after assuming the reins of administration, the best thing to prevent their being so is not to let any surplus cash accumulate in the State treasuries. In a sense this may be true. But because some Chiefs prove spendthrifts, should the interests of all be made to suffer in this wise? Surely not. In that case the remedy

would be worse than the disease. The best thing to do under the circumstances would be not to hand over the whole of the surplus cash to the Chief until the Agency is satisfied that he is not a spendthrift, or until he is really in need of such extra cash.......... Under the present Agent to the Governor, with his thorough grasp of public affairs and mature experience, Káthiáwár has a glorious future before it, and we doubt not that as he gets acquainted with the affairs of the province he will endeavour his utmost to remove every abuse and every grievance brought to his notice."

Affairs in the Shápar State (Káthiáwár).
Káthiáwár Samáchár (75), 20th June.

48. We have in a previous issue commented upon the indifference of Thakor Bhupatsinghji of Shápar to the sufferings of his subjects (*vide* paragraph 55 of Weekly Report No. 20). He is so fond of carnal pleasures that in order to have an uncontrolled satisfaction of his desires he has for the last three or four years gone to reside at Verával, a small village in his State. He is there surrounded by his mistress Radha and one of his *Ranis* who minister to his desires. Wine is also freely indulged in. Bhupatsingji's time being thus taken up by his own pleasures, the affairs of the State are attended to by Mr. Mulchand Monji who is again a mere figure-head, the real power being wielded by Mr. Lakhamsi, of whom we have said enough in a former issue (*vide* paragraph 44 of Weekly Report No. 23). It is not the public alone who are put to great inconvenience and hardship on account of the Thakor's indifference to the affairs of the State. His cousin Prithwisingji, though entitled to a *giras* in the ordinary course, has not yet received anything substantial and with what little he gets it is difficult for him to make both ends meet. The Thakor has also grown careless about his own brothers, one of whom has already become and the other is on the point of becoming insane. His mother, too, shares the same fate. Owing to his gross indifference, she finds it difficult even to get her meals. Owing to his ill-treatment two of his *Ranis*, Bairajba and Majraj, have left his roof and gone to reside with their relations. This in short is the lot of Bhupatsinghji's own relations, while he himself is revelling in pleasures of the most abominable kind. We, therefore, humbly advise the Agent to the Governor in Káthiáwár to institute a minute and searching inquiry into the affairs of Shápar and the personal conduct of the Thakor and do the needful with a view to ameliorate the lot of the people and members of the Thakor's family.

Affairs in the Kolhápur State.
Mahrátta (9), 17th June.

49. A correspondent from Kolhápur writes to the *Mahrátta* :—"Rao Saheb B. V. Jadhav, the new Maratha District Magistrate of Kolhápur, seems to be bent upon making himself famous. He has no chance of spreading his fame, if he does not catch some one known outside Kolhápur. He called Professor Bijapurkar through the Police without stating reason or authority to attend his Court on Wednesday between 2 and 4 P. M. He was, however, himself absent. Professor Bijapurkar attended.......... Quite a sensation was created in the town though Professor Bijapurkar was not ruffled in the least.......... It is feared that the new secondary vernacular school, Samarth Vidyalaya, which Professor Bijapurkar has opened is not liked by the Durbar. The Political Agent is said to be looking up all notes and articles about the school in the local paper *Samarth*. But there is nothing so far which seems objectionable in the aims of the school, and the people of Kolhápur like the scheme, however sceptic they may be about the means of the organisers. The beginnings are modest and promising. The call to Professor Bijapurkar to attend the District Magistrate's Court is a mystery."

Intelligence extracted from the Press.

Shivaji celebration in Japan.
Mahrátta (9), 17th June.

50. A Tokio correspondent writes to the *Mahrátta* as follows:—"The first anniversary of the Oriental Students' Association, Tokio, was celebrated on the 13th instant in a Budhistic temple where all the oriental nations were represented. Some Japanese ladies took an

active part in the proceedings of the evening. About 80 persons had assembled. The proceedings began with a national song in Marathi. One of the members of the Association before reading his short but interesting report said that the idea of establishing the Oriental Association was entertained on the day of last year's Shivaji celebration with the object of bringing the orientals closer together and deepening the sympathy already existing among them. To realize their object they undertook the task of celebrating the birthday of Shivaji. He remarked that heroes of all nations were worthy of respect no matter where they lived and where they worked and added that the Association wished to celebrate in the near future the anniversaries of the heroes of the other oriental countries. Mr. G. N. Potdar got up amidst cheers and sketched the life of Shivaji. His speech was interesting and impressive.......... The speaker traced the sublimity of Shivaji's career to the healthy influence of his mother and his preceptor. He compared his hero with Napolean, Cæsar and Alexander and said that as a military commander he was in no way inferior to any of them and as a man surpassed them all owing to his unbounded love for his fellowmen. He said that the Indians would have had a very different tale to tell, had Shivaji been followed by capable men and had the Peshwas studied the situation more thoughtfully. Mr. Evatha next spoke on the life of Shivaji in Japanese. He remarked he did not see in Shivaji a Hindu or a Muhammadan, but a great soul that appeared at a critical time and said that he worshipped him for the great deeds done by him irrespective of the community in which he was born. The programme was varied and entertaining. Two Indians exhibited their skill in swordsmanship. The Indian and the Japanese national songs were sung when the audience stood up in reverence."

* A meeting of the Marathas of Bombay to protest against the decision of the Shankaracharya in the Vedokta affair.

Indu Prakâsh (41), 18th June.

51. A public meeting was held yesterday at the Kitte Bhandari Hall (Bombay) under the auspices of the local Maratha Kshatriya Samaj to protest against the decision passed by Shri Shankaracharya of Sankeshwar, denying the right of the Marathas to the Vedic ritual. The meeting was attended by about 400 persons. Rao Saheb Daji Saheb Vichare, Executive Engineer of Kolhápur State, and Shrimant Abasaheb Satam of Gwálior were among those present, while Mr. Vamanrao Madhavrao Kadam presided. Before the business of the meeting was begun, telegrams of sympathy with its objects received from Neemuch, Baroda, Násik, Belgaum, Alibág, Ratnágiri, Poona, Kolhápur, &c., were read out. The meeting entered a protest against the decision of the Shankaracharya in the Vedakta affair. After passing a few minor resolutions the meeting dispersed.

M. A. BAIG,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 27th June 1906.

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* Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.]

[No. 26 of 1906

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 30th June 1906.

CONTENTS.

Politics and the Public Administration—

PARAGRAPHS

Afghanistan: Probable visit of the Amir of — to India in the next cold weather 5
Agrarian matters:
  Alleged stringent working of the land revenue system in Broach District 25
  Desirability of establishing a model farm in Ratnágiri District ... 26
Arms Act: Do the sale proceeds of confiscated weapons belong to Government or to license-holders whose licenses are not renewed by District Magistrates? 33
Bengal:
  Alleged enormity of Sir B. Fuller's Government in allowing the execution of a condemned convict to take place before the decision of his appeal to the Viceroy for mercy was communicated to him ... 16
  Sir B. Fuller's circular about showing preference to Muhammadans in filling ministerial posts in Eastern Bengal ... ... 17—19
Bombay Government: Comments on the frequent migrations of the — to Poona and Mahábleshwar ... ... 22 & 23
British rule in India:
  Exhortation to the Indians to resolutely fight like Arjun for regaining what they have lost... 7
Famines in India are caused not by drought but by the present system of administration 9
  How to make British rule acceptable to the people of India? ... 8
  Is India for the Indians or for Englishmen? 6
Famine: — in Dhárwár and the difficulty of promptly removing imported grain bags from the Railway goods shed to the local market ... 27
Governor of Bombay: Comments on His Excellency Lord Lamington's reply to the Municipal address at Mahád (Kolába) ... 21
King-Emperor's Birth-day: Protest against a day in June being fixed by Government for the celebration of His Majesty the — in India ... 1
Imperial Customs Service: Protest of the Bombay Presidency Association against the constitution of the — 24
Judicial matters:
  A *swadeshi* prosecution in Thána 31
  Alleged vagaries of the Magistrates and judiciary in the Barisal affair ... 29
  Complaint about the alleged carelessness of Sessions Judges in trying criminal cases 32
  Withdrawal of legal proceedings against Babu Surendranath Bannerji by the Government of Eastern Bengal 30

PARAGRAPHS.

Politics and the Public Administration—continued.

Merchandise Marks Act and the European Chambers of Commerce in India... 14
Opium traffic:
  Are the people of India in favour of giving up the opium revenue? ... 3
  Possibility of extinguishing India's opium revenue by economising Civil and Military expenditure 4
Police:
  Cotton fires in Bombay ... ... 35 & 36
  Publication of lottery advertisements in some Ahmedabad newspapers and a suggestion to the local — 34
Prison administration: Reforms in the — in India 15
Protest against an official notification prohibiting the cremation of corpses on a certain spot on the Dudheshwar cemetery grounds at Ahmedabad... 28
Shivaji celebrations:
  The *Times of India* on Mr. Tilak's utterances in Calcutta ... ... 12 & 13
  Shivaji as a national hero for India ... ... 10 & 11
Sind:
  Alleged injustice to a Muhammadan *Tapedar* in Sind 38
  Complaint about certain Zamindars in — harbouring thieves ... 37
  Complaint about the use of false measures by *banias* in — 39
  Complaints against the City Magistrate of Shikárpur 41
  Complaint against the Town Inspector of Hyderabad (—) 40
South Africa: Rebellion in Natal and the alleged barbarities of the white colonists in quelling it 2
Swadeshi and boycott movements: Boycott of Anglo-Indian newspapers by *swadeshi* enthusiasts in Bengal and elsewhere 20

Municipalities—

Bombay:
  Alleged nepotism of the — Improvement Trust in retaining only European counsel to conduct their cases 43
  The — Municipal Corporation and the water-supply in the city ... 42
Karáchi: Necessity of constructing a causeway on the Lyari river at Karáchi 44

Native States—

Baroda:
  Alleged attempt of the Bombay Government to encroach upon the right of the Gaekwar of — to levy tribute from certain Gujarát States ... 45
  Introduction of compulsory education in the — State 46
Cambay: Complaints against the Dewan of — 48
Jasdan: Alleged financial embarrassment in the — State (Káthiáwár) ... 47

Intelligence extracted from the Press.

A *swadeshi* meeting at Dhárwár 49
Mr. Tilak's jubilee: Proposed celebration of — in Poona and other places on 11th July 1906 51
Protest of the rate-payers of Ahmedabad against the proposed enlargement of the powers of the Municipal Secretary 50

List of Newspapers and Periodicals.

(As it stood on the 1st April 1906.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	J. J. de Abrao ; Portuguese ; 43	300
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 50	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 53.	1,000
4	Indian Social Reformer	Do.	Weekly	Kamakshi Natarajan ; Hindu (Madrási Bráhman) ; 39.	500
5	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 53.	575
6	Indian Textile Journal	Do.	Monthly	John Wallace ; Englishman ; 48 ; Civil Engineer.	800
7	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái Advani ; Hindu (Amil) ; 30.	500
8	Káthiáwár Times	Rájkot	Daily	Mávji Govindji ; Hindu (Nágar) ; 38	200
9	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 32.	950
10	Men and Women of India.	Bombay	Monthly	Sorábji Mancherji Ratnagar ; Pársi ; 40	500
11	Muslim Herald	Do.	Daily	Mahomed Yusuf bin Mahomed Amir ; Muhammadan ; 32.	700
12	Oriental Review	Do.	Weekly	Rustomji Shapurji Mistri ; Pársi ; 38	400
13	Pársi	Do.	Do.	Jehangir Sorabji Talayárkhán ; Pársi ; 30	1,000
14	Patriot	Ahmedabad	Do.	Bhágubhái Fatechand Kárbhári ; Hindu (Jain) ; 33.	650
15	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 53	650
16	Poona Observer and Civil and Military Gazette.	Poona	Daily	Cawasji Temulji ; Pársi ; 50	400
17	Railway Times	Bombay	Weekly	John Alexander Balfour ; Christian ; 44	1,200
18	Sind Gazette	Karáchi	Bi-weekly	Mrs. J. E. Tate ; European ; 42	500
19	Sind Journal (formerly named Hyderabad Journal).	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 40.	800
20	Sind Times	Karáchi	Bi-weekly	Khánchand Rahumal ; Hindu (Amil) ; 39	200
	ANGLO-GUJARA'TI.				
21	Arya Prakásh	Bombay	Weekly	Motilál Tribhuwandás Dalál ; Hindu (Mod Bania) ; 32.	1,000
22	Coronation Advertiser	Ahmedabad	Do.	Narotámdás Pránjiwandás Shethna ; Hindu (Bania) ; 33.	750
23	Evening Jáme	Bombay	Daily	Pirozsha Jehangir Marzbán ; Pársi ; 30	1,600
24	Gujaráti	Do.	Weekly	Ichhárám Surajram Desai ; Hindu (Surti Bania) ; 53.	5,000
25	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 47	700
26	Gujaráti Punch	Ahmedabad	Do.	Somalál Mangaldás Sháh ; Hindu (Bania) ; 29.	1,100
27	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar ; Pársi ; 46	800
28	Jám-e-Jamshed	Do.	Daily	Pirozash Jehángir Marzbán ; Pársi ; 30	3,500
29	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 57	2,400
30	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 42	400
31	Káthiáwár Times	Do.	Bi-weekly	Manshankar Jayashankar ; Hindu (Nagar Bráhman) ; 39.	200
32	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám ; Hindu (Mewáda Bráhman) ; 39.	1,400
33	Rást Goftár	Bombay	Do.	Pállonji Barjorji Desái ; Pársi ; 55	1,550

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Anglo-Gujara'ti.—*continued.*				
34	Shri Sayáji Vijaya ...	Baroda	Weekly	Máneklál Ambáram Doctor; Hindu (Bania); 28.	4,200
35	Suryá Prakásh	Surat	Do.	Umedrám Nagindás; Hindu (Bania); 28 ...	200
	Anglo-Mara'thi.				
36	Christian Citizen	Poona	Monthly... ...	Bháskar Nánáji Kotak; Native Christian; 33.	200
37	Dnyán Chakshu	Do.	Do.	Waman Govind Sápkar; Hindu (Deshasth Bráhman); 48.	500
38	Dnyánodaya	Bombay... ...	Do.	Rev. Mr. J. E. Abbott	660
39	Dnyán Prakásh	Poona	Daily	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 39.	1,200
40	Dnyán Prakásh	Do.	Weekly	Do. Do. ...	2,400
41	Indu Prakásh	Bombay... ...	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 41.	1,500
42	Native Opinion	Do.	Weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 35.	700
43	Samarth	Kolhápur ...	Do. ...	Vináyak Náráyan Joshirao; Hindu (Chitpáwan Bráhman); 37.	750
44	Sardesái Vijaya	Sávantvádi ...	Do. ...	Gopal Moreshwar Sathe; Hindu (Chitpáwan Bráhman); 45.	500
45	Shri Sayáji Vijaya ...	Bombay... ...	Do. ...	Dámodar Sávlárám Yande; Hindu (Marátha); 41.	5,000
46	Subodh Patrika	Do.	Do. ...	Dwárkánáth Govind Vaidya; Hindu (Sonár); 32.	600
47	Sudhárak	Poona	Do. ...	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 39.	1,500
	Anglo-Portuguese.				
48	O Anglo-Lusitáno ...	Bombay... ...	Weekly	Leandro Mascarenhas; Goanese Christian; 48.	900
	Anglo-Sindi.				
49	Al-Haq	Hyderabad (Sind).	Weekly	Syed Mahomed Syed Jamaldin; 30 and Abdul Vahábkhan Ghulám Rasul; Muhammadan; 37.	1,200
50	Prabhát	Do. ...	Bi-weekly ...	Lekhráj Tilokchand; Hindu (Amil); 34 ...	500
51	Sindhi	Sukkur (Sind) ...	Weekly	Virumal Begráj; Hindu (Kurseja); 33 ...	1,000
	English, Mara'thi and Gujara'ti.				
52	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 73 ...	1,194
53	Hind Vijaya	Do.	Do.	Dáhyábhái Karsandás Sháh; Hindu (Shráwak Bania); 39.	600
	English, Maráthi and Kánarese.				
54	Karnátak Patrá	Dhárwár ...	Weekly	Mádhav Gopál Tonapi; Hindu (Deshastha Bráhman); 22.	200
55	Karnátak Vaibhav ...	Bijápur	Do. ...	Annáji Gopál Jorápur; Hindu (Deshastha Vaishnav Bráhman); 44.	800
	English, Portuguese and Concanim.				
56	A Luz	Bombay... ...	Weekly... ...	Antone Fernandes; Portuguese; 23 ...	1,200
57	O Bombaense	Do.	Do. ...	A. Gomes; Goanese Christian; 45	1,000
	Gujaráti.				
58	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Mahomed; Muhammadan; (Memon); 41.	2,500
59	Akhbár-e-Soudágar ...	Do.	Do. ...	Nánábhái Ratanji Chichgar; Pársi; 53 ...	3,000
60	Aryavir	Dohad	Weekly	Krishnaráo Mangeshráo Fadnis; Hindu (Shenvi Bráhman); 28.	330
61	Bombay Samáchár ...	Bombay... ...	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 37.	4,400
[illegible]	Broach Mitrá	Broach	Weekly	Trikamlál Harináth Thakor; Hindu (Brahman Kshatriya); 24.	350

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*continued.*				
63	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi; Pársi; 51	500
64	Deshi Mitra	Surat	Do.	Maganlál Kikábhai; Hindu (Shráwak); 36	1,400
65	Din Mani	Broach	Do.	Nathálál Rangildăs; Hindu (Mathur Káyastha Bania); 27.	125
66	Dnyănottejak	Ahmedabad	Fortnightly	Chhotálál Desaibhai; Hindu (Bania); 42	800
67	Gujarat	Nadiád	Fortnightly	Chandulál Nandlál; Hindu (Bania); 25	500
68	Hitechchhu	Ahmedabad	Weekly	Kálidás Ghelàbhai; Hindu (Jain); 47	500
69	Islám Gazette	Amreli	Do.	Ibráhim Daud; 37; and Abdulla Ismail; 28 (both Mahomedan Memons).	750
70	Jám-e-Jahănooma	Bombay	Do.	Ratansbáw Frámji Achăria; Pársi; 31	600
71	Jivadaya	Surat	Monthly	Dhirajrám Dalpatrám; Hindu (Audich Bráhman); 37.	300
72	Kaira Times	Nadiád	Weekly	Anopsi Mánecklál Desăi; Hindu (Shrávak Bania).	600
73	Kaira Vartamán	Kaira	Do.	Kahandăs Fulchand; Hindu (Bania); 56	125
74	Káthiáwár Mitra	Ahmedabad	Do.	Jadurám Shámji Dave; Hindu (Audich Bráhman); 42.	300
75	Káthiáwár Samáchár	Do.	Do.	Rewashankar Jagjiwan Dave; Hindu (Bráhman); 44.	500
76	Khedut	Bhávnagar	Fortnightly	Parbhurám Rámji Jani; Hindu (Audich Bráhman).	1,000
77	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Minocheher-Homji, B.A; Pársi; 37.	1,000
78	Mahi Kántha Gazette	Sádra	Weekly	Motilál Chhotálál Vyás; Hindu (Audich Tolakia Brăhman); 45.	800
79	Mukhbir-i-Islám	Bombay	Daily	Munshi Ali Mahomed Haji Abdulla Shayek Lakhpati; Khoja (Sunni); 35.	500
80	Navsari Patrika	Navsári	Weekly	Harivallabhdás Piánvallabhdás Párekh; Hindu (Bania) 32.	500
81	Navsári Prakásh	Do.	Do.	Rustamji Jámăspji Dastur; Pársi; 58	800
82	Praja Mitră	Karáchi	Bi-weekly	Narbhayshankar Jagjivan; Hindu (Bráhman); 37.	275
83	Praja Pokár	Surat	Weekly	Hormasji Jamshedji; Pársi; 47	500
84	Prakásh and Gadgadát	Bombay	Do.	Nagindás Manchăram; Hindu (Dása Osval Bania); 40.	725
85	Samsher Bahádur	Ahmedabad	Do.	Saváibhai Ráichand; Hindu (Shrăvak Bania); 63.	150
86	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Rustamji Narsarwanji Vátcha-Gandi; Pársi; 40. (2) Ardeshir Pestonji Contractor; Pársi; 38.	3,800
87	Sataya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Dás Shrimáli Bania); 41.	550
88	Sind Vartamán	Karáchi	Weekly	Devkarn Devji; Hindu (Lohána); 41	200
89	Surat Akhbár	Surat	Do.	Phirozsháh Edalji Patel; Pársi; 51	300
	HINDI.				
90	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 44; and Tarábai, wife of the above; 33.	200
91	Sharman Samáchár	Bombay	Do.	Shambhunáth Sharma; Hindu (Kanoja Bráhman); 45.	1,000
92	Shri Dnyánságar Samáchár.	Do.	Monthly	Janakprasăd Laooram; Hindu (Kányakubja Bráhman); 30.	200
93	Shri Venkateshvar Samáchár.	Do.	Weekly	Pandit Babu Amritlal, B.A.; Hindu (Bengali Bráhman); 45.	6,200
	KÁNARESE.				
94	Digvijaya	Gadag	Weekly	Shankrapa Gudi Basrimarad; Hindu (Devang); 39.	150
95	Karnátak Vritta	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Shenvi Bráhman); 36. (2) A. B. Hoskeri; Hindu (Deshasth Bráhman); 37.	810
96	Lokă Bandhu	Do.	Do.	Gururăo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 43.	300
97	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Nilgire Nádgir; Hindu (Deshasth Bráhman); 30.	150

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	KÁNARESE—*continued.*				
98	Rájahansa	Dhárwár	Weekly	Kamaláshankar Dinkar Jathár; Hindu (Karháda Bráhman); 43.	120
99	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 43.	100
	MARÁTHI.				
100	Arunodaya	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 24.	515
101	A'ryávart	Dhulia	Do.	Váman Daji Motiwále; Hindu (Yajurvedi Bráhman); 20.	500
102	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 29	500
103	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 30.	2,300
104	Bhagwa Jhenda	Wái	Monthly	Gangádhar Vásudev Bopardikar	......
105	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 42.	300
106	Brahmodaya	Mahád	Fortnightly	Náráyan Balwant Hardikar; Hindu (Karháda Bráhman); 48.	400
107	Chandrakánt	Chikodi	Weekly	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 41.	100
108	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 42.	200
109	Chikitsak	Belgaum	Do.	Mangesh Jiváji Telang; Hindu (Gaud Bráhman); 40 and Moro Balwant Maráthe; Hindu (Chitpáwan Bráhman).	900 100
110	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Joshi; Hindu (Deshasth Bráhman); 34.	200
111	Dharma	Wái	Do.	Kashinath Vaman Lele; Hindu (Chitpáwan Bráhman); 48.	1,000
112	Dhárwár Vritta	Dhárwár	Do.	S. H. Shahàne; Hindu (Karháda Bráhman); 32.	500
113	Dinbandhu	Bombay	Do.	Vásudeo Lingoji Birje; Hindu (Marátha); 40.	1,200
114	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 42.	350
115	Granthamála	Do.	Monthly	Vishnu Govind Bijápurkar, M.A.; Hindu (Deshastha Bráhman); 43.	700
116	Hindu Punch	Thána	Weekly	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 40.	1,700
117	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 53.	280
118	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 76.	1,500
119	Jagatsamáchár	Thána	Do.	Trimbak A'báji Ráje; Hindu (Káyastha Prabhu); 39.	500
120	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 40.	7,500
121	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 47.	425
122	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 39.	4,000
123	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 51.	2,000
124	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 49.	18,000
125	Khándesh Vaibhav	Dhulia	Do.	Yádav Bálkrishna Bahalkar; Hindu (Deshasth Bráhman); 40.	600
126	Kumtha Vritta	Kumtha	Do.	Laxman Baburao Hegde; Hindu (Gowdsaraswat); 50.	250
127	Loka Bandhu	Tásgaon	Do.	Bhikáji Gopál Bhide; Hindu (Chitpáwan Bráhman); age 35.	200
128	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 29.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
129	Lokaseva	Násik	Weekly	Gangadhar Váman Barve; Hindu (Chitpawan Bráhman); 27.	500
130	Madhukar	Belgaum ..	Do.	Janárdan Náráyen Kulkarni; Hindu (Saraswat Bráhman); 30.	150
131	Maháráshtra Vritta ..	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha); 30.	150
132	Moda Vritta	Wái	Do.	Káshinath Váman Lele; Hindu (Chitpáwan Bráhman); 48.	650
133	Mumbai Punch	Kochara (Ratnágiri).	Monthly ...	Anandráo Bálkrishna Rángnekar; Hindu (Gaud Saraswat Bráhman); 31.	300
134	Mumbai Vaibhav ...	Bombay... ...	Daily	Ganesh Keshav Karandikar; Hindu (Chitpáwan Bráhman); 45.	1,650
135	Mumbai Vaibhav ...	Do.	Weekly	Do. do. ...	1,450
136	Nagar Samáchár	Ahmednagar ...	Do.	Vishwanath Gangárám; Hindu (Telgu Fulmáli); 25.	200
137	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 28.	450
138	Nyáy Sindhu	Ahmednagar ...	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 32.	400
139	Pandhari Mitră	Pandharpur ...	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 43.	75
140	Parikshak	Belgaum ...	Do.	Váman Ramchandra Kanvinde; Hindu (Sáraswat Bráhman); 33.	400
141	Poona Vaibhav	Poona	Do.	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 37.	250
142	Prabodh Chandrika ...	Jalgaon	Do.	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 42.	200
143	Prakásh	Sátára	Do.	Ganesh Ballál Phansalkar; Hindu (Karháda Bráhman); 32.	500
144	Pratod	Islámpur ...	Do.	Ganesh Rámchandra; Hindu (Karháda Bráhman); 23.	300—360
145	Rághav Bhushan... ...	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 42...	100
146	Satya Mitră	Málegaon ...	Do.	Bálchand Hiráchand; Hindu (Gujaráti Jain); 26.	200
147	Satyă Shodhak	Ratnágiri ...	Do.	Hari Náráyan Limaye; Hindu (Chitpáwan Bráhman); 62.	950
148	Shet, Shetaki and Shetakari.	Poona	Fortnightly ...	Nominal Editor:—Ganesh Lakshman Sahasrabuddhi; Hindu (Chitpáwan Bráhman). Real Editor:—Rámchandra Vinayak Tikekar; Hindu (Karháda Bráhman); 45.	350
149	Sholápur Samáchár ...	Sholápur ...	Weekly	Narsappa Abanna; Hindu (Kámáthi); 47 ...	400
150	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshasth Bráhman); 22.	100
151	Shubh Suchak	Do.	Do.	Rámchandra Appáji Chitale; Hindu (Chitpáwan Bráhman); 61.	150
152	Sumant	Karád	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 33.	80
153	Vidur	Dhamni (Satara) .	Weekly	Dámodar Gangadhar Maráthe	200
154	Vidya Vilas	Kolhápur ...	Bi-weekly ...	Ganesh Shankar Gokhale; Hindu (Chitpáwan Bráhman); 22.	500
155	Vihári	Bombay... ...	Weekly	Bálkrishna Naráyan Phátak; Hindu (Chitpáwan Bráhman); 41.	1,000
156	Vividh Dnyán Vistár ...	Do.	Monthly... ...	(1) Vináyak Bálkrishna Nádkarni ... ... (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
157	Vrittasar	Wai	Weekly	Lakshman Mahadev Vaidya; Hindu (Chitpáwan Bráhman); 51.	250
158	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkar; Hindu (Deshasth Bráhman); 38.	100
159	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 40.	600
160	Vyápár Samáchár	Ahmednagar ...	Do.	Rutunchand Punamchand Mutha Hindu (Márwadi); 33.	1,200
161	Wárkari	Pandharpur ...	Fortnightly ..	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 40.	150

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	Sindi.				
162	Aftab-i-Sind	Sukkur	Weekly	Shámsudin walad Mahomed; Muhammadan; (Abro); 39.	600
163	Khairkháh	Lárkhána ...	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 33.	1,000
164	Musáfir	Hyderabad (Sind).	Do.	Dharamsing Tahilsing; Hindu (Amil); 20 ...	1,000
165	Sind Sudhár	Karachi... ...	Do.	Khánchand Rahumal; Hindu (Amil); 39 ...	650
166	Sookree	Do.	Do.	Asaumal Rijhumal; Hindu (Lohána); 52 ...	100
167	Sind Kesary ...	Shikárpur ...	Do.	Chelárám Mánghirmal; Hindu (Wadhra); 40.	550
	Urdu.				
168	Ajaibat-i-Bambai ...	Bombay... ...	Monthly ...	Mahamad Ali Anvar Ali; Muhammadan (Sheikh); 44.	2,000
169	Bombay Punch Bahádur ...	Do.	Weekly	Hakim Mahomed Abdul Hamid; Muhammadan (Farrukh Dehlavi); 52.	3,000
170	Jám-i-Jahánnuma ...	Jalgaon	Do.	Munshi Abdul Karim *walad* Habibulla; Muhammadan.	50
171	Sultán-ul-Akhbár ...	Bombay	Daily	Hakim Mahomed Abdul Hamid; Muhammadan (Farrakh Dehalvi); 52.	1,500
172	Tohfa-i-Deccan	Poona ...	Weekly	Shaik Abdulla *walad* Mahomed; Muhammadan (Shaik); 32.	150
	Gujara'ti and Hindi.				
173	Jain	Ahmedabad ...	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Jain); 33.	1,400
	Mara'thi and Ka'narese.				
174	Chandrika	Bágalkot ...	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 34.	150

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.				
27A	Hind Swarajya	Bombay	Weekly	Chhaganlal Lallubhoy Thanawala	1,500
	ANGLO-MARA'THI.				
40A	Hind Swarajya	Bombay	Weekly	......	3,000
	GUJARA'TI.				
59A	Arajadar	Ahmedabad	Weekly	......	...
89A	Tikákár	Do.	Do.	......	500
	HINDI.				
93A	Swadeshi	Bombay	Weekly	......	...
	MARA'THI.				
102A	Ban	Poona	Weekly	......	...
109A	Deen Mitra	Bombay	Do.	......	
116A	Hunnarottejak	Násik	Do.	......	100
141A	Prabhát	Dhulia	Monthly	......	...
145A	Rashtramukh	Mahad (Kolaba)	Do.	Balkrishna Raoji Palvanker	...
155A	Vishvavritta	Kolhápur	Do.	Vishnu Govind Bijápurkar, M.A.; Hindu (Deshastha Bráhman); 45.	500
	URDU.				
169A	Ghamkhwar-e-Jahan	Bhusáwal	Weekly	Munshi Mahomed Jan walad Ahmedalli. (Mahomedan).	75

N.B.—(1) The editor of No. 104 is Dattátriya Ganesh Agáshe (Konkanastha Bráhmin), age 27; and the circulation of the journal is 300 to 400 copies.

(2) The editor of No. 147 is dead; Mr. Shridhar Hari Limaye is the present editor.

(3) The editor of Nos. 134 and 135 is dead; Mr. Keshav Purushottum Mehendale is the present editor.

Politics and the Public Administration.

Protest against a day in June being fixed by Government for the celebration of His Majesty the King-Emperor's Birthday in India.

Sind Gazette (18), 22nd June; *Sánj Vartamán* (86), 28th June; *Akhbár-i-Soudágar* (59), 29th June; *Phœnix* (15), 27th June.

1. **"By fixing the 29th of June as the date for the celebration of the King's Birthday in India this year the Government of India have flouted the clearly expressed opinion of the European mercantile community throughout India and Burma. The Chambers of Commerce of Bombay, Bengal, Karáchi, the Punjáb, Upper India, Rangoon and Cocanada have all requested that the day should be observed on the 9th of November. During the time that His Majesty was Prince of Wales, his birthday was always celebrated on the 9th November, the real date on which he was born..........** Unless there is a good and valid reason for fixing the day in June, we hope that next year the Indian Government will revert to the 9th of November, the date on which the King's Birthday was formerly observed in India." [The *Sánj Vartamán* and the *Akhbár-i-Souddgar* make somewhat similar comments. The *Phœnix*, on the other hand, writes:—"Does India consist solely of the European mercantile community that the Government of India should, in season and out of season, meet the wishes of that community which forms a microscopic minority of the Indian population as the Government did in the matter of standard time for all India? Although we think it desirable that the birthday should be celebrated on the real date of birth, still so long as it is annually observed on any day during the year, we do not see the necessity of celebrating it on the 9th November, so as to be convenient to Europeans of all others for shooting during the cold season. It may be customary at Home to celebrate such an auspicious occasion by sporting, shooting and other similar pastimes, but in India the condition of affairs is quite different."]

Rebellion in Natal and the alleged barbarities of the white colonists in quelling it.

Patriot (14), 23rd June.

2. "The colonists of Natal, with help from the Transvaal and Orangia, seem to have succeeded in nipping in the bud the 'black peril' in South Africa. Many of the rebel (?) 'Chiefs' have paid for their patriotism with their lives, some have been captured, a few have surrendered and the rest are almost at the last extremity. We congratulate the Government of Natal on this triumphant result of the campaign. But at the same time we would be failing in our duty if we did not raise our voice against the demoniac and monstrously barbarous way in which the campaign against the blacks was conducted by the white colonists of Natal.......... We would have been loath to believe that the demoniac methods of warfare indulged in by the military Atlases of old would be revived in the first decade of the twentieth century—and that, too, by members of a white race. And yet this is exactly what has happened. The campaign against the black children of South Africa about to be concluded will bear comparison with the worst deeds of the military monsters of old. The cable-grams that have been flashed to India during the last few months will ever remain a dark, bloody blot on the fair name of Britain. If they wished to put down the rebellion, they ought to have fought the men—and not harassed innocent women and children, burnt their miserable Kraals and robbed them of their only valuable earthly possession—cattle!......... The heart burns with indignation as one thinks of the sufferings of the poor black children of South Africa. Almighty God! Can such things be in a world which Thou hast created!"

Are the people of India in favour of giving up the opium revenue?

Indian Spectator (5), 30th June.

3. "The sooner the Government brings into existence a sufficiently large representative body of men, who may speak on behalf of the people of India, the better. That is a more urgent need than the addition of a few elected members to the Legislative Councils, who will only repeat in varied phraseology what the present elected members say forcibly enough, without being able, under the present constitution, to affect the final decision of questions. Sir Henry Cotton averred in the House of Commons, as we see from the full report

of his speech, that 'the people of India will *gladly* agree that the £ 3,000,000 received from China should be lost to the Indian Empire.'...... There is, indeed, a good deal of the spirit of renunciation among the people of India, but we were not aware that they would with alacrity lose a sum of more than 3 millions sterling. What could have driven Sir Henry to make such an astounding statement on behalf of the 'people of India'? Three million pounds is not a joke: it is not a sum to be 'gladly' parted with. What is the good of pointing out that economies may be effected in the administration? If we can reduce the military expenditure, why should we not reduce the land tax or abolish the salt tax, and why should the 'people of India,' on whom these burdens fall, be assumed to care more for the interests of the poppy growers of China? Sir Henry is sure of the popular verdict, if the people be consulted. By all means let the people be consulted. Let them say that they would prefer the reduction of the opium revenue to the reduction of land tax."

Possibility of extinguishing India's opium revenue by economising Civil and Military expenditure.

Oriental Review (12), 27th June.

4. "It is universally admitted that the Government monopoly in opium is morally indefensible. The Secretary of State himself was sufficiently pronounced on its indefensibility in his admirable reply to Mr. Taylor in the House of Commons, but his sole difficulty was the abandonment of the revenue which now averages 3½ millions sterling *net*. He informed the House that the Indian tax-payer, who is unrepresented in Parliament, should be protected from a fresh burden of taxation, as he thought that the total abandonment of the revenue was only practicable when there was a substitute for that revenue. It seems, however, that Mr. Morley could not have paid any thought at the time he delivered his speech to the alternative of taxation, namely, economies in other directions. If he carefully bestows some thought on this problem, it would become clear to him that there is more than one way in which, by effecting a saving in the existing overgrown expenditure of the Empire, Civil and Military, the revenue could be gradually extinguished without levying a pie of further taxation on the people.......... Is it impossible to curtail Civil expenditure, say, by 25 lakhs per annum? If no retrenchment could take place in the overgrown Civil Establishments, though we think that the 50 lakhs now spent on the unhallowed exchange compensation allowance are an absolutely unnecessary burden on the revenues, surely, the shears of economy might reasonably be applied to Civil Works. A contraction of these to the extent of 25 lakhs will in no way impair efficiency anywhere. Nor will the public have any cause to grumble. Some works could be postponed without the least inconvenience...... As regards military expenditure, it is an octopus, and no mistake. If the Secretary of State will independently scrutinise the various items, which go to make up our present army charges, he is sure to find ample room for economies. We know that as a matter of fact this expenditure still threatens to grow more and more, and it is time that it was judiciously curbed and controlled. Mr. Morley in his speech laid down a great principle that as India was unrepresented in Parliament on the matter of taxation, it was essential that her interests should be well protected. May we not appeal to him to practically apply this principle to the enormous and appalling military expenditure....... If Mr. Morley is true to his principles, he ought to be the first Secretary of State for India to remove the scandalous financial injustice of which England is guilty so far as her relations with India are concerned in the matter of military expenditure. Indians have done their very best to have that injustice removed, and so has the Government of India itself, but hitherto without avail. Will not Mr. Morley, we repeat, remove that injustice and earn for himself the lasting gratitude of the people?"

Probable visit of the Amir of Afghanistan to India in the next cold weather.

Praja Bandhu (32), 24th June, Eng. cols.

5. "Although no official announcement has been as yet made by the Government of India, it seems practically certain that the present Amir of Afghanistan will pay a short visit to this country in next November. It appears that preliminary preparations in this connection have been taken in hand and that Sir Henry MacMohan is deputed to be in charge of the arrangements. It need scarcely be said that on the occasion of the visit, there will be a grand

Durbar at some convenient place, and possibly a review of the Indian forces on a scale worthy both of the illustrious guest and his mighty host, all of course at the expense of the Indian tax-payer, who would hardly get anything in return. The present ruler of Afghanistan, although not educated in the sense in which the Westerners take it, has inherited in a large measure his father's shrewdness and strong common sense, and is like him perfectly alive to his own interests as was shown by the result of the last political mission to Afghanistan. It is, therefore, impossible to hoodwink him by any amount of empty shows and pageantry. But on the contrary no one need be surprised if the Amir, knowing as he does that the Government of India highly value his friendship in consequence of his country acting as a sort of buffer State, demanded an increase in the amount of his subsidy as a result of this visit. In that case there will be a further increase in the burden on the poor tax-payers of India."

Is India for the Indians or for Englishmen?
Gujaráti (24), 24th June.

6. The way in which India is at present being governed naturally leads the people to believe that it is being administered not for the benefit of the Indians but for that of the English. If we consider the British rule with special reference to religion, commerce and administration, we shall at once find the above belief to be well-founded. In the matter of religion the British Government have done absolutely nothing to bring about our spiritual elevation. Christianity is being encouraged, and its high priests have been given a voice in the administration of the Indian Universities. No priest of any Indian religion has, on the other hand, been placed in a similar position. Government do not hesitate to make pecuniary grants to missionary schools started with the avowed object of converting the people of India to Christianity. We doubt if any other civilised Government utilises the public funds in making payments to priests of an alien religion striving to proselytize the natives of the soil. With respect to commerce the situation is in no way better. The administration of the country shows the same spectacle. It is now nearly 50 years since the British Government was firmly established in this country, but the natives have yet been kept in the same state of servitude in which they were before. Government have never endeavoured to prepare the Indians for self-government. Their education is confined to such narrow limits that it fails to engender a love for their country in their minds. High posts under Government are exclusively reserved for Europeans, and natives are denied any sort of military training. They have been disarmed and have consequently become cowardly. Thus wherever we see, we shall find that the government of the country is being conducted on the false notion that India is for Englishmen and not for the Indians. It is no wonder that this has produced a spirit of dissatisfaction among the masses. This spirit, though so long suppressed, is now finding vent. If, in consideration of this growing dissatisfaction, the Government do not improve their present system of administration, the result, we are afraid, will be disastrous. Till the administration of the country comes to be conducted on national lines, the feeling of distrust towards the British will not subside.

Exhortation to the Indians to resolutely fight like Arjun for regaining what they have lost.
Hind Swarájya (27A), 30th June.

7. The *Hind Swarájya* (Anglo-Gujarati) writes as follows in an article entitled "Be ready to fight" and prefaced by the motto from the Bhagwatgita, "I warn you that if you do not fight in this battle, as in duty you are bound to do, you will be renouncing the duties and glory of a Kshatriya and fall a prey to sin":—The greedy and wicked Duryodhan, by practising deceit, deprived the Pandavas of their kingdom and left them to wander about in a destitute condition. But the Pandavas were brave, enterprising and devout, and when chance placed the weapons of warfare in their hands they came forward to claim their lost kingdom. Duryodhan having refused to restore what he had usurped, war ensued between the two parties. Arjun, who was on the side of the Pandavas, at first hesitated to draw his sword against his kinsmen, the Kauravas, whereupon Krishna exhorted him in the following words with a view to stimulate his wavering enthusiasm: "Nothing promotes the well-being of the Kshatriyas so much as a war undertaken in the cause of religion. The doors of heaven are opened to those blessed

Kshatriyas who take part in such a struggle. Be, therefore, prepared to fight; otherwise, you will be disgraced in the eyes of the world. Great men always prefer death to dishonour, and in the same way a time will come when you will begin to hate yourself and repent of not doing what you now hesitate to do. If you die fighting, you will go to heaven, and if you are victorious, you will gain a worldly kingdom. March, therefore, to the field of battle. Regard this as your duty and no sin will attach to you." This advice had the desired effect upon Arjun, who gave battle to the Kauravas and destroyed Bhishma, Dron and other demon-kings. My valiant countrymen! ponder over this episode in Aryan history, engrave Krishna's counsel on your hearts, love your mother-land, and remember your duty and your religion. Be ready to fight resolutely with a view to banish for ever that fatuity which has so long misguided you and ruined your arts and industries, which has deprived you of your heroism and turned you into cowards, which has corrupted your religion and entangled you in slavery. Let that fatuity never seize you again, because it has proved the cause of your present deplorable condition and the destruction of all your happiness. If you make a firm and single-minded resolve to cast away that fatuity, rest assured that you will be successful and get what is your own. This is obvious and indisputable. You are wise; therefore do what should be done and regain your lost happiness. But remember that this work can be accomplished by resolute and not by soft-hearted men.

How to make British rule acceptable to the people of India?

Kesari (124), 26th June.

8. Sir F. Lely, who recently retired from the Indian Civil Service, has written a small book on the better Government of India, with special reference to the Bombay Presidency. During his career he filled all the posts which generally fall to the share of Civilians and being used to mix with the people became conversant with their views in talukas and villages. He says that executive officers like Assistant Collectors, Collectors and Commissioners are in closer touch with the grievances of the people than Secretaries to Government, who merely excel in report writing, but are lacking in first-hand knowledge. Sir F. Lely thinks that so long as the voice of Secretariat officers is predominant in the administration, the grievances of the people will not be brought to the notice of the Governor. He also says that even executive officers do not mix freely with the people, and the result of this is that British rule will not be popular. The defects pointed out by Sir F. Lely are no doubt real, but they are minor ones after all. The remedies suggested by him are similarly desirable, but not sufficiently far-reaching. He, like Lord Curzon, thinks that India should be governed by Englishmen in their own interests and that the stability of British rule demands that the reins of administration should be in the hands of the British. The natives, in his opinion, should accept this arrangement as permanent and unalterable and never attempt to violate it. In other words, natives are to be treated as cattle, and Sir F. Lely only wants them to be tame and not restive. He does not realise the true grievances of natives under British rule, nor the levelling influence of the steam-roller of British administration, which has crushed the spirit and aspirations of the people. He is in favour of curtailing the liberty of native newspapers and of controlling more effectively the education of the people by appointing European Head Masters over High Schools. But if alien rule is to be really liked by the people and its alien character forgotten by them, it is necessary that there should be a large infusion of the native element in the governing hierarchy, and it follows, therefore, that educated natives should be appointed to high administrative posts. Again, it will never do to employ mere makeshifts and temporary expedients when the malady from which the country suffers is widespread and fundamental. The people of India have come to know the evil effects of British rule such as the drain of their country's wealth, the fact of their being lifeless and spiritless on account of want of proper scope for their physical and intellectual qualities. It is not possible, by a mere show of sympathy, to make them blind to these effects. The people are regretting their denationalisation under British rule, as also their moral and material degeneration which has reduced them to a condition of semi-starvation. In short, the remedies suggested by Sir F. Lely for

the betterment of British rule are desirable in themselves, but do not touch the root of the evil. We hope the attention of our rulers will be attracted to the nature of this evil before it is too late.

Famines in India are caused not by drought but by the present system of administration.
Vihári (155), 25th June.

9. Drought is not the true cause of famine in India. The average yearly rainfall is the same now as it was in the past. The people formerly used to store grain by way of provision against days of scarcity, but a very large quantity of the country's grain produce is now purchased by foreigners and exported to other countries, and the money received by the rayats in exchange therefor goes towards the payment of Government assessment. Thus people lose both their grain and money. The present system of administration rather than a scanty rainfall is responsible for producing scarcity in the country. People have to dispose of the grain in their hands by selling it as best as they can in order to meet the pressing revenue demand. This fact, combined with the growing burden of taxation, has deepened the poverty of the people. There is moreover the annual drain of about 30 crores of rupees from the Indian Exchequer. What country will withstand such a drain on its wealth? India was in the past many a time exposed to the peril of foreign invasion, but never became so impoverished as at present. The Moghuls raided India, but they did not carry their booty out of the country, whereas the English are draining her of her wealth, and there is no hope of this wealth ever returning to her in any shape. Trade, public service and all other occupations are monopolised by the whites, and if this state of things lasts long, no amount of bumper harvests or abundant rainfall will relieve India of her famines. The people of India have grown so accustomed to famines that they have ceased to complain loudly about them. But this does not mean that Government are not aware of the impoverished condition of the country. Nay, they deliberately close their eyes to it.

Shivaji as a national hero for India.
Mahrátta (9), 24th June.

10. "The celebration of the Shivaji festival on a grand scale in Bengal has again brought to the front the question whether Shivaji can be accepted as a national hero for all India, and the Anglo-Indian papers are doing their best in placing before the Bengalis and the Muhammadans such incidents or points in his history as would, in their opinion, keep back the different races or nationalities from accepting the Shivaji festival as a true national festival. The *Pioneer* reminds the Bengalis that the successors of Shivaji ruthlessly invaded Bengal in later days and that therefore Shivaji could not be the proper hero for them. The fallacy involved in this kind of reasoning is so patent that no schoolboy in Bengal can be misled by it. In the first place, it was not Shivaji but his later successors that invaded Bengal, and secondly if the invasion of the people of one province by another in old times may be held to be a valid reason for permanently keeping up the separation of the two provinces, then we ask our Anglo-Indian contemporaries how the union of England and Scotland is to be maintained or supported.......... It is urged that as long as the memory of Afzul Khan's murder by Shivaji is green, the Muhammadans should not accept Shivaji as a national hero. If this principle were carried to its extremes, the Hindus might retort by saying that so long as the cruel murder of Shivaji's son, Sambhaji, by Aurangzebe is recorded in history, the Mahrattas should not join the Muhammadans in any national cause. But this is obviously absurd. There are also other arguments which are brought forward by the Anglo-Indian writers who know that the only safe policy of governing India is to follow the doctrine of 'divide and rule,' and who are, therefore, anxious to discover drawbacks in any proposal or arrangement for uniting the different provinces or races in India into one nationality. How can the Muhammadans forget the melancholy decay of the Moghul power at the hands of the Mahrattas? That is the question raised by the *Englishman*, and the *Times of India* supports the same in its own way. Questions are also asked whether the 'no-begging school' means to imitate the methods of Shivaji in his dealings with the then Paramount Power. We are also told that Akbar or Raja Ram Mohan Roy would be a better national hero for us in these days. Suggestions like these have already been disposed of so far as the Maháráshtra is concerned, and we are glad that our Bengal friends

have taken the same view. Hero-worship is a feeling deeply implanted in human nature, and our political aspirations need all the strength which the worship of a *swadeshi* hero is likely to inspire into our minds. For this purpose Shivaji is the only hero to be found in Indian history. He was born at a time when the whole nation required relief from misrule, and by his self-sacrifice and courage he proved to the world that India was not a country forsaken by Providence. It is true that the Muhammadans and the Hindus were then divided, and Shivaji, who respected the religious scruples of the Muhammadans, had to fight against the Moghul rule that had become unbearable to the people. But it does not follow from this that, now that the Muhammadans and the Hindus are equally shorn of the power they once possessed and are governed by the same laws and rules, they should not agree to accept as a hero one who in his own days took a bold stand against the tyranny of his time. It is not preached, nor is it to be at all expected, that the methods adopted by Shivaji should be adopted by the present generation.......... No one ever dreams that every incident in Shivaji's life is to be copied at present. It is the *spirit* which actuated Shivaji in his doings that is held forth as the proper ideal to be kept constantly in view by the rising generation. No amount of misrepresentation can succeed in shutting out this view of the question from our vision, and we hope and trust that our Muhammadan friends will not be misled by such wily methods......... The Shivaji festival is not celebrated to alienate or even to irritate the Muhammadans. Times are changed, and, as observed above, the Muhammadans and the Hindus stand in the same boat or on the same platform so far as the political condition of the people is concerned. Can we not both of us derive some inspiration from the life of Shivaji under these circumstances? That is the real question at issue, and if this can be answered in the affirmative, it matters little that Shivaji was born in Maháráshtra......... We are not against a festival being started in honour of Akbar or any other hero from old Indian history. Such festivals will have their own worth, but that of Shivaji has a peculiar value of its own for the whole country."

Indian Spectator (5), 30th June.

11. "The Shivaji cult cannot be intended for Muhammadans. He is a 'national' hero in the sense that he was one of the great men of India. The cult will not be co-extensive with the whole population of India. If such as cherish a reverence for his memory wish to celebrate a festival in his honour, looking upon him as an emblem of a united people, what does it matter to others that the union does not embrace the whole of India? Why should all India venerate one great man? Why should Akbar or Ram Mohun Roy supplant Shivaji? Let them be added to the list by such as care to have festivals. Each great man may represent an epoch or a policy. Every great man must be judged by the standard of his own time. If Shivaji sacked a town, many others did so in similar circumstances, and no one thought there was anything specially wicked in Shivaji's enterprises. Is it believed that the political morality of to-day, which reconciles itself to so many wars and expeditions and missions, will commend itself to posterity? The comparison of Shivaji to Robin Hood is as misleading as the comparison of Lord Curzon to Aurangzebe. Cannot men preach turbulence and fanaticism without swearing by Shivaji? Nothing is gained by opposing the Shivaji movement: if the name of that hero is used for illegitimate purposes, the movement will discredit itself, and the idol will fall from the pedestal in consequence of the hideous garb put upon it by its overzealous worshippers. Not even the name of Shivaji will consecrate that which the general sense of the community abhors."

The *Times of India* on Mr. Tilak's utterances in Calcutta.

Patriot (14), 23rd June.

12. "The *Times* observes that traces of 'brotherly love' for foreigners are a 'trifle illusive' in Mr. Tilak's utterances. In this the Bombay fox-hound is more hopelessly at fault than ever. He starts with the absurd hypothesis that 'brotherly love' is possible between two absolutely alien races—alien in colour, creed, sentiments and aspirations. Such 'brotherly love' might exist in Utopia, but it has never had and will never have any existence in this selfish, hard-hearted, matter-

of-fact world. We may roam over the vast expanse of history till we drop down dead with fatigue, but we shall not come across a single instance in which two absolutely alien races have *voluntarily* fraternised together and been bound by ties of 'brotherly love.' May we humbly request our contemporary to practise a bit of self-examination? Surely, Irishmen are more 'kin' to Englishmen than the dusky races of India. And yet what are the relations to-day between these two races? Does the Englishman embrace the Irishman in 'brotherly love' and *vice versa*? The present chaotic and bleeding condition of Erin is a significant reply to the question. But even more than Irishmen, were not the descendants of the Pilgrim Fathers, who migrated to the virgin woods of America, 'kin' to Englishmen? Were they not *pucca* Englishmen themselves? And yet how much 'brotherly love' characterised their relations with Englishmen of the days of George III? Why, the 'amputation' of the United States from the parent trunk at the end of the 18th century is an eloquent commentary on the 'brotherly love' that existed between them. Well, if such are the *negative* records of 'brotherly love' in England's own history, how can the writer in the *Times of India* expect that such a feeling can ever exist between his own countrymen and the people of India? All this talk of brotherly love is unmeaning cant and the ridiculous cry of political quacks. It is against human nature to expect any one to *kiss* the person that *kicks* him. Equally impossible is it for the people of India ever to entertain any *genuine* feeling of 'brotherly love' for their English masters. There may be acquiescence, toleration—even loyalty as meaning only mute obedience to the Government that has established itself in India. But true, genuine 'brotherly love'? Pshaw! it is the veriest mockery of human nature to expect any such thing....... Of course, it would be silly to suppose that our white masters themselves believe in such sentimental trash. It is one of the items of their stock-in-trade, merely a diplomatic cry. Had they been foolish enough to entertain such a belief, they would never have been in India to-day. Below the silken glove they have always worn one of cold steel. And they are right. We, too, would be equally right in being perfectly sceptical about any such sentimental trash. To believe in any such cry of 'brotherly love,' to put faith in the crocodile tears of a self-styled 'paternal' Government would be the cruelest self-deception. Already we have been dupes too long. We have believed in Christian missions and theories of paternal rule—and what has our faith brought us to? Look around and the present miserable condition of India will supply an answer to the query. The faith was a sort of inoculation with apathy and dependence. We have simply let things be as they are. The time has come when the veil should be removed, false sentiments cast to the winds and the true position realised. After all, in saying that *swadeshism* is meant to foster in the hearts of the people of India a 'national spirit' and teach them 'to hold their own against other nations,' Mr. Tilak only spoke the truth. If it was unpalatable to the Anglo-Indian journal of Bombay, it was not Mr. Tilak's fault.......... We for ourselves heartily wish there would be more of such outspoken utterances. Equivocation and self-deception have hitherto absolutely paralysed India. The time has arrived when every true son of India should speak the truth and shame not only the proverbial devils, but also journals like our Anglo-Indian contemporary of Bombay."

Oriental Review (12),
27th June.

13. "We have discovered nothing in Mr. Tilak's speeches in Calcutta to convince us that Shivaji ought to be held up as a national hero by the various races inhabiting this country or that Mr. Tilak is the proper person to guide such a movement. To expect the Muhammadans to join a festival of which the worship of Bhawani is an integral part betrays extraordinary ignorance of the religious convictions of a self-respecting and severely monotheistic race. Hindu organs of reform have already condemned with severity the idolatrous character of the festival. There is a wide world outside a particular place in Poona, and that world is not prepared to accept the *Mahrátta's ipse dixit* that the festival of Shivaji has a peculiar value of its own for the whole country, which no other similar festival can have. That value has yet to be proved. Because the festival afforded Mr. Tilak an opportunity of easily advertising

his fictitious 'heroism' and enabled him to play the *rôle* of a greater hero than Shivaji himself, it does not follow that Shivaji is a 'national hero.' The justice of that contention has yet to be demonstrated to the satisfaction of the dispassionate public......... The *Mahrátta* and the *Kesari* are surely not the Maháráshtra. But to say that even in Bengal the same position has been accepted is a downright misrepresentation, which is quite worthy of the *Mahrátta*. The *Indian Mirror*, for example, is not prepared to accept Mr. Tilak's view of the Shivaji festival and is of opinion that the festivals of some of the Bengali heroes ought to be celebrated in Western India. It goes further and admits that the Shivaji festival may not commend itself to the Muhammadan community, but that an Akbar festival will doubtless meet with the sympathy of all. This is, indeed, a correct representation of the situation. But the *Mahrátta* recognises the pre-eminent claims of none but Shivaji. Can it be said that the love of Shivaji means the hatred of every other hero according to the novel doctrine propounded by Mr. Tilak?......... We have not much in common with the *Times of India*. Neither its politics nor its ethics are our politics and ethics. But why should it be charged by Mr. Tilak or the *Mahrátta* with having misrepresented his views? Has he charged the *Bengalee* with misrepresentations? Mr. Tilak who is proud of his self-denying virtues and who perhaps wants the world to believe in his 'martyrdom' was busy receiving grand ovations in Calcutta and in the midst of the choicest viands and fruits to which, we are told, he was treated, he forgot or did not care to write to the *Bengalee*, pointing out the errors in the reports of his speeches that appeared in its columns. The *Times* wanted to know why Mr. Tilak observed silence so long, but neither he nor the *Mahrátta* has given any explanation! The *Times* has had the candour to accept Mr. Tilak's version of what he said in the course of his Calcutta orations. But the *Mahrátta*, which not seldom indulges in insolent or barefaced misrepresentations, has never been guilty of this virtue. It is easy for the *Mahrátta* to denounce."

Merchandise Marks Act and the European Chambers of Commerce in India.
Indian Social Reformer (4), 24th June.

14. "Several months ago in noticing the proceedings of the Associated Chambers of Commerce, which met in Calcutta, we called attention to the frankly selfish reason which induced English import firms to agitate for the repeal of the Merchandise Marks Act. The Indian merchant is enabled by the marks on goods to deal directly with the producer, instead of through an English firm, thereby depriving the latter of its commission, and that is the chief reason why the Act is asked to be repealed. We are glad that Indian merchants are awakening to the necessity of protesting against the demand. It will be most ungraceful if Government were to yield to the agitation of the Chambers of Commerce."

Reforms in the prison administration in India.
Pársi (13), 24th June.

15. "While the prison administration of the advanced countries of Europe and America is conducted in a discerning and sympathetic spirit, the prison administration of this country has, in spite of the fact that it has been under the rule of one of the most civilised nations of the day for over a century, not made much progress......... It is true that Government have, during the past few years, been trying their best to put it on a more efficient footing. While maintaining a necessarily rigorous discipline, they have given facilities to all classes of prisoners for improving their character and their chances of earning an honest livelihood by establishing a system of jail industries, which has proved a success from an economic as well as an educational point of view......... Yet, the question of lodging the habituals and the non-habituals in separate places so as to protect the latter from the contaminating influences of the former has not yet been taken up. They are now in most cases herded together for want of sufficient accommodation. This state of things has met with severe condemnation at the hands of most of the Jail Superintendents themselves. There are, however, signs that Government will take up the question in the immediate future, and there is little doubt that the sooner they do so, the better will it be for the welfare of our jail population. In this connection we are glad to see that the experiment

instituted in Thána prison in 1904 is progressing satisfactorily. The 'special class' then formed there has progressed very well, but it contains accommodation only for 30 convicts at present. The enlargement and extension of such 'special classes' throughout the prisons of India is certain to do much to advance the cause of jail reform......... In the treatment of juvenile prisoners in this country there is yet much to be desired......... Boys of seven and eight years of age, more fit for the nursery than the jail, as the Superintendent of the Yeravda Reformatory School puts it in his latest report, are often sentenced to various terms of imprisonment and sent to the jails or Reformatory schools to undergo their term of punishments. This practice may, in some cases, be necessary, but we think that the juveniles can, in most cases, be given an opportunity of turning over a new leaf by being entrusted to the guardianship of their parents or of other competent persons. These are some of the reforms necessary in the administration of the prison population of this country."

Alleged enormity of Sir B. Fuller's Government in allowing the execution of a condemned convict to take place before the decision of his appeal to the Viceroy for mercy was communicated to him.

Mahrátta (9), 24th June; *Arunodaya* (100), 24th June.

16. "How is it that we have not yet heard anything about the result of the telegraphic inquiries made by Mr. Morley in the matter of the alleged execution of the convict in the tea plantation murder case before the disposal of his appeal for mercy? Even supposing that a reprieve had (? not) been granted in the case, still it is admitted that the result of his appeal for mercy was not made known to the condemned prisoner. If so, it would be an enormity all the same... ... Why, forsooth, should there have been such haste about the execution? Would the fabric of the Empire have come down if the man had had a few more days of life, being in chains in the jail? Evidently Sir B. Fuller has acted more like an indentured coolie agent for Satan than as a representative of the mercy and the Majesty of the King-Emperor." [The *Arunodaya* writes:—Government have by their carelessness hastened the man's doom. We may reasonably say that they have thus committed the offence of murder. Mr. Morley has expressed his regret in the matter, but of what avail is such regret now? We know from experience that Mr. Morley's expressions of regret and sympathy are usually a bit too late.]

Sir B. Fuller's circular about showing preference to Muhammadans in filling ministerial posts in Eastern Bengal.

Mahrátta (9), 24th June.

17. "The partiality of Sir B. Fuller for the Muhammadan community has now found open vent in at least one public document. We have one more Fuller circular, a name which will continue to monopolise public abhorrence for a long time to come. In this circular the affectionate solicitude of Sir Fuller Khan for his Muhammadan spouse has been expressed in plain terms. The attention of the Lieutenant-Governor of the new Province having been drawn to the small proportion of ministerial posts held by Muhammadans under his Government, His Honour has set about consulting Commissioners and Collectors on 'this important question' with a view to the carrying out of a pro-Muhammadan policy which, as the circular says, has long been approved by Government, but which it has been hitherto found difficult to bring into active operation. Sir B. Fuller has come to the conclusion that judging by the statistics of population, Muhammadans are entitled to two-thirds of the entire number of ministerial posts under Government, though he would be quite content if they got at least one-third. And for this purpose and till this proportion is reached, Sir B. Fuller proposes that no Muhammadan candidate, if qualified, should be rejected in favour of a Hindu candidate, merely because the latter has superior qualifications......... This clearly means that in order to favour the Muhammadan community, Government must forego the advantage of getting more intelligent and capable men for the same pay and prospects. While sympathising entirely with our Muhammadan brethren in any real grievance they may have in this matter, we fail to understand how Sir B. Fuller can justify the proposed measure without confessing to a deliberate and mischievous design of setting one class against another. Those who are acquainted with the thousand and one acts of malicious despotism committed by Sir B. Fuller, since he assumed the reins of administration in Eastern

Bengal, cannot possibly be misled by the charitable and plausible suggestion that he is actuated, in issuing the present circular, by the sole desire of seeing *justice* done to the Muhammadans or vindicating the reputation of the British Government for holding the scales even between the different Indian communities."

Kesari (124), 26th June.

18. Sir B. Fuller has devised two remedies to crush the *swadeshi* movement. One of these is to set the people by the ears and to watch the fun from a distance. Some mischievous spirits did try to create dissensions between Hindus and Muhammadans in Eastern Bengal and to spread the contagion of racial riots throughout the country. Some *budmashes* indulged in rioting and plunder, but both Hindus and Musalmans have grown wiser by the events of 1893, and the latter now know that those who attempt to excite their feelings against Hindus are not animated by any thought of their welfare, but that such instigation is intended to benefit those who hold both the communities in common bondage. The device of making Hindus and Musalmans break one another's heads and thereby diverting the attention of both from the *swadeshi* movement has proved practically ineffective. So Sir B. Fuller now wishes to try the plan of showing favour to the Muhammadans at the expense of the Hindus in filling public appointments in his province. So far as posts under Government are concerned, both Hindus and Musalmans are in the position of beggars and should not grudge slight favours shown to either community. It is the business of shrewd people to employ such mean expedients. But it will never be to the interest of Muhammadans to hold themselves aloof from the Hindus.

Chikitsak (109), 27th June.

19. If there is any country on earth, inhabited by people of conflicting sects and creeds, it is India, and because it contains such a heterogeneous population, Englishmen, who are adepts in the art of *divide et impera*, found it possible to obtain a footing here. If one were to scrutinise the course of British rule in India from its commencement, one would find that the policy of crushing one rival with the aid of another and of putting down one Native Chief with the help of his neighbour has been generally followed by Englishmen. At one time they have patted the Hindus on the back, at another they have shown favour to the Muhammadans. Similarly they have played Brahmins against non-Brahmins with a view to maintain their own ascendancy. This favourite dodge is now pretty well known to the young and the old alike in India, and it is strange that it should have been resorted to by the Shaistekhan of Dacca. Every one knows that this Christian Shaistekhan looks upon Hindus and Muhammadans as his two wives. With a view to propitiate his favourite wife and to make her pull the hair of her rival, Sir Fullerkhan has issued a new circular directing that a larger number of posts under Government should be conferred in future on Muhammadans. It is needless to state what the object of his manifestation of sympathy at the present juncture is. We need only allude in this connection to the keen solicitude felt by white people for the miseries of Indian mill-hands just when the *swadeshi* movement began to spread among the people. The circular of Fullerkhan not only enjoins officers in Eastern Bengal and Assam to show favour to Musalman candidates for service to the neglect of the claims of better qualified Hindus until the former secure a certain number of posts, but assigns, as the reason of the present paucity of Muhammadans in public service, the partiality shown by the Hindus already in service to their own kinsmen. The Hindus do not by any means wish that Muhammadans should not secure posts in Government service, nay they would not be very sorry if all posts were to be conferred on Musalmans. But it is the motive, which underlies the circular, that gives us cause for concern. Sir Fullerkhan wishes, by following the usual dodge of his race, to befriend the Muhammadans just now with a view to put down the Hindus, who are specially in evidence in the *swadeshi* movement. If the Musalmans were to set up some other agitation to-morrow, these Englishmen would not hesitate to take the Hindus by the hand. Let not our Muhammadan brethren lose sight of this consideration. Looking at the matter from this point of view, the circular deserves to be protested against both by Hindus and Musalmans. These are old

English tactics and both the communities have fallen victims thereto during the last two centuries. Not only have both of us suffered thereby, but are on the path of annihilation. If we do not detect this English dodge and strive to frustrate it, we shall be the only people on earth fit to be branded as foolish and as deserving the kicks of foreigners. Let Hindus and Muhammadans, therefore, protest in time against Fuller's circular, which is of ill augury to us both.

Boycott of Anglo-Indian newspapers by *swadeshi* enthusiasts in Bengal and elsewhere.

Jám-e-Jamshed (28), 25th June, Eng. cols.

20. "If it be true, as has been stated in some of the papers, that, following the example of some *swadeshites* in Bengal, the conductors of some reading rooms in other provinces have boycotted Anglo-Indian newspapers, then clearly there is no knowing to what height the *swadeshites* may not carry their enthusiasm, that is to say, their folly......... If boycott is intended as a political weapon, as a means of wringing out from the rulers concessions they would not otherwise make, it might at least be expected that it would be so used as a weapon of warfare as not to dò harm to any but those against whom it is aimed. In the present case it is otherwise.......... The boycott of Anglo-Indian papers—at least the better class of them—means boycotting knowledge and education......... It means cutting one's nose to spite one's face.......... Surely if the *swadeshites* are bent upon carrying their propaganda so far, the most logical thing for them to do would be to boycott all literature and science that have come to them from the West. As true *swadeshites* they ought to spurn not only newspapers and books but even the knowledge they have derived from foreigners—even refuse to apply any scientific knowledge or experience derived from their Western education to the development of their national industries! Then alone it would be progress on truly national lines! As it is they are taking only half measures and half measures are never good."

Comments on His Excellency Lord Lamington's reply to the Municipal address at Mahád (Kolába).

Pratod (144), 22nd June.

21. When His Excellency Lord Lamington had gone to Ráigad to see the tomb of Shivaji, he was presented with an address by the people of Mahád. The brilliant reception accorded to the Governor by the people led His Excellency to infer that they were well-off, and in his reply to the address he remarked that their happy countenances showed that their taluka was free from famine. We never remember having come across a more puerile utterance made by a Governor. The speech betrayed His Excellency's rank ignorance of Hindu hearts. He should have known that Hindus forget their own distress when they have to extend hospitality to their guests. It did not behove the Governor to declare that there was no famine when the people actually complained of its prevalence. But the people of Mahád are themselves to blame in this matter. Why should they have presented His Excellency with an address? It is a pity that our people should still remain so simple in spite of their association with the English for a century!

Comments on the frequent migrations of the Bombay Government to Poona and Mahábleshwar.

Jám-e-Jamshed (28), 26th June, Eng. cols.

22. "The local Thunderer has returned this week to the attack of what it has ere now unmistakably condemned as an anachronism, the present system of the frequent emigrations to the hills of the Bombay Government. The *Times of India* in its vigorous condemnation of this archaic system does no more than echo the opinion of the more thoughtful section of the people of the Presidency. The system is everywhere run-down as wasteful and in more ways than one demoralizing to the administration and disadvantageous to the public. But nowhere has it been found to be so unjustifiable or extravagant than in Bombay, and there could be little doubt that, in its crusade against the system, the *Times of India* has the support and the sympathy of all sections of the public—even those who are as a rule given to take their view of public questions and controversies from an altogether different stand-point than our contemporary is generally disposed to do. It is scarcely necessary to emphasise the fact that this agitation is not directed against the present administration or any of the able and hardworked members

of whom it is composed.......... There is not the slightest desire to hold Lord Lamington or any member of his Government responsible for the system, but every desire to give them credit for good intentions and the wish to minimize the drawbacks and the disadvantages which inevitably spring under it. The point is that vast and enormous changes have occurred since the days the system of periodical migrations to the hills was established, and that it could neither be necessary nor permissible to continue it without at least some substantial modifications.......... There is no question on which Mr. Morley's judgment could be invited with greater confidence than this by those who are seeking for a modification of the present system. There is nothing against which Mr. Morley has inveighed more strongly than the evil of absentee government—and an administration like that of Bombay which wanders away from the capital for the best part of the year cannot but possess some of the worst features of such a government. We may, therefore, well count upon obtaining the sympathy of the present Secretary of State in the matter."

Oriental Review (12), 27th June.

23. "We are glad to observe the *Times of India* once more taking up the vexed question of the Government exodus to the hills. Whatever may be the vacillations of our Hornby Road contemporary on other questions, it has at least been consistent in its opposition to this perennial migration of our local Government to the hills. As our contemporary observes, there is some justification for the Governments of Madras and Calcutta, of Láhore and Allahabad removing to the hills, for the heat in those capitals during summer is very oppressive. But Bombay being situated near the sea has for the greater part of the year a sufficiently mild temperature....... We think it would be sufficient if the Government transferred itself to Mahábleshwar during the hottest part of the year, say, from the last week of March to the middle of June and remained for the rest of the year in Bombay. As regards making Poona the head-quarters of Government during the monsoon, the sooner it is now given up, the better. Except for the gaieties which take place there during the season, there is absolutely nothing to recommend it. Bombay is far better in point of health during the monsoon than the old capital of the Deccan. Every year we hear of people, especially Europeans, going there in search of pleasure and falling victims to such diseases as cholera, dysentery, diarrhœa and enteric....... It has proved itself to be a most insanitary place, and if we are not mistaken, it has been tabooed as a military station under the new Army Reorganization Scheme. Systems die hard with Governments, but we are sure, if this question is taken up seriously by our local Associations and agitated in the Press, it will receive the earnest attention of our present sympathetic Secretary of State and some satisfactory solution be arrived at."

Protest of the Bombay Presidency Association against the constitution of the Imperial Customs Service.

Gujaráti (24), 1st July, Eng. cols.

*24. "European Chambers of Commerce clamoured for the creation of an Imperial Service for the administration of the Customs in India, and Lord Curzon was not slow in lending a sympathetic hearing to that clamour. An Imperial Customs Service has already been sanctioned and the European Chambers are quite satisfied. But when the Resolution of the Government of India was issued, the Indian press was quick enough to perceive how the Government, instead of acting up to the principles and recommendations laid down by the Public Service Commission, had sought to create a further monopoly in the interests of the ruling caste. One has only to acquaint himself with the existing arrangements and then read the Resolution of the Government of India to perceive the gross injustice of the arrangements now proposed by them. The European Chambers of Commerce found that frequent changes in the *personnel* of the higher executive officers of the Customs Department were fruitful of vexation and inconvenience. They complained and their complaints were promptly redressed. But there was another party, and that, too, not an unimportant party, whose interests demanded quite as much consideration as those of the European merchants. But that party was ignored altogether and a Resolution was issued which on the face of it bears abundant proofs of gross injustice and unmitigated selfishness. The Bombay Presidency Association has, we are sorry to notice, not yet become sufficiently patriotic to lose all faith in the policy of begging. It is as yet too orthodox in its methods and has not realized the folly of praying and learned the wisdom of bragging and not doing anything in particular beyond empty vaunting. We are extremely sorry for the Association. Why does not Sir Pherozeshah and his three Secretaries, who are representatives of the Hindu, Muhammadan and Parsi communities, abolish the Association and take a purificatory bath in the holy waters of the Ganges with a view to invoke the blessings of the Almighty and get, if possible, the Resolution of the Government of India modified?...... We are strongly of opinion that the ire of the offended gods can be thus mollified. But our friends in Bombay seem to be absolutely incapable of striking out new methods. They are hopelessly incorrigible, obstinate and stiff-necked. But there they are and there they are likely to remain.......... The Bombay Presidency Association take their stand upon the principles accepted by the Public Service Commission after special investigation into the then existing arrangements of the Customs and other special Departments. The Commission found qualified Indians serving in important subordinate posts and actually recommended that of the Collectorships and Assistant Collectorships at Bombay, only two should be reserved for members of the Covenanted Service while the present system of recruitment by selection should be retained in respect of the other superior appointments. They even went the length of saying that there was no ground for the exclusion of qualified candidates of any race from the posts of Appraisers or Preventive officers. The Government in their despatch to the Secretary of State admitted that the recommendations of the Commission were 'strongly marked by moderation and good judgment.'......... The recent Resolution of the Government of India, constituting an Imperial Customs Service, has ignored all those principles not only by reserving the higher posts for members of the Indian Civil Service but by providing that the remainder are to be filled entirely by recruitment in England! This means the exclusion of natives of India from the higher posts of the Customs service.......... The Customs Department has nothing to do with political considerations. It is essentially a revenue department in which native experience and knowledge can be profitably utilised. The most surprising feature of the Resolution of the Government of India is that it pays not the slightest regard to the fact that natives were and are actually doing duties in some of the posts now sought to be filled by recruitment in England!......... The arrangement proposed by the Government of India is an utterly unjust and selfish arrangement. Instead of enlarging the scope of employment for qualified Indians, the Government have sanctioned a distinct and most unjustifiable encroachment upon what the Indians have so long been enjoying. Our enlightened rulers do not seem to be satisfied with the close preserves they have already created for themselves on all sorts of pretexts. But what is most deplorable is that they are anxious to increase that number whenever they get an opportunity in defiance of declared principles and the recommendations of their own Commissions."

Alleged stringent working of the land revenue system in Broach District.
Sánj Vartamán (86), 29th June.

25. From the petition addressed by a Muhammadan agriculturist of Hansot Mahal to the Collector of Broach, which was published in yesterday's issue of this paper, it will be evident how the benevolent intentions of Government about pursuing a liberal policy towards the rayats are frustrated in practice through the over-zeal of subordinate Revenue officials. The latter still seem to be labouring under the notion that they can wind themselves into the good graces of Government by adopting coercive measures with a view to collect the maximum amount of land revenue. The petitioner in question complains about notices being issued by the Revenue officials for the sale of his land by public auction. We have no sympathy with contumacious defaulters, but this particular case is one of unmerited hardship. It appears that this agriculturist's land is being sold away owing to his inability to pay *takavi* advances to the extent of Rs. 61 only. The man is in very poor circumstances, as will be seen from the fact that he was compelled to work in a relief camp during the famine of 1899-1900. Had it not been for the remittances sent to him by his son from Africa to enable him to pay his assess-

ment, he would have been obliged to part with his land long ago. Such cases of harsh dealing with the rayats, which have latterly become very frequent, will not be put a stop to, unless severe notice is taken of the conduct of those officials who nullify the generous policy of Government. We trust that the Collector will, after making a personal inquiry into the complaint of the petitioner, put a stop to the intended sale of his land and censure the officers concerned in the matter. *Apropos* of this subject we may remark that the rates of land assessment are unduly high in Broach as compared with other districts, and that the outcry there about the adoption of harsh measures for the collection of land revenue has been continuous during the last six years. In the circumstances it is very desirable that a Commission should be appointed to inquire into the working of the land revenue system in the district.

Desirability of establishing a model farm in the Ratnágiri District.
Satya Shodhak (147), 24th June.

26. We have in a past issue pointed out the necessity of establishing a model farm in this district, and we hope our suggestion has not failed to attract the attention of Government. There are various reasons which render the establishment of such a farm of the utmost importance to this district. Firstly, the soil is so poor that the annual yield barely suffices for the maintenance of the permanent population of the district. A large number of persons are consequently obliged to migrate annually to Bombay and other places in search of livelihood. Nay, the few that remain behind have to import their food-supply from other parts of the country. Secondly, the importance of the Ratnágiri District from a political point of view is very great. It furnishes the most desirable recruits for the Police force of the Presidency and equally useful material for the native army, the Railway service and various other branches of public employment. If no measures are adopted by Government for the protection of the people of the district and if famines continue to visit it year after year, it is not improbable that the people would soon be plunged in dire misery from which it will be impossible to extricate them. A model farm is going to be opened at Bassein, but its great distance precludes the possibility of its being of any use to the people of this district. It would, therefore, be desirable if a model farm were to be opened within the district itself.

Famine in Dhárwár and the difficulty of promptly removing imported grain bags from the Railway goods shed to the local market.
Raja Hansa (98), 23rd June.

27. Owing to the prevalence of famine in Dhárwár, thousands of grain bags have been imported by rail from Nandyal, but, for want of licensed carts to bring them into the town, they are lying idle in the Railway goods shed. The police do not allow unlicensed carts to remove the bags and the Railway authorities charge demurrage when the bags are not promptly removed. The grain merchants add these charges to the selling price of the grain, which is in consequence greatly enhanced and the people are obliged to suffer unnecessarily. We hope Government will kindly direct the Police authorities to issue temporary licenses to the owners of unlicensed carts so as to increase the number of licensed carts in the town in these days of famine.

Protest against an official notification prohibiting the cremation of corpses on a certain spot on the Dudheshvar cemetery grounds at Ahmedabad.
Coronation Advertiser (22), 28th June, Eng. cols.

28. "A sad incident occurred last Wednesday at the Dudheshvar cemetery ground. A well-known retired Government officer of Káthiáwár breathed his last on Tuesday, the 19th June, and his dead body was cremated next morning as is the custom among the Hindus. When the body was laid on the funeral pyre after due religious ceremony, a Mukhi of the place came and asked the relatives of the deceased to take out the body and burn it on the left side of the road. A notice to that effect can be seen at the Chora, as the Mukhi informed the men. The body was, however, cremated at the place where the pyre was originally raised, as it was impossible to remove it after the pyre was ignited. The notice of which the Mukhi spoke was pasted far away in a corner of the burial-ground in such a way that nobody's attention could be directed towards it. Besides, it is not a public notice; it is simply an order to the Talati to carry out certain orders. No notice to that effect seems to have been given in any local newspaper or pasted

at public places in the city. This being the case the mourners were not expected to be aware of the fact. The Government ought to have invited public opinion on the matter before issuing orders. Brahmins, and especially the Nagars, carry their dead bodies to Dudheshvar and burn them at the place where the Sábarmati meets the Chandrabhága since the foundation of the city. In season and out of season they carry their dead bodies to the very place not minding the heat or rain. They believe that it is a religious merit to burn the dead at the confluence. Had it not been for this, they would go to *Saptarushi*, a nearer place than the one in question. The water marks are nearly 300 yards distant from the funeral ground and the Brahmins totally reduce the body to ashes, which they throw into the river. Thus there is no possibility of the water being spoilt, and no complaint of the kind has ever been heard. By not allowing the dead bodies of Brahmins and Nagars to be burnt at the confluence, the Government have hurt the inmost religious feelings of the masses. The Mukhi has filed a suit, as we have heard, against the relatives of the deceased, and we hope the whole Hindu community will fight out the case and keep up their religious tradition."

Alleged vagaries of the Magistrates and Judiciary in the Barisal affair.

Kesari (124), 26th June.

29. In cases where the civil rights of natives are concerned or in which one native complains of having been criminally assaulted by another, the administration of British justice is fairly impartial, though far too costly. But where the dispute is between whites and blacks or between Government and the people, the goddess of British justice becomes, as frequent experience teaches us in India, blind, deaf and mute, though endowed with the organs of sight, speech and hearing, and also jealous without cause. This experience was confirmed once more by the Barisal affair, in which the Police broke the heads of Conference delegates marching in procession, dispersed the Conference itself and snatched away printed copies of the President's address. Four Bengali gentlemen lodged complaints against them in the matter, but the Magistrate at first would not entertain the complaints, and when he did admit them, he dismissed them on the ground that the things complained of had been done by the Police under his own orders, as if he carried a license for breaking the heads of people and whatever the Police did under Magistrate's order was no offence under the law! The case was next taken before the High Court, who sent it to another Magistrate for trial. The latter did not trouble himself much about taking evidence and rejected all the complaints, considering some of them to be unfounded and others to be frivolous! The case will now again go to the High Court! The two cases against Mr. Surendranath have also shared the same fate. Both the cases were taken to the High Court, but were sent down by that tribunal to the Sessions Judge of Barisal. The latter confirmed the fine in the contempt case and sent the other to Mr. Emerson for taking further evidence. In this further evidence Mr. Kemp states that he had secured a warrant from Mr. Emerson for the arrest of Messrs. Rasul, Surendranath and two or four other persons before any offence was committed!! It will be clear to any one that there is no difference whatever between the autocratic doings of Fuller and the Tsar! When the deposition of Mr. Kemp was forwarded to the Sessions Judge, the latter found that no offence under section 188 was proved against Mr. Bannerji and directed his retrial under section 32. In passing he has given it as his opinion that the members of the Anti-Circular Society did not disperse when ordered to do so and committed an offence by rushing through the ranks of the Police. He has thus given a hint to the Police to prosecute them.

Withdrawal of legal proceedings against Babu Surendranath Bannerji by the Government of Eastern Bengal.

Gujaráti (24), 1st July, Eng. cols.; *Kaiser-i-Hind* (29), 1st July, Eng. cols.

*30. "We are not surprised that the Government of Eastern Bengal have abandoned further proceedings against Mr. Surendranath Bannerji. They have made a virtue of a necessity and no intelligent and fair-minded man will give them the least credit for the step into which they were forced by the stern logic of events and the imperative demands of established law. Anything more discreditable than the series of blundering measures which Sir B. Fuller's government have sanctioned from the moment he found himself at the helm of the administration it is not possible to conceive. It is rulers like Sir B. Fuller that create dissatisfaction in the country, and it is Magistrates like Mr. Emerson and Police officers like Mr. Kemp that impair the moral prestige and reputation of the British Government for dispassionate administration of justice and for their desire to promote peace, harmony and good-will. But these and other subordinate officers were merely the pliant tools of the head of the administration. They cannot certainly evade their moral responsibility. But there are extenuating circumstances in their favour. Subordinate officers take their cue from their superiors, and we are not surprised that Mr. Emerson has shown himself unworthy of the position of an English Magistrate and of the traditions of genuine British administrators of justice." [The *Kaiser-i-Hind* writes:—"Presumably under peremptory instructions from the Secretary of State the Government of Eastern Bengal has been forced to withdraw the case against Mr. Surendranath Bannerji in reference to the Barisal incident. This is as it should be. Indians rejoice at this satisfactory conclusion of an unsatisfactory and un-English episode. It seems that there is *yet* left some semblance of that purity of British justice which was known to the country a few short years ago."]

A *swodeshi* prosecution in Thána.

Arunodaya (100), 24th June.

31. Quite recently a case occurred in Thána which illustrates the way in which officials harass persons taking part in the *swadeshi* movement. In last April a mendicant called Salganand came to Thána and gave lectures on the *swadeshi* movement. He was prosecuted by the Police under Section 420 of the Indian Penal Code and sentenced by the First Class Magistrate of Thána, Mr. Bhardi, to undergo imprisonment for one day and to pay a fine Rs. 20. The charge brought against him was that he committed cheating in respect of Rs. 1-4-6, which he had collected from his audience on the false representation that all contributions received by him would go to support an orphanage at Ajmere. From the judgment delivered in the case it appears that the evidence adduced on behalf of the prosecution was not sufficient to warrant a conviction. The Chief Constable stated that he saw the *bawa* actually receiving money from the other witnesses in the cases, but none of these latter corroborated him on the point. In spite of this the trying Magistrate believed the evidence adduced by the prosecution and discredited that tendered by the defence. There was again evidence in the case which tended to show that the *bawa* was authorised to collect contributions for the orphanage. The Magistrate, however, attached no weight to it. Further, it should be noted that all the witnesses called by the prosecution were Muhammadans, and this peculiar feature of the case may be explained by the fact that the Chief Constable being a Musalman, the witnesses cited by him were his underlings. It seems that in deciding the case Mr. Bhardi was influenced by the fact of one year's extension of service granted to him by Government. We hear that the pleaders for the defence intend filing an appeal in the case. We await the result thereof.

Complaint about the alleged carelessness of Sessions Judges in trying criminal cases.

Digvijaya (94), 22nd June.

32. The Sessions Judges presiding in District Courts show carelessness in trying criminal cases. They sometimes do not study the cases at all and in the majority of instances the criminals upon whom a sentence of death is passed by them are acquitted by the High Court on appeal. The reason of this is quite plain. Nearly all the Sessions Judges are young European Civilians, who are generally careless in the discharge of their duties. We have at least this satisfaction that the High Court metes out impartial justice. We hope Government will take steps to reform the District Courts.

Do the sale proceeds of confiscated weapons belong to Government or to license-holders whose licenses are not renewed by District Magistrates?

Satya Shodhak (17), 24th June.

33. The fact that many persons in Ratnágiri district, who once possessed licenses to carry arms, have been deprived of them during the *regimes* of previous Collectors has from time to time been noticed in the columns of the Native Press. The arms of the persons thus deprived of their licenses were confiscated by order of the District authorities and sold by public auction after being broken and the proceeds have been credited to Government. We do not see why Government should

appropriate the proceeds, which rightfully belong to the owners of the arms. They did not infringe any of the provisions of the Arms Act. If they had done so, Government could have legally claimed the money realised by the sale of the confiscated weapons. The latter cannot be treated as unclaimed property the sale proceeds of which can be claimed by Government. The owners of the arms did not get their weapons for nothing, but had to pay a price for them and are entitled to receive the amount realised by the sale thereof. We fail to see how Government can establish a claim to the amount. We hope the present District Magistrate of Ratnágiri, who is a just and impartial officer, will bring the point raised by us to the notice of Government.

Publication of lottery advertisements in some Ahmedabad newspapers and a suggestion to the local Police.
Patriot (14), 23rd June.

34. "We draw the attention of the Ahmedabad Police to advertisements about lotteries published in several local papers; the publication of such notices is, we believe, an offence and hence the local Police authority will investigate the matter and bring the offenders to light; not only advertisements are published, but some of the Newspaper offices sell such tickets and they advertise the same in their so-called papers. Some books are sold publicly and the purchasers of these books get a ticket by which they are entitled to a certain chance in a lottery. Such books are:—*Jaya Mangal Hathi*, *Narsingh Mehto*, &c. One of the local papers wrote strongly against these frauds in its vernacular columns, but it seems no notice of the same is taken by the local Police authority (*vide* paragraph 33 of the last Weekly Report). Now, we strongly urge that immediate steps be taken by the police in this direction."

Cotton fires in Bombay.
Indian Textile Journal (6), for June.

35. "The recent destructive fires in cotton godowns in Bombay seem so far to have only resulted in a criticism of the means of fire extinction possessed by the city, and a few vague guesses as to the cause of the fires. We hope, however, that the persons most concerned, that is to say, the insurance companies, will not remain satisfied, until they have much more reliable evidence of the cause which destroyed within the space of ten days cotton bales to the value of Rs. 20,38,200 and buildings worth Rs. 25,000 making a total of Rs. 20,63,200 approximately. In none of the recent cotton fires was there any outside cause traceable, such as the burning of adjacent buildings or sparks from passing locomotives; the possible causes are, therefore, narrowed down to deliberate arson, spontaneous combustion, or to the carelessness in handling fire in lanterns or cigarettes, for which the coolie class is notorious. Regarding the first and third causes, the remedy lies in such precautions as are within reach of the owner and the fire offices. Night watching is at present carried on in a most perfunctory manner; cotton stored on the Cotton Green affords a sleeping and smoking place to any labourer who will climb at night to the top of a pile of bales, and night watchmen, unless rigidly controlled, will sleep on duty. Fires of the magnitude of that of the 2nd instant at the Jamsedji Bunder, Colaba, and of its predecessor of a week earlier on the Cotton Green leave very little trace of their origin. There is, therefore, all the more necessity to learn as much as possible concerning spontaneous combustion, not only in a general way, but particularly in regard to the storage of cotton in India. Very elaborate experiments have been made on oily cotton waste more or less impregnated with animal, vegetable or mineral oils, and with various mixtures thereof. The result of these experiments demonstrated that while the animal and vegetable oils and also certain mixtures of these with mineral oils were liable to heat and fire, mineral oils by themselves had no such effect. The results of wetting jute have been brought most unpleasantly to the notice of a Calcutta shipper by recent fires, and it is to be hoped that stringent rules may soon be applied to determine the limit of moisture that the fibre shall contain so as not to be affected by the maximum temperature of the air at Calcutta, but nothing, so far as we are aware, has been done in Bombay to ascertain the amount of moisture contained in the cotton that is stored in the town, or to prove that moisture in pressed bales is actually the cause of spontaneous combustion. It is known that a very moderate amount of moisture in baled cotton will give it a yellow shade, which affects its value. The yellow

shade indicates the beginning of chemical action, but as all cotton fibres contain some moisture it is evident that below a certain proportion this moisture does not affect the colour. There are ample means in Bombay of making all the necessary tests to settle this very important question, and the matter should not rest here. The commerce of Bombay is now of such a magnitude as to require the aid of a test house fitted with the necessary appliances to make physical and chemical tests of general merchandise."

Rást Goftár (33), 1st July, Eng. cols.

*36. "Cotton conflagrations have become weekly fixtures in Bombay....... The fires do not appear in the dead of night, when the work of the incendiary would be the easiest and least open to the risk of detection. This aggravates the feeling of unrest which has overtaken the city, for it renders the task of investigation all the more complex. .... It is believed, in some quarters, that if it is the outcome of systematic fraud, we can get the truth before many days are out. The publication of the tempting reward of Rs. 10,000, promised by the Fire Association, must prove a test too stringent for the integrity of the most compact league of miscreants, and the secret will not be long in leaking out. Moreover, all attempts at incendiarism would give way before the searching vigilance of the detective department, who are moving heaven and earth to probe the mystery. A large police force is stationed to guard the vicinity, and it surpasses comprehension how last week's fires, if they were the result of mischief-making, could defy the vigilance of a force of as many as eighty policemen who patrol the locality. In the face of this preparedness the theory of incendiarism is seemingly divested of much of its force, and not a few of those who originally flouted the suggestion of spontaneous combustion have veered round to this latter view. Against this, however, we have strong arguments which make for, and support, the vague apprehension that there has been an elaborate conspiracy, and that stronger vigilance on the part of the Criminal Investigation Department would bring to light some startling revelations. If the fires are due to spontaneous combustion on account of the ignition of marsh-gas, the question naturally arises—why the same phenomenon has never up to now manifested itself, and what are the influences at work which have led to the present series of fires? The theory is further exploded when scrutinized on a scientific basis. The compressed cotton in a bale is so densely packed that the condition is not conducive to the growth and ignition of marsh-gas in the interior of the bale.......... The *Advocate of India's* suggestion that the local Insurance Companies should combine and undertake experiments to ascertain if spontaneous combustion is possible in the case of over-damped cotton compressed into bales is worth giving a fair trial to. Another theory, which has been propounded to support the public view which attributes the fires to criminal intent, needs to be thoroughly investigated by the police. This theory presupposes the application of some scientific methods for the ignition of the cotton, and opens a new avenue for police investigation and research. One important point has been casually brought to prominence in connection with these fires, and calls for the immediate attention of the local authorities. The absence of a systematic staff to attend to the work of salvage was never more felt than during the course of these fires. Untrained coolies give very inadequate help in this important work, and much precious time is lost in securing the necessary number of operatives on the spur of the moment. The institution of a regular Salvage Corps should occupy the attention of the Corporation, for that body, when properly organized, would form an important adjunct to the fire service in Bombay."

Complaint about certain zamindars in Sind harbouring thieves.

Prabhát (50), 19th June, Eng. cols.

37. "We invite the attention of the authorities to what is a general complaint, namely, that in the mofussil thieves find a very easy refuge with certain zamindars and are helped by them in various other ways, with the result that the former are carrying on their profession with impunity. This is a very old complaint. From time out of mind we have been hearing people complain of such understanding between zamindars and thieves. Not a few Taluka officials themselves know that if some zamindars were not in league with thieves,

the latter would neither be able to pursue their career with ease nor enjoy their spoils undisturbed as they do now. It is time that a thorough and searching enquiry was made into the complaint. Appearances lend a very strong colour to it. Whence do the thieves procure arms with which they are invariably equipped when they appear in villages? How are they able to make themselves scarce at once? Where do they go and conceal themselves? How is it that no trace of property is generally found? Could they succeed so well, if they had not the help and support of zamindars who know the *budmashes* residing in their villages and all about them?......... Considering how thieves are stalking the land fearlessly and what a great sense of insecurity prevails among the people, it would be well if the authorities appointed a committee to investigate the matter. The object in view justifies any amount of labour and money that may have to be expended."

Alleged injustice to a Muhammadan *Tapedar* in Sind.

Al-Haq (49), 23rd June, Eng. cols.

38. "A complaint reaches us from the Nausharo Division, which, if true, should silence those who find pleasure in insinuating that officials are generally partial towards Muhammadans. The complaint refers to the Assistant Collector's office in that Division. A senior Muhammadan *tapedar*, Muhammad Salih by name, has been superseded by a Junior Hindu *tapedar*, Chelaram, the latter having been made a supervising *tapedar* instead of the former. To add to this, it may be mentioned that during the brief period of one year he has been transferred to four *tapas*. We can quite believe that it must have been due to oversight and that if it had been properly brought to the notice of the Assistant Collector, such a thing would never have occurred. But the deplorable part of the affair is that such instances of injustice are generally screened from officers or are presented to them in wrong colours, and for this the interested subordinates are generally to be blamed. However, we hope that in the present instance the Assistant Collector will be pleased to look into the case and set the matter right."

Complaint about the use of false measures by *banias* in Sind.

Al-Haq (49), 16th June, Eng. cols.

39. "The complaint is becoming very common, and it is not the first time that we refer to it, that in buying and selling grain false measures are used by the *bania* in Sind to the great disadvantage of the illiterate zamindar. There are parts of Sind where the use of two sets of measures has become a recognised usage, as it were. The *bania* purchases corn by a *bigger* measure and sells it by a *smaller* one. This is distinctly criminal and should be stopped without delay....... Measures should be replaced by properly tested weights, and grain should be sold and purchased by weight, not by measures. The weights, too, should be periodically tested and the shop-keeper or the trader who keeps false weights should be prosecuted and punished. So long as exemplary punishment is not inflicted upon the wrong-doers, the crime will not decrease."

Complaint against the Town Inspector of Hyderabad (Sind).

Prabhát (50), 22nd June, Eng. cols.

40. "One Bava Madhavdas, priest of a temple in Mansukhani lane, has written to the Town Inspector, requesting that he may be informed of the name of the policeman on duty in that quarter on a certain night in order to enable him (the Bava) to prosecute the man for showing disrespect to his gods. It is alleged that on the night in question some ceremony accompanied with music was going on in the temple about midnight, when the policeman entered the place with shoes on in order to make the people there stop the 'nuisance.' But we are sorry to find that the Town Inspector does not like to give the name of his subordinate, and is thereby practically screening an offender. He wrote back in reply that the applicant should see him in his office where he would enquire into the matter and punish the policeman, if necessary. The applicant was not prepared to submit the matter to the decision of the Inspector of Police; so he again requested that the name might be revealed. It is nearly a fortnight since this letter was sent, but as yet there is no reply. Evidently none is meant to be given. This is not a pleasant commentary on the attitude of Police officers in regard to the prevention and punishment of

offences. The policeman in this case has committed a serious offence, inasmuch as he has done violence to the religious sentiments of the people concerned. And because he is a policeman, his offence is all the greater. The Inspector should be all the more anxious to see that the offender does not go unpunished. He has no right to insist that the matter should be left to his judgment. The injured man is at liberty to adopt what course he chooses to get the policeman punished.......... We hope the Bava will not sit quiet, but carry the matter further."

Complaints against the City Magistrate of Shikárpur.
Sindhi (51), 16th June, Eng. cols.

41. A correspondent writes to the *Sindhi* :—"So much has already appeared in the local papers against the present City Magistrate of Shikárpur and so great has been the supineness of the authorities that one feels disinclined to once more expose his idiosyncrasies on the Bench. That his conduct on the Bench is anything but desirable is a very euphemistic expression of public opinion. Hardly any individual enters his Court with the conviction that justice will be rendered in his case.......... He has not the patience to hear a witness through, nor the calmness of mind to hear the arguments of pleaders or parties, but would always be seen during the trial of almost every case, either signing some office papers or drawing up an order in the course of the pleader's argument or using undesirable, even vulgar, expressions to the witnesses in the box. He is no respecter besides of local or social feelings, and one's dignity and self-respect are not safe with him. He holds his Court at such hours as suit his personal convenience regardless of the convenience of the public. In his treatment of the Bar he observes invidious distinctions."

Municipalities.

The Bombay Municipal Corporation and the water-supply in the City.
Indu Prakásh (41), 25th June, Eng. cols.

44. A correspondent writes to the *Indu Prakásh* :—"The question of supplying a sufficient quantity of drinkable water, to Bombay City, it appears, will never be solved satisfactorily. The Corporation depend upon the reports of their officers, some of which are frequently misleading. No independent inquiry is made into the cause of the complaints, and hence there will be no end to the grumbling of the people. The officers consider themselves masters of the situation and care not a bit for the worries and troubles of the poor and middle classes. Look at the sophistry of distributing water with full pressure in one of the wards between midnight and day-break. Does this not mean that people should not resort to sound sleep after midnight? They must work during the day for their bread and at night for storing up water for use during the day. When asked for reports about the shortage or insufficiency of the water-supply, the Municipal officers bring forward the plea of waste. But they hardly know that the poor people have to draw upon wells for water required for daily use. The misfortunes of the people do not end here. The officials are kind enough to serve notices on house-owners to get the wells filled in, as they are supposed to spread cholera germs. Would any sane man call this a wise step? After spending crores of rupees on water-works, the people are still left to the tender mercies of the Municipal executive. How can well-to-do Councillors, living in bungalows with all the facilities and conveniences of wealth, have any idea of the difficulties to which the poor middle classes have to submit?......... Is it not a wonder that though the Municipality has not sufficient water for Bombay rate-payers, it can sell some quantity to the suburban Municipalities. Then there is the question of shortage of supply during outbreaks of fire...... Of what earthly use are the fire brigades, when they cannot save life and property for want of water? If the rate-payer is found to be at fault for a trivial matter, he is dragged to the Police Court. But if the officers in power are in the wrong, they defy not only the rate-payers but even their masters, the Corporators. To remedy all these evils it is necessary to have a vigilant body, whose business it should be to look after the interests of the property-holders. Why not reorganise the sleeping Rate-payers' Association? Such a body is very badly wanted at the present juncture."

Alleged nepotism of the Bombay Improvement Trust in retaining only European counsel to conduct their cases

Oriental Review (12), 27th June.

43. "At the meeting of the Improvement Trustees on Tuesday, the 19th June, some animated discussion took place on the suggestion made by the Trustees' Solicitors, Messrs. Crawford Brown & Co., to allow a general retainer to a *second European* counsel. One of the Trustees, a representative of the Corporation, inquired why a *European* counsel should be selected? A choice could be easily made from some of the ablest members of the Native Bar. There is no dearth of ability among native counsel....... The reply was offered that native counsel had appeared in only 4 out of 72 cases heard in courts of law on behalf of the Trust. To this the rejoinder was made that it was so because they were so rarely briefed. The same Trustee also pointed out that European counsel were migratory. They were never in Bombay for 12 months, at any rate those retained by the Trust. *A* would go and his place would be kept warm by *B*; *B* would go and *C* would step in, and so on. It seemed to be a nicely concocted 'happy family' arrangement, excellent from the point of the Anglo-Indian, but highly objectionable from the point of view of the rate-paying public. Can it be that the Trust was established, we ask, for the promotion and advancement of the interests of the Englishmen in the city of Bombay? Do the native tax-payers exist merely to find fat berths and fat fees for European laymen, engineers included, and European lawyers? It would seem so, judging from the constitution of the Board. It is to be hoped that some public-spirited citizens will cry out in the Corporation and the Legislative Council against this interested way of managing affairs. In the case under notice though the four representatives of the Corporation honourably discharged their duty in the rate-payers' interest, they were out-voted. *Mirabile dictu*, there is *not a word* of this particular proceeding in the papers though the representatives of the Press were in the Board room! What may be the reason of this grave-like silence?"

Necessity of constructing a causeway on the Lyari river at Karáchi.

Phœnix (15), 27th June.

44. "Whenever the Lyari is in flood after the rains, accidents, sometimes attended with loss of life, invariably happen. It must be in the recollection of the authorities that the heavy flood in the last cold weather rains washed away about half a dozen persons, men, women and children, most of whom died, while others who got timely assistance were saved. The last flood was attended with similar risks, but fortunately no life was lost. Two men of the Pushkarna Brahman community, who had of necessity to cross the river with a funeral procession, lost their balance when in the current and were being washed away, and but for the timely assistance that reached them their lives would probably have been lost. A woman of the Nassarpuri community was similarly being drowned, but was miraculously saved. Such accidents and loss of life make it of paramount importance for the Municipality to take into consideration the construction of a causeway over the river at an early date. Whilst the river is in flood, the communication between the town and the Lyari quarter is cut off, so that thousands of residents of that quarter who daily come to this side for business are separated from their kith and kin and have to pass without shelter a very anxious time on this side of the river until the flood is over."

Native States.

Alleged attempt of the Bombay Government to encroach upon the right of the Gaekwar of Baroda to levy tribute from certain Gujarát States.

Hind Vijaya (53), 20th June.

45. The Gaekwar of Baroda has for long been enjoying the right of exacting an annual tribute from several States under the Rewa Kántha and other Agencies through the British Government. But we regret to note that the Baroda authorities have of late been betraying culpable apathy in safeguarding this valuable and time-honoured right against outside encroachment. It was reported some time ago that the Government of Bombay had, without consulting the Gaekwar, remitted the tribute with all the arrears thereof due to Baroda from the States under the Rewa Kántha Agency. It is understood that the matter has since

become the subject of correspondence between the Baroda State and the Bombay Government. We must here enter an emphatic protest against this uncalled-for interference on the part of Government in a matter the settlement whereof should have been left solely to the discretion of the Gaekwar. We trust that if the Government of Bombay do not vouchsafe a satisfactory reply in the matter, the Baroda Darbar will appeal to the Government of India and have the matter decided once for all so as to prevent any attempt being made in future to curtail its legitimate rights. The conduct of the Bombay Government in respect of the Gaekwar's share of the tribute raised from some of the States under the Mahi Kántha Agency also is in no way fair and above-board. Under the terms of the old treaties the British Government have to collect tribute from the States under that Agency and after appropriating a certain portion of the amount realized in payment of the cost of the Baroda Imperial Service troops, the rest is to be handed over to the Gaekwar. But of late the Agency authorities have been endeavouring by hook or by crook to collect only as much as is sufficient to defray this expenditure and evading the payment of the Gaekwar's dues. There has been no improvement in this deplorable situation for several years past, and we regret to say that no attempt is made either by the British Government or by the Gaekwar to clear up the accounts and to see that both parties receive their fair share. Under these circumstances we strongly urge the Baroda authorities to carefully consider the vital issues that are at stake in this matter and fight for the preservation of their cherished rights. If they once sleep over the matter, there is every likelihood that other rights of a similar nature which are at present enjoyed by the Gaekwar will be trampled under foot by the British Government.

Introduction of compulsory education in the Baroda State.

Gujaráti Punch (26), 24th June, Eng. cols.

46. "Native States in India are, as a rule, in such bad odour with the public in general and the British Government in particular that it is a pleasure to notice the progressive spirit which actuates at least one Native Chief in India—His Highness the Gaekwar of Baroda. To the Indian world at large His Highness is almost a mystery and even British diplomatists have not been able to *read* him......... One cannot help wondering why the enlightened Maharaja has been so systematically misunderstood and why he has been more or less 'boycotted' by the British Government. We need not go far to discover the reason. What has so long uniformly given umbrage to the Imperial authorities is the strong mind and tenacity of purpose which are the distinguishing characteristics of Maharaja Sayajirao. He is a *patriot* in the truest sense of the word, knows instinctively the lines on which the people of India should work, and—this is his greatest sin in the eyes of his traducers—refuses to be in the leading strings of Government.... It is announced that His Highness has cabled instructions to his Ministers ordering them to take immediate steps to introduce compulsory education in his State. Really the British Government ought to hide its head for shame on hearing this news. They always proclaim from the house-tops that they have the sole monopoly of administrative genius and that Native Chiefs would do well to retire on pensions and hand over the administration of their territories to the Government of India.......... But in certain respects even the boastful British administrators cannot hold the candle to the Gaekwar of Baroda. Who first recognised the paramount importance of imparting technical education to the masses? By starting the Kala Bhuwan His Highness set an example to the whole of India. It was the first institution of its kind in the country. And now by ordering the introduction of compulsory education in his State, he has taken a step that is bound to revolutionise the social, moral and industrial life of his subjects."

Alleged financial embarrassment in the Jasdan State (Káthiáwár).

Káthiáwár News (30), 23rd June.

47. It is barely two years and a half since the present Thakor of Jasdan succeeded to the *gadi* of his State. But during this brief period he has not only squandered away full two years' revenues of the State amounting to six lakhs of rupees *plus* the balance of Rs. 3,56,000 which was in the State treasury at the time he came to the *gadi*, but has also incurred a debt of Rs. 40,000. The favourite advisers of the Thakor are Dana Manjaria and one Mavalji

who was some time ago removed from the company of the Thakor at Rájkot. In the present condition of the State treasury it has become a question for serious consideration how to meet the demands of the dowager *Rani* in respect of her *jivái*. Both Mansur Kháchar and Rám Kháchar have begun to draw their monthly allowance of Rs. 500 each from the State treasury. If Government decide to increase their *jivái*, the taluka will have to be put under attachment. It is incumbent upon the authorities to investigate the circumstances that have brought the taluka into financial embarrassment within the short space of two years.

Complaints against the Dewan of Cambay.
Kaira Times (72), 24th June.

48. Since the accession of His Highness Jafar Ali Khan to the *gadi* of Cambay many beneficial reforms have been introduced into that State. But somehow or other, despite the good intentions of His Highness, the affairs of Cambay have of late been slowly drifting to a deplorable state which, if allowed to continue, bodes no good to the Nawab and his subjects. For a long time past the Nawab of Cambay has been spending his time in solitude at Neja, a small village near Cambay, and has left the management of the State in the hands of his Dewan. The situation has now reached such a crisis that the Nawab has become a mere figure-head and Mr. Madhavram, the present Dewan, administers the State according to his sweet will. Since assuming the Dewanship Mr. Madhavram has employed his friends and relations in the State service and has taken good care to see that his arbitrary authority is not interfered with. Laxity of control over subordinates and the prevailing mismanagement in all branches of the administration have more than anything else contributed to the escape of the notorious Saidu and his gang from the Cambay prison. This and other matters of importance, both to the State and its people, having attracted the attention of the Political Agent, the latter went personally to Cambay and stayed there for over two months. Though the nature of the inquiries made by him and the opinion he has formed about the state of affairs at Cambay have not been made public, yet it is bruited abroad that the cup of Mr. Madhavram's misdeeds having been filled to the brim, he will be compelled to retire from office at an early date. If this rumour be true, we need not refer to other complaints which we have received against Mr. Madhavram. But we hope that in selecting his successor care will be taken by the British Government to prevent the affairs of the State from once more lapsing into incompetent hands.

Intelligence extracted from the Press.

A *swadeshi* meeting at Dhárwár.
Dhárwár Vritta (112), 28th June.

49. The well-known Sátára pleader, Dadasaheb Karandikar, having come on a professional visit to Dhárwár, was requested by some people here to deliver a lecture on *swadeshi*. The lecture came off in the Victoria Theatre, Mr. Narayanrao Kargudri being in the chair. Mr. Pitre, a local pleader, first sang a few *swadeshi* songs. Mr. Joshi, another local pleader, then described, at the request of Mr. Karandikar, the progress of the *swadeshi* in Dhárwár itself. Mr. Karandikar next rose to speak. He remarked that a century ago British goods had to be thrust forcibly on the people of India because the Indians were so firmly attached to articles of indigenous manufacture. In course of time, he added, the educated people contracted a liking for foreign goods and purchased them in large quantities, and it is they who must now gird up their loins to oust these goods from the country. He dwelt on the desirability of each individual persevering in his resolve to use country goods alone and to limit his wants if all goods required by him cannot just now be produced in the country. He included British goods under foreign goods since even Government described these goods as imports. He suggested that people should start industries on a modest scale at first and asserted that the Japanese were willing to come over to India and teach new industries to them on a small remuneration. A vote of thanks to the lecturer brought the meeting to a close.

Protest of the rate-payers of Ahmedabad against the proposed enlargement of the powers of the Municipal Secretary.

Bombay Samáchár (61), 27th June.

50. The *Bombay Samáchár* publishes a detailed account of the proceedings of a public meeting of the rate-payers of Ahmedabad held on the 24th June at the Premabhai Hall under the presidency of Dewan Bahadur Ambalal Sakarlal Desai for protesting against the proposal of the Collector of Ahmedabad to bestow certain powers upon the Secretary and the General Committee of the Municipality.

Proposed celebration of Mr. Tilak's jubilee in Poona and other places on 11th July.

Kál (120), 29th June; **Kesari* (124), 3rd July.

51. It is a matter for satisfaction that it has been decided to celebrate Mr. Tilak's jubilee. Such occasions are specially to be welcomed in these days of political degeneration as they serve to unite the people, to vivify their sentiment of patriotism and to help forward the cause of national progress. In the present benighted condition of the country, the sterling qualities of the people find very little scope for their display, but there are certain noble spirits amongst us who make headway even against the dispiriting circumstances of the present times and aid the progress of the country. Such men are the souls of the nation, and Mr. Tilak being one of them, it is our duty to celebrate his jubilee. It is not necessary to recount here the public services of Mr. Tilak, but we may state that the more he has incurred the displeasure of Government and the Anglo-Indian community, the higher has he risen in the estimation of his compatriots. Many of our countrymen have, therefore, decided to celebrate his jubilee in Poona on the 11th July 1906, and we learn that it will also be celebrated at several other places on the same day. About eight hundred rupees have already been subscribed to defray the expenses of the celebration and efforts are being made to secure further contributions. It is hoped that any balance that might remain after duly honouring Mr. Tilak would be devoted to some useful public object. The committee appointed to arrange for the celebration of the jubilee includes, among its members, Messrs. V. R. Patwardhan, L. B. Bhopatkar, S. M. Paranjpe and others. [The *Kesari* writes:—Some people here intended to present Mr. Bal Gangadhar Tilak with an address, &c., with *éclat* on the fiftieth anniversary of his birth-day, but Mr. Tilak has informed them that it is not desirable to do so.]

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 5th July 1906.

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* Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.]

[No. 27 of 1906.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 7th July 1906.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

Abkári: Desirability of establishing salt depôts in Ratnágiri District with a view to ensure an adequate supply of salt throughout the year ... 24
Agrarian matters: Alleged miserable condition of the Indian agriculturist ... 11
Barisal affair:
  Reflections on some aspects of the — 15
  Withdrawal of legal proceedings against Babu Surendranath Bannerji ... 16—20
Birthday Honours List ... ... 4 & 5
British Rule in India:
  Alleged defects of — 12
  Alleged injustice done to India by England in respect of military expenditure, land revenue and education 8
  Bonds of sympathy between Bengalis and Marathas and a parallel between the circumstances of India at the present day and those of America before the War of Independence 14
  Dawn of India's regeneration and the necessity of having a band of patriotic workers to advance the cause of national elevation ... 7
  Will the present-day Indians be satisfied with a system of "benevolent despotism"? 9
  Utterances of a patriot on his death-bed 13
Comments on the speech of Mr. Kincaid, I. C. S., Agent for the Sardars in the Deccan, at the last Birthday Darbar in Poona 25
Dispute between Mr. S. B. Broacha and other members of the Bombay Native Brokers' Association 30
Governor of Bombay: Lord Lamington's visit of inspection to the Cholera Camp at Pandharpur 23
Imperial Customs Service: Protest of the Bombay Presidency Association against the constitution of the — 22
Judicial matters:
  Alleged grievances of pleaders and suitors in the Bombay Small Cause Court 27
  Complaint against the treatment accorded to pleaders and litigants by Mr. V. M. Bodas, First Class Sub-Judge, Sátára 28
Mr. Doderet's action concerning the cremation of dead bodies of Hindus on the Dudheshvar cemetery grounds at Ahmedabad 31
Police:
  Alleged high-handedness of the — in a *swadeshi* case in Bengal ... 21
  Lotteries in Gujarát and Káthiáwár 32

PARAGRAPHS.

Politics and the Public Administration—continued.

Post Office : Grievances of the Bombay postmen 29
Protest against the location of the Commercial Gymkhana on an open site near Wodehouse Bridge 26
Sind :
  Complaints against the Police of Sukkur, Rohri and Shikárpur in — ... 33
  Crime in — and alleged inactivity of the local Police 34
South Africa :
  Alleged perpetration of enormities in British Colonies 3
  Should an Indian Contingent be sent to Africa to suppress the Zulu revolt ? ... ... 1 & 2
Swadeshi and boycott movements : Appeal to the Indians to be united and to promote their country's welfare by using *swadeshi* goods 10
The House of Commons and the Opium traffic in India 6

Education—

Alleged defective character of the present system of education in India ... 35
Difficulty of procuring Text-books of the Marathi Reading Series ... 36
Reported rowdy behaviour of the students of an aided College in Bombay ... 37 & 38

Municipalities—

Belgaum : Complaint about Assistant Teachers in the Municipal schools in — being made to perform plague duty 41
Bombay : Shortcomings of the tramway service in — City 39
Karáchi : A suggestion to divert the stream of the Lyari river at — ... 42
Mahudha : A prayer for the abolition of the — Municipality and the establishment of a Sanitary Board in its place 40

Native States—

Sathámba : Alleged maladministration in — Taluka (Mahi Kántha) ... 43

Intelligence extracted from the Press.

An entertainment to Mirza Abbas Ali Baig on the eve of his departure for Junágadh 45
Details of the Honourable Mr. Gokhale's scheme of a "Servants of India Society" 44

List of Newspapers and Periodicals.

(As it stood on the 1st July 1906.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
*1	Bombay East Indian	Bombay	Weekly	J. J. de Abrao; Portuguese; 43	300
*2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis; Englishman; 50	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P.; Pársi; 53.	1,000
4	Indian Social Reformer	Do.	Weekly	Kamakshi Natarajan; Hindu (Madrási Bráhman); 39.	500
5	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P.; Pársi; 53.	575
6	Indian Textile Journal	Do.	Monthly	John Wallace; Englishman; 48; Civil Engineer.	800
7	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái Advani; Hindu (Amil); 30.	500
8	Káthiáwár Times	Rájkot	Daily	Mávji Govindji; Hindu (Nágar); 38	200
9	Mahrátta	Poona	Weekly	Narsinh Chintáman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 32.	950
10	Men and Women of India.	Bombay	Monthly	Sorábji Mancherji Ratnágar; Pársi; 40	500
11	Muslim Herald	Do.	Daily	Mahomed Yusuf bin Mahomed Amir; Muhammadan; 32.	700
12	Oriental Review	Do.	Weekly	Rustomji Shapurji Mistri; Pársi; 38	400
13	Pársi	Do.	Do.	Jehángir Sorábji Talayárkhán; Pársi; 30	1,000
14	Patriot	Ahmedabad	Do.	Bhágubhái Fatechand Kárbhári; Hindu (Jain); 33.	650
15	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu; Muhammadan (Khoja); 53	650
16	Poona Observer and Civil and Military Gazette.	Poona	Daily	Cáwasji Temulji; Pársi; 50	400
17	Railway Times	Bombay	Weekly	John Alexander Balfour; Christian; 44	1,200
18	Sind Gazette	Karáchi	Bi-weekly	Mrs. J. E. Tate; European; 42	500
19	Sind Journal (formerly named Hyderabad Journal).	Hyderabad	Weekly	Kundanmal Manghirsing, B.A.; Hindu (Amil); 40.	800
20	Sind Times	Karáchi	Bi-weekly	Khánchand Rahumal; Hindu (Amil); 39	200
	ANGLO-GUJARA'TI.				
21	Arya Prakásh	Bombay	Weekly	Motilál Tribhuwandás Dalál; Hindu (Mod Bania); 32.	1,000
22	Coronation Advertiser	Ahmedabad	Do.	Narotámdás Pránjiwandás Shethna; Hindu (Bania); 33.	750
23	Evening Jáme	Bombay	Daily	Pirozsha Jehángir Marzbán; Pársi; 30	1,600
24	Gujaráti	Do.	Weekly	Ichhárám Surajrám Desái; Hindu (Surti Bania); 53.	5,000
25	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji; Pársi; 47	700
26	Gujaráti Punch	Ahmedabad	Do.	Somalál Mangaldás Sháh; Hindu (Bania); 29.	1,100
27	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar; Pársi; 46	800
28	Hind Swarajya	Do.	Do.	Chhaganlal Lallubhoy Thanawala	1,500
29	Jám-e-Jamshed	Do.	Daily	Pirozash Jehángir Marzbán; Pársi; 30	3,500
30	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta; Pársi; 57	2,400
31	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji; Pársi; 42	400
32	Káthiáwár Times	Do.	Bi-weekly	Manshankar Jayashankar; Hindu (Nágar Bráhman); 39.	200
33	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám; Hindu (Mewáda Bráhman); 39.	1,400
34	Rást Goftár	Bombay	Do.	Pállonji Barjorji Desái; Pársi; 55	1,550

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*continued.*				
35	Shri Sayáji Vijaya	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 28.	4,200
36	Suryă Prakásh	Surat	Do.	Umedrám Nagindás; Hindu (Bania); 28	200
	ANGLO-MARA'THI.				
37	Christian Citizen	Poona	Monthly	Bháskar Nánáji Kotak; Native Christian; 33.	200
38	Dnyán Chakshu	Do.	Do.	Waman Govind Sápkar; Hindu (Deshasth Bráhman); 48.	500
39	Dnyánodaya	Bombay	Do.	Rev. Mr. J. E. Abbott	660
40	Dnyán Prakásh	Poona	Daily	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 39.	1,200
41	Dnyán Prakásh	Do.	Weekly	Do. Do.	2,400
42	Hind Swarajya	Bombay	Do.	......	3,000
43	Indu Prakásh	Do	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 41.	1,500
44	Native Opinion	Do.	Weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 35.	700
45	Samarth	Kolhápur	Do.	Vináyak Náráyan Joshirao; Hindu (Chitpáwan Bráhman); 37.	750
46	Sardesái Vijaya	Sávantvádi	Do.	Gopal Moreshwar Sáthe; Hindu (Chitpáwan Bráhman); 45.	500
47	Shri Sayáji Vijaya	Bombay	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 41.	5,000
48	Subodh Patrika	Do.	Do.	Dwárkanáth Govind Vaidya; Hindu (Sonár); 32.	600
49	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 39.	1,500
	ANGLO-PORTUGUESE.				
50	O Anglo-Lusitáno	Bombay	Weekly	Leandro Mascarenhas; Goanese Christian; 48.	900
	ANGLO-SINDI.				
51	Al-Haq	Hyderabad (Sind).	Weekly	Syed Mahomed Syed Jamaldin; 30 and Abdul Vahábkhan Ghulám Rasul; Muhammadan; 37.	1,200
52	Prabhát	Do.	Bi-weekly	Lekhráj Tilokchand; Hindu (Amil); 34	500
53	Sindhi	Sukkur (Sind)	Weekly	Virumal Begráj; Hindu (Kurseja); 33	1,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
54	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 73	1,194
55	Hind Vijaya	Do.	Do.	Dáhyábhái Karsandás Sháh; Hindu (Shráwak Bania); 39.	600
	ENGLISH, MARÁTHI AND KÁNARESE.				
56	Karnátak Patră	Dhárwár	Weekly	Mádhav Gopál Tonapi; Hindu (Deshastha Bráhman); 22.	200
57	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorápur; Hindu (Deshastha Vaishnav Bráhman); 44.	300
	ENGLISH, PORTUGUESE AND CONCANIM.				
58	A Luz	Bombay	Weekly	Antone Fernandes; Portuguese; 23	1,200
59	O Bombaense	Do.	Do.	A. Gomes; Goanese Christian; 45	1,000
	GUJARÁTI.				
60	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Mahomed; Muhammadan; (Memon); 41.	2,500
61	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 53	3,000
62	Arajadar	Ahmedabad	Weekly	......	...
63	Aryavir	Dohad	Do.	Krishnaráo Mangeshráo Fadnis; Hindu (Shenvi Bráhman); 28.	330
64	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 37.	4,400
65	Broach Mitră	Broach	Weekly	Trikamlál Harináth Thakor; Hindu (Brahman Kshatriya); 24.	350

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*continued.*				
66	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi; Pársi; 51	500
67	Deshi Mitra	Surat	Do.	Maganlál Kikábhai; Hindu (Shráwak); 36	1,400
68	Din Mani	Broach	Do.	Nathálál Rangildăs; Hindu (Mathur Káyastha Bania); 27.	125
69	Dnyănottejak	Ahmedabad	Fortnightly	Chhotálál Desaibhai; Hindu (Bania); 42	800
70	Gujarat	Nadiád	Do.	Chandulál Nandlál; Hindu (Bania); 25	500
71	Hitechchhu	Ahmedabad	Weekly	Kálidás Ghelábhai; Hindu (Jain); 47	500
72	Islám Gazette	Amreli	Do.	Ibráhim Daud; 37; and Abdulla Ismail; 28 (both Mahomedan Memons).	750
73	Jám-e-Jahănooma	Bombay	Do.	Ratanshâw Frámji Achăria; Pársi; 31	600
74	Jivadaya	Surat	Monthly	Dhirajrám Dalpatrám; Hindu (Audich Bráhman); 37.	300
75	Kaira Times	Nadiád	Weekly	Anopsi Mánecklál Desăi; Hindu (Shrávak Bania).	600
76	Kaira Vartamán	Kaira	Do.	Kahandăs Fulchand; Hindu (Bania); 56	125
77	Káthiáwár Mitra	Ahmedabad	Do.	Jadurám Shámji Dave; Hindu (Audich Bráhman); 42.	300
78	Káthiáwár Samáchár	Do.	Do.	Rewashankar Jagjiwan Dave; Hindu (Bráhman); 44.	500
79	Khedut	Bhávnagar	Fortnightly	Parbhurám Rámji Jani; Hindu (Audich Bráhman).	1,000
80	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Minocheher-Homji, B.A; Pársi; 37.	1,000
81	Mahi Kántha Gazette	Sádra	Weekly	Motilál Chhotálál Vyás; Hindu (Audich Tolakia Brăhman); 45.	800
82	Mukhbir-i-Islám	Bombay	Daily	Munshi Ali Mahomed Haji Abdulla Shayek Lakhpati; Khoja (Sunni); 35.	500
83	Navsari Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh; Hindu (Bania) 32.	500
84	Navsári Prakásh	Do.	Do.	Rustamji Jámăspji Dastur; Pársi; 58	800
85	Praja Mitră	Karáchi	Bi-weekly	Narbhayshankar Jagjivan; Hindu (Bráhman); 37.	275
86	Praja Pokár	Surat	Weekly	Hormasji Jamshedji; Pársi; 47	500
87	Prakásh and Gadgadát	Bombay	Do.	Nagindás Manchăram; Hindu (Dása Osval Bania); 40.	725
88	Samsher Bahádur	Ahmedabad	Do.	Saváibhai Ráichand; Hindu (Shrăvak Bania); 63.	150
89	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Rustamji Narsarwanji Vátcha-Gandi; Pársi; 40. (2) Ardeshir Pestonji Contractor; Pársi; 38.	3,800
90	Sataya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Dás Shrimáli Bania); 41.	550
91	Sind Vartamán	Karáchi	Weekly	Devkarn Devji; Hindu (Lohána); 41	200
92	Surat Akhbár	Surat	Do.	Phirozsháh Edalji Patel; Pársi; 51	300
93	Tikákár	Ahmedabad	Do.	......	500
	HINDI.				
94	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 44; and Tarábai, wife of the above; 33.	200
95	Sharman Samáchár	Bombay	Do.	Shambhunáth Sharma; Hindu (Kanoja Bráhman); 45.	1,000
96	Shri Dnyánságar Samáchár.	Do.	Monthly	Janakprasăd Laooram; Hindu (Kányakubja Bráhman); 30.	200
97	Shri Venkateshvar Samáchár.	Do.	Weekly	Pandit Babu Amritlal, B.A.; Hindu (Bengali Bráhman); 45.	6,200
98	Swadeshi	Do.	Do.	......	...
	KÁNARESE.				
99	Digvijaya	Gadag	Weekly	Shankrapa Gudi Basrimarad; Hindu (Devang); 39.	150
100	Karnátak Vritta	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Shenvi Bráhman); 36. (2) A. B. Hoskeri; Hindu (Deshasth Bráhman); 37.	810

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KÁNARESE—*continued.*				
101	Lokă Bandhu	Dhárwár	Weekly	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 43.	300
102	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Nilgire Nádgir; Hindu (Deshasth Bráhman); 30.	150
103	Rájahansa...	Dhárwár	Do.	Kamaláshankar Dinkar Jathár; Hindu (Karháda Bráhman); 43.	120
104	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 43.	100
	MARÁTHI.				
105	Arunodaya	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 24.	515
106	A'ryávart	Dhulia	Do.	Váman Daji Motiwále; Hindu (Yajurvedi Bráhman); 20.	500
107	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 29	500
108	Ban	Poona	Do.	......	...
109	Bhála	Do.	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 30.	2,300
110	Bhagwa Jhenda	Wái	Monthly	Dattatraya Ganesh Agashe; Hindu (Chitpawan Brahman); 27	300-400
111	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 42.	300
112	Brahmodaya	Mahád	Fortnightly	Náráyan Balwant Hardikar; Hindu (Karháda Bráhman); 48.	400
113	Chandrakánt	Chikodi	Weekly	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 41.	100
114	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 42.	200
115	Chikitsak	Belgaum	Do.	Mangesh Jiváji Telang; Hindu (Gaud Bráhman); 40 and Moro Balwant Maráthe; Hindu (Chitpáwan Bráhman).	900
116	Deen Mitra	Bombay	Do.	......	...
117	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Joshi; Hindu (Deshasth Bráhman); 34.	200
118	Dharma	Wái	Do.	Kashinath Vaman Lele; Hindu (Chitpáwan Bráhman); 48.	1,000
119	Dhárwár Vritta	Dhárwár	Do.	S. H. Shaháne; Hindu (Karháda Bráhman); 32.	500
120	Dinbandhu	Bombay	Do.	Vásudeo Lingoji Birje; Hindu (Marátha); 40.	1,200
121	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 42.	350
122	Granthamála	Do.	Monthly	Vishnu Govind Bijápurkar, M.A.; Hindu (Deshastha Bráhman); 43.	700
123	Hindu Punch	Thána	Weekly	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 40.	1,700
124	Hunnarottejak	Násik	Do.	......	100
125	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 53.	280
126	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 76.	1,500
127	Jagatsamáchár	Thána	Do.	Trimbak A'báji Ráje; Hindu (Káyastha Prabhu); 39.	500
128	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 40.	7,500
129	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 47.	425
130	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 39.	4,000
131	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 51.	2,000
132	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 49.	18,000
133	Khándesh Vaibhav	Dhulia	Do.	Yádav Bálkrishna Bahalkar; Hindu (Deshasth Bráhman); 40.	600
134	Kumtha Vritta	Kumtha	Do.	Laxman Baburao Hegde; Hindu (Gowdsaraswat); 50.	250
135	Loka Bandhu	Tásgaon	Do.	Bhikáji Gopál Bhide; Hindu (Chitpáwan Bráhman); age 35.	200
136	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 29.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
137	Lokaseva	Násik	Weekly	Gangádhar Váman Barve; Hindu (Chitpáwan Bráhman); 27.	500
138	Madhukar	Belgaum	Do.	Janárdan Náráyen Kulkarni; Hindu (Saraswat Bráhman); 30.	150
139	Maháráshtra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha); 30.	150
140	Moda Vritta	Wái	Do.	Káshináth Váman Lele; Hindu (Chitpáwan Bráhman); 48.	650
141	Mumbai Punch	Kochara (Ratnágiri).	Monthly	Anandráo Bálkrishna Rángnekar; Hindu (Gaud Sáraswat Bráhman); 31.	300
142	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale, 45	1,650
143	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,450
144	Nagar Samáchár	Ahmednagar	Do.	Vishwanath Gangárám; Hindu (Telgu Fulmáli); 25.	200
145	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 28.	450
146	Nyáy Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 32.	400
147	Pandhari Mitră	Pandharpur	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 43.	75
148	Parikshak	Belgaum	Do.	Váman Rámchandra Kanvinde; Hindu (Sáraswat Bráhman); 33.	400
149	Poona Vaibhav	Poona	Do.	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 37.	250
150	Prabhát	Dhulia	Monthly	......	...
151	Prabodh Chandrika	Jalgaon	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 42.	200
152	Prakásh	Sátára	Do.	Ganesh Ballál Phansálkar; Hindu (Karháda Bráhman); 32.	500
153	Pratod	Islámpur	Do.	Ganesh Rámchandra; Hindu (Karháda Bráhman); 23.	300—360
154	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 42	100
155	Rashtramukh	Máhad (Kolába)	Montly	Balkrishna Raoji Palvanker	...
156	Satya Mitră	Málegaon	Weekly	Bálchand Hiráchand; Hindu (Gujaráti Jain); 26.	200
157	Satyă Shodhak	Ratnágiri	Do.	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 62.	950
158	Shet, Shetaki and Shetakari.	Poona	Fortnightly	Nominal Editor:—Ganesh Lakshman Sahasrabuddhi; Hindu (Chitpáwan Bráhman). Real Editor:—Rámchandra Vinayak Tikekar; Hindu (Karháda Bráhman); 45.	350
159	Sholápur Samáchár	Sholápur	Weekly	Narsappa Abanna; Hindu (Kámáthi); 47	400
160	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshasth Bráhman); 22.	100
161	Shubh Suchak	Do.	Do.	Rámchandra Appáji Chitale; Hindu (Chitpáwan Bráhman); 61.	150
162	Sumant	Karád	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 33.	80
163	Vidur	Dhamni (Sátára)	Do.	Dámodar Gangádhar Maráthe	200
164	Vidya Vilás	Kolhápur	Bi-weekly	Ganesh Shankar Gokhale; Hindu (Chitpáwan Bráhman); 22.	500
165	Vihári	Bombay	Weekly	Bálkrishna Náráyan Phátak; Hindu (Chitpáwan Bráhman); 41.	1,000
166	Vishvavritta	Kolhápur	Monthly	Vishnu Govind Bijápurkar, M.A.; Hindu (Deshastha Bráhman); 45.	500
167	Vividh Dnyán Vistár	Do.	Do.	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
168	Vrittasár	Wái	Weekly	Lakshman Mahádev Vaidya; Hindu (Chitpáwan Bráhman); 51.	250
169	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkar; Hindu (Deshasth Bráhman); 38.	100
170	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 40.	600
171	Vyápár Samáchár	Ahmednagar	Do.	Rutunchand Punamchand Mutha Hindu (Márwadi); 33.	1,200
172	Wárkari	Pandharpur	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 40.	150

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	SINDI.				
173	Aftab-i-Sind	Sukkur	Weekly	Shámsudin walad Mahomed; Muhammadan; (Abro); 39.	600
174	Khairkháh	Lárkhána	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 33.	1,000
175	Musáfir	Hyderabad (Sind).	Do.	Dharamsing Tahilsing; Hindu (Amil); 20	1,000
176	Sind Sudhár	Karachi	Do.	Khánchand Rahumal; Hindu (Amil); 39	650
177	Sookree	Do.	Do.	Asanmal Rijhumal; Hindu (Lohána); 52	100
178	Sind Kesary	Shikárpur	Do.	Chelárám Mánghirmal; Hindu (Wadhra); 40.	550
	URDU.				
179	Ajaibat-i-Bambai	Bombay	Monthly	Mahamad Ali Anvar Ali; Muhammadan (Sheikh); 44.	2,000
180	Bombay Punch Bahádur	Do.	Weekly	Hakim Mahomed Abdul Hamid; Muhammadan (Farrukh Dehlavi); 52.	3,000
181	Ghamkhwar-e-Jahan	Bhusáwal	Do.	Munshi Mahomed Jan walad Ahmedalli (Mahomedan).	75
182	Jám-i-Jahánnuma	Jalgaon	Do.	Munshi Abdul Karim *walad* Habibulla; Muhammadan.	50
183	Sultán-ul-Akhbár	Bombay	Daily	Hakim Mahomed Abdul Hamid; Muhammadan (Farrakh Dehalvi); 52.	1,500
184	Tohfa-i-Deccan	Poona	Weekly	Shaik Abdulla *walad* Mahomedl; Muhammadan (Shaik); 32.	150
	GUJARA'TI AND HINDI.				
185	Jain	Ahmedabad	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Jain); 33.	1,400
	MARA'THI AND KA'NARESE.				
186	Chandrika	Bágalkot	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 34.	150

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Politics and the Public Administration.

Should an Indian Contingent be sent to Africa to suppress the Zulu revolt?

Jám-e-Jamshed (28), 5th July, Eng. cols.; *Patriot* (14), 7th July.

1. "Reuter's latest message indicates that the Natal rebels, far from being cowed down by the mowing process undertaken by the Colonial Government, are fighting with all the energy and bravery of which their nature is capable. The revolt seems as yet to be a long way from coming to an end, and the probability is that ere this is done the help of the Imperial Government for a contingent will have to be requisitioned. Discussing the prospects of such an invitation, the leading English daily on our side has suggested, this week, the despatch of an Indian contingent, pointing out the many advantages to be secured by India in consequence.......... The suggestion may appear catching, especially when backed by the statements that 'there are large Indian interests threatened by the rebellion,' that 'the stores of Indian traders were sacked by the Zulus last week,' and, above all, that 'the employment of some of the splendid Indian cavalry in Natal would help to that better understanding of what India is which is essential to the proper treatment of the Indians in the Colony.' But those, who have long memories and are not given to throwing away the bitter experiences of the past, may well feel surprised by the proposition....... India saved Natal during the South African War. India rendered, by this and some other acts, a signal service to the Colony and the Empire. India subscribed handsomely to the War fund. Indian settlers in the Colony, insulted and maltreated for years by those self-same White Colonists, spontaneously rushed to their assistance in the hour of their greatest peril. And, too trustful as she always has been, India fondly anticipated that when the War was over, when England's enemy was crushed, when Britain's Empire was strengthened and enlarged, both Imperial and Colonial statesmen, recognising her loyalty and devotion to the British *raj*, would remove the disabilities and the hardships from which her sons had been suffering in the Colonies and give them equal rights and equal justice. What has been the result? What has been India's reward? What was the attitude of the Colonials as soon as they found themselves on safe ground again? What have Imperial and Colonial statesmen done to rehabilitate the King's Indian subjects, as British subjects, on British ground? Is it to be believed that when India's reward at the hands of the whites has been so small for a signal service rendered at a critical juncture, she would reap anything better by rushing to their aid in the present instance?......... Colonial opinion, hitherto, has appeared to assume India to be a mere chattel of the Empire and of the white races, her children to be their conquered slaves, who must be ever ready to do what they are bid and called upon to do; and our fear is that the sending of an Indian contingent, instead of helping to remove the grievances and the disabilities of the Indians in the Colonies, would tend to strengthen an impression which is by no means favourable to their obtaining what they seek.......... It is surely absurd to suggest that mindless of all wrongs, all ingratitude, all arrogance and base conduct, India should always rush to the help of those ungrateful whites and trust to the future to teach them to change their ways. No, this is the time, this is the hour when the Indians should try to teach the whites to behave themselves and point out to them that until they mend their ways, they must cease to expect any assistance from us in their hour of need." [The *Patriot* writes:—"The *Times of India*, in its great solicitude for its kindred in the dark continent, suggests that Indian troops, cavalry in particular, should be kept in readiness to be hurled at a moment's notice against the poor blacks, who have been goaded to take up arms. The impertinence of the proposal is hard to beat. Why, pray, should Indian troops, supported by the Indian taxpayer, go to the rescue of the colonists in Natal? The latter treat our fellow-countrymen, that go to seek a precarious livelihood in the colony, in a most insulting manner and with inhuman barbarity. They refuse to let either the Government of India or even the Imperial Government of England have any voice in the matter. As the insolent Premier of Natal said a couple of months ago: 'they were determined to do what they deemed to be their duty—*even if they were called blood-thirsty murderers.*' Well, in the

matter of the present black rising, they have been doing what they deliberately thought to be their duty. Let them do it to the bitter end. If they will not have us as their comrades in times of peace, we are not bound to save their necks when they find themselves in a hole. We will not shed one tear of pity if everyone of these insolent white colonists is laid low in the dust by the blacks. In fact, that is all the grace they deserve. The time has now come for England to make a bold and determined stand in the matter. Blood, they say, is thicker than water. But as things are at present it is clear that the water of Indian loyalty is less frail and faithless than the kindred blood of British colonists. We are prepared to shed our blood for England, but not a drop of it will we allow to be wasted on spurious, insolent and upstart colonists like those of Natal. If they want our help or England's in their hour of need, they must learn to climb down a bit and not flutter the flag of autonomy in our faces."]

Kál (120), 6th July.

2. The Zulu rising in Natal was reported to have been quelled. But from later intelligence received during the current week it appears that the rebellion, instead of coming to an end, is extending. The number of Bambatta's followers did not exceed 500, and it was not very difficult to deal with them. But the rebellion has now spread to other tribes and the number of rebels exceeds 8 or 9 thousand. These people are trained in warfare and a pitched battle with them is impending. In the opinion of some generals the rising cannot be put down without help from the Imperial Government. All Kafirs and Zulus are leaving the service of their white masters and joining the ranks of the rebels. Up to this time the rebels did not harass the Indian settlers in Natal and other Colonies, but as the Indians have consented to serve as stretcher-bearers and to carry away the wounded white soldiers from the field, the rebels have begun to assault them and to plunder their property. The Indians may, out of motives of loyalty, volunteer to undertake any menial duty, but they are not benefited thereby and their ill treatment by the white colonists is not put a stop to. Though this was their experience in the Boer war, they have again come forward to serve as doolie-bearers, and the Zulus who are striving to regain their independence are thereby incensed. The different African tribes are now inspired by the sentiment of nationality. Some Negro missionaries from America have come over to Natal and have implanted the idea of 'Africa for the Africans' into the minds of the African tribes. They look upon the white colonists in their continent as intruders and resent their high-handed exercise of power over the coloured population. The present rising is due to the greed of the whites, who sought to impose heavy taxes upon the Kafirs. The Indian emigrants, instead of remaining neutral, began to help the whites. The Kafirs did not at all like this and have begun to harry the Indians. Some Anglo-Indian papers suggest the despatch of an Indian contingent of cavalry to Natal at the present juncture. They think that the services of Indian troops in quelling the rebellion will convince the white colonists of the true worth of the Indians and will secure better treatment for them in future, but past experience does not warrant such an expectation.

Alleged perpetration of enormities in British Colonies.

Brahmodaya (106), 1st July.

3. The British Colonies are a curious puzzle of Machiavelian politics. They gradually acquire new rights from the mother country, until at last they become independent of it and exterminate the native population of the country they settle in by massacring them. The history of Natal affords an illustration of this. At the time of planting a new colony, armed bands of Englishmen emigrate to the country intended to be colonised, acquire the land there by usurpation and declare their object to be the spread of commerce and Christianity. At first they enlist the sympathies of natives on their side by means of gifts and promises. They then pick up a quarrel with them and get it settled by the authorities in England. Next they disarm the people and devise means for their impoverishment, emasculation and demoralization. When, in this manner, the power of the colonists is firmly established, one or two natives are deliberately caused to be murdered by some soldiers with a view to gauge the depth of public feeling and the strength of the native. If the murder

creates a sensation, the culprit is slightly fined or let off altogether. When the natives have thus become poor, dispirited and emasculated, the English colonists begin to bring false charges against them and levy extraordinary taxes from them, and convert courts of justice into retreats of *budmashis* by enacting unjust laws and regulations. Education comes to be synonymous with perfidy and administration with spoliation. If a rash person is goaded by such intolerable oppression to murder a base and tyrannical officer, an alarm of rebellion is raised and as many as five or ten persons are ruthlessly hanged for the murder of one person. The administrative policy thus becomes so intolerable that the native tribes either perish by starvation or fall victims to some fell disease. British soldiers next begin to hunt the natives and massacre them by driving bullets or bayonets into their bodies. Those who offer any resistance are branded as rebels, their homes are set on fire and their female relatives insulted, while innocent and unarmed people are pursued into the jungle where they are either shot or put to the sword. After this the British colony becomes independent. Unfortunately for the world, such a fate has overtaken the rebels of Natal under Bambatta. When one party is armed with deadly weapons and the other is absolutely unarmed and morality and religion are cast to the winds, one is led to think that the end of the world is at hand.

Birthday Honours List.
Oriental Review (12), 4th July; *Prakásh* (84), 1st July; *Deshi Mitra* (64), 5th July.

4. "The Birthday Honours List was published on Friday last, and strange to say that in the higher honours the name of not a single non-official Indian is to be found. The minor honours which are in the gift of the Viceroy have been as usual freely distributed amongst all classes and sections of the population, but the decorations issued in the name of His Majesty the King-Emperor have been bestowed entirely outside the whole of the Indian public. These honours are usually distributed amongst the following four classes:—Government officials, gentlemen in Native States, non-official Europeans and non-official Indians. The analysis of the list published last week shows that out of the fifteen decorations conferred, ten have been allotted to Government officials, three to gentlemen connected with the Native States, two to non-official Europeans, and none to non-official Indians. What a sad commentary upon the list—the very first issued after the departure of Their Royal Highnesses the Prince and Princess of Wales—in which His Majesty did not find a single member of the native public fit to be included. The mention of the visit of Their Royal Highnesses emboldens us to speak out frankly about the feeling of disappointment which has universally pervaded the whole city in the matter of the distribution of honours. Bombay was the first to extend a most hearty and enthusiastic welcome to the Royal Visitors. The Municipal Corporation took the most prominent part in organising the functions and fétes which made the visit so successful and so memorable and gave the cue to the other parts of India......... The Corporation contributed the princely sum of 3 lakhs of rupees towards the celebration and the commemoration of the Royal visit and has had the honour of being entirely ignored in the distribution of decorations during the visit and afterwards. Nor was the city as a city recognised in the manner in which Calcutta was." [The *Prakásh* and several other papers of the week regret that the lion's share of Birthday honours should have fallen to the lot of Government officials and that the public services rendered by prominent native non-official gentlemen should not have met with suitable recognition at the hands of Government.]

Kesari (124), 3rd July.

5. The real date of the King-Emperor's birthday is 9th November, but Government are in the habit of changing it by issuing a notification. This year the date for its celebration was changed from 26th to 29th June and on the latter day Durbars and other birthday functions were held at various places and a list of Birthday Honours has also been issued. It is said that this year's list is short because of the liberal bestowal of distinctions in connection with the Prince's visit. The Maharaja of Bálárámpur gets a K.C.I.E. for his liberal contribution to a college in North India. Mr. DuBoulay, Private Secretary to the Governor of Bombay, is made a C.I.E., while the Tutor to the Nizam's son is similarly honoured. The officiating

Chief Justice of Calcutta is knighted. He should have got the distinction long ago, but owing to his fearless independence of character his merit was not appreciated during Lord Curzon's *regime.* We congratulate Mr. Justice Chander Madhub Ghose upon the present slight recognition of his worth by Government. The Maharaja of Ayodhya, who is a Sir and a K. C. I. E. already, is the proud recipient of the title of Mahamahopadhyaya! Among new Rao Bahadurs, we notice the names of a District Deputy Collector, an Honorary Presidency Magistrate, a Municipal President and a Police Inspector, who was already a Rao Saheb!

The House of Commons and the Opium traffic in India.

Kaiser-i-Hind (29), 1st July, Eng. cols.

6. "The bugbear of Native States, which would require to be compensated in the event of the entire stoppage of the cultivation of the poppy, was again raised in connection with the recent discussion in the House of Commons on the subject......... Why should the Government at all compensate Native States? Surely, it is well-known that opium grown in Native States, fifteen in all, in Western India and Ajmer, is entirely prohibited from entering British territory by sea or land unless it pays a pass duty which is fixed on certain calculations as to the cost of Pátna opium from time to time. There is nothing, therefore, to prevent the Government from raising the pass duty from year to year during the next ten years, assuming that it will also restrict its area of cultivation equal to the relinquishment of 50 lakhs of net revenue per annum. The result of these two simultaneous operations would be that in ten years there will be no poppy cultivation in any part of India. The period of ten years will be ample to enable the cultivators of the poppy to gradually betake themselves to the cultivation of other crops. The Native States, too, will know that they could not after ten years derive any revenue and that the revenue during the interval will diminish in a steady ratio, so that it is idle to talk of compensation to Native States. It is simply a bogey to frighten the timid-minded, who would like to see the opium traffic entirely abandoned.......... Then as to the replacement of the revenue which may have to be relinquished, Mr. Morley said that that was 'a tremendously important point.' We are, however, inclined to think that this is rather an exaggeration. If the evil is indeed grave as Mr. Morley has accepted, no sacrifice can be too much to be cheerfully undergone. These are days of surpluses with the Government of India. Now-a-days we are having prosperity budgets. The sacrifice is very little. Military expenditure may be reduced....... We may, however, observe that when the Indian Government finds what the trend of native opinion is, it will not be slow to convert its prosperity or surplus budgets into those of adversity or deficits. They know how to convert surpluses into deficits and *vice versa.* There are half a dozen deft ways of doing it, and then the astute financial witches, like the ventriloquists that they are, will know how to inspire their organs of public opinion and make them scream about the *folly* of relinquishing the opium revenue. They are great adepts in manufacturing a bogus public opinion, making a good deal of noise, frightening timid Secretaries of State and eventually achieving their object.......... Again, it should be remembered that Native States are now so impotent of any *independent* action that it is no exaggeration to call them *jo-hookumwalas.* They will meekly obey whatever suggestions Political Agents, under secret instructions from head-quarters, may goad them to submit to. If the suggestion be that they should support Government in retaining the revenue, they are bound to do so. In that case we might certainly expect protests and remonstrances going up to Government which that authority would then quote in support of its own contentions to confound the Anti-Opiumists. The wire-pulling may be either the one way or the other. Just as the official showmen will breathe, these helpless puppets will squeak!"

Dawn of India's regeneration and the necessity of having a band of patriotic workers to advance the cause of national elevation.

Patriot (14), 7th July.

7. "Whenever the history of Young India comes to be written, the year of Grace 1905 will have to be written in letters of gold, if not of blood.......... There is a psychological moment in a nation's existence which, if realised in time and 'taken at the flood,' will lead it to the high altar of glory and freedom.......... The people of India seem to have realised that the

psychological moment in their beloved country's existence has arrived; that they are now at the parting of ways; that their future, whatever the dark pages of the history of their immediate past may say, lies solely in their own hands; that it is time they ceased to be soldiers of sadness and despair and determined to be henceforth pilgrims of hope. The year of Grace 1905 saw such a renaissance, such an awakening in this ancient land. What decades of education and enlightenment had failed to accomplish, one perverse step on the part of Lord Curzon has brought about with lightning rapidity. The unholy partition of Bengal may stand or go, but in years to come the people will remember the 18th of October 1905 as a land-mark in the political annals of Young India. That day destroyed distance, obliterated colour, nullified the pernicious effects of religious and sectarian differences and united all the people of India in the indissoluble bonds of a common fraternity, determined to stand or fall together. Out of *partition* has literally been evolved *unity*. Cries of patriotism are resounding throughout the land, and leaders in various parts of the country are putting their shoulders earnestly to the wheel. It has been realised that our past methods of agitation and activity are out of date, that what is wanted is not words, but deeds. No man in India has realised this fact more fully than the Honourable Mr. Gokhale.......... Mr. Gokhale is convinced that the salvation of India depends upon the devotion and self-sacrifice of her sons. Translating this conviction into action he has set a noble example to his countrymen by his own conduct......... But can one man, transcendent though his abilities may be, grim his determination, unflinching his courage, lift up the Olympus of British ignorance and selfishness and the malignant influence of the Indian bureaucracy? Could the great Parnell have done anything on the floor of the British House of Commons but for the uniform devotion of his Nationalist followers, but for the vivifying campaigns conducted in Ireland by such inspired and heroic patriots as the late Mr. Michael Davitt? Could the immortal Garibaldi have writ his name large on the pages of the history of Italy, but for his faithful 'One thousand'! Could France, after the great *debacle* of 1870-71, have been able to hoist in the presence of a successful and insolent enemy the standard of republicanism but for the magnetic influence of heroes like Victor Hugo, Thiers and others like them?......... Unless leaders are backed up by a phalanx of men who are prepared to dedicate their lives on the altar of patriotism, no country can rise. It is such men, such political missionaries that India wants to-day. The present is only the beginning of the struggle. As Mr. Gokhale has beautifully put it in one of his inspired and inspiring addresses: *'Our numbers are so great that no power on earth can bar our way for any length of time, if only we are true to ourselves.'* In the last pregnant words lies the keynote of India's present situation. *We must be true to ourselves.* No mere academic dabbling in politics, no mere *dilettante* interest in the current topics of the day will serve our purpose. Night and day, awake or asleep, the idea of India's salvation must be an ever-present thought in the bosom of every true son of India—young or old, learned or illiterate, rich or poor.......... India is on her trial. The eyes of the whole civilised world are upon her. Countless centuries are looking down upon us from the pyramids of the glorious past. At such a great and stirring moment in our history shall we, by our apathy and criminal selfishness, give cause to those that will come after us to curse us?......... We want workers who will adopt 'All for the Fatherland' as their motto, who will give up their all for the country and preach the gospel of unity and patriotism far and wide throughout the land.......... Even under the most disheartening circumstances we must not forget that we are the chosen people...... There is nothing in this sublunary world which cannot be accomplished by men, who are inspired by patriotism, sustained by faith and chastened by sacrifice. The time has arrived when India expects that such men shall now come forward to work, aye! die for their fatherland. The Honourable Mr. Gokhale has already given this idea a concrete shape by launching his 'Servants of India Society.'...... If an enthusiastic response is given to this stirring appeal for workers, the Society is bound to exercise, in course of time, as potent an influence on the destinies of India as the Society of Jesus did, on the destinies of Europe during several centuries."

Alleged injustice done to India by England in respect of military expenditure, land revenue policy and education.
Kál (120), 6th July.

8. The Secretary of State will present the Indian Budget to Parliament on 20th July. The document is generally presented to empty benches, but those who believe in the efficacy of sending deputations to England to awaken the sense of justice of the British public say that this year there will be an animated debate on the budget and that much benefit will accrue to India therefrom. The British Congress Committee has induced about 60 M. P.'s to be present in the House on the night of the budget debate and to speak a few words on India's behalf. Mr. Dadabhai has, taking advantage of this opportunity, written a letter to a British journal, suggesting the removal of the injustice done to India in the matter of military expenditure. Mr. Dadabhai contends in his letter that if there be any truth in the professions of English politicians that India forms a principal constituent of the Empire, she should get an adequate return for the amount contributed by her for military defence. The cost of the military defence of the Empire is 75 crores of rupees, of which 31 crores and a half are charged to India. This means that she is a principal sharer in the burden of Imperial Defence. The people of India are willing to bear their share, but they should in return get important posts in the army and similar other concessions. But if they get none of the benefits and are merely called upon to bear the burdens, it is an unjust and ungrateful proceeding. Mr. Dadabhai is, of course, aware to what extent India gets a return for the money she contributes towards the cost of the military defence of the Empire. But if Englishmen were to give an answer to his letter, we would have a practical test of the sincerity of their sympathy for India. The answer would dispel the delusion of many simpletons about the beneficent character of British rule. It is well known what position the Indians occupy in the army. They cannot rise higher than the post of Subedar-Major in Cavalry regiments and of Jamadar Subaltern in Infantry regiments, while old and senior Native officers occupying these grades are placed under raw and inexperienced British youths. What is true of military expenditure also holds good of the land revenue. The assessment on land in India, as compared with England, is six times higher and taking the comparative fertility of soil in the two countries into account, the disproportion becomes considerably magnified. In spite of this, the assessment is increased in India at the time of each revision under false pretexts. This causes famines in the country and impoverishes the people, though such impoverishment is falsely attributed to their extravagance. A similar injustice is done to the people of India in regard to education. The expenditure on primary education in England and Wales for the years 1905-06 amounted to 31½ crores, while the population does not exceed two crores. But in India, with a population of 30 crores, Government spend only 30 lakhs. The cost of primary education per head in England is 16 rupees, while in India it is 1¾ pies! Injustice is thus done to India in every matter, and the reason of it is that Englishmen are administering the affairs of our country not from purely benevolent motives but that their main object is the promotion of self-interest.

Will the present-day Indians be satisfied with a system of "benevolent despotism"?
Mahrátta (9), 1st July.

9. The *Mahrátha*, in reviewing Sir F. Lely's recent publication on India, remarks:—"It would be endless to go on quoting Sir F. Lely's testimony against the British administration. But Sir F. Lely cannot be regarded as having really probed the wound to its very depth. The remedies suggested by him after all come to 'knowledge and sympathy'......... Woe to the Indian people if their weeping or rejoicing does not require a more deep-seated cause than an angry frown or a benevolent smile from their rulers. Judging by the sympathetic words of political wisdom spoken by Sir F. Lely about the Indian people in this book, a stranger might run away with the impression that the Indian people are mere children in politics after all, that they would rapturously bless the iron hand of the administrator, only if it were covered with the velvet glove of sympathy......... The days are now gone when the Indian people of all classes would be deluded by plausible and agreeable suggestions for a smoother or milder despotism. But Government is something different from despotism, however benevolent it may be."

Appeal to the Indians to be united and to promote their country's welfare by using *swadeshi* goods.

Arunodaya (100), 1st July.

10. A correspondent contributes to the *Arunodaya* some verses on *swadeshism* of which the following is the purport:—O Indians, listen to my exhortation. Protect your native country by considering it as dear to you as your own life. Your country being in a woful plight, you should strive hard to ameliorate its condition. India is justly called the land of Hindus, but, alas! the Hindus are no longer its masters. God ordained that the land of Bharata was for the Aryas, but forgetting our forefathers' achievements we lost possession of our country. O my brethren, begin to use native goods; never wear English cloth or partake of English food. This is the first duty of an Indian. Look at the three crores of your poor, helpless countrymen, who are perishing for want of food. Hindus, Muhammadans, Christians, Parsis and other permanent inhabitants of India form the Indian nation. Each of these nationalities should follow its own religion and live in unison with the rest. Up, then, O Aryás. Remember your past. Give up luxury and pleasure and constantly cherish your country's welfare in your heart.

Alleged miserable condition of the Indian agriculturist.

Hind Swarájya (Anglo-Gujaráti, 27A), 30th June, Eng. cols.

11. "Almost every alternate year, every province in the country suffers more or less from famine partly through climatic and partly through artificial causes. If our impoverished but industrious agriculturist were to be instructed in agricultural chemistry at the expense of the State, he would not be at the mercy of the elements and a source of anxiety to the people. If this sort of instruction were imparted in rural schools along with primary education, the young cultivator will fall back on resources other than those furnished by nature....... A great deal has been said by officialdom in season and out of season about the hopeless improvidence of the Indian agriculturist. All we can say is that he is the most enduring and forbearing creature in the world. He works from sunrise to sunset without so much as a word of complaint and cheerfully gives up the major portion of the fruits of his labour to a foreign Government which spends very little on his comforts or in making life tolerable to him. He practically pays for an expensive administrative machinery, every important wheel in which is of foreign make. He forgives and forgets many a sin of commission and omission on the part of the officers who are placed over him. He pays the land revenue which in many parts of the country hardly falls short of what the political economist calls 'rack-rent.' He cheerfully toils with his family in the fields under a tropical sun to swell the coffers of a Government, which thinks of nothing but maintaining an excessive standing army. How much, may we ask, of the land revenue squeezed out of the poor peasant is really spent on making him an intelligent and sober member of society? Of course, comparisons are invidious, but we are tempted to compare his lot with that of the American farmer or, for the matter of that, with that of his brother in any other civilised country in the world barring the Russian Muzhick? The American and European peasant has his pastimes and games, his libraries and schools, and his Savings Banks, too. The Indian peasant hardly saves anything because he hardly can, in spite of all the hard work he does. All that he has consists of a few cooking pots and a mill-stone and these, too, as the Gujarat Revenue enquiry showed, are attached and sold to satisfy the revenue demand. We only wish that the National Congress and Government will give a thought to the pitiable condition of this honest and hard-working creature and ameliorate his lot as far as lies in their power."

Alleged defects of British rule in India.

Shri Sháhu (150), 27th June, Eng. cols.

12. "On Friday last Mr. C. V. Vaidya gave a lecture in Ghate's theatre on 'The hopes of political emancipation for India'. The lecturer told his audience that this country had every chance of political regeneration in future even though the past had been somewhat disappointing on account of racial, religious and such other differences between the various communities in India. Absence of national feeling and narrow views about self-aggrandizement have ever been the characteristics of the Indians and the lecturer remarked that the advent of the British rule had been a

God-send to us. Our political regeneration, in the lecturer's opinion, requires the continuance of British rule. This is the sum and substance of R. B. Vaidya's lecture. A man in the street knows that permanence of British rule in this country is very essential to our success in politics and every political reformer takes this fact for granted. Then where was the necessity for Mr. Vaidya to reiterate a stale fact once more? Disarmed as we are, can we ever dream of getting any political rights by force? The idea is simply ridiculous. We want British rule in India, but we want our rulers to pursue a policy of equal treatment to all their subjects. At present the British rule favours the Anglo-Indians, the Christian religion and the British manufacturer. But a rule which does these things is un-British and we raise our humble voice against it."

Utterances of a patriot on his death-bed.
Dnyánottejak (66), 16th June and 1st July.

13. One Lakshman Sakharam Devlalikar contributes to the *Dnyánottejak* an article entitled "Utterances of a patriot on his death-bed," which is a Gujarati version of a similar article published by the *Kál* in its issue of the 31st March 1905 and noticed in paragraph 4 of Weekly Report No. 13 of 1905.

Bonds of sympathy between Bengalis and Marathas and a parallel between the circumstances of India at the present day and those of America before the War of Independence.
Vihári (155), 2nd July.

14. The reason why the Bengalis co-operated with the people of Maháráshtra in celebrating the Shivaji festival is not far to seek. Those who suffer common hardships are attracted towards one another and become friends. All differences, be they social or religious, are forgotten and ties of close sympathy are engendered by subjection to common misfortunes and an alien yoke. This is the secret of the present flow of sympathy between the Marathas and the Bengalis, who are both groaning under the yoke of foreign domination and are victims of scourges like plague and famine. Both are subjected to innumerable acts of oppression and the life-blood of both is sucked away by means of heavy taxes. Their mouths are gagged by a despotic press legislation and they are, therefore, induced to work hand in hand for advancing the common weal of their motherland. The present union between the two peoples augures well for their future prosperity. Anglo-Indians feed like leeches upon the wealth extorted from the country, and their interests being opposed to those of the people, they have become jealous of the grand success which attended this year Shivaji celebration in Bengal and have begun to howl and bark like dogs. The festival has become an eyesore to them and they desire to create a split between the different races inhabiting India. They thus declare that as Bengal was raided by Shivaji, the latter cannot be a fit object of reverence for the Bengalis. They similarly seek to alienate the sympathies of Muhammadans from Hindus. But the Indians have by this time become too shrewd to be duped or misled by such tactics. It is the pious duty of all of us—high and low, rich and poor, Hindus and Muhammadans—to join in celebrating the festival of a national hero like Shivaji. Independence being the highest goal which the people of a country can set before themselves, no duty can be higher or nobler than to revere the memory of one who restored independence to his country. Such personages are indispensable for the elevation of a nation, and it is not Indians alone who hold celebrations in honour of their national heroes. The Americans do likewise. There is some analogy between the circumstances of India and America. The Americans were, like ourselves, for a long time under the thraldom of England. Their trade was threatened with ruin on account of the tactics of the wily English and they were ultimately forced to resort to the remedy of boycott against British goods. The resemblance, however, ends here. The Americans, being disgusted with the alien yoke, threw it up. But this disloyal thought can never enter the heads of the loyal people of India.

Reflections on some aspects of the Barisal affair.
Patriot (14), 30th June.

15. "While acknowledging all that Mr. Morley has hitherto done to pour oil over the troubled waters of Bengal, it is to be regretted that he could not give an affirmative reply to a very pertinent question put to him this week in the House of Commons by a 'friend of India,'

True, most of the obnoxious measures initiated by His Honour Sir B. Fuller have been withdrawn.......... But there are still some aspects of the Barisal affair that require careful probing.......... We will refer only to a couple of revelations forced out from the unwilling lips of Kemp, the Police Superintendent, during his cross-examination in Babu Surendranath's case. He had been armed with warrants for summary execution on individuals against whom nothing was known, against whom no complaint had been lodged, and whose antecedents were more than sufficient guarantee for their good faith....... Are such warrants legal, are they constitutional, are they British?......... If such monstrous *lettres de catchet* are to be in vogue in British India, if such dangerous instruments of torture are to be left in the hands of inexperienced European youngsters, if the personal liberty of prominent British subjects is to be jeopardised, we might as well ask the white men who are ruling over the destinies of India to go back to the days of *le Grand Monarque* Louis XIV, send as many Cardinal Richelieus armed with *lettres de catchet* as they please, to even go the length of reviving the iniquitous Inquisition of the Middle Ages, and burn at the stake every person whom subordinate and crack-brained British officials imagine to be political heretics. They might as well introduce in magisterial courts the terrible 'thumb-screw,' the iron boots and even the demoniac rack. It is advisable to be *in excelsis* in everything. Why not try to attain perfection in the science of tyrannical Government, refined political torture and persecution? We are sure there are in India to-day a number of Emersons and Kemps, who would be but too eager to hail with joy the introduction of such a barbarous *regime* and such refined methods of torture. But we are sure that the English nation has no desire to repeat in India the iniquitous and inglorious history of the monstrous Spanish Inquisition. For a time such instruments of torture and absolutism may bend a subject race, but they can never break it. Where is Spain to-day—Spain that but a couple of centuries ago was the mistress of half the then-known world? Can the present puny, degenerated, crippled race in the South-West of Europe be the Grand Nation of old? Verily, Spain has suffered with a vengeance for her sins. What are such dark pages of the world's past history worth, if they do not serve to warn tyrants of the present day? We are convinced that Fuller Khan and some members of his unholy gang were actuated by the most tyrannical motives. Given a free hand, they would have beaten the record of a Richelieu or a Strafford. True, a dam has been placed against the current of their absolutism, but several of the issues we have referred to above require to be carefully scrutinised. The hum-drum procedure of law courts would prove utterly incapable of sifting the whole Barisal mystery to the bottom. Only an independent Commission with full powers can cope with the problem. Under these circumstances the request of Mr. O'Graddy, M. P., that a Commission should be appointed to inquire into the Barisal atrocities was certainly opportune......... We are sorry Mr. Morley thought otherwise. It will make the task of the leaders of Young India more onerous, but we hope they will not be found wanting and will continue to fight with hopeful hearts the battle of their beloved motherland's emancipation."

Withdrawal of legal proceedings against Babu Surendranath Bannerji.
Patriot (14), 30th June.

16. "The news of the withdrawal of legal proceedings against Babu Surendranath Bannerji will be received all over India with feelings of exultant triumph, and we offer our sincere congratulations to Babu Surendranath on the magnificent victory he has achieved over the mischievous bureaucracy of Eastern Bengal.......... In spite of Mr. Morley and Lord Minto, the autocrat of Eastern Bengal was determined to do all that lay in his power to harass the people of his province. To the veriest tyro it was apparent from the very beginning that the action of the Barisal authorities was absolutely unjustifiable, illegal and unconstitutional, betraying a woeful lack of temper, wisdom and common sense. And yet, simply for the sake of the gospel of *prestige*, the authorities set the ponderous machinery of law in motion against Mr. Bannerji. .... But they had counted without their host in not understanding the

resolute character of Mr. Morley. Slowly but surely the true nature of the demoniac doings of Fuller Khan burst upon him in all its monstrosity, and with a resoluteness that does him the greatest credit he set about cutting the claws of the 'brutish beast' of Bengal.......... All's well that ends well, and we are glad, as much for ourselves as for the fair name of the British Government, that at last the powers that be have deemed it their duty to beat a retreat. A great principle was involved in the struggle between the officials and the people of Bengal. The struggle was as momentous as the one which the great John Hampden heroically headed in England nearly three hundred years ago, and which was the first nail hammered into the coffin of Stuart tyranny. The ruling and the subject races were at the parting of ways. Passions on both sides ran so high that a compromise was out of the question. The tussle had to be fought out to the bitter end, unless the subject races were prepared to give up some of their best-cherished privileges, to put their necks on the guillotine and offer themselves as mute victims to the venomous tyranny of officials; in short, to be prepared to be goaded like 'dumb-driven cattle.' Fortunately for the political future of this country, at this terrible crisis in the life of Young India, Bengal, like a serpent, cast off the skein of apathy and showed that she was made of sterner stuff. The Bengalis resolved to kick away for ever the effeminate gospel of silent suffering and adopt the sturdier and more manly methods of retaliation.......... The experiment was undoubtedly risky. But the risk was braved. What are a few broken heads compared with the far-reaching effects of the glorious victory, which Babu Surendranath has won as the accredited representative of his race! Our rulers have been taught a lesson which they very badly needed. They are now convinced (and we hope they will not again in a hurry forget the lesson) that the constitutionally docile and suffering Indian can be transformed into something else when goaded too far and long...... ... But more important than all this, the happy conclusion of cases like that of Babu Surendranath will go a long way to revive the faith of the Indian people in the good intentions of the British Government, a faith which had been so ominously shattered by mad-cap administrators like Sir B. Fuller. The value of the service which Mr. Morley has done to both India and England cannot be exaggerated. In spite of her mighty armaments England could ill afford to have a discontented India. Nor would it be for the ultimate good of India if the relations between the rulers and the ruled were so strained as to reach the breaking-point. India has not done with England yet."

Gujaráti (24), 1st July.

17. The *Gujaráti* declares that the withdrawal of legal proceedings against Babu Surendranath Bannerji has humiliated Sir B. Fuller in the eyes of the Indian public and adds:—Obedience to law is, no doubt, a duty imposed upon the subject people, but it certainly does not carry with it the forfeiture of their right to fight to the bitter end for the annulment of unpopular and obnoxious enactments passed by Government. Sir Bampfylde Fuller, who is but a modern edition of the Moghul tyrant Shaista Khan, has declared that popular opposition will never succeed in inducing Government to withdraw the partition measure. The Bengalis, however, make light of such bravado and are tenaciously pursuing their agitation. Sir B. Fuller is now concerting measures for boycotting from Eastern Bengal certain Calcutta papers, which endeavour to keep the embers of agitation alive among their brethren in the new province. He has obtained through the Post Office a list of persons in his province who receive papers from Calcutta. We cannot conceive of a more flagrant instance of Russian despotism directed against the liberties of the subject people than this. Lord Minto's Government should make an inquiry into this new phase of Sir B. Fuller's policy. The startling revelations made during the trial of Mr. Surendranath Bannerji show that Sir B. Fuller is not fit to remain in the satrapy of the new province for five minutes during the present troublous crisis. That he still continues to cling to his office shows that the Government of India deliberately connive at the rottenness and chaos prevailing in the affairs of Eastern Bengal.

Kesari (124), 3rd July; *Bhála* (103), 1st July.

18. Mr. Cargyll found Mr. Surendranath guilty of an offence under the Police Act. If the case had gone up to the High Court, the doings of Messrs. Emerson, Kemp & Co. would certainly have been exposed, but as the Government of East Bengal have withdrawn the prosecution, Mr. Surendranath cannot clear himself of the offence of which in Mr. Cargyll's opinion he is guilty and Sir B. Fuller can moreover pretend to have acted generously in the matter. When there is a tame Secretary of State like Mr. Morley, why should not Sir B. Fuller act as high-handedly as he pleases and venture shamelessly to screen his own misdeeds. If we look at Mr. Surendranath's case as a whole, we get a fair idea of the autocratic *regime* of Sir B. Fuller. If any one wants to learn the trick of acting illegally in the first instance and retreating cleverly from the position the moment there is a danger of exposure and of escaping censure from the highest tribunal of justice, let him take lessons from Sir B. Fuller. We request Mr. Morley in this connection to remember that a policy of patchwork is not suited to a case where the parts to be patched are far more numerous than the parts that are sound. [The *Bhála* writes:—A Government that allows the high-handedness of its officers to go unpunished may be said to surpass the autocracy of Moghul or Russian rule. Mr. Kemp made strange admissions in his deposition before Mr. Emerson. The case ultimately resulted in a fiasco. We hope Mr. Morley will take note of this mockery of the administration of justice and order the removal from service of those officers who have been found guilty of high-handed acts.]

Mahrátta (9), 1st July.

19. "The acquittal of Babu Surendranath Bannerji marks the termination of one important stage in the history of the repressive measures for which Sir B. Fuller will be held responsible. Though the partition, which is of course the root cause of all the factors that contributed to this history, is not yet annulled, still the accumulated effect of all the subsequent and subsidiary events is to make up a moral triumph for the popular party.......... We are perfectly aware that this is what we may call a subsidiary triumph and cannot be a source of unmixed satisfaction so long as the partition remains in force. But in a struggle of the kind we are now having in India, even these minor triumphs have their own value and importance, and now that this chapter of unpleasant episodes has been closed, let us hope that our Bengali friends will be able to devote undivided attention to the partition agitation proper."

Praja Bandhu (32), 1st July, Eng. cols.; *Gujarát Panch* (26), 1st July, Eng. cols.

20. "The withdrawal of the prosecution against Babu Surendranath Bannerji is a signal triumph of the popular party against the repressive *regime* of the present Lieutenant-Governor of East Bengal.......... The school of Anglo-Indians who believe that by the simple process of arresting and prosecuting a leader, they can put down a legitimate national agitation ought to learn a lesson from these proceedings. Such arrests and prosecutions have no terror for the Indian patriot. On the contrary, he would gladly welcome the ordeal as a necessary sacrifice, if the present bureaucratic *regime* is to be combated successfully. The expedient has been thrice tried, and has failed as often. Sardar Balwantrao Natu was taken to prison, and all his effects were seized by the Bombay Government acting under the shadow of an almost obsolete law made for extraordinary times, and the result was that the Government had to retrace their steps, acknowledge the error of their ways and restore to him his liberty and property. What was the effect of this Russianized step? Nothing as regards the people. The braver and more patriotic among the latter only laughed at the proceedings, and are prepared to face similar persecution, if the national interests demand such a sacrifice. Mr. Tilak was next pursued and persecuted under the guise of legal forms, but his honourable acquittal has only fed the flame of patriotism throughout the land, and he enjoys a degree of pre-eminence among our leaders which is largely due to the stupid and repressive impatience of the bureaucrats of this Presidency. Mr. Surendranath's arrest and acquittal will stand conspicuous for all time as bearing testimony to the utter incapacity of the Anglo-Indian bureaucracy to read aright the signs of the times, to gauge correctly the

strength and intensity of Indian opinion, and calmly to adapt the system and measures of Government to the changing requirements of an advancing and progressive community. It needs to be repeated that true statesmanship consists in seizing time by the forelock, and making concessions with a good grace, instead of delaying them till they cannot be withheld any longer. It is perilous to allow the forces of progress to be shut up and let them grow in volume till they threaten to sweep away all barriers." [The *Gujarát Panch* writes:—"Mr. Morley has saved the honour and prestige of British rule in India.......... As for Babu Surendranath he has by his undaunted courage earned for himself such a place in the hearts of his countrymen that it ought to serve as an incentive to others to walk in his footsteps and risk all for their fatherland. It has been proved that the best instincts of the British race are not yet quite dead. In this case *vox populi* has really been *vox dei.* Let our readers take the lessons of the present struggle to heart and remember that in everything those who would win *themselves must strike the blow.*"]

Alleged high-handedness of the Police in a *swadeshi* case in Bengal.

Loka Bandhu (96), 1st July.

21. The attitude of the Police towards the *swadeshi* movement is well known. The humiliation of Babu Surendranath and the expulsion of students from schools bear ample testimony to the manner in which the Police conduct themselves in *swadeshi* cases. An interesting case occurred recently in Bengal. A man went to a Marwari's shop and purchased a few *swadeshi* articles. Having subsequently discovered that the articles sold to him by the Marwari were not *swadeshi*, he went back to the shop and demanded *bonâ fide swadeshi* goods. The Marwari refused to comply with the demand. The people who were present there at the time purchased all the goods in the Marwari's shop and made a huge bonfire of them all. The Police then came upon the scene and arrested one of the men who had purchased the goods on a charge of theft and hauled him up before a Magistrate, who sentenced him to imprisonment for a term. Though the man had actually paid the price of the articles, the Police falsely got up a case against him and caused him to be sent to jail. Such are the unjust and high-handed doings of the Police!

Protest of the Bombay Presidency Association against the constitution of the Imperial Customs Service.

Indian Social Reformer (4), 1st July; *Indian Spectator* (5), 7th July.

22. "The Bombay Presidency Association has submitted a memorial to the Government of India protesting against the exclusion of Natives of India from the Imperial Customs Service. We have already commented on the ridiculous excuse given by Sir Arundel Arundel, on behalf of the Government, for the exclusion, namely, that Indians of respectability would not care for the kind of work that officers of the Service are called upon to do. This is a grandmotherly argument, one of a class which more than any action serves to bring the motives of Government into question. The Presidency Association has no difficulty in showing that respectable Indians have filled offices in the Service with credit. Mr. G. H. Greeves of Madras bore testimony to the efficiency of the then Brahmin Preventive officer and Mr. Bhashyam Aiyangar, the Preventive officer, stated that although he had a great deal to do with the Commanders of European ships, he had never experienced any difficulty or unpleasantness owing to his nationality. Again, in Bombay the Commissioner expressed his opinion that there was no reason why the Assistant Collectors at the Towns Customs House should not be natives, although one of them would have business with the assistants of European firms. This argument, in fact, is daily disproved. Indians have to do with Europeans in several walks of life in official and non-official capacities, and in the large majority of cases they manage to do very well. We can hardly believe that Lord Minto will uphold the policy of his predecessor entirely in this matter." [The *Indian Spectator* writes:—"Better late than never. The Bombay Presidency Association has just addressed a memorial to the Government of India, protesting against the scheme of recruiting certain posts in the new Imperial Customs Service in England. Except that in Sir A. Arundel's opinion the Customs Service is not generally liked by natives because they have to board ships, and their duties are sometimes rough and exacting, we do not see why the recruiting should be done in England. It is a very small service, and it must be easy to find qualified candidates in a large country like India."]

Lord Lamington's visit of inspection to the cholera camp at Pandharpur.
Jám-e-Jamshed (28), 4th July, Eng. cols.

23. "Lord Lamington's visit to Pandharpur will have, besides assisting the local authorities considerably in their task, contributed to the sense of public security. Past experience warranted this personal inspection on the part of the head of the Administration, and in undertaking it Lord Limington may be said to have vindicated once again his title to be called the 'People's Governor.' Ever vigilant in his custodianship of public interests, desirous of seeing things for himself, and of rendering the executive officials what assistance he could by his advice and co-operation in their arduous task, Lord Lamington was the last to miss such an opportunity for service to the people and those who might be called his lieutenants. Here is a proof of sympathy allied with thoughtfulness for those entrusted to his care and dependent on him for help and advice, and surely it will not fail to be appreciated as it deserves as much by the public at large as by those directly concerned."

Desirability of establishing salt depôts in Ratnágiri District with a view to ensure an adequate supply of salt throughout the year.
Satyashodhak (147), 1st July.

24. We learn that the Government of India are going to establish twelve large salt depôts in Calcutta. Similar arrangements should also be made for Ratnágiri District where the supply of salt is precarious and deficient during the monsoon. During the last summer, salt could be had in the district at the rate of seven *pailis* per rupee, but the price began gradually to rise since the outbreak of the monsoon till it is now 50 per cent. above normal. The reason of this fluctuation is obviously the deficient supply of the commodity in the district, which frustrates the commendable object of Government in reducing the salt tax. We, therefore, suggest that Government will be pleased to establish salt depôts in the district with a view to remove the grievance of the people.

Comments on the speech of Mr. Kincaid, I.C.S., Agent for the Sardars in the Deccan, at the last Birthday Darbar in Poona.
Kesari (124), 3rd July.

25. Commenting on the speech delivered by Mr. Kincaid, Agent for the Sardars in the Deccan, on the occasion of the last Birthday Darbar at Poona, the *Kesari* writes:—Mr. Kincaid exhorted the Sardars present to imitate the virtues of kindness, sympathy and courtesy shown by the Prince of Wales throughout his recent Indian tour. The allusion made by him to the historical episode of the carrying off of a princess of the Jadhav family, who was betrothed to prince Karan Vaghela of Gujarát, by a Muhammadan General of the Emperor of Delhi was, in our opinion, irrelevant. Other pleasant incidents relating to the Jadhav family could have been drawn upon by Mr. Kincaid to remind his audience of its past history. In expressing his pleasure at meeting 17 First Class Sardars, he referred to "Sardar Shivajirao Bhonsle," the present-day representative of the quondam ruling house of Sátára. It would have been better if the reference had not been made at all. The expression "Sardar Shivajirao Bhonsle" jars upon the ears of all the people of Maháráshtra. By a turn of fortune the descendants of Chhatrapati Shivaji have no doubt been reduced to the rank of mere "Sardars", but if the expression was used to remind them of the present fall in their status, we beg to say that such a reminder is not at all happy.

Protest against the location of the Commercial Gymkhana on an open site near Wodehouse Bridge.
Rást Goftár (33), 1st July, Eng. cols.

26. "While we may congratulate the Commercial Gymkhana upon having secured a palatial site for their grounds and club-house near the Wodehouse Bridge, we deplore the fate of the poor Bombay citizen who is being robbed of every available inch of open ground in the city. The action of Government in granting this most valuable site has been characterised as generous. While the public have no reason to echo this tribute of praise so glibly bestowed on Government by the friends and admirers of those who have secured the site, they have every reason to protest against this usurpation of a splendid piece of land for the comfort and delectation of a handful of individuals. The club-house could have been very well located on grounds adjacent to other Gymkhanas on the Marine Lines. In spite

of emphatic protests from the people and the press against the employment of open sites for building purposes, Government have thought it expedient to be generous at the expense of the public by leasing a most prominent part of a valuable recreation ground for the exclusive use of a few tradesmen and shopkeepers.......... If Government have been so lavishly generous in their response to the appeal of a certain section of the European community as to give a monopoly of this valuable site for their exclusive benefit and use, the native commercial communities will have an equal right to be treated with like generosity. Is Government prepared to allot an adjacent site for the erection of a native commercial Gymkhana?"

Alleged grievances of pleaders and suitors in the Bombay Small Causes Court.

Jám-e-Jamshed (28), 2nd July, Eng. cols.

27. The *Jám-e-Jamshed*, in drawing the attention of the Chief Justice of Bombay to certain alleged grievances of pleaders and suitors in the Bombay Small Cause Court, remarks:—"The first and foremost of these is the constitution of the 'Full Bench'. Unlike the Appellate side of the High Courts, on these Full Benches preside the Chief Judge and the Judge against whose decision a so-called 'appeal' is lodged. Thus the very Judge whose judgment is appealed against sits in judgment over his own order or decree—a most undesirable course, indeed, but a course rendered imperative and unavoidable by the absence of recorded evidence and written judgments. When we speak of 'recorded evidence,' we mean notes in full and when we say 'written judgments' we mean judgments setting out at length the reasons for a decree or order. We frankly admit that with the hundreds of cases disposed of per day in the Small Cause Court, it would be impossible for the Judges to take full notes of evidence. But we submit that, under such unavoidable circumstances, each Judge should have a short-hand writer, and that on the lines of the practice obtaining in the Insolvency Courts in the High Courts, parties may intimate beforehand that they would require full notes of evidence, on payment of cost entailed for the day for the employment of the short-hand writer. An alternative remedy is to have three Judges sit on the 'Full Bench' and the opinion of the majority should decide the appeal.......... The second important matter we wish to submit to the Chief Justice is the want of provision for appeal to the High Court against judgments on questions of facts, that is, on evidence. This power exists in the case of Provincial Small Cause Courts. But why the Presidency Courts should be accorded a prerogative of immunity from appeal in each and every case we fail to comprehend. In the Presidency Small Cause Courts, more often than not most important suits are filed and on the decision thereof depend important rights of suitors. We shall instance only one case—that of the so-called suits in ejectment. Now these suits carry with them most serious and weighty questions and yet at one stroke of the pen a Judge of the Small Cause Court can order the ejectment of a man who may even be the rightful owner. And to our surprise we heard only the other day that the 'Full Bench' of the local Small Cause Court has recently ruled that there is no appeal to it against orders of ejectment, as they are not now considered 'suits' in the proper sense of that term and as no 'decree' is passed. For years past the Full Bench has heard appeals in this class of cases, but what has led the Full Bench now to rule otherwise and against an inveterate practice of years past is a mystery to us and even to the Bar."

Complaint against the treatment accorded to pleaders and litigants by Mr. V. M. Bodas, First Class Sub-Judge, Sátára.

Shri Sháhu (150), 4th July, Eng. cols.

28. "Most reluctantly do we revert to this subject once more. We deemed it fit to wait for some time to see if there was any change for the better in the meanwhile as our writings were certainly brought to the notice of Mr. Bodas and were perused by him most carefully. His attention was publicly drawn to the unsatisfactory state of his Court and we hoped he would remove *all* causes of complaint. But no. The ways and habits which form the grounds of complaint seem now to have become part and parcel of his nature as it were. Before proceeding we may briefly recapitulate what we have already written on this subject. We adverted to the unaccountable and continued

absence of at least two of our ablest senior pleaders, *viz.*, Messrs. Karandikar and Kale from the Sub-Judge's Court and to the latter's *apparent* liking for Mr. Kuber as shown by his sitting long at his house almost daily (*vide* paragraph 37 of Weekly Report No. 20). Let us proceed to touch other grounds of complaint which frustrate the impartial administration of justice. First and foremost among the personal faults of Mr. Bodas which disqualify him as a Judge is his great self-conceit with a corresponding supreme contempt for the rest of the world. If we mistake not, he heads the list of Sub-Judges and draws a salary of Rs. 800 per month.......... Owning none but the Government as his master, he is independent and has indeed no reason to care for his fellow-subjects. He must, therefore, treat others with scant respect in Court. Pleaders, senior and junior alike, must cower before his august presence like mere school children before a hard taskmaster. Parties and witnesses, of whatever age and station in life, while in the witness-box, share no better fate."

Grievances of the Bombay postmen.

Indu Prakásh (41), 3rd July, Eng. cols.

29. "We understand that the discontent amongst the Bombay postmen is far from being allayed by the circular letter sent round to them some days since, announcing some paltry concessions, most of which are indefinite as regards the time when they are to come into force. It is once more the old tale of a crisis being sought to be tided over by half-hearted promises of a perfunctory kind, to be carried out in a still more half-hearted manner. The postmen have sent a fresh petition, but we are told that the Inspectors are not going to forward it to the Presidency Post Master. If so, it is serious indeed. We once more give a friendly warning to the higher authorities of the Department. Let them at least know at first hand the grievances of the men. And these have been a bit increased owing to the very attempt at granting redress for some. How this is we hope to show soon by going into the subject once more at full length."

Dispute between Mr. S. B. Broacha and other members of the Bombay Native Brokers' Association.

Oriental Review (12), 4th July.

30. "Poor Mr. Shapurji Broacha! Will not his friends leave him alone instead of making desperate efforts to prove that he has come out successfully in the wrangle between him and the members of his celebrated Brokers' Association? As a matter of fact it is easy to see that he has had to eat humble pie and formally to withdraw the offensive resolution which he had got the Board of Directors of his Association to pass against the members who protested against his speech.......... The *Times of India* has grandiloquently given out that Mr. Broacha's speech was the expression of the opinion of the Brokers who constitute the Association. The protest of the large majority of the Brokers, who have had the courage of their convictions, has given this yarn a rude shock.......... One thing we have never been able to understand. Mr. Broacha's friends in the Parsi Press seem to imagine that the protesting Brokers had no right to make or publish their protest. Why had they not this right?......... We have said above that the *Times* has openly proclaimed that Mr. Broacha was the mouthpiece of the Association. Why did he sit quiet and not contradict the statement or rather the misstatement that the *Times of India* had circulated far and wide in the country? But instead of acting in this straightforward manner he allowed the misstatement to go forth and did nothing to correct it. Under these circumstances the protestant Brokers had every right to publish their declaration that Mr. Broacha's address represented his individual opinion alone...... It is not a little surprising to see in this connection that Mr. Broacha's advocates have not seen the gross impropriety and impertinence of the resolution passed by the specious Board of Directors against the protesting members of the Association....... What right had the Board of Directors to pass such a resolution against the members of the Association?......... We must not, however, forget that the Board is Mr. Shapurji Broacha, and Mr. Shapurji Broacha is the Board."

Mr. Doderet's action concerning the cremation of dead bodies of Hindus on the Dudheshwar cemetery grounds at Ahmedabad.

Praja Bandhu (32), 8th July, Eng. cols.; *Sánj Vartamán* (86), 6th July.

*31. "We are glad to inform our readers that the appeal we made to Mr. Doderet in our last issue, requesting him not to make any change in the *status quo* in regard to the place assigned for the cremation of dead bodies of Hindus, has had the desired effect. We learn that he has been pleased to cancel the prohibition regarding the burning of the dead at the usual place near the confluence of the Sábarmati with the Chandrabhága until the Deputy Sanitary Commissioner of this Presidency reports on the matter and suggests a change in the existing practice, and that he has also ordered a withdrawal of the prosecutions against the parties alleged to have violated the order. Now, as already stated in our last issue, the wells from which the water-supply of the city is drawn are at a pretty long distance from the place where the bodies are burnt, and hence there is no likelihood of the present practice polluting in any way the water in the wells. However, since the matter is to be decided by the opinion of a sanitary expert, we need not say anything further on the present occasion except that he will be pleased to thoroughly go into the matter before giving an opinion, which will result in the abandonment of a practice that has been continuously in vogue for hundreds of years. In conclusion it only remains for us to thank Mr. Doderet on behalf of the people of Ahmedabad for revoking the order and thereby setting at rest the excitement noticeable especially among the high caste Hindus in consequence of it." [The *Sánj Vartamán* publishes a similar report and warmly thanks Mr. Doderet for his regard for the religious susceptibilities of the high caste Hindus of Ahmedabad.]

Lotteries in Gujarát and Káthiáwár.

Jain (173), 1st July; *Gujarát* (24), 1st July; *Káthiáwár Samáchár* (75), 27th June.

32. Lotteries have now-a-days become a craze among the public of Ahmedabad, with the result that weak-minded and unsuspecting persons fall an easy prey to the fraudulent practices of swindlers. Conductors of newspapers and publishers of books freely advertise these lotteries out of greed for money and thus give a great impetus to these nefarious concerns. The existing law on the subject of lotteries is precise and unequivocal, yet strange to say the local Police is betraying culpable lethargy in bringing to book those who organise or abet these unlawful transactions. Such concerns have at present been set on foot in this city in the shape of offers of prizes to be distributed among the purchasers of certain books. Two books entitled Jaymangal Háthini Vát and Narsinh Mehta are at present being sold in Ahmedabad on this system. The books are commanding an extensive sale, as the bait of a big prize lures many credulous persons who would otherwise have hardly cared to go through these trashy publications. If this growing evil is not nipped in the bud, it is to be feared that a disastrous effect will in the long run be produced upon the public morals. It is imperative that the Police should forthwith rouse itself to a sense of its duty in the matter. The advertisement and sale of tickets in British territory for lotteries started in Native States under the pretext of aiding projects of public usefulness should also be peremptorily stopped. [The *Gujarát* makes similar remarks. The *Káthiáwár Samáchár* urges the Police of Káthiáwár to put down certain bogus companies, which, it says, have recently sprung into existence at Rájkot and are swindling the people of their money by means of various stratagems. It alleges that these companies have not been registered as required by the law.]

Complaints against the Police of Sukkur, Rohri and Shikárpur in Sind.

Sind Journal (19), 4th July.

33. "It is not only in the Hyderabad District that thefts are rife, but in Sukkur District, too, there are serious complaints on this score. Thefts are of daily occurrence in the towns of Sukkur, Rohri and Shikárpur. As the police seldom trace the thieves, people have lost all confidence in them. The harassment, to which complainants are subjected by the police, deters people from lodging complaints about petty thefts. At Shikárpur it would seem that both the public and the police officials are dissatis-

fied with the present police arrangements. Recently a big theft of property worth about Rs. 12,000 took place there. This so unnerved the Police Inspector that on Sunday last he sent for the Municipal Councillors and other leading men of Shikárpur and advised them to make their own arrangements for the safety of their respective wards and asked each Municipal Councillor to arrange for two or three private policemen being engaged for each ward at the expense of his constituents. This action of the Police Inspector is tantamount to quartering punitive police on the Shikárpuris, and this for what? Not for any fault of the residents, but because the police cannot guard the property of the public. If the police is inadequate or incompetent, the people should not be made to pay extra charges for better police arrangements."

Crime in Sind and alleged inactivity of the local Police.
Prabhát (10), 26th June, Eng. cols.

34. "Complaints in connection with thefts are not confined to Hyderabad only. The thieving fraternity are carrying on their nefarious profession everywhere with impunity, with the result that there prevails a general sense of insecurity in the province. It is a pity that things should have been allowed to come to such a deplorable pass. If those entrusted with the protection of the lives and property of the people had been a little more wide-awake and mindful of their obligations, the evil would not have assumed the proportions of a huge scandal. There is, however, no use crying over spilt milk. Even if the authorities awake now and devise effective means to extirpate thieves who have made themselves a terror to the people, the latter will feel sincerely grateful to them."

Education.

Alleged defective character of the present system of education in India.
Shubha Suchak (151), 29th June.

35. The present system of education in India, when compared with that of Japan, will be found to be defective in several respects. It is gratifying to find, however, that the Indians have realised its futility so far as the regeneration of their country is concerned. It is absurd to suppose that Englishmen will endeavour to promote India's welfare so long as they look upon her as a possession, which they must keep to themselves, and regard the people as a conquered race. So long as these notions prevail, what is India's gain must be England's loss. For instance, the boycott against foreign goods is beneficial to India, but is detrimental to the interests of Englishmen as it adversely affects British trade and so the English bitterly resent the boycott agitation. The sympathy professed by Englishmen for India is merely lip-sympathy. Had it been otherwise, why would Lord Curzon, who is blinded by Imperialism and is now raving in England like a drunken monkey, have deprived the Indian Universities of their independence by passing the Universities Act? We see from this how far it is prudent for us to depend upon the British Government for the promotion of our welfare. The schools and colleges established by Government are institutions mainly founded for the enslavement of the Indians. What is the use of that education, which does not conduce to our physical and intellectual development? Besides, how can mercenary teachers be expected to instil ideas of patriotism into the minds of their pupils? The prevailing system of education is in short lifeless and ill calculated to impart a knowledge of the true condition of the country to the pupils. It creates no spirit in the taught, nor point out the way to self-improvement. If we really care for our regeneration, we should establish schools where education of a *swadeshi* type is imparted to the pupils.

Difficulty of procuring Text-books of the Marathi Reading Series.
Indu Prakásh (41), 5th July.

36. A correspondent writes to the *Indu Prakásh*:—The work of printing the revised Marathi Text-Books has been entrusted by Government to Messrs. MacMillan & Co. But this Company is pursuing a dilatory course in regard to the printing of the third, fourth and fifth books of the series. Inquiries were made of the firm about the third book by a friend of mine in June, who was in-

formed in reply that the book would be out towards the end of the month. So he again enquired in the beginning of July and was told that it was impossible to state when the book would be published. The old text-books are not in stock in the Depôt while the new ones are not ready for sale. Other text-books cannot also be used in schools. What are the people to do under these circumstances? Are the studies of the boys to be stopped? It is said that the third book is printed and ready for sale, but for some unknown reason copies thereof are not sold to the public. When Government spend so much money on the Educational Department and the people are willing to buy the books, why should the student world be reduced to a *non-possumus*? What can be a greater shame than that parents in Mahárāshtra should not be able to remove the difficulty of procuring text-books for their children and that our accredited leaders and publicists should show complete apathy in the matter? We can hold Congresses and vociferously join in the cry of *swadeshi*, but cannot procure text-books for our boys. Fie upon our sense of paternal duty!

Reported rowdy behaviour of the students of an aided College in Bombay.
Rast Goftár (33), 8th July, Eng. cols.

*37. "The example of rowdyism and insubordination among students which Bengal has set to the rest of the country has been emulated with a vengeance in the Punjáb and has now disturbed the placid atmosphere of a College in Bombay City. Though the instance to which we refer does not owe its origin to political disturbances, it is not unlikely that wire-pullers may, after this, set briskly to work to exploit the student-class of the Presidency for raising political agitations and fostering feelings of discontent against established authority. 'Bande Mataram' was proclaimed vociferously for the first time by rowdy students parading Bombay streets, but students in the city may learn with advantage that the game would pay them ill and is not worth the candle......... Students in Bombay would be well advised if they assimilated the fact that hailing their *alma mater*, whilst they are yet young, would pay them better than hailing their mother-country at the top of their voice. Let it be hammered into their brains that truculence and lawlessness would be set down with a heavy hand and at all costs. We do not want our Colleges to be turned into bear-gardens and infected with the spirit of lawless rowdyism which has upset the student class elsewhere. The authorities of Wilson College have done well in condoning the offence, which is the first of its kind, by the acceptance of an apology tendered by the defaulting students for their misbehaviour, but it must be borne in upon them that a repetition of the incident would be strictly dealt with, followed by rustication or immediate expulsion from the College."

Indu Prakásh (41), 7th July, Eng. cols.

*38. "Whilst congratulating the Principal and the Hindu students of the Wilson College on the happy termination of an unpleasant incident we think it necessary in the interests of truth to point out some inaccuracies of fact which have crept in the cleverly worded version of the affair given with a spurious air of authority by our contemporary of the *Times of India*. *It cannot possibly be pleaded that the authorities of the Wilson College did not know that there was a strong feeling* in regard to the closing of the college on the Ekadashi day, nor can the argument that they give the holidays sanctioned by Government hold water. They do give many other holidays and the Government list is admittedly too short a one for schools and colleges, even Government institutions being accustomed to go beyond it. *Last year a formal application for leave on the Ekadashi day was made*, but it was rejected and full half of the Hindu students absented themselves, but no notice was taken of the act. This year whilst the learned Principal was teaching the P. E. class on Thursday, the 28th ultimo, several students took occasion to inform him that they should have the Ekadashi holiday like their brethren of the Elphinstone College and other institutions. The reply was that no holiday would be granted. *The request was repeated by a few students to Dr. Robertson*, who was desired to communicate the feeling of the students in the matter to the Principal. Thinking that any further prayer would be useless, the students resolved to remain absent on the day.......... On Tuesday they attended as usual, when they were admonished by the Principal and *asked to tender a written apology* on pain of dismissal. The classes, however, went on as usual. On that evening the students met *in a private house—not in an open air meeting*—and resolved that they would express regret but not give a written apology. This feeling was communicated to the Principal and he graciously yielded so far as to be content with it. We are told that there was no organized *cry of Bande Mataram nor any processions*........ We fervently desire that the College authorities will henceforth show greater sympathy with the religious susceptibilities of the students and that the latter will proceed only on constitutional lines."

Municipalities.

Shortcomings of the tramway service in Bombay City.
Indu Prakásh (41), 5th July, Eng. cols.

39. "We understand that under the contract with the Tramway Company the Corporation has the right to insist upon the Company having an efficient and adequate tram-service in all parts of the city. And yet the service continues to be seriously inadequate and no one brings the Company to book. In the hot season in particular, there is always a break-down. It was so this year in spite of the old Company receiving fresh blood, fresh resources and a prospect of great gains in the near future. The excuse of the heat making the horses sick is always brought forward in this connection, but now though the hot season is over and there has been a month of good, copious and regular rain-fall, the service is still inadequate. All trams are crammed to suffocation and passengers always find it difficult to obtain seats. It is a pity to see men by the dozens and also women with babies in their arms waiting at the Bori Bunder and the Money School junctions and finding no seat in tram after tram. If horses fall ill, the Company should buy more horses. They are bound to do so and their profits would be but slightly affected. We trust the Corporation will pay serious attention to this grievance of the public. To begin with, let the Girgaum service be increased by the addition of some more cars. We would also suggest a special regular service from Money School to Girgaum, or rather the extension to Thakurdwar of the present tram-service between Money School and the Crawford Market."

A prayer for the abolition of the Mahudha Municipality and the establishment of a Sanitary Board in its place.
Kaira Times (72), 1st July.

40. Some time ago the people of Mahudha had submitted a representation to the Collector of Kaira praying for the abolition of the local Municipality. It now transpires that the Collector has refused to accede to the wishes of the people on the ground that the Mahudha Municipality has done useful work and effected several improvements in the town. In view of this we would humbly request the Collector to enquire into the capacity of the people of Mahudha to bear the heavy outlay that is necessary for the up-keep of the Municipality. Since the famine of 1899-1900, the condition of the people, most of whom are agriculturists, has greatly deteriorated, as is evident from the difficulties experienced by the Municipal karkuns in the recovery of taxes. A large amount of the taxes remains unrealized, and the Municipal treasury being thus depleted, no measures of reform are undertaken and the people have to submit to the evils of insanitation. Under these circumstances, the people of Mahudha would welcome the establishment of a Sanitary Board in place of the present Municipality. In order to attain this object, it behoves prominent citizens of the place to take concerted action and appeal against the decision of the Collector to the Commissioner, N. D. We had dwelt some time ago on the serious shortcomings in the Municipal administration of Mahudha (*vide* paragraph 32 of Weekly Report No. 16). Unless the Municipality is rich enough to remove these shortcomings, its existence is worse than useless. The dilapidated condition of the main thoroughfares of the town is a menace to the public safety, but the impoverished condition of the Municipality has so far debarred it from undertaking any improvement in this direction. In order to improve the sanitary condition of the town, the only course open to Government is to abolish the Municipality and institute a Sanitary Board in its place.

Complaint about Assistant Teachers in the Municipal schools in Belgaum being made to perform plague duty.

Madhukar (130), 30th June.

41. The teachers in local Municipal schools had applied to the Municipality in February last praying that they should receive some allowance for performing plague duty. On 3rd June, the Head Masters of the different schools were invited to a Conference which met to consider the question. It is said that the Head Masters have expressed their willingness to perform plague duty and accept such allowance, if any, as the Municipality might grant to them. We wonder why Assistant Teachers were excluded from the Conference when the application had emanated from the whole body of teachers. Can Head Masters be said to represent the views of their assistants generally, when the latter are subordinate to them only so far as their duty in the school is concerned? Is it again fair, we ask, to take these Assistant Teachers to task for slight mistakes, when in addition to their school work they are burdened with plague duty for which they receive no remuneration whatever. Nay, their grievance does not stop here. If they fall ill while performing plague duty, or succumb to the disease, the Municipality makes no provision for them or their families. The primary duty of a teacher is to teach boys, and it is unreasonable to saddle him with plague duty. It is futile to urge that as the schools are closed during the plague season, the teachers are entrusted with plague duty. Plague being a contagious disease, why should the teachers be forced to run the risk of catching it, when every one else is anxious to escape it? Lastly, why should the teachers in Belgaum alone be made to do the work, when their brethren elsewhere are exempted from it? We, therefore, hope that those teachers who are unwilling to perform plague duty should not be compelled to do so.

A suggestion to divert the stream of the Lyari river at Karáchi.

Sind Gazette (18), 3rd July.

42. "In another column will be found a suggestion from a valued correspondent in connection with the Lyari in times of flood. The idea is a good one, and was put forward some years ago by the Chief Officer of the Municipality, Mr. Brunton.......... The scheme proposed by Mr. Brunton was that instead of a bridge, the Lyari should be diverted at Dhobi Ghaut....... The work to be done is not the mere closing of an insignificant branch, but the diversion of the river itself—a much more serious matter. An earth bund with a stone face would not hold. Nothing but a well built wall on good foundations would be sufficiently strong, and as the flood water impinges sharply on the left bank at this point it would be necessary to extend the wall for some distance both up and down the river. Again, the flood water, if diverted entirely into the northern branch, would be likely to flood the Lyari quarter and Shershah. To prevent this, training walls would probably be necessary. The cost of the works would greatly exceed the cost of a bridge, would perhaps amount to the cost of two or three bridges, but when done would improve Karáchi greatly....... Now that so much is to be spent on the general improvement of Karáchi, the scheme for closing the southern branch of the Lyari should receive very careful consideration. The changes, which are brought into being now, will very closely affect the future of the town and a far-seeing policy should be adopted. Money expended at the present time on the best scheme that could be devised would be well spent, whereas the allotment for economy's sake of a smaller sum to works that later on will have to disappear to make way for something more comprehensive would be a mere waste of public money."

Native States.

Alleged maladministration in Sathamba Taluka (Mahi Kántha).

Mahi Kántha Gazette (78), 1st July.

43. A contributor writes to the *Mahi Kántha Gazette*:—The Thakor Saheb of Sathamba, a fifth class taluka in Mahi Kántha, scandalously abuses his powers of hearing civil and criminal cases. The taluka being situated at a great distance from Sádra, the true state of affairs there is concealed from the gaze of the Agency Officials. Once a year the Assistant Political Agent visits this

taluka, but a false picture of the condition of the rayats is then presented to him. The Bhayats are suffering from starvation, while the people are harassed and do not get justice. The Kamdars, instead of endeavouring to ameliorate the condition of the people, spend all their ingenuity in lining their own nests or in enriching the State Treasury at the expense of the subjects by resorting to various tortuous devices. The Thakor remains utterly indifferent to the welfare of his subjects so long as the Kamdars bring money into the State Treasury. In criminal cases the farce of a trial is gone through and the accused fined in the end so as to bring grist to the mill of the State. In short, money would seem to be the be-all and end-all of the administration in this taluka. The test of the Karbhari's efficiency here is considered to be his cleverness in fraudulently depriving Jaghirdars of lands enjoyed by them from time immemorial. Hundreds of people have been thus robbed of their property. I have referred above only to a fraction of the mal-administration prevailing in the State. I shall write more on the subject later on.

Intelligence extracted from the Press.

Details of the Honourable Mr. Gokhale's scheme of a "Servants of India Society."
Patriot (14), 7th July.

44. "The 'Servants of India Society' has excited a considerable amount of attention and we have received a number of letters and inquiries from different parts of the country soliciting fuller information regarding this great and unique institution founded by the Honourable Mr. G. K. Gokhale. The main object of the Society is 'to train men, prepared to devote their lives to the cause of the country in a religious spirit, for the work of political education and agitation.' Its members frankly 'accept the British constitution as ordained, in the inscrutable dispensation of Providence, for India's good.' Self-government on the lines of the English colonies is their goal. This goal, they recognise, cannot be attained without years of earnest and patient work and sacrifices worthy of the cause, and they 'will seek to promote, by all constitutional means, the national interest of the Indian people.' The head-quarters of the Society is at Poona, where it has a fine new building of its own; it maintains a home for its members, and has attached to it a library for the study of political questions. The Society consists of (*a*) a first member, (*b*) ordinary members, and (*c*) members under training. The first member is the head of the Society and will hold office for life. Every member, on admission, has to undergo a special training for a period of five years. During this period he will be known as a 'Member under training.' When a member has completed his five years' discipline, he will be styled an 'Ordinary Member' of the Society. Every member of the Society shall be a member for life. The Honourable Mr. Gokhale is the first member and Messrs. Natesh Appaji Dravid, M. A., Gopal Krishna Devdhar, B. A., and Anant Vinayak Patwardhan, B. A., are 'Members under training.' These three self-sacrificing young men have been working under Mr. Gokhale for the past two years and more.......... Every member, at the time of admission, has to take the following seven vows :—(*a*) That the country will always be the first in his thoughts and he will give to her service the best that is in him. (*b*) That in serving the country he will seek no personal advantage for himself. (*c*) That he will regard all Indians as brothers and will work for the advancement of all, without distinction of caste or creed. (*d*) That he will be content with such provision for himself and his family, if he has any, as the Society may be able to make in accordance with bye-laws framed for the purpose. He will devote no part of his energies to earning money for himself. (*e*) That he will lead a pure personal life. (*f*) That he will engage in no personal quarrel with any one. (*g*) That he will always keep in view the aims of the Society and watch over its interests with the utmost zeal, doing all he can to advance its work. He will never do anything which is inconsistent with the objects of the Society. Every member under training shall, during such time, place himself under the entire guidance and control of the First Member. The work and the studies will be so arranged that of the five years of special discipline, the member under training shall have to spend about two years in visiting the different parts of India, and the remaining three in prosecuting political studies in the

Society's home at Poona. An Ordinary Member, *i.e.*, one who has completed his five years' special discipline, may be sent by the First Member and Council to any part of India on special duty or for general work in connection with the Society. He shall do the work assigned to him under the general direction of the First Member and Council, and shall obey all orders and instructions that he may receive from them. Every Ordinary Member shall reside for at least two months every year in the Society's home at Poona. Provision has also been made to enroll Attachés and Associates who are to work for the furtherance of the objects of the Society. With a view to keep this noble band of workers above want for themselves and anxiety for their off-spring, the Honourable Mr. Gokhale has made very satisfactory pecuniary arrangements, details of which can easily be obtained from the office of the Society at Poona."

An entertainment to Mirza Abbas Ali Baig on the eve of his departure for Junágadh.

Jám-e-Jamshed (28), 7th July.

45. On Thursday evening an entertainment was given at the Orient Club by the Honourable Mr. Ibrahim Rahimtullah to Mirza Abbas Ali Baig, the new Dewan of Junágadh. Among those present on the occasion were Sir Jamsetjee Jejeebhoy, the Honourable Mr. Justice Chandavarkar, Sir Walter Hughes, the Honourable Mr. Dunn, Messrs. W. D. Sheppard, W. L. Souter, L. G. Fraser, Muhammadbhai Karimbhai Ibrahim, R. D. Sethna, James MacDonald, Fazalbhai Jumabhai Lalji and others. The Hall of the Club was decorated with palms and evergreens and was beautifully illuminated. In proposing the toast of the guest of the evening, eulogistic references were made to his amiable disposition and other good qualities.

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 11th July 1906.

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* Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.]

[No. 28 of 1906.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 14th July 1906.

CONTENTS.

PARAGRAPHS

Politics and the Public Administration—

Abkári: Government and the drink traffic 24
Affairs in Bengal:
  Alleged high-handed doings of Sir B. Fuller and his subordinates in defiance of the orders of the Secretary of State 20
  Famine in Eastern Bengal and the alleged unsympathetic attitude of the Government of that province 21
  How to allay the excitement in Eastern Bengal? 22
  Reversal of Mr. Bannerji's conviction in the "contempt case" by the Calcutta High Court ... ... 17—19
  Some notable educational benefactions in Bengal as a matter of the Partition agitation 23
Agrarian matters:
  Alleged delay in the distribution of *takavi* loans in Sholápur district ... 33
  Alleged use of stringent measures in collecting land revenue in Sátára district 34
Appreciation of Mr. Tilak's "services" to the country ... 45
Birthday Durbar in Poona: Comments on Mr. Kincaid's speech at the recent —. 29
Bombay Government: Sympathetic attitude of Lord Lamington's Government towards the demands of local bodies and the public 28
British Rule in India:
  Alleged similarity between the present condition of Ireland and India ... 7
  Execration of those who proved traitors to their country in the past history of India 9
  Exhortation to the Indians to act in unison and fight on a common battlefield for promoting the country's welfare 8
  Exhortation to the present-day Indians to emulate the heroic conduct of their Kshatriya ancestors 11
  Loyalty to a foreign Government alleged to be the hand-maid of barbarism 10
  Verses on the "Vow of Chivalry" 13
  Why should not Indians love liberty and exert themselves to achieve it? 12
Egypt: Reflections suggested by the Tanteh outrage 5
Harbour Ferry Service: The Bombay Government and the — ... ... 31 & 32
Indian National Congress: Alleged necessity for a modification of the policy and programme of the — ... ... 25 & 26
India in Parliament: Mr. Morley's declaration in Parliament as to the irrevocability of the Partition of Bengal ... ... 14—16
Judicial matters: Alleged grievances of litigants and the Bar in the Court of the City Magistrate of Ahmedabad 35

PARAGRAPHS.

Politics and the Public Administration—continued.

- Motor Vehicles Act: Draft rules published by Government under the Bombay — ... 30
- Native Press: Should Government endeavour to suppress the recent growth of rabid journalism in India? ... 27
- Police:
  - Alleged unwonted activity of the — at Wái (Sátára) ... 40
  - Comments on the withdrawal of the punitive — from Dholka Táluka ... 36
  - Complaint about the continuance of the *jota patia* nuisance at Ahmedabad ... 38
  - Complaint against the Haveli (Poona) — ... 39
  - Strike of *gharriwallas* at Ahmedabad ... 37
- Post Office:
  - Alleged note kept by the — at Rájkot of native newspapers received in the town in view of the unrest in Bengal ... 42
  - Grievances of Bombay Postmen ... 43
- Protest against the alleged distinction made between Indians and Europeans in regard to the granting of rights for mining and acquiring land in East Africa ... 6
- Public Service:
  - A plea for raising the salaries of Police Patels in Ratnágiri District ... 41
  - Question of a larger employment of Muhammadans in the — especially in Sind ... 46
- Sind:
  - Cattle-lifting in — ... 49
  - Grant of lands to Government officers in — ... 47
  - Protest against the proposal to confer magisterial powers on Engineers on the Jámráo Canal (—) ... 48
- South Africa:
  - Rising in Natal and the alleged perpetration of barbarities by the Government of that Colony in suppressing it ... 3
  - Should India assist the Government of Natal in suppressing the Zulu revolt? ... 1 & 2
  - Struggle for supremacy between the black and the white races in — ... 4
- The forthcoming Surat Provincial Conference ... 44

Education—

- Alleged defects in the system of education in India ... 53
- Alleged indifference of the Government of India to the general spread of education in the country ... 52
- Appointment of a Committee to inquire into the question of introducing free and compulsory primary education in Bombay City ... 51
- The Bombay Government and the new University Regulations ... 50

Railways—

- Robberies of wheat bags from running trains on the railway line between Karáchi and Kotri ... 54

Municipalities—

- Ahmedabad: Protest against the proposed enlargement of the powers of the Secretary of the — Municipality ... 56
- Belgaum: Complaint about Assistant Teachers in the Municipal schools in — being made to perform plague duty ... 57
- Bombay: Shortcomings of the — Tramway Service ... 55
- Hyderabad (Sind): Proposed introduction of compulsory vaccination in — ... 60
- Karáchi: Complaint against the — Municipality ... 59
- Ratnágiri: Alleged mismanagement in the — Municipality ... 58

Native States—

- Akalkot: Adverse comments on a recent Resolution of the Bombay Government declaring service in — State to be non-pensionable ... 65
- Jámnagar: Affairs in — State ... 64
- Junágadh:
  - Affairs in — ... 63
  - The new Dewan of — ... 62
- Káthiáwár: Prospect of the removal of the Customs *náka* at Viramgám ... 61
- Sávantvádi: Protest against the closing of a State dispensary in the centre of certain malaria-stricken villages in the — State ... 66

Intelligence extracted from the Press.

- Celebration of Mr. Tilak's fifty-first birthday at Kolhápur, Sátára, Belgaum, &c. 67

List of Newspapers and Periodicals.

(As it stood on the 1st July 1906.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	J. J. de Abrao; Portuguese; 43	300
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis; Englishman; 50	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P.; Pársi; 53.	1,000
4	Indian Social Reformer	Do.	Weekly	Kamakshi Natarajan; Hindu (Madrási Bráhman); 39.	500
5	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P.; Pársi; 53.	575
6	Indian Textile Journal	Do.	Monthly	John Wallace; Englishman; 48; Civil Engineer.	800
7	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái Advani; Hindu (Amil); 30.	500
8	Káthiáwár Times	Rájkot	Daily	Mávji Govindji; Hindu (Nágar); 38	200
9	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 32.	950
10	Men and Women of India.	Bombay	Monthly	Sorábji Mancherji Ratnagar; Parsi; 40	500
11	Muslim Herald	Do.	Daily	Mahomed Yusuf bin Mahomed Amir; Muhammadan; 32.	700
12	Oriental Review	Do.	Weekly	Rustomji Shapurji Mistri; Pársi; 38	400
13	Pársi	Do.	Do.	Jehangir Sorabji Talayárkhán; Pársi; 30	1,000
14	Patriot	Ahmedabad	Do.	Bhágubhái Fatechand Kárbhári; Hindu (Jain); 33.	650
15	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu; Muhammadan (Khoja); 53	650
16	Poona Observer and Civil and Military Gazette.	Poona	Daily	Cawasji Temulji; Pársi; 50	400
17	Railway Times	Bombay	Weekly	John Alexander Balfour; Christian; 44	1,200
18	Sind Gazette	Karáchi	Bi-weekly	Mrs. J. E. Tate; European; 42	500
19	Sind Journal (formerly named Hyderabad Journal).	Hyderabad	Weekly	Kundanmal Manghirsing, B.A.; Hindu (Amil); 40.	800
20	Sind Times	Karáchi	Bi-weekly	Khánchand Rahumal; Hindu (Amil); 39	200
	ANGLO-GUJARA'TI.				
21	Arya Prakásh	Bombay	Weekly	Motilál Tribhuwandás Dalál; Hindu (Mod Bania); 32.	1,000
22	Coronation Advertiser	Ahmedabad	Do.	Narotámdás Pránjiwandás Shethna; Hindu (Bania); 33.	750
23	Evening Jáme	Bombay	Daily	Pirozsha Jehangir Marzbán; Parsi; 30	1,600
24	Gujaráti	Do.	Weekly	Ichhárám Surajram Desai; Hindu (Surti Bania); 53.	5,000
25	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji; Pársi; 47	700
26	Gujaráti Punch	Ahmedabad	Do.	Somalál Mangaldás Sháh; Hindu (Bania); 29.	1,100
27	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar; Pársi; 46	800
28	Hind Swarajya	Do.	Do.	Chhaganlal Lallubhoy Thanawala	1,500
29	Jám-e-Jamshed	Do.	Daily	Pirozash Jehángir Marzbán; Pársi; 30	3,500
30	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta; Pársi; 57	2,400
31	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji; Pársi; 42	400
32	Káthiáwár Times	Do.	Bi-weekly	Manshankar Jayashankar; Hindu (Nagar Bráhman); 39.	200
33	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám; Hindu (Mewáda Bráhman); 39.	1,400
34	Rást Goftár	Bombay	Do.	Pállonji Barjorji Desái; Pársi; 55	1,550

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*continued.*				
35	Shri Sayáji Vijaya	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 28.	4,200
36	Suryá Prakásh	Surat	Do.	Umedrám Nagindás; Hindu (Bania); 28	200
	ANGLO-MARA'THI.				
37	Christian Citizen	Poona	Mouthly	Bháskar Nánáji Kotak; Native Christian; 33.	200
38	Dnyán Chakshu	Do.	Do.	Waman Govind Sápkar; Hindu (Deshasth Bráhman); 48.	500
39	Dnyánodaya	Bombay	Do.	Rev. Mr. J. E. Abbott	660
40	Dnyán Prakásh	Poona	Daily	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 39.	1,200
41	Dnyán Prakásh	Do.	Weekly	Do. Do.	2,400
42	Hind Swarajya	Bombay	Do.	......	3,000
43	Indu Prakásh	Do	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 41.	1,500
44	Native Opinion	Do.	Weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 35.	700
45	Samarth	Kolhápur	Do.	Vináyak Náráyan Joshirao; Hindu (Chitpáwan Bráhman); 37.	750
46	Sardesái Vijaya	Sávantvádi	Do.	Gopal Moreshwar Sáthe; Hindu (Chitpáwan Bráhman); 45.	500
47	Shri Sayáji Vijaya	Bombay	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 41.	5,000
48	Subodh Patrika	Do.	Do.	Dwárkanáth Govind Vaidya; Hindu (Sonár); 32.	600
49	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 39.	1,500
	ANGLO-PORTUGUESE.				
50	O Anglo-Lusitáno	Bombay	Weekly	Leandro Mascarenhas; Goanese Christian; 48.	900
	ANGLO-SINDI.				
51	Al-Haq	Hyderabad (Sind).	Weekly	Syed Mahomed Syed Jamaldin; 30 and Abdul Vahabkhan Ghulám Rasul; Muhammadan; 37.	1,200
52	Prabhát	Do.	Bi-weekly	Lekhráj Tilokchand; Hindu (Amil); 34	500
53	Sindhi	Sukkur (Sind)	Weekly	Virumal Begráj; Hindu (Kurseja); 33	1,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
54	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 73	1,194
55	Hind Vijaya	Do.	Do.	Dáhyábhái Karsandás Sháh; Hindu (Shráwak Bania); 39.	600
	ENGLISH, MARÁTHI AND KÁNARESE.				
56	Karnátak Patrá	Dhárwár	Weekly	Mádhav Gopál Tonapi; Hindu (Deshastha Bráhman); 22.	200
57	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorápur; Hindu (Deshastha Vaishnav Bráhman); 44.	300
	ENGLISH, PORTUGUESE AND CONCANIM.				
58	A Luz	Bombay	Weekly	Antone Fernandes; Portuguese; 23	1,200
59	O Bombaense	Do.	Do.	A. Gomes; Goanese Christian; 45	1,000
	GUJARÁTI.				
60	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Mahomed; Muhammadan; (Memon); 41.	2,500
61	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 53	3,000
62	Arajadar	Ahmedabad	Weekly	......	...
63	Aryavir	Dohad	Do.	Krishnaráo Mangeshráo Fadnis; Hindu (Shenvi Bráhman); 28.	330
64	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 37.	4,400
65	Broach Mitrá	Broach	Weekly	Trikamlál Harináth Thakor; Hindu (Brahman Kshatriya); 24.	350

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*continued.*				
66	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi; Pársi; 51	500
67	Deshi Mitra	Surat	Do.	Maganlál Kikábhai; Hindu (Shráwak); 36	1,400
68	Din Mani	Broach	Do.	Nathálál Rangildás; Hindu (Mathur Káyastha Bania); 27.	125
69	Dnyánottejak	Ahmedabad	Fortnightly	Chhotálál Desaibhai; Hindu (Bania); 42	800
70	Gujarat	Nadiád	Do.	Chandulál Nandlál; Hindu (Bania); 25	500
71	Hitechchhu	Ahmedabad	Weekly	Kálidás Ghelàbhai; Hindu (Jain); 47	500
72	Islám Gazette	Amreli	Do.	Ibráhim Daud; 37; and Abdulla Ismail; 28 (both Mahomedan Memons).	750
73	Jám-e-Jahánnooma	Bombay	Do.	Ratansbáw Frámji Achária; Pársi; 31	600
74	Jivadaya	Surat	Monthly	Dhirajrám Dalpatrám; Hindu (Audich Bráhman); 37.	300
75	Kaira Times	Nadiád	Weekly	Anopsi Mánecklál Desái; Hindu (Shrávak Bania).	600
76	Kaira Vartamán	Kaira	Do.	Kahandás Fulchand; Hindu (Bania); 56	125
77	Káthiáwár Mitra	Ahmedabad	Do.	Jadurám Shámji Dave; Hindu (Audich Bráhman); 42.	300
78	Káthiáwár Samáchár	Do.	Do.	Rewashankar Jagjiwan Dave; Hindu (Bráhman); 44.	500
79	Khedut	Bhávnagar	Fortnightly	Parbhurám Rámji Jani; Hindu (Audich Bráhman).	1,000
80	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Minocheher-Homji, B.A; Pársi; 37.	1,000
81	Mahi Kántha Gazette	Sádra	Weekly	Motilál Chhotálál Vyás; Hindu (Audich Tolakia Bráhman); 45.	800
82	Mukhbir-i-Islám	Bombay	Daily	Munshi Ali Mahomed Haji Abdulla Shayek Lakhpati; Khoja (Sunni); 35.	500
83	Navsari Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh; Hindu (Bania) 32.	500
84	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur; Pársi; 58	800
85	Praja Mitră	Karáchi	Bi-weekly	Narbhayshankar Jagjivan; Hindu (Bráhman); 37.	275
86	Praja Pokár	Surat	Weekly	Hormasji Jamshedji; Pársi; 47	500
87	Prakásh and Gadgadát	Bombay	Do.	Nagindás Mancháram; Hindu (Dása Osval Bania); 40.	725
88	Samsher Bahádur	Ahmedabad	Do.	Saváibhai Ráichand; Hindu (Shrávak Bania); 63.	150
89	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Rustamji Narsarwanji Vátcha-Gandi; Pársi; 40. (2) Ardeshir Pestonji Contractor; Pársi; 38.	3,800
90	Sataya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Dás Shrimáli Bania); 41.	550
91	Sind Vartamán	Karáchi	Weekly	Devkarn Devji; Hindu (Lohána); 41	200
92	Surat Akhbár	Surat	Do.	Phirozsháh Edalji Patel; Pársi; 51	300
93	Tikákár	Ahmedabad	Do.	......	500
	HINDI.				
94	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 44; and Tarábai, wife of the above; 33.	200
95	Sharman Samáchár	Bombay	Do.	Shambhunáth Sharma; Hindu (Kanoja Bráhman); 45.	1,000
96	Shri Dnyánságar Samáchár.	Do.	Monthly	Janakprasád Laooram; Hindu (Kányakubja Bráhman); 30.	200
97	Shri Venkateshvar Samáchár.	Do.	Weekly	Pandit Babu Amritlal, B.A.; Hindu (Bengali Bráhman); 45.	6,200
98	Swadeshi	Do.	Do.	......	...
	KÁNARESE.				
99	Digvijaya	Gadag	Weekly	Shankrapa Gudi Basrimarad; Hindu (Devang); 39.	150
100	Karnátak Vritta	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Shenvi Bráhman); 36. (2) A. B. Hoskeri; Hindu (Deshasth Bráhman); 37.	810

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Kánarese—continued.				
101	Loka Bandhu	Dhárwár	Weekly	Gururao Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 43.	300
102	Loka Mitra	Haveri (Dhárwár).	Do.	Gundo Nilgire Nádgir; Hindu (Deshasth Bráhman); 30.	150
103	Rájahansa	Dhárwár	Do.	Kamaláshankar Dinkar Jathár; Hindu (Karháda Bráhman); 43.	120
104	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 43.	100
	Maráthi.				
105	Arunodaya	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 24.	515
106	A'ryávart	Dhulia	Do.	Váman Daji Motiwále; Hindu (Yajurvedi Bráhman); 20.	500
107	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 29	500
108	Ban	Poona	Do.	......	...
109	Bhála	Do.	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 30.	2,300
110	Bhagwa Jhenda	Wái	Monthly	Dattatraya Ganesh Agashe; Hindu (Chitpawan Brahman); 27	300-400
111	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 42.	300
112	Brahmodaya	Mahád	Fortnightly	Náráyan Balwant Hardikar; Hindu (Karháda Bráhman); 48.	400
113	Chandrakánt	Chikodi	Weekly	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 41.	100
114	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 42.	200
115	Chikitsak	Belgaum	Do.	Mangesh Jiváji Telang; Hindu (Gaud Bráhman); 40 and Moro Balwant Maráthe; Hindu (Chitpáwan Bráhman).	900
116	Deen Mitra	Bombay	Do.	......	...
117	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Joshi; Hindu (Deshasth Bráhman); 34.	200
118	Dharma	Wái	Do.	Kashinath Vaman Lele; Hindu (Chitpáwan Bráhman); 48.	1,000
119	Dhárwár Vritta	Dhárwár	Do.	S. H. Shaháne; Hindu (Karháda Bráhman); 32.	500
120	Dinbandhu	Bombay	Do.	Vásudeo Lingoji Birje; Hindu (Marátha); 40	1,200
121	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 42.	350
122	Granthamála	Do.	Monthly	Vishnu Govind Bijápurkar, M.A.; Hindu (Deshastha Bráhman); 43.	700
123	Hindu Punch	Thána	Weekly	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 40.	1,700
124	Hunnarottejak	Násik	Do.	......	100
125	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 53.	280
126	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 76.	1,500
127	Jagatsamáchár	Thána	Do.	Trimbak A'báji Ráje; Hindu (Káyastha Prabhu); 39.	500
128	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 40.	7,500
129	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 47.	425
130	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 39.	4,000
131	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 51.	2,000
132	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 49.	18,000
133	Khándesh Vaibhav	Dhulia	Do.	Yádav Bálkrishna Bahalkar; Hindu (Deshasth Bráhman); 40.	600
134	Kumtha Vritta	Kumtha	Do.	Laxman Baburao Hegde; Hindu (Gowdsaraswat); 50.	250
135	Loka Bandhu	Tásgaon	Do.	Bhikáji Gopál Bhide; Hindu (Chitpáwan Bráhman); age 35.	200
136	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 29.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
137	Lokaseva	Násik	Weekly	Gangádhar Váman Barve; Hindu (Chitpáwan Bráhman); 27.	500
138	Madhukar	Belgaum	Do.	Janárdan Náráyen Kulkarni; Hindu (Saraswat Bráhman); 30.	150
139	Maháráshtra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha); 30.	150
140	Moda Vritta	Wái	Do.	Káshináth Váman Lele; Hindu (Chitpáwan Bráhman); 48.	650
141	Mumbai Punch	Kochara (Ratnágiri).	Monthly	Anandráo Bálkrishna Rángnekar; Hindu (Gaud Sáraswat Bráhman); 31.	300
142	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale, 45	1,650
143	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,450
144	Nagar Samáchár	Ahmednagar	Do.	Vishwanath Gangárám; Hindu (Telgu Fulmáli); 25.	200
145	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 28.	450
146	Nyáy Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 32.	400
147	Pandhari Mitră	Pandharpur	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 43.	75
148	Parikshak	Belgaum	Do.	Váman Rámchandra Kanvinde; Hindu (Sáraswat Bráhman); 33.	400
149	Poona Vaibhav	Poona	Do.	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 37.	250
150	Prabhát	Dhulia	Monthly	......	...
151	Prabodh Chandrika	Jalgaon	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 42.	200
152	Prakásh	Sátára	Do.	Ganesh Ballál Phansálkar; Hindu (Karháda Bráhman); 32.	500
153	Pratod	Islámpur	Do.	Ganesh Rámchandra; Hindu (Karháda Bráhman); 23.	300—360
154	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 42	100
155	Rashtramukh	Máhad (Kolába)	Montly	Balkrishna Raoji Palvanker	...
156	Satya Mitră	Málegaon	Weekly	Bálchand Hiráchand; Hindu (Gujaráti Jain); 26.	200
157	Satyă Shodhak	Ratnágiri	Do.	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 62.	950
158	Shet, Shetaki and Shetakari.	Poona	Fortnightly	Nominal Editor:—Ganesh Lakshman Sahasrabuddhi; Hindu (Chitpáwan Bráhman). Real Editor:—Rámchandra Vinayak Tikekar; Hindu (Karháda Bráhman); 45.	350
159	Sholápur Samáchár	Sholápur	Weekly	Narsappa Abanna; Hindu (Kámáthi); 47	400
160	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshasth Bráhman); 22.	100
161	Shubh Suchak	Do.	Do.	Rámchandra Appáji Chitale; Hindu (Chitpáwan Bráhman); 61.	150
162	Sumant	Karád	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 33.	80
163	Vidur	Dhamni (Sátára).	Do.	Dámodar Gangádhar Maráthe	200
164	Vidya Vilás	Kolhápur	Bi-weekly	Ganesh Shankar Gokhale; Hindu (Chitpáwan Bráhman); 22.	500
165	Vihári	Bombay	Weekly	Bálkrishna Náráyan Phátak; Hindu (Chitpáwan Bráhman); 41.	1,000
166	Vishvavritta	Kolhápur	Monthly	Vishnu Govind Bijápurkar, M.A.; Hindu (Deshastha Bráhman); 45.	500
167	Vividh Dnyán Vistár	Do.	Do.	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
168	Vrittasár	Wái	Weekly	Lakshman Mahádev Vaidya; Hindu (Chitpáwan Bráhman); 51.	250
169	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkar; Hindu (Deshasth Bráhman); 38.	100
170	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 40.	600
171	Vyápár Samáchár	Ahmednagar	Do.	Rutunchand Punamchand Mutha Hindu (Márwadi); 33.	1,200
172	Wárkari	Pandharpur	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 40.	150

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	SINDI.				
173	Aftab-i-Sind	Sukkur	Weekly	Shámsudin walad Mahomed; Muhammadan; (Abro); 39.	600
174	Khairkháh	Lárkhána	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 33.	1,000
175	Musáfir	Hyderabad (Sind).	Do.	Dharamsing Tahilsing; Hindu (Amil); 20	1,000
176	Sind Sudhár	Karachi	Do.	Khánchand Rahumal; Hindu (Amil); 39	650
177	Sookree	Do.	Do.	Asaumal Rijhumal; Hindu (Lohána); 52	100
178	Sind Kesary	Shikárpur	Do.	Chelárám Mánghirmal; Hindu (Wadhra); 40.	550
	URDU.				
179	Ajaibat-i-Bambai	Bombay	Monthly	Mahamad Ali Anvar Ali; Muhammadan (Sheikh); 44.	2,000
180	Bombay Punch Bahádur	Do.	Weekly	Hakim Mahomed Abdul Hamid; Muhammadan (Farrukh Dehlavi); 52.	3,000
181	Ghamkhwar-e-Jahan	Bhusáwal	Do.	Munshi Mahomed Jan walad Ahmedalli (Mahomedan).	75
182	Jám-i-Jahánnuma	Jalgaon	Do.	Munshi Abdul Karim *walad* Habibulla; Muhammadan.	50
183	Sultán-ul-Akhbár	Bombay	Daily	Hakim Mahomed Abdul Hamid; Muhammadan (Farrakh Dehalvi); 52.	1,500
184	Tohfa-i-Deccan	Poona	Weekly	Shaik Abdulla *walad* Mahomed; Muhammadan (Shaik); 32.	150
	GUJARA'TI AND HINDI.				
185	Jain	Ahmedabad	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Jain); 33.	1,400
	MARA'THI AND KA'NARESE.				
186	Chandrika	Bágalkot	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 34.	150

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Politics and the Public Administration.

Should India assist the Government of Natal in suppressing the Zulu revolt?
Gujaráti Punch (26), 8th July, Eng. cols.

1. "The Natalians are at this moment at their wits' end, and having sown the wind of rapacity and cruelty are reaping the whirlwind of death and disaster. A large number of Zulu tribes are in arms and are inspired by such deep-rooted hatred for their white tyrants that neither bullets nor cannon have any terrors for them. The black rising is assuming threatening proportions, and it is apparent that the Colonists, unaided, will not be able to cope with it. Already there are suggestions to the effect that Indian troops should be kept ready for being sent to fish the Natalians out of the pickle in which they have precipitated themselves....... An impression has got abroad among all Colonists that India is a kind of 'maid-of-all-work,' and bound to do all the dirty work of the Empire. This is, to say the least, an iniquitous idea. The treatment of British Indian subjects in *all* the Colonies is so cruel that the Colonists have lost all claim to the sympathy and good-will of the Indian people. They ought to be ashamed to seek help from a country whose children they treat with contempt and cruelty. England will be only abetting a crime if, to save the skins of the Colonists, she determines to send Indian troops across the seas. There is also another aspect of the question. Where will this end? Suppose, Natal is relieved this time: to-morrow another insolent colony will be in a similar plight. Is India again to go to the rescue? The whole thing is monstrous. The fear expressed above is not without foundation. The bodies of the murdered blacks in Natal are not, perhaps, yet quite cold when a similar tragedy has been perpetrated in Egypt—again by Britishers.......... What happened in Africa may some day occur in Egypt and again India would be made a cat's paw of. This state of things should not be. The present Liberal Government, backed up as it is by a thumping majority, is strong enough to curb the insolent Colonists. If it is not prepared to do this, let it at least make a public declaration of policy to the effect that unless the Colonies submit to the supreme authority of the British Parliament, they had better not seek aid either from the Imperial Government or from India in their hour of need."

Pársi (13), 8th July.

2. "The assertion of the Natal Government that the Zulu rebellion was crushed has unhappily turned out to be premature. The death of Bambatta was a slight set-back, but other Chiefs with a more extensive following are now in the field.......... The Natal troops—mostly volunteers—are exhausted with their long chase of Bambatta, and are anxious to return to their homes and their business; so the assistance of Imperial troops will probably be asked for, disagreeable though such a course would be to the Natalians.......... Should it be necessary to call in the assistance of regular troops, the suggestion that Indian cavalry should be used is a very good one. The practice as well as the tradition of warfare is necessary to keep up the proper spirit in an army, and since the greater part of the immigrant population of Natal is Indian, it is a very fitting opportunity for the Indian troops to see a little service. The Zulus have so far directed their hostilities chiefly against the white settlers, but the Indians have not been exempt of late, and in any district where the natives get the upper hand, the Indians will inevitably be swept out of existence."

Rising in Natal and the alleged perpetration of barbarities by the Government of that Colony in suppressing it.
Kesari (132), 10th July; *Chikitsak* (115), 11th July.

3. The Europeans in Natal are engaged in destroying the homesteads of the Zulus and indulging in other enormities with a view to reduce the latter to a condition of perpetual serfdom. The policy pursued by the white Colonists of Natal towards the Zulus resembles that of the Americans towards the Red Indians. In other words, the aim of the Colonists seems to be the extermination of the aboriginal population. The interference of the Imperial Government in the dispute between the Natalians and the Zulus was vehemently resented at first and the Government of Natal wished to suppress the rising without the aid of England. This was followed by a general rising

among the coloured population and though the Natalians triumphed against the followers of Bambatta, the flame of revolt has now spread to other tribes and the Government of Natal finds itself entangled in the meshes of a serious rebellion. The *Times of India* suggests that a contingent of native cavalry should be despatched from India to the rescue of the Natal Government and our contemporary has advanced some specious arguments in support of this suggestion. But why should the Indians rejoice at an opportunity of helping the Colonists of Natal in suppressing the revolt, when the Natalians are known to shun them like lepers? The Colonists of Natal are trying to enlist the sympathies of the British public on their side by resorting to various devices. They say, for instance, that a European corpse was found brutally mutilated near a Zulu camp. They are seeking to justify their barbarities towards the Zulus on the ground of the mutilation of this corpse, but this is a most disingenuous device. The world will never be deceived by it. [The *Chikitsak* writes in a somewhat similar strain.]

Struggle for supremacy between the black and the white races in Africa.
Mahrátta (9), 8th July.

4. "The question of black *versus* white is now coming to the front as did the question of yellow *versus* white some time ago. .... The yellow races have by this time given an excellent account of themselves, and it may be safely said that the aggression of the white races has now received a permanent check in the Far East. The movement has now commenced in the south, and the African Natives and the Egytian Muhammadans are simultaneously making a bloody protest against the tyranny of the whites. The rising of the Natives in Natal and Cape Colony is growing in dimensions with time, and although the inequality between the martial equipment of the contending parties is very great, still the blacks are making up for the antiquated and rude character of their arms by their determination and will. No doubt as Mr. Keir Hardie has written in a letter to a Zulu gentleman now in Edinburgh, the wholesale massacre of the Natives in South Africa is shameful and horrible. But, as Mr. Hardie hopes, the day may speedily come when the Zulus would be able to defend themselves against the barbarities of the hypocritical whites. The barbarous severity with which the Egyptian fanatics are being dealt with indirectly proves the high pitch to which their bitter feelings have gone. According to Sir E. Grey, the British Foreign Minister, what is alleged to be fanaticism, but is really the spirit of legitimate protest against white tyranny, has been growing both in Egypt and North America throughout this year. Attacks by Egyptians upon British officers have followed one another in significant succession and the Egyptian Government is likely to be brought face to face with a serious situation."

Reflections suggested by the Tanteh outrage.
Vihári (165), 9th July.

5. Writing about the alleged oppression exercised by Englishmen upon the people of Egypt and South Africa, the *Vihári* remarks:—The execution of four natives of Egypt for the alleged murder of a white man has excited the feelings of the people of that country. Alien rule is strictly speaking as bitter as a quinine pill. It tastes sweet in the mouth only so long as it is sugar-coated. When the coating is removed, how can any people be expected to relish it? The present time is full of ill augury for the British Empire. Just now it is only a small black cloud that is visible on the political horizon in a remote part of the Empire. But there is no knowing when other clouds might make their appearance in the sky and send down, amidst terrific thunder, showers of self-government and spread joy everywhere.

Protest against the alleged distinction made between Indians and Europeans in regard to the granting of rights for mining and acquiring land in East Africa.
Jám-e-Jamshed (29), 13th July, Eng. cols.

6. "Last week Mr. Winston Churchill, Under Secretary of State for India, made in the House of Commons a rather curious statement as to the policy of the British Government in regard to the granting of rights for mining, settling and acquiring land in East Africa. Mr. Churchill declared that it was '*contrary to the policy of the Government to exclude any of His Majesty's subjects* from acquiring such rights, but, in view of the comparatively limited area of the East Africa Protectorate suitable for Europeans, reasonable *discretion has to be exercised in dealing with appli-*

cations for land from non-Europeans.' Now, Mr. Winston Churchill is one of the cleverest men of his time, and surely it cannot be that he could not see how irreconcilable the two parts of his statement were......... It is strange that even a Liberal Government cannot see the invidiousness of the distinction, the palpable injustice to the King's Indian and other black subjects. To take the grievances of this country alone, India has given a large share throughout for the extension of the Empire and its preservation. Even now she is expected to lend her assistance in the same direction. And, yet, when it comes to sharing the benefits reaped from that service and co-operation, her sons are denied the privileges of British subjects and citizens, while the subjects of other Governments, of Powers sworn to humble England and destroy the splendid fabric of her Empire, are invited to share in the joys of what India has helped to build up......... Could political injustice go further?"

Alleged similarity between the present condition of Ireland and India.

Kál (128), 13th July; *Indu Prakásh* (43), 9th and 14th July.

7. It is always advantageous to a people living under foreign rule to study the history of other communities similarly circumstanced. They can by so doing learn what remedies are adopted by other people living under alien domination to ameliorate their lot and profit by their example. There are at present many coloured people living under the sway of the whites. Practically the whole of Asia, with the exception of Japan and Africa, are in a state of dependence and the people inhabiting these continents are the slaves of European nations. There is a considerable similarity in the lot of these slaves. They are all disgusted with the tyrannical sway of their white masters and are adopting virtually identical remedies to improve their condition. The resemblance is, however, much closer in the case of Ireland and India than in the case of other countries. Let us, therefore, glance at the methods of agitation pursued by the Irish for bettering their lot. English historians tell us that Ireland was conquered by England, but Irish historians demur to this statement. They say that the union between England and Ireland was brought about by the shortsightedness of some Irish statesmen and that the Irish unwarily parted with their independence and submitted to the English yoke. India, too, was not conquered by the sword, but the Indians, being tempted by the just and civilised rule of England, consented to pass under British sway. We are not, however, concerned, on the present occasion, with the question *how* Ireland or India passed under British rule, but rather with the effects of that rule on the people of both these countries. These are strikingly similar and equally deplorable. Ireland has been under English domination for more than three centuries past, but during the past 50 or 75 years the condition of the Irish has become very miserable indeed. Their degradation dates specially from the beginning of the reign of Queen Victoria. Before this date, the Viceroys sent to govern Ireland were more anxious to promote the welfare of the people committed to their charge and were more amenable to control by the British Sovereign. In modern times, many subtle and refined methods of practising oppression upon a subject people have been discovered and to these the Irish owe their present persecution. The former Viceroys were frank in their ways of dealing with them, but their modern successors are adepts in practising oppression under a gentle guise. This civilised mode of oppression and persecution is really far more dangerous and disagreeable than open torture or ill-treatment. It undermines the sentiment of nationality among the ruled community and reduces them to a position worse than that of actual slaves. We may illustrate this by contrasting the policy of Lord Mountjoy, who was Irish Viceroy in the reign of Elizabeth, with that of Lord Clarendon, who served there in a similar capacity in Queen Victoria's time. The former was rough and savage in his treatment of the Irish, but he lacked entirely the craftiness and refined despotism of the latter. Lord Clarendon hit upon many clever devices to drain away the wealth of Ireland to England and thus his *regime* proved much more ruinous to the Irish than Lord Mountjoy's. Under the pretext of free trade, he encouraged the unrestricted exportation of corn from Ireland and deprecated the practice of storing grain. He sent preachers among the Irish to win them over to his views. He freely bribed Irish

journalists and induced them to support his policy. He also influenced the elections so as to get people of his own way of thinking elected to Parliament. The same policy is being pursued to this day. Only its true inwardness is now realised by the Irish. India came into contact with Great Britain towards the end of the 18th century and the policy pursued by Englishmen in these days in our country resembled more that of Lord Clarendon than that of Lord Mountjoy. Our people have experience of the other policy now and then; why, it is being followed in Eastern Bengal to-day, but as a rule the Indians were subjected to the same kind of refined tyranny as the Irish were under Lord Clarendon and have suffered equally or even worse thereby. The English no doubt boastfully point out to certain blessings, such as the extension of trade, the introduction of railways and telegraphs and the multiplication of means of communication generally in the country, which British rule has brought in its wake, and also to the establishment of perfect peace throughout the land under *Pax Britannica.* But then there is another side to this picture, and this has been prominently brought to the notice of the public by Mr. C. E. Russell, who accompanied the Prince of Wales in his recent Indian tour as the representative of *Everybody's Magazine.* He has contributed a series of articles to that journal describing the true condition of India at the present day. The India thus described by him is far different from the India portrayed in official reports and some gruesome facts connected with the present material condition of the country are placed by Mr. Russell before the public. He says that of the entire Indian population as many as 13 crores are in a condition worse than that of brutes. They have hardly any clothing on their bodies and live in huts, which are worse than pig-sties in England. They do not get even coarse food to eat. The poverty of the country is phenomenal, while famine, pestilence and other epidemics, resulting from such poverty, are utterly neglected by Government. Famine occurs every alternate year, and though people of distant countries send help to the famine-stricken, the hearts of the authorities are absolutely unmoved. The grinding and oppressive system of taxation and general administration remains unchanged while the taxes are heartlessly levied from the people, though they are unable to pay them. Three crores of people died of famine during the last 50 or 60 years, though Government levy a special cess known as the famine cess from the people with a view to prevent deaths from famine and though the cess has enriched the Government treasury to the tune of several crores. Most of the money collected from the people is remitted to England under different pretexts and the result of such a policy is to deepen the poverty of the people. The authorities prevented the true condition of the people from being brought to the notice of the Prince, for whom a round of gaieties was organised. Such is the picture drawn by Mr. Russell. It seems that our English rulers have followed Lord Clarendon's policy in draining away the wealth of the country. But we have no means of knowing whether the other devices of Lord Clarendon, such as the bribing of editors and influencing the course of elections, are employed by the authorities in India. Time alone will furnish a positive proof about this as in Lord Clarendon's case. We have so far dwelt on the similarity between the circumstances of India and Ireland. We may add that the Irish have despaired of gaining Home Rule by relying on the British Parliament. Such reliance has proved harmful rather than beneficial to them. It has only increased their poverty and led to a ruinous system of taxation. They are now learning self-reliance and devising means to foster patriotism among their compatriots. If the Indians reflect on these things, they would no doubt be benefited. [The *Indu Prakásh* of the 9th and 14th July contains a summary in Marathi of Mr. Russell's articles.]

Exhortation to the Indians to act in unison and fight in a common battle-field for promoting the country's welfare.

Vihári (165), 9th July; *Shubha Suchak* (161), 6th July.

8. Public leaders like the Honourable Mr. Gokhale should remember that no amount of coaxing will enable us to gain our object from a people intoxicated with Imperialistic pride and desirous of keeping India perpetually under their sway. The only way of arresting the attention of such people is to harass and worry them. This is the opinion of the late Michael Davitt, the Irish patriot. The Indians should be made to thoroughly grasp the principle of "union is strength." Nothing is impossible to the sons of Ind that produced

such illustrious heroes in the past as Shivaji, Chhatrasal, Pratapsinh and Ranjitsinh. What greater proof can one find of the potency of the Indians than the deeds of valour and patriotism wrought by the worthies named above? What our leaders are expected to do at the present day is to enlighten the masses upon the present condition of the country and to give them wholesome advice. Our present methods of agitation also need to be changed. We must direct our attention to our latent capacity to assert our will. We should select leaders like Ramdas and gather a sufficient following around them. Many a Tanaji, Yesaji and Baji can still be found among the present sons of India. Their lustre lies hid because of the environment of servitude in the midst of which their lot is cast. We should follow the example of Ramdas who took a pledge "to bring together all the Mahrattas." This is the highest duty that devolves upon us at present and we should do our best to discharge it satisfactorily. [Elsewhere the paper writes:—It must be clear to men of even ordinary understandings that there is no chance of the present harsh and unsympathetic policy of Government coming to an end unless we adopt a policy of resistance and sharply open the eyes of our rulers by acting in unison with one another. This was the aim of the recent Shivaji celebration in Calcutta. Union is most essential to Asiatics if they wish to regain their independence. European nations are now trampling them under foot. Our rulers remind us of our crude social usages and attribute our present degenerate condition to these. We were for a time deluded by this kind of sophistry and some of our own countrymen turned traitors to their motherland and helped the English to establish their supremacy in India. These men did not then pause to think that they were, by their own act, admitting the virulent poison of dependence into the body of their country and that that poison was calculated to bring about our ruin. But let that pass; let us, Hindus and Musalmans, forget our mutual differences and work hand in hand to offer resistance to the roller that is pressing both of us down. The people of the different provinces of India should take up mighty weapons like the *swadeshi* agitation and fight our cause. True nationality lies in sinking our minor differences and fighting on a common battle-field for promoting India's welfare. The *Shubha Suchak* writing in a similar strain remarks:—Union is a most effective weapon in the hands of a subject race. With its help they can accomplish what they choose. If a ruler can bend his subjects to his will, the people, too, can force their will upon him. Persecution of a people by their ruler begets union among them.]

Execration of those who proved traitors to their country in the past history of India.

Vihári (165), 9th July.

9. Sir Alfred Lyall, in the introduction to his book entitled "British Dominion in India" says:—"The Indian people were from the beginning so far from objecting to the English dominion in India that they co-operated willingly in promoting it." Ye young men of India, does not the above suggest any reflections to your minds? Were your ancestors justified in helping the foreigners, who came to suck the life-blood of your motherland? Was it a glorious achievement on the part of native sepoys to give boiled rice to the European soldiers led by Clive, the plunderer of India, while they contented themselves with mere rice-water? Foolish sepoys, what is the condition of your descendants now? Can traitors ever hope to go to heaven? Ye Bhonsles, who by accepting a bribe of 24 lakhs of rupees attacked the quarters of Nana Fadnavis, where is your own *gadi* now? Are not your descendants plunged in misery at the present day? You Raghobadada! What did you get by helping the English against your own kith and kin? You merely set fire, with your own hands, to the bright and shining flag of the Peshwas that floated proudly on their palace in Poona. Oh Umichand of Bengal! You met with more than your match in Clive. Ye men of Bengal and Oudh! Do you deserve to be called men when you could not oppose Warren Hastings, who extorted money from Chaitsingh and the Begums of Oudh? The list of traitors is not yet exhausted. India abounds in such ignoble wretches. It is fortunate that the English have no more territory to conquer in India; otherwise, the list of Indian traitors would have swollen still further. The Indians, however, are still very loyally assisting Englishmen in their needless campaigns in Tibet, Somaliland and the Transvaal. Ye silly people! Why should you, being plunged in

servitude yourselves, render assistance in dragging others into slavery? If you look at your past misdeeds, you will be overwhelmed with a feeling of shame. If you at least improve your conduct in future, you will escape the censure of posterity and be respected by the world.

Loyalty to a foreign Government alleged to be the hand-maid of barbarism.

Hind Swarájya (Anglo-Gujaráti) (28), 14th July, Eng. cols.

10. "We have received an issue of the *Hindu Patriot* adversely criticising our article 'Is Loyalty due to those who are themselves Disloyal?' The critic says, 'The article advises the people not only to learn how to stand on their own legs—a sound piece of advice—but also to lay aside their loyalty to the ruling power. "Home rule" sounds very well and is desirable from every point of view, but it is being supported so boisterously that the time-worn and much debated phrase is beginning to stink in the nostrils of men who have not yet been able to sympathise with rampant patriotism.' He further characterises our views on loyalty to an alien Government as an 'outburst of tom-foolery'. It is certainly odd that a paper calling itself *The Hindu Patriot* should be ignorant of the great sociological truth that 'Subjection for a long time to a foreign yoke is one of the most potent causes of national deterioration.' It has been forcibly pointed out by the author of 'Social Statics' that the strangest peculiarity exhibited by those deficient in the sense of rights is their inability to recognise their own claims. Lieutenant Bernard tells us that in the Portuguese Settlements on the African Coast the free negroes are 'taunted by the slaves as having no white man to look after them and see them righted when oppressed.' It is said that in America the slaves themselves looked down upon the free blacks and called them 'rubbish.' *The Hindu Patriot* dreads any attempt to lay aside 'loyalty to the ruling power,' but we may remind our contemporary that there is an intimate relation between loyalty and barbarism. On this point we are tempted to quote the views of perhaps the greatest thinker the world has ever produced—Mr. Herbert Spencer: 'Autocracy pre-supposes inferiority of nature on the part of both ruler and subject: on the one side a cold, unsympathetic sacrificing of others' wills to self-will; on the other side a mean, cowardly abandonment of the claims of manhood. Our very language bears testimony to this. Do not dignity, independence and other words of approbation imply a nature at variance with this relation? Are not tyrannical, arbitrary, despotic, epithets of reproach? And are not truckling, fawning, cringing, epithets of contempt? Is not slavish a condemnatory term? Does not servile, that is, serf-like, imply littleness, meanness? And has not the word villain, which originally meant bondsman come to signify everything which is hateful. That language should thus inadvertently embody dislike for those who most display the instinct of subordination is alone sufficient proof that this instinct is associated with evil dispositions. It has been the parent of countless crimes. It is answerable for the torturing and murder of the noble-minded men who would not submit—for the horrors of Bastilles and Siberias. It has ever been the repressor of knowledge, of free thought, of true progress. In all times it has fostered the vices of Courts, and made those vices fashionable throughout nations. Whether you read the annals of the far past, whether you look at the various uncivilised races dispersed over the globe or whether you contrast the existing nations of Europe you equally find that submission to authority decreases as morality and intelligence increase. From ancient warrior-worship down to modern flunkeyism, the sentiment has ever been strongest where human nature has been vilest.' We could enlarge on this topic considerably, were it not for the fact that in the case of those organs of public opinion in India, which are addicted to slavish tendencies, the probability of conversion to our views is very small. Nevertheless, an antidote being necessary, we have given proofs to show that barbarism and loyalty go hand-in-hand."

Exhortation to the present-day Indians to emulate the heroic conduct of their Kshatriya ancestors.

Hind Swarájya (Anglo-Gujaráti) (28), 7th July.

11. It is said in the Bhagwatgita, "A spirit of enterprise, vigour, patience, skilfulness, resolute determination in war, liberality and strength are the inherent virtues of a Kshatriya". The ancient Indians were endowed with these qualities which Krishna ascribed to Arjun, and hence it is that their names are writ large on the pages of history. But their present-day descen-

dants are devoid of these attributes. The reason for this is not far to seek. Just as a cub alone can digest the milk of a lioness, similarly the virtues inculcated by Krishna can be practised only by the progeny of Kshatriya warrior-kings. The present-day Indians boast of Kshatriya descent, but their conduct and actions are dissimilar to those of their forefathers. This shows that they are not the true sons of Kshatriyas, but a hybrid progeny. They desire to be loyal to Government, but they forget that by doing so they become traitors to their country and undermine their religion. It behoves the Kshatriyas to preserve their religion, do their best to spread among the people a genuine love for their motherland, and save themselves from the stigma of cowardice which would otherwise attach to them. When thoughtful Indians ponder over these things and realise what they should do, their illiterate and simple-minded brethren, who are at present oblivious of their duties and pining under the yoke of dependence, will imitate their conduct and attain happiness. In that contingency, will they be called patriotic or seditious? Just as a child is born with a tongue, but its teeth grow later on, in the same way patriotism precedes loyalty. In short, patriotism is the first duty of every man. Just as one should preserve one's teeth if they are good and do not injure the tongue, similarly one should be loyal to the established Government, provided it is suited to the condition of one's country. If, on the other hand, one's teeth are so bad as to hinder speech, cause injury to the tongue and fatal pain to the body, they must perforce be pulled out; and the same course should be followed in dealing with the Government when it crushes the country and plunges it in misery. It must be borne in mind that just as the extraction of a tooth causes pain, similarly one has often to endure suffering in doing one's duty. But on such an occasion one should show patience and be indifferent to pleasure or pain. Hence we should attend to our duties as Kshatriyas and put aside the timidity and sluggishness, which we have acquired by associating with selfish and deceitful persons. The above remarks are meant not for the effeminate but for those heroes who have forgotten their legitimate duties. Of what use is it to the impotent to know of these things? They cannot acquire virility, nor can cowards become brave. Only those who have a grain of manliness in them will be able to do something after listening to this advice.

Why should not Indians love liberty and exert themselves to achieve it?
Hind Swarájya (Anglo-Gujaráti) (28), 14th July.

12. Under the heading "Success is in store for the Indians" the *Hind Swarájya* (Anglo-Gujaráti) writes:—Nothing on this earth is so dear to men or brings so much happiness as liberty. You may confine a bird in a golden cage and feed it with the choicest sweets, yet it will pine for freedom. The entire lower creation prefers misery combined with liberty to happiness in a dependent state. Are the present-day Indians worse than brutes and incapable of appreciating the sweets of liberty? If birds love to be free even though nothing is left undone by their captors to ensure their happiness, is it possible that the Indians who are robbed and harassed by their foreign masters can love dependence and never direct their thoughts towards freedom? Can any one who is inspired with a love for his mother-land and fellow-countrymen brook the sight of the former being plundered and the latter plunged in misery? Will he not endeavour to achieve liberty and prefer to die rather than live to see such a heart-rending sight? If he does not do so, should he not be reckoned as a god-forsaken, timid, cruel and stone-hearted man? *Verbum sat sapienti.* It is for this reason that the few persons in this land of Bharata, who understand the value of religion and liberty, have been guiding others along the right path, with the result that those ignorant simpletons who have been born with the yoke of slavery on their necks have been aroused to a consciousness of their condition. This is undoubtedly a hopeful augury of improvement in the condition of the country. If this awakening continues, the Indians will become fully alert in course of time and be united by the common bond of love for their mother-land. The outlets which have been discovered by Englishmen for carrying away the wealth of the country will then be stopped. Our rulers are at present carrying on a campaign of persecution against Indian patriots out of the selfish fear lest an occasion should arise when the Indians might break the noose of dependence and expose Englishmen, who like the crow in the fable are disguised in peacock's feathers

in their true colours. If this were not so, why should Sir B. Fuller terrorise the Bengalis by publishing illegal circulars prohibiting the shouting of *Bande Mataram*? But will such tactics enable Englishmen to gain their object? Will the rising tide of patriotism be arrested thereby? No, on the contrary, such despotic measures will tend to infuse fresh vigour into the hearts of our patriots. In the end, the efforts of Englishmen are destined to be foiled and Indians are sure to gain victory. [In another column the paper publishes verses giving expression to similar sentiments.]

Verses on the "Vow of chivalry."

Hind Swarájya (Anglo-Gujaráti) (28), 7th July.

13. The *Hind Swarájya* publishes some verses entitled "Vow of chivalry" of which the following is a translation:—With my heart full of true love for my mother-land, I am going to the field of battle. So, O beloved! infuse courage into my heart so that I might fulfil my vow. Behold! these foreigners obstruct the path of the natives. I cannot, therefore, sit idle and look passively on. Do you think I shall be afraid of them? Be patient, my dear, think of our duty and permit me to annihilate the enemy. In order to win glory I have armed myself and taken a vow to march to the battle-field and kill others or be killed myself. Why should you, then, shed tears on our separation. As there is no time to speak more, give me a last kiss. If I am killed and go to heaven, I shall eagerly wait there for you. Now, therefore, do not ask me when I am gone to turn back my footsteps towards you. I have uttered the cry of "Bande Mataram" and am ready to go to battle. Adieu! Let the Goddess be victorious, so that all our miseries might end. Let all worldly temptations be gone, so that I might accomplish the work on which I have set my heart.

Mr. Morley's declaration in Parliament as to the irrevocability of the Partition of Bengal.

Jám-e-Jamshed (29), 11th July, Eng. cols.

14. "Mr. Morley's emphatic declaration in favour of maintaining the Partition of Bengal does not come a moment too soon. The present Secretary of State's conciliatory attitude has been misinterpreted throughout, and those Bengali politicians who have been cherishing the hope that rowdyism and tall talk would be allowed to win the day must have now been convinced that they have erred in not appraising at its proper value the stuff of which the great Englishman, now presiding over the destinies of India, is made. Though sympathetic, considerate and regardful of the wishes and sentiments of the subject races, Mr. Morley is a statesman and an Englishman. He cannot but be proud of the work his countrymen have been doing in the East and jealous of their prestige. He cannot fail to see the dangers of an attitude that is liable to be interpreted as a charter for lawlessness and for the perpetuation of an artificial agitation calculated to create unrest and fan the flames of discord in the land."

Rást Goftár (34), 15th July, Eng. cols.

*15. "The pronouncement by Mr. Morley in the House of Commons on this burning question of the day has not been uttered a moment too soon.......... The declaration ought to have been vouchsafed months ago, as its postponement has proved to be a fruitful source of mischief and misapprehension. The reticence of Mr. Morley, after a precipitate and ill-advised judgment on the merits of the measure, was calculated to raise false expectations about its abrogation.......... For the last year or so, the people of the province have set their heart upon securing an abolition of this measure of Lord Curzon which has haunted them like a nightmare......... It is not possible to regard with light-hearted indifference the ultimatum of Mr. Morley when it has caused a whole nation to be plunged, rightly or wrongly, into deep mourning. The history of this incident, ever since Mr. Morley began to play a prominent part therein, has been one of contradictions which are hard to reconcile. In a way, it brings into prominence what has often been remarked that the greatest statesman is not invariably the greatest administrator. Mr. Morley has of all persons the least justification to extend his whole-hearted support to a movement which he himself denounced with his hottest contumely from public platforms. His impeachment of Lord Curzon was characteristic in its outward semblance of plucky independence, but was, all the same, hard to beat as a masterpiece of foolhardy and premature confession. Lord Curzon may well laugh in his sleeves at the bungle which Mr. Morley has raised for himself by his decision to adhere to the policy which he glibly deprecated in his first pronouncement on the subject. If Mr. Morley found it inconvenient or impracticable to withdraw the measure as a whole, it was open to him to effect a compromise by adopting any of the alternative proposals which were placed before him......... The Bengalis have no other alternative now left for them but to resign themselves to what is inevitable in a manly and law-abiding spirit. In fact it is difficult for us outside Bengal to see eye to eye with its people on the Partition question......... If a mere shifting of the boundary-lines of their province can prove a disturbing element to bring about a destruction of their unity and integrity as a nation, the effort of the Bengali patriot to unify all India, with its castes and creeds as numerous as the sands, is doomed to failure and disappointment. The Partition of Bengal has, nowhere outside that province, been looked upon in the nature of a catastrophe, or as an act of high-handed tyranny. Such partitions have been effected in other regions and territories, and they have never arrested public attention. They have been received as a matter of course and passed over in silence as conventional administrative measures, without the slightest political motives being ever attributed to the authors thereof. .... Now that Mr. Morley has announced himself so explicitly on the question of the Bengal partition, the Bengalis would be well advised to waive their opposition to it and to adapt themselves as best they can to what is inevitable."

Gujaráti (24), 15th July, Eng. cols.

*16. "Mr. Morley's announcement in Parliament that the Bengal partition was a settled fact and could not now be re-opened has been received in this country and especially in Bengal with a feeling of profound disappointment and even indignation. Why Mr. Morley could not have accepted some modification of the present scheme which would have been acceptable to the majority of the people in Bengal is wholly incomprehensible to us. The permanent officials of the Council of the Secretary of State seem to have proved too strong for him, because his very first pronouncement in Parliament held out some hopes that he would not be altogether averse to re-consider the decision of his predecessor in office. It must be confessed with a feeling of deep sorrow and disappointment that Mr. Morley has not risen to the height of the occasion. His caution and circumspection seem to have proved only another name for timidity. He appears to have allowed himself to be carried away by the usual cant about the diversity of races and complexity of the conditions in India, and some of his views to which he has recently given expression bear traces of an ill-informed, inexperienced and halting political philosopher than those of a sagacious and courageous statesman. It is unfortunate that Mr. Morley has apparently not sustained his reputation at the threshold of his career as Secretary of State for India, because the loss of his moral prestige means the loss of confidence in him and further unrest in this country. We have, however, so much faith in Mr. Morley that we still prefer to believe that Reuter's telegram does not exactly represent his decision."

Reversal of Mr. Bannerji's conviction in the "contempt case" by the Calcutta High Court.

Indian Spectator (5), 14th July.

17. "Srijut Surendranath Bannerji's acquittal in the contempt case was a foregone conclusion. It is worse than irregularity or illegality to gag an accused person: it is positive cruelty. The English criminal law is very humane to accused persons. A Judge must patiently hear whatever they may have to say in defence of themselves at any stage of the proceedings, unless the law prohibits him from doing so after a certain stage. It seems that when Mr. Bannerji interrupted the Magistrate, he was merely writing his order; he had not written and pronounced judgment. Even if the accused had been defended by counsel, the Magistrate should have allowed him to say what he had to urge in his defence. What would the Magistrate have lost thereby? The exact nature of the interruption is not stated, but we may be sure that Mr. Bannerji was attempting to say something relevant to the

charge against him; he could not have been delivering a speech on the separation of executive and judicial functions. As regards the other irregularities or illegalities noticed by the High Court, they are only of technical interest."

Gujaráti (24), 15th July, Eng. cols.

*18. "The measures taken by Sir B. Fuller's Government to discredit Babu Surendranath Bannerji and the agitation headed by him with all the judicial and executive resources at their disposal have collapsed all along the line. The hopeless failure of the proceedings taken against him on all sorts of charges, first under the Penal Code, and then under the Police Act, the gross irregularities which have marked the procedure adopted by Mr. Emerson and his open disregard of the plainest requirements of law with which even a tenth-rate candidate for a legal examination is expected to be conversant, have brought into prominence the evils of an irresponsible administration and the dangers inseparable from a system which, it is claimed, depends for its efficiency upon the union of judicial and executive functions. The system has utterly broken down in times of political excitement, so far as the Mofussil Courts are concerned. Be it, however, said to the credit of the Indian High Courts that they have, on the whole, preserved their prestige and reputation unsullied. The Calcutta High Court has by the fearless discharge of its duties not only maintained its own reputation but preserved the confidence of the Indian people in at least one department of the British administration. It is the High Court that has saved the prestige of the Government, when the ruler of Eastern Bengal and his over-zealous subordinates had done their level best to destroy it by their insane measures. The majesty of British justice has been vindicated, and one of the foremost Indians, whose only fault was his absolute innocence coupled with well-sustained enthusiasm in a cause which he and his countrymen believed to be right, has come out of the ordeal with his character all the more free from any taint because of the trials he has been subjected to in an unworthy spirit of vindictiveness."

Indu Prakásh (43), 11th July, Eng. cols.; *Dnyán Prakásh* (40), 12th July.

19. "Poor Mr. Emerson!......... Fortune had invested him with authority, and ill luck called upon him to cope with a delicate and difficult situation; but *swadeshism* had turned his head and folly had undoubtedly descended to him from the head-quarters of the Eastern Bengal Government. So, over-riding law, order and prudence he resorted to as many devices as a mischievously fertile brain could invent to browbeat the Bengalis and the ever hated promoters of the *swadeshi* agitation......... Most deplorable however is the situation in which he must now be finding himself. Everybody has given him up. The folly of the dispersal of a Conference has led to the express authorization of the people to hold any meetings and utter any cries they like. *Bande Mataram* has risen up, invigorated five-fold, from the blow which Mr. Emerson dealt it through his befooled agent, Mr. Kemp. There remained the convictions under two counts of Babu Surendranath. One of these was set aside by the Sessions Judge as absolutely untenable under the section which the wise Mr. Emerson had applied to it. The Government of Sir B. Fuller, ignominiously enough, shrank from further proceedings in the matter and only made a laughing-stock of themselves by pretending to have been actuated by forbearance in withdrawing from the prosecution, for the world could see that this step was taken only when the unsustainability of any conviction became patent by the disclosure made in Mr. Kemp's second examination. The conviction for contempt of Court alone remained, and this has now been quashed by the High Court with a contempt, which, as the *Statesman* aptly remarks, is much greater than any that Babu Surendranath could have shown to Mr. Emerson. The High Court has pronounced the entire proceedings to be illegal, severely censured Mr. Emerson for interpolating material words three days after the judgment was read and pronounced, and clearly avowed that in their opinion there was no contempt whatsoever, of which the accused could be held guilty. Unhappily there is no provision under which Magistrates like Mr. Emerson, showing supreme contempt for law and legal procedure, can be made to receive the punishment they richly deserve. And for this reason Mr. Emerson

escapes only with a world-wide disgrace." [The *Dnyán Prakásh* writes:—It is disgraceful to the fair fame of British rule that there should be in the service of Government such a District Magistrate as Mr. Emerson. A preponderance of such men of despotic instincts in the country's judiciary is calculated to lead to most untoward results. The High Court has stigmatised the interpolation of a few words in the judgment after it was delivered as utterly illegal. Mr. Emerson is absolutely ignorant of law and is incapable of maintaining a judicious frame of mind while dispensing justice. He must, therefore, be removed from his present responsible post. The High Court should suggest that he be deprived of all Magisterial powers and declared incapable of serving as a Magistrate in future. We are glad that the Barisal affair has at last had a satisfactory ending, but it is a crying shame that such incidents should happen at all under British rule.]

Alleged high-handed doings of Sir B. Fuller and his subordinates in defiance of the orders of the Secretary of State.

Kesari (132), 10th July; *Bhála* (109), 11th July.

20. While famine is raging in Bengal, Sir B. Fuller and his myrmidons are acting in the most high-handed manner. Though, in compliance with Mr. Morley's order, the circular prohibiting the uttering of "Bande Mataram" has been withdrawn and a resolution issued for the unconditional re-admission of the expelled students, high-handedness continues to prevail in the Educational Department of Eastern Bengal. The Principal of the Cotton College of Gohati has, by order of the Director of Public Instruction, warned all his students that those of them who would join the Ripon College of Babu Surendranath would forfeit their scholarships. The Head Master of the Naokhali High School has prohibited his students from attending *swadeshi* meetings and shouting "Bande Mataram" on pain of being fined and turned out of the school. The Head Master of Kustia recently issued orders to his boys to put aside their *swadeshi* clothes before taking their places in the class room. When, after school-hours, the boys began to take up these clothes another teacher appeared on the scene and abused the boys in consequence of which they boycotted the school. A similar case of the use of abusive language occurred in the Presidency College, Calcutta, and caused indignation among the students. It is said that on the occasion of the Lieut.-Governor's recent visit to the College, the students were ordered out of the building as it was feared that they might offend the ears of the Lieut.-Governor by shouting "Bande Mataram." Illegalities have been also committed in connection with the election of members to the Legislative Council of Eastern Bengal. Under one of the rules governing the elections, the Zamindars' Association had the right of electing one member. But their franchise has been taken away from them and transferred to the Muhammadan Association of Dacca by Sir B. Fuller. There is a strict rule that candidates offering themselves for election as representatives of the Local Boards must be residing within the limits of their respective Boards, and that officials should not in any way influence the elections. But the Commissioner of Eastern Bengal sent a demi-official order to a Collector under him requiring the latter to secure all votes for the Maharaja of Dinájpore, though the latter is an outsider. An anonymous circular is issued at Shillong, the capital of Sir B. Fuller, stating that the Partition of Bengal is made for the benefit of the Muhammadans and that the agitation of the Hindus against it is selfish. The circular also exhorts the Muhammadans to hold meetings in all villages for supporting the Partition and protesting against the *swadeshi* movement. The High Court alone is doing something to check the lawless acts of Sir B. Fuller and his subordinates. [The *Bhála* writes:—Every one has begun to ask himself whether he should pity Mr. Morley for the continued high-handed doings of Sir B. Fuller and his subordinates in defiance of the orders of the Secretary of State, or whether he should assume that the sympathy so often expressed by Mr. Morley for the Indians is merely hollow and that he inwardly approves of Sir B. Fuller's conduct. Mr. Morley appears to be utterly indifferent to the fact that Sir B. Fuller and his satellites are trying to dissuade the people from the *swadeshi* movement in utter defiance of his orders, and to care very little whether his orders are being duly carried out or not.]

Famine in Eastern Bengal and the alleged unsympathetic attitude of the Government of that province.
Kesari (132), 10th July; *Bhála* (109), 11th July.

21. Famine, like Fullerism, is just now rife in Eastern Bengal. Rice, which is the staple food-grain in the province, is usually cheap, but its price has now risen so high that it is selling at 5 to 9 shers per rupee. The distress is so acute that in some parts the people have begun to live on roots of trees. There is no hope of a good harvest next year as the crops have been blighted in some places and ravaged by locusts elsewhere. In some places hunger is goading the peasants to loot grain-shops in broad daylight. Cases of murder, suicide and death from starvation are reported every day, and one man even attempted to kill his children through desperation as he had nothing to give them to eat. The Bengalis have girded up their loins to help their starving countrymen. All the dramatic companies of Calcutta are giving benefit performances of their masterpieces for the relief of the famine-stricken. The students are collecting contributions. Sir B. Fuller's Government at first denied that there was any famine in the province. Subsequently, however, he admitted its existence, but declared that no measures were necessary beyond the grant of *takavi* advances and that the famine was due to the *swadeshi* and the boycott movements. It has sanctioned a sum of 4 lakhs for distribution as *takavi* advances, but considering the extent and severity of the distress prevailing, this amount is but a drop in the ocean. It has also, perhaps under orders from the Government of India, opened test works in some places. It is a belief of orthodox Hindus that the sins of the rulers are the sole cause of famine and similar national calamities. It would, therefore, be no wonder if the people thought that the present famine is the outcome of the rulers' sin in sundering the province of Bengal in twain and acquiescing in Fullerism. [The *Bhála* writes in a somewhat similar strain.]

How to allay the excitement in Eastern Bengal?
Karnátak Vritta (100), 10th July.

22. With a view to allay the prevailing unrest in Eastern Bengal, some Europeans have suggested to the Government of that province the expediency of deporting some of the prominent Bengali leaders from the province instead of launching upon a wholesale compaign of prosecutions. The action of Lord Sandhurst's Government in the case of the Natu brothers is quoted as a precedent in favour of a policy of deportation. If, however, Sir B. Fuller's Government act upon this suggestion, the disaffection among the people is sure to increase considerably in volume. Besides, the number of Bengali leaders is so great that for one man who is thrown into prison, there would be a hundred others to take his place, and sooner or later, it would be necessary to erect a big stone-wall round the whole of Eastern Bengal so as to convert it into a huge prison. Thus a policy of repression will never answer. The only way to ensure peace and tranquillity in the country is to keep the subjects contented.

Some notable educational benefactions in Bengal as a result of the Partition agitation.
Mahrátta (9), 8th July; *Kesari* (132), 10th July.

23. "The Partition may or may not be annulled, but great undoubtedly are the by-products of the Partition agitation. Among these the movement for a National University and the foundation of a National Council of Education in Bengal are prominent, and it is significant that private gentlemen in Bengal should have been inspired to give lakhs of rupees to support educational enterprise on national lines. The intended munificent benefaction of Mr. Palit amounting to 10 lakhs of rupees is to be devoted to the advancement of technical education. The Bengali Press with legitimate pride calls the benefactor a Bengali Tata, with this difference in his favour that while Mr. Tata gave only a fraction of his property, his Bengali prototype has given away practically the bulk of what he possessed. Another notable benefaction is that of Raja Brajendra Kishor Chaudhari of Gouripur which amounts to five lakhs and yields a net annual income of Rs. 20,000 which is to go to the National Council of Education. Further, the trust deed of Raja Subhoda Chandra Malik, endowing the National Council of Education with one lakh of rupees, will, it is reported, be shortly executed." [The *Kesari* writes:—Some people are in the habit of referring to the Bengalis as a merely talkative people not capable of any

practical action. But some recent benefactions by Bengali gentlemen for the encouragement of education give the lie direct to the above aspersion on their character. Since the commencement of the *swadeshi* movement the Bengalis have shown themselves to be not content with mere speeches, but have begun to act. A people who can boast of patrons of learning like Raja Brajendra Kishor Chaudhari and Mr. Palit cannot truthfully be called a merely talkative race.]

Government and the drink traffic.
Parikshak (148), 12th July.

24. It is true that the vice of drunkenness can be promptly put down by law, but it has been proved that our Government is not prepared to forego the Abkari revenue. When Governments in Western countries raise a revenue amounting annually to crores of rupees from the drink traffic, it is futile to hope that the British Government in India would earnestly endeavour to free the people from the vice of drink or the use of other intoxicants. The Musalmans came to India with the Koran and the sword, but the British take with them wherever they go the Bible, the wine bottle and the pair of scales. Of these three, the second proves mightier than the sword. The sword might at best be helpful in acquiring dominion, but the wine bottle is found to be a formidable auxiliary in maintaining it. Our Government professes that its policy is to check the vice of drink, but we find as a matter of fact that the number of grog shops in villages and towns is steadily on the increase. Besides, are not Government, the Abkari Inspectors and the Police aware that there is, in addition to the main entrance in front, a back door to many liquor shops through which 'respectable drunkards' are admitted? In some shops native songstresses are also employed to sing low songs of an evening to the accompaniment of a stringed instrument with a view to attract customers to the shop. Is this authorised by any law? Why are not shopkeepers and contractors, who do these things, prosecuted? If any one takes up his stand on the road and exhorts people not to touch liquor, the myrmidons of the Police Department suddenly emerge like rats from some hole and threaten the preacher with proceedings for having caused obstruction to the street traffic. This will show how Government, or to speak more correctly Government officials, exert themselves to stimulate the consumption of liquor.

Alleged necessity for a modification of the policy and programme of the Indian National Congress.
Mahrátta (9), 8th July.

25. "Mr. G. S. Khaparde of Amraoti has sent round a circular letter in which he discusses some matters relating to the National Congress. The proposals made by him have been, we are told, discussed among a few friends at Amraoti and elsewhere, and it is hoped that they 'would be found sufficiently well-considered to leave some impression on the proceedings of the next great Indian National Assembly.' The main idea underlying these proposals is to minimise the work of the Reception Committee of the Congress and to afford the delegates assembled more leisure and opportunities for informally mixing together than is the case at present. Mr. Khaparde has also to say something about initiating a change in the policy as well as the programme of the Congress, but is content to suggest by way of a definite proposal that the Subjects Committee should be re-organised so as to focus real public opinion and that the Congress should also be provided with a machinery to secure continuous work throughout the year......... The last item in the circular is a definite proposal to the effect that Lala Lajpatrai should be offered the honour of presidentship at the next Congress at Calcutta. The points raised in the circular are too many and various to be pronounced upon all at once, and, therefore, without specifying exactly how far we go with Mr. Khaparde under each head, we may generally say that we are entirely at one with him as to the necessity for a reorganisation of the Congress policy and programme. There cannot be, we think, two opinions on the point that it is highly necessary to devote more time than at present to informal discussions and work in the Congress week, and that political agitation, in the name of the Congress as far as possible, must be carried on from year's end to year's end."

26. When a people lose their political independence, it is not possible for them to regain it by pursuing a policy of begging. This was recognised by our people even in the times of the Mahabharat and what was recognised then applies to the present political situation in India. The Congress has been brought into existence to remove the political disabilities of our countrymen and its main object is to secure equality of treatment, under the ægis of British rule, to all Indians without distinction of colour or creed. The Congress does not aim at the overthrow of British supremacy, but merely seeks to secure a larger share of the benefits of Empire to the Indians than they receive at present. The Congress has worked for twenty years past to secure this end by bringing the grievances of the people to the notice of Government in the vain hope that these would be speedily redressed. Its prayer has not been granted, but some people among us tell us not to despair so soon and ask us to look at the history of other people like the Irish. There are also others, who rely upon the sympathy of Mr. Morley, but his recent reply in Parliament that the partition of Bengal was a 'settled fact' has made it clear how far we can build our hopes of political advancement on his sympathy. Those who are willing to adhere any longer to a policy of begging to obtain political rights are either simpletons or shameless men. It follows that the Congress should change its policy and its methods, and the necessity for this has been recognised in various quarters. The President of the Madras Provincial Conference acknowledged it openly. The English correspondent of the *Hindu* also says that we should now adopt a policy of passive resistance and persevere steadily in the *swadeshi* movement. The *Times of India* no doubt warns us against the danger lurking in such a policy, but we are compelled to adopt it by the force of circumstances. Mr. Khaparde of Amraoti urges its adoption in a circular letter addressed to the Congress leaders. He exhorts them to adopt a more vigorous and independent policy in future and to rely as little as possible upon the help of Government. It is to be hoped that his appeal will be duly considered. Our people should not be led away by the hypocritical advice of the *Times*. We have arrived at a critical juncture in the history of our country. We must make up our minds to advance or to be irretrievably ruined.

Kesari (132), 10th July.

Should Government endeavour to suppress the recent growth of rabid journalism in India?

Jám-e-Jamshed (29), 10th July, Eng. cols.

27. "Thanks to the agitation in Bengal the advent of the Liberals to power, and the activities of our 'friends' in Parliament, we are having more stirring times now than we have had for some years, and it is perfectly natural that there should be, in consequence, some stirring of the spirit of the windbags amongst us, the men who feel that they can solve the problem of Indian Administration in the twinkling of an eye. Such a stirring of the spirit naturally leads to a stirring of other things besides, and it is not unlikely that there are journals hawked about the country which the country cares neither to know nor to support. It is to be trusted that no attempt will be made either by the authorities or others to lift them out of their obscurity and to help them to attain the notoriety they seek by giving undue importance to their effusions. We trust Government will not become hysterical over lucubrations which no one takes seriously, and make of commonplace individuals heroes and demigods of the people as they did by losing their heads over certain papers in Poona some years ago. In fact the tocsin has been already rung, calling Government to action for suppressing them, but it is to be hoped that Government will think twice before they yield to the temptation of showing the world of Indian journalists what a long and strong arm they have to strike it with. Let them stew in their own juice. That would be the counsel of perfection for Government at all times, and time would justify the wisdom of the course. Even the scribe who indulges in silly vapourings against the Government and the man who is foolish enough to applaud him know that they could be reached and put down in no time. To ask the Government to bestir themselves in the matter is to ask them to use the Nasmyth hammer to crush a fly."

Sympathetic attitude of Lord Lamington's Government towards the demands of local bodies and the public.
Indian Spectator (5), 14th July.

28. "The art of saying 'No' is said to be difficult. That of saying 'Yes' is still more so, if acquiescence is to be followed by action. Lord Lamington's Government has successfully cultivated this art. The request to help in the restoration of the Shivaji monument at Ráigarh elicited an agreeable reply. Our musically inclined Corporation has also been informed by Government that when the Act comes up for amendment next time, authority will be given to the Municipality to provide music to the public. The suggestion to investigate the question of free and compulsory education in Bombay has similarly met with an affirmative response. A committee consisting of the Municipal Commissioner, the Director of Public Instruction, the Chairman of the Joint Schools Committee and Sir P. M. Mehta has been asked to report not only on the practicability of introducing free and compulsory education, but on all measures which, in its opinion, would conduce to a material extension of primary education in Bombay. What reply will the Government give to the Improvement Trust, whose activities are crippled by want of funds? The property which was made over to it by Government, and from which it was to derive a larger portion of its income, looked magnificent at one time. A portion of it has been resumed by Government and the rest has disappointed expectations. Sir Thomas Raleigh remarks that of all the cities in India, Calcutta has the least reason to be ungrateful to Lord Curzon. But the ungrateful city got a grant of 50 lakhs from Government. Bombay has ever been grateful without anticipating favours to come. Our case is the strongest in India."

Comments on Mr. Kincaid's speech at the recent Birthday durbar in Poona.
Mahrátta (9), 8th July.

29. "We really do not know why any speeches should at all be made by Political Agents at Durbars like the one held in Poona on the King's birthday. The occasion is obviously a delicate one, and if Government cannot do without driving all the Chiefs and Sardars into a hall once a year for the glorification of the British Empire in India, well, let them do so by all means. But let the function of the Durbar end there. A Political Agent, when he has to make a speech at a Durbar, generally finds himself in a tight corner, for if, on the one hand, he cannot allude to the passing topics of general interest for fear of lowering the dignity of the character he assumes for the moment, on the other hand, he does not feel enthusiasm enough to speak about India only imperially. The result is that the speeches delivered at Durbars are insipid and incoherent and have to be made up of dull platitudes about the country's welfare or far-fetched references to historical incidents. Mr. Kincaid's speech at the Council Hall on Saturday before last may be cited as an instance. He was glad that he made the acquaintance of all the Chiefs and Sardars entrusted to his care. But that is not all. It proved 'interesting to Mr. Kincaid' that one of the Sardars claimed descent from a historical Prince whose daughter was affianced to a king of Gujarát, but was carried off by a General of the Emperor of Delhi and was ultimately married to the Imperial Shahajada. We appreciate historical research, but the rationale of all the historical balderdash inflicted by Mr. Kincaid on the Durbar apparently lay not so much in the fact that A was descended from B or that C ruled at D, or that E was or was not married to F, as in the supremely interesting fact that Mr. Kincaid who presided over the Poona Durbar as Agent for Sardars in the Deccan happened also some time ago to be Political Agent in Káthiáwár. Later on in referring to the death of another Deccan Sardar Mr. Kincaid is reported to have said as follows:—'It is, however, a matter of satisfaction that the late Sardar's brother is still alive and will succeed to etc., etc.' Will some one explain to us the propriety and the beauty of the words 'is still alive?' Referring to the Royal visit Mr. Kincaid laid stress on the fact of the Prince having *twice* traversed the Indian Empire and observed that it would be well if his hearers could imitate to even a slight degree the courteous bearing and sympathetic consideration shown by their Royal Highnesses to one and all during their Indian visit. We for one fail to understand the propriety of the remark; at any rate it can be addressed with better propriety to those who have to deal politically with Chiefs and Sardars as their superiors than to the Sardars themselves."

Draft rules published by Government under the Bombay Motor Vehicles Act.
Bombay Samáchár (64), 12th July.

30. The publication of the draft rules under the Bombay Motor Vehicles Act, 1904, will be received by the public with a sense of relief as indicating a desire on the part of Government to afford protection to the people from motor accidents. The rules are, on the whole, well-conceived and calculated to abate to some extent the danger threatened to public safety by motor traffic. There are one or two provisions in the rules, however, which need to be amended. It is a matter of common knowledge that motorists as a class have an inveterate propensity for furious driving. The draft rules contemplate prescribing 15 miles an hour as the maximum speed for motor vehicles in the city of Bombay, which is just the rate at which local trains run between Colaba and Andheri. In view of the teeming population of Bombay and the numerous busy thoroughfares along which heavy traffic is carried on till late at night, we cannot help considering the speed of 15 miles an hour as dangerous to public safety. In big cities and towns in Europe and elsewhere the maximum speed fixed for motors is not more than six miles an hour. Under these circumstances the Government would do well to substantially lower the speed-limit with a view to prevent accidents. It is also imperative that motorists should be compelled by law to provide their cars with instruments showing the speed at which they are driven. Otherwise, in the case of accidents, the law-courts would have to rely on the frail testimony of eye-witnesses for deciding at what speed the vehicle was running at the time the accident took place. The rules for the grant of licenses to motor-drivers should be made more stringent with a view to ensure that the licensees not only know how to drive motor cars, but also possess adequate knowledge of their construction and machinery. Drivers who do not understand the mechanism of motors cannot be trusted to conduct the cars with safety in busy thoroughfares of the city.

The Bombay Government and the Harbour Ferry Service.
Gujaráti (24), 15th July, Eng. cols.

*31. "The Indian Ferries Act of 1868 conferred upon the local Government the power to grant a monopoly for a period of five years to any steamship company capable of supplying an efficient service between Bombay and the mainland. The first holders of the monopoly conducted the service for thirty-five years. When, however, country craft began to compete with them, they gave up the service, and another company took their place under a contract, the terms of which the local Government have resolutely endeavoured to withhold from the public for reasons best known to themselves. The new proprietors did not always come up to the mark. But latterly there have been fewer complaints. Now, the Bombay Government have announced that after 31st July the Bombay Harbour Ferry Service will be thrown open to private competition. The only two competitors in the field are the Bombay Steam Navigation Company and the Company conducted by Mr. Haji Ahmad Hasam. The Government have now gone from one extreme to another—from a system of monopoly to that of absolutely free competition. On principle we are not sorry that the Bombay Government have left the efficiency of the service to be decided by open competition and the free play of private enterprise. Whether a tariff war will ensue and deteriorate the service, time alone will show. But if a healthy and honourable rivalry is maintained, the result ought to prove satisfactory to the public. We have no liking whatever for secret State contracts and we certainly prefer open competition to any arrangements which the Government are awfully afraid of disclosing to the public."

Bombay Samáchár (64), 14th July; *Akhbár-e-Islám* (60), 12th July.

32. The Government of Bombay have removed a long-standing public complaint by refusing to grant a monopoly to any steamship company for plying boats on the Konkan sea-coast. The system of monopolies that was hitherto in vogue was a prolific source of hardship and inconvenience to the thousands of passengers availing themselves of the harbour ferry service. Now that the service is thrown open to private enterprise, we hope that many of the existing complaints of passengers, such as over-crowding on board

the steamers, heavy rates of fare, etc., will be removed. [The *Akhbár-i-Islám*, on the other hand, bitterly complains against the conduct of the Bombay Government in refusing to accept any one of the two tenders submitted to them for the monopoly of the harbour ferry service. It remarks that if the authorities were not inclined to continue the monopoly, no tenders should have been called for. In the opinion of the paper the discontinuance of the monopoly system will in the long run prove detrimental to the efficiency of the harbour ferry service.]

Alleged delay in the distribution of *takavi* loans in Sholápur District.

Kalpataru and Anandvritta (139), 8th July.

33. A correspondent writes from Temburni (Sholápur):—We have had so far exceptionally good rain here this year, but nevertheless the rayats continue to be in deep distress for they possess neither seed nor plough cattle to commence their agricultural operations. Government have ordered the distribution of *takavi*, but as these advances are not made by the local authorities in time, agricultural operations are considerably retarded to the detriment of the rayats. The other day the Mamlatdar of Karmála paid a visit to Temburni and asked the rayats to assemble at a particular place on a certain day for receiving *takavi*. They did so, but the Mamlatdar did not turn up at all. We do not know when the rayats are likely to get the loans. If the Mamlatdar, instead of making the inquiry himself, had delegated it to some karkun, the rayats would have obtained the advances much earlier and materially benefited thereby. It is hoped that Government will look into this grievance of the rayats and remedy it.

Alleged use of stringent measures in collecting land revenue in Sátára District.

Shri Sháhu (160), 11th July, Eng. cols.

34. "We humbly beg to draw the attention of the Collector of Sátára to the unnecessarily harsh measures alleged to have been adopted by the village officers for collecting the land revenue. The time chosen for collection is surely an unsuitable one. The cultivator is at his worst now. The best time for collecting land revenue is the harvest time. Specific complaints from many villages have reached us, but we content ourselves this time with making a general humble request to the Collector to use his power to mitigate the miseries of the poor rayat."

Alleged grievances of litigants and the Bar in the Court of the City Magistrate of Ahmedabad.

Indu Prakásh (43), 4th July, Eng cols.

35. A correspondent writes to the *Indu Prakásh*:—"Any one, who has had experience of the Court of the Ahmedabad City Magistrate, must have felt the vexatious inconvenience caused by cases being unnecessarily prolonged from day to day. For instance, cases that would be disposed of in two or three hearings in the Sessions Court require ten times the number in the Court of the City Magistrate. Again, a particular case is not taken up on consecutive days and so it is weeks and months before it is finally disposed of. The manifold disadvantages of this dilatory process of dispensing justice are obvious. The first and foremost is that the accused cannot avail himself of the help of an experienced counsel, because even the most moderate fees of a senior member of the Bar for the abnormally long period during which the trial lasts amount in the aggregate to a figure, which is of considerable consequence even to a well-to-do client, and to one of limited resources means embarrassment, indebtedness and even bankruptcy. Secondly, an inordinately large number of hearings at long intervals necessitates the examination of witnesses by compartments which, as anyone conversant with the intricacies and subtleties of law must be aware, appreciably improves the case for the prosecution. To add to the disconcerting troubles of the accused the tone of the Bench at the City Magistrate's Court is, in many cases, not altogether free from prejudice or bias.......... Neither is the lot of witnesses on either side a very enviable one. The poor creatures, whose examination would not occupy the Judge for more than a few hours, have to loiter about the precincts of the Court for weeks and months neglecting their occupation and other important engagements.......... There is yet another complaint in connection with the same Court, and that is that the

members of the Bar practising there are vouchsafed by the Bench a treatment, which is not only not edifying but at times does violence to ordinary rules of politeness and good manners. Perhaps if the struggle for bread had been less keen and the desire to bask in the sunshine of official favour less intense, the treatment would have long before this evoked deep resentment, not to say retaliation. But it must be remembered that the aggrieved persons are the proper custodians of their honour, and if they mean to vindicate their self-respect they are expected to know and do know their remedy very well. If the former complaint calls for official enquiry and interference, the latter is beyond doubt purely a question of self-help."

Comments on the withdrawal of the punitive Police from Dholka Taluka.

Indu Prakash (43), 13th July, Eng. cols.; *Praja Bandhu* (33), 8th July.

36. "Government deserve to be congratulated upon the good sense they have displayed in realizing the unwisdom of the hasty step they took in imposing a punitive police upon the residents of thirty-two villages of Dholka Taluka for the alleged offence of having offered shelter to the notorious outlaw Saidu and his band of accomplices......: In withdrawing the punitive police Government have indirectly admitted the iniquity of the ill-advised course they had adopted, and if they are at all anxious to do adequate justice to the innocent souls who have been punished without sufficient reason, they should refund the money to the poor rayats from whom it was recovered in the shape of enhanced taxes for defraying the cost of the additional police. Government will, moreover, be furthering the ends of justice if they called upon the officers of the Police Department to show cause why they should not be held responsible for the destruction of life and property caused with impunity for a long period by the merciless gang of brigands and for the escape they safely effected out of their territorial limits. If Government instead of running amok in such cases were to examine their own immediate surroundings, it would not only save a deal of beating about the bush but also save them from the by no means enviable position of having now and then to climb down." [The *Praja Bandhu* also deplores that Government should have made innocent and helpless villagers pay the penalty for the laxity and inefficiency of the Police.]

Strike of *gharriwallas* at Ahmedabad.

Praja Bandhu (33), 8th July, Eng. cols ; *Patriot* (14), 7th July.

37. "An instance of history repeating itself has once more been furnished by the owners and drivers of hackney carriages in Ahmedabad having absolutely struck work since Monday last. The reason alleged for this unusual course is that the City Police Inspector asked them to take their carriages to the Gaekwar's Haveli for inspection on Sunday last, although as usual an inspection had already taken place in the beginning of the current year. This practice of inspecting carriages once in the beginning of the year, prior to the granting of licenses to the Jehus to ply their carriages for hire in the city, has been in force for more than thirty years past, although an attempt was made in the beginning of 1899 to change this and substitute quarterly inspections instead by the then District Superintendent of Police. Fortunately, however, good sense ultimately prevailed with the higher authorities, with the result that the practice in vogue was not changed, and the *gharriwallas* who had gone on strike at that time resumed work. In the absence of any explanation from the local Police authorities, we are quite in the dark as to what extraordinary events have lately happened to necessitate an additional inspection like this in the middle of the year. So far as we are aware, the present arrangement of an annual inspection has worked satisfactorily and does not call for any change at all. It is perfectly evident that an additional inspection as is proposed cannot but result in inflicting a pecuniary loss to the tune of nearly a hundred rupees on the owner of each carriage......... For these reasons the request that some of the men on strike personally made to Mr. Hume, the District Superintendent of Police, to allow the old order of things to remain in force certainly deserved careful and sympathetic consideration. He has, however, for reasons best known to himself, declined to revoke his subordinate's order, probably through the usual fear of loss of prestige. The *gharriwallas* under the circumstance

have approached Mr. Doderet, District Magistrate, with a similar request, and unless we are mistaken we feel sure he will appreciate the reasonableness of their demand and come to their rescue, especially as we believe the Act does not provide for this extra inspection." [The *Patriot*, on the other hand, writes:—"We must say that our sympathies are absolutely with the Police. The local conveyances are a disgrace to the second city in the Presidency. We have already described the conveyances. The animals are no better.......... Considering also the ruggedness of the local thoroughfares, we feel bound to say that a radical improvement is absolutely necessary. In Poona, for instance, hackney conveyances are inspected twice a year. The Jehus there have never complained about it. Why their local *confréres* should resent a similar step we do not quite understand. Of course, the present deadlock will cause a little inconvenience. But we hope the Police will not give in. The public should prefer inconvenience for a few days to eternal torture in the ramshackle conveyances. The Jehus are bound to come round in the long run."]

Complaint about the continuance of the *jota patia* nuisance at Ahmedabad.

Praja Bandhu (33), 8th July, Eng. cols.

38. "It appears that the *jota patia* nuisance, which is of quite a chronic character, still flourishes in our midst, and that too on a much frequented thoroughfare like the Richey Road. The people indulging in this ruinous game have evidently grown wiser after the decision of the Court declaring that these transactions come within the purview of the Gambling Act, inasmuch as they have given up the practice of recording in books the transactions carried on among themselves, so that there may not be any direct incriminating evidence against them. There is, however, not the slightest doubt that they can be safely hauled up before a Magistrate for obstructing a public thoroughfare, and if this is done by the Police, no fears need be entertained as to the result. Any one who takes a casual stroll of an evening on the Richey Road will not fail to notice crowds of these people assembled near the Manekchowk Post Office, which by the way is not far off from the Police Gate, in sufficiently large numbers to obstruct the main road so as to inconvenience the public to an appreciable extent. Yet, strange as it may seem, absolutely no notice is taken of the matter by the Police. Hence it would not be at all wrong to say that these people are as it were protected by the Police in what they do. It need scarcely be said that this is not a legitimate work of the Police. On the contrary, they should try their best to put a stop to this nuisance, which, if allowed to continue, cannot but cast a slur upon what little reputation they still possess for efficient work."

Complaint against the Haveli (Poona) Police.

Poona Observer (16), 9th July.

39. A correspondent writes to the *Poona Observer*:—"One of your correspondents has done a public service in bringing to light through your valuable paper the shortcomings of the Haveli (Poona) Police....... It is a very serious matter indeed that the doors and windows of a house should be smashed and the belongings carried away, perhaps in broad daylight, and yet the Police should do nothing to bring the perpetrators of the crime to justice, except perhaps holding a perfunctory investigation at the commencement. To my mind this is not a difficult or mysterious crime to unravel. If the Haveli Chief Constable had seriously taken the matter in hand, he would have booked the criminals in a week. Instead of that it seems he has paid no further attention to the matter, since he has not even given a reply to the Parsi gentleman, as common courtesy demanded. I have come to know of another similar instance of indifference on the part of the Haveli Police in which the victim, strange to say, was another Parsi gentleman. He was robbed of wheat from his field in Kondhwa Khurd and made a written complaint to the Chief Constable, naming the person whom he suspected of having stolen the wheat. The Police searched the house of the accused person in the presence of a Panch, and a rupee's worth of wheat was found there and was unanimously declared by the Panch to tally with the sample produced by the complainant. This fact has been recorded in the Panchnama. The Haveli Jamadar on a visit to the complainant's field found some more wheat

with one of the servants, who said that it was given to his wife by the accused person. Yet with such distinct proofs the accused person was not placed before a Magistrate. If criminals are let off in this way, what guarantee is there for the safety of life and property? It is very much to be deplored that the Haveli Police officials with such wide experience should behave in such a strange manner.......... I hope the District Magistrate and the District Superintendent of Police, Poona, will take note of these complaints and afford protection to the parties concerned."

Alleged unwonted activity of the Police at Wái (Sátára).
Moda Vritta (140), 9th July.

40. The local Police are now-a-days manifesting unwonted activity in various directions. The names of all persons arriving in and departing from Wái are taken down. Enquiries are also set afoot as to the circulation of newspapers. We understand that this extra vigilance on the part of the Police is due to an apprehension that a disturbance of the public peace in connection with the *swadeshi* movement is likely to occur here. Such an apprehension, in our opinion, is entirely groundless. Never, in the history of our town, has anything of the kind occurred here, nor has the *swadeshi* movement taken such a strong hold upon the minds of our townsmen as to justify the adoption of precautionary measures. In short, the Police need not harass the people unduly. If Government are afraid that our innocent countrymen are capable of making an attempt to overthrow the British *ráj*, let them treat all the people like the criminal classes and make them answer roll-calls daily. We, for our part, fail to see why the Bombay Government should try to imitate the doings of Sir B. Fuller and his subordinates. The *swadeshi* movement is the outcome of western education and deserves support from every one who desires the permanence of British rule in India. The present hostility of the Anglo-Indians, too, it is the result of their narrow-mindedness. It is usual to condemn Russian rule because the policy of that rule is moulded by the reports of the Police. It seems that our rulers are anxious to excel Russian rule in this respect. But then it has to be borne in mind that such a policy is bound to impair the foundations of British ascendancy in India. It is a pity that after exercising sway over India for a century, our rulers should be desirous of basing their policy on Police reports.

A plea for raising the salaries of Police Patels in Ratnágiri District.
Satya Shodhak (157), 8th July.

41. The Police Patils of the Ratnágiri District are not paid in proportion to the work exacted from them. The burden of duties falling upon them is daily increasing, but no measures have yet been adopted to remunerate them in an adequate manner. To add to their burden of work the Inspector-General of Police has recently issued an order calling upon them to perform patrol duty within their respective jurisdictions. In the absence of a contingent grant, contingent charges absorb almost the whole of their pay leaving them hardly anything for their personal maintenance. It would be well if the pay of the Police Patils were raised and a small sum annually placed at their disposal for the purpose of defraying contingent charges. We learn that the recommendations made by the Police Commission are being carried out in the higher grades of the Police service; but, in our opinion, the reform should properly begin with the lowest grade. We are informed that the question of Police reform is just now engaging the serious attention of the Bombay Government. If so, this is a fitting opportunity for improving the position of this deserving class of officials.

Alleged note kept by the Post Office at Rájkot of native newspapers received in the town in view of the unrest in Bengal.
Gujaráti (24), 8th July.

42. One Mohanlal Loknath writes to the *Gujaráti* from Rájkot:—In view of the present unrest in Bengal, the local postal authorities have begun since yesterday to keep a note of all native newspapers received at Rájkot through the Post Office with the names of their respective addressees. In consequence of this step an hour's delay takes place in the delivery of letters in the town and at the Post Office window. In view of the peculiar way of dealing with such matters in Káthiáwár, timid people will be deterred in future from subscribing to newspapers, and the practice in question should, therefore, be peremptorily stopped by the authorities concerned.

Grievances of Bombay Postmen.
Indu Prakásh (43), 9th July, Eng. cols.

43. “Some days since we announced to the public that the Bombay Postmen were far from satisfied with the concessions announced in the circular letter sent round to them over the signature of the Presidency Postmaster and published in the Press.......... On or about Friday last the men had met again and extreme steps were proposed......... For a permanent restoration of peace and contentment amongst the postmen, it is necessary that the whole case should be stated at length and the views and feelings of the men ascertained accurately. And that is why we wish to go into the whole question at length once more. The first grievance of the men is in regard to the smallness of their pay.......... Though a promise has been given to raise the salaries, the new scale is decidedly inferior to the scale existing twelve years ago.......... Another complaint of the men is that the time when the new scale is to come in force is not fixed definitely.......... A third complaint refers to punishments on complaints. The men say that they are punished heavily for slight mistakes and generally without a hearing or much heed to their explanation.......... In consideration of the hard and responsible work they do, and of the fact that they enjoy very few holidays, they pray that the period of service qualifying for pension should be reduced in their case. We certainly think this to be a reasonable prayer.......... We should also like to point out that the Presidency Postmaster is in error in considering that the postman finds no difficulty in getting the sureties demanded. Formerly it was sufficient if some senior postman stood security. Now they want as surety either a Bombay man with household property or two mofussil men with lands in their name. As a matter of fact the men are forced to go to Insurance Companies who stand surety and perpetually levy an annual charge of Rs. 2-8, which is heavy enough for the men.......... Cannot a better system, more within the reach of the men, be established?”

The forthcoming Surat Provincial Conference.
Indu Prakásh (43), 12th July, Eng. cols.

44. “We back up with all heart the proposal of our esteemed contemporary of the *Gujaráti* that the honour of the presidential chair at the forthcoming Provincial Conference at Surat should be offered to Sir Bhalchandra Krishna. The honour ought to have come to him long ago. He has to his credit a long and an honourable record of public service.......... The readiness of Sir Bhalchandra to identify himself with all useful and promising movements is well-known. Equally well-known are his suavity, geniality and unfailing courtesy.......... That he is one of the Moderates in politics is, we think, a special qualification for the chair of the Surat Conference.”

Appreciation of Mr. Tilak's “services” to the country.
Bhála (109), 11th July; *Oriental Review* (12), 11th July.

45. This day, the 11th of July, deserves to be inscribed in letters of gold in the history of our country, particularly in that of Maháráshtra. On this auspicious day our modern Shivaji was born. It may be said that a wholesome revolution in the ideas of the people of Maháráshtra began to take place on this day. How sacred, indeed, is this day! It should, therefore, be observed as a gala day by every native of Maháráshtra. The people of Poona had made preparations for holding a grand festival on the day, but as Mr. Tilak himself disapproved of the idea, they had to give it up much against their will. Still, in many places the people are going to mark their respect for Mr. Tilak by means of illuminations, *kirtans*, &c., on the day. We hope their example will be followed by other places in Maháráshtra. [The paper elsewhere publishes some contributed verses in praise of Mr. Tilak, the purport of two of which is as follows:—Many stars shine in the heavens, but the demon Rahu fixes his hostile glance on the moon alone. Though there are 30 crores of people in India, the eye of the rulers is particularly on Mr. Tilak. A person who takes the vow of serving the people naturally incurs the displeasure of the sovereign. The *Oriental Review*, on the other hand, writes:—“For nearly four weeks some of our Deccan contemporaries were busy announcing grand preparations for celebrating the Jubilee of our friend, Mr. Tilak. Subscriptions were invited from friends and admirers, and the 11th July was fixed upon as a red-

letter day for the celebration of a great event in Indian history. We should have imagined that a self-effacing 'martyr' and self-sacrificing 'hero' like him had been more than satisfied with the receptions and demonstrations held in his honour side by side with the Shivaji celebrations at Calcutta, and with the ovations he received at Nágpur......... The two most notable events in Mr. Tilak's life, which can be put down to his credit and over-ride all others in importance, are the amendment of the law of sedition, which was the direct outcome of his amazing indiscretions and from which the whole country has suffered, and the extinction of the *Sarvajanik Sabha* and its Journal which had built up a unique reputation in the country by years of patient and laborious toil. We know of no constructive work of an abiding character which can fairly be set down to his credit as a public man. The forces that he has sought to create are mainly disruptive and retrograde in their operation, and most of the movements he has laboured to inaugurate or promote are more sectarian than national, more re-actionary than progressive, and more for self-glorification than for self-effacement. His methods too are the methods of the market-place—the Reay market is well known—more the methods of a short-sighted demagogue than those of a far-seeing statesman."]

Question of a larger employment of Muhammadans in the public service, especially in Sind.

Al-Haq (51), 30th June, Eng. cols.

46. "Sind is not the only province where the question of a wider employment of Musalmans has been brought to the fore. Even provinces outside the Bombay Presidency have felt the necessity of turning their attention towards remedying the injustice that is being done to an important section of His Majesty's loyal subjects. And what is to be gratefully acknowledged is that in some parts the initiative comes from the Government, not from the people. Such has at least been the case in Eastern Bengal where Sir B. Fuller's Government has been graciously pleased to address to Commissioners of Divisions and District Judges a letter which opens with the following paragraph:—'The attention of the L.-G. has been drawn to the small proportion of ministerial posts held by the Muhammadans in Divisional, District and Sub-Divisional offices in Eastern Bengal, and I am desired to address you as to the best means of remedying the injustice that is thus done to the members of that community.'......... It has no doubt been clearly laid down that there is no intention that Muhammadans should be admitted to the public service, when their educational qualifications fall short of the standards that have already been fixed for such admission. But emphasis has been laid upon the desirability of fixing the proportion of Muhammadans in each office, and it has been thought advisable to instruct those having the power to appoint ministerial officers that, until the proportion has been reached, they should not reject a Muhammadan candidate, if qualified, in favour of a Hindu candidate merely because the latter has superior qualifications. This is exactly what we have been asking for in Sind, and the justification for such a demand is patent from the fact that the local Government of an almost similarly circumstanced province feels the necessity of complying with it......... It is further added in the letter:—'It would seem desirable that a paragraph should be added to the Miscellaneous Annual Reports of Collectors and Commissioners, stating the number of such ministerial appointments made during the year and the number given to the Hindus and Muhammadans respectively'......... It will be remembered that we ourselves have more than once dilated upon the advisability of adding this feature to the various reports concerning Sind. Since the suggestion has found favour in a no less important province, it is hoped that *our* local Government will also move in the matter......... We may also, by the way, remark that even in 'advanced' Bengal, comments of the leading Hindu papers on this letter have been totally inconsistent with their professions of friendship with Muhammadans. There would, therefore, be little wonder if, in less enlightened provinces also, Hindus, in spite of their professions of a friendly attitude, should fall foul of any attempt to ameliorate the condition of Musalmans and improve the tone of the service. But that should be no reason for Government to refrain from doing their duty."

Grant of lands to Government officers in Sind.
Sindhi (53), 23rd and 30th June, Eng. cols.

47. "A most regrettable system of granting land to high Government officials on nominal *malkana* has been of late prevalent in the benighted Province of Sind. The disadvantage at which it places the rayat makes the system a source of oppression and inequality, and the earlier it is put a stop to, the better. Within the last three years we have seen that Deputy Collectors, high in influence and position *during their incumbency* of office, select lands—the most fertile lands within their own Divisions or Districts—and, while in office, move the Collector to grant them such lands at nominal rates. The Collectors do not hesitate to grant their prayer and actually send papers to the Taluka officers to make the usual enquiries and prepare the usual *rubkaris*.......... Now if a Deputy Collector or a Daftardar or an Executive Engineer, *while in office*, applies for land, and *such land is kept* apart for him to be *nominally* delivered to him on retirement, is it not very hard upon the rayat and the ordinary zamindar? Can a Mukhtyarkar dare decline to recommend grant of land for a Deputy Collector or a Daftardar, both ruling over him and on whose good graces his continuance in service depends? Will any man with a grain of commonsense deny that such independence will be suicidal? And when a Deputy Collector or a Daftardar is an applicant, will a Mukhtyarkar allow any neighbouring claimant to raise a voice, even a faint whisper, about his rights?...... The result is that the preparation of a *rubkari* or inquiries into such grants are a mockery pure and simple; and everything is ready by the time the officer retires; and the rule that no grant can be made till after retirement, though sound in principle, is defeated in practice by merely postponing *delivery* of the land till retirement. Such cases have come to our knowledge. In the Sukkur District alone we have had two instances of such grants: Mr. Pirbux, while a Deputy Collector, selected land for himself in the Ubauro taluka, and could the Mukhtiarkar of Ubauro, his immediate subordinate, raise a voice against such application?.. ... The present Daftardar, we learn, has also selected lands in the Ubauro taluka. Mr. Rieu has, as a matter of course, endorsed the grant, and who dare raise a voice, be he a Mukhtyarkar or a zaminder, against the Personal Assistant to the lord of the district, the Collector? There may be a hundred others in the vicinity willing to take up the land or pay a respectable *malkana*, but can they place their claims before the Mukhtyarkar when a Daftardar is the applicant?...... We learn again that Mr. Chandanani, Executive Engineer, has been recommended for a grant of 10,000 acres of land. He is still in service, and perhaps the seeking of land while in service is the easiest way of securing it safe. Will any neighbouring zamindar be found to represent his claims against the Excecutive Engineer?......... *Let such officers retire, and then let their applications be entertained*; let enquiries be made when no terror keeps the tongues of Taluka officers or land-owners tied; then only will there be fair play.......... Cannot the Collectors see through this obnoxious system? We will revert to it again on some other occasion." [In its issue of 30th June the paper writes:—"In continuation of our remarks in the last issue on the grant of land to officers in Government employ, we would further state that the orders of Government, which seem to be honoured more in the breach than in the observance, are distinct on the subject. 'Special Circular No. 45 of the Commissioner in Sind in clause 23 lays down: '*The Commissioner will sanction no grant of land for good service until the officer for whom the grant is recommended has retired.*' The wording of the rule is clear and unambiguous, and it is only desirable that it should be strictly adhered to. Clause No. 22 of the same circular runs as follows: 'any concessions as regards the price of land intended to be made as a reward for good service shall be reported to the Commissioner for sanction, and if the area granted exceeds 100 acres shall be reported by the Commissioner to the Government for information.' It is thus clear that any concession in rates to officers for their good service is to receive the special sanction of the Commissioner, which is intended to serve as a safeguard against promiscuous grants of land by Collectors and Assistant Collectors to their favoured subordinates.......... The words 'The Commissioner *will* sanction no *grant until* the officer has *retired*' make it imperative for him to decline any grant

till after the officer has retired. There is no discretion left to the Commissioner. *The sanction is to be withheld* till after the officer retires. Does this mean a formal sanction or all proceedings antecedent to it and connected therewith? The framers of the rules could not have intended that all enquiries into other people's rights should be carried on during the applicant's tenure of office. The rules intend that an officer's position or influence should be completely annulled, and should cease to exist before he is granted land. In other words, he should be in no better position than any other applicant except for the concessions in rates that the Government may be pleased to make in consideration of his good services. The Government is so jealous of its reputation in this matter that it enacted another rule No. 23A that no 'grant' of land may be made on any terms to an officer while in government service except with the Commissioner's previous sanction, which will only be accorded for special reasons and in very 'exceptional cases.' The object of the Government to exclude all possibilities of undue influence in the grant of lands is thus as clear as daylight. We wish the Collectors and the Commissioner saw it and put a stop to the practice of officers applying for land, getting it settled on themselves during their employment and only waiting to take delivery of it on their retirement. What is more galling is the most unfair way in which lands are granted. Good service rewards are made to deserving men, men who are needy and to whom lands are a necessity and whose living the grant will make decent and respectable. Are grants of lands intended for those who are already rich or rolling in wealth? The recent instances that have come to notice, *viz.*, those of Messrs. Pirbux, Chandumal and Chandanani and Sirdar Mahomed Yacub are not such as are in fairness entitled to any special consideration to the exclusion of the needy and the poor agriculturists. Mr. Chandanani is an Executive Engineer, drawing a very handsome salary, and is the owner of large property and father of sons who are well-off. Mr. Pirbux is an ancient landlord and in receipt of a handsome pension. Mr. Chandumal will be in receipt of a very decent pension and is one of those fortunate fathers, whose sons are all very decently provided for. And Sirdar Mahomed Yacub is the biggest man in Sind......... Of course, if the Government is bent upon rewarding every one of its higher officers and is determined to give away land to the detriment of the more needy, let these public officers claim it on equal terms with the rest of the king's subjects. Let their *power to do harm* be taken away from them before they come in as applicants for land. Then there might be at least a show of fairness, though we denounce the practice altogether as obnoxious and dangerous."]

Protest against the proposal to confer magisterial powers on Engineers on the Jámráo Canal, Sind.

Sind Journal (19), 11th July.

48. "With reference to the magisterial powers about to be conferred on Engineers on the Jámráo, it may be mentioned that such powers were formerly exercised on the Mithráo in Thar and Párkar even by Canal Assistants. Why was the system abandoned? It was because of the abuse of power which resulted from the system and caused considerable dissatisfaction. It would be instructive to cite one out of several instances of such abuse. A Bania had taken, or was alleged to have taken, seven bricks belonging to the Public Works Department, and for this the gentle Engineer-Magistrate sentenced him to six months' imprisonment. It was the last straw on the camel's back, and the indignation aroused by it was, we believe, the immediate cause of the overthrow of this un-British system. With regard to the Jámráo, it may be that the Engineers will prove to be veritable angels, but what of their subordinates who are sure to find in the system a very powerful instrument of oppression. We have heard a great deal of such oppression on the part of Canal Assistants in one portion of the Jámráo even under existing conditions. The *zulum* will very much increase and become much more galling, when the superiors of the Canal Assistants are invested with magisterial powers. But whatever be the consequences, our contention is that the system is unfair *per se*, and its extension to the Irrigation Department, when the public is looking forward to its abolition in the Revenue Department, is a retrograde measure."

Cattle-lifting in Sind.
Prabhat (52), 6th July, Eng. cols.

49. "Complaints about cattle-lifting are becoming louder day by day. If our information is correct, there is scarcely a part of the province but is infested with cattle thieves who ply on their trade openly. People are everywhere anxious to sell their cattle, for they regard them as the most unsafe property which they may find taken away from them at any time. Such a state of things is really disgraceful, and it behoves the authorities to shake themselves free of their profound lethargy and do something by way of putting a stop to it and restoring confidence among the people. It will not enhance their reputation for being mindful of their obligations, if they thus let thieves pursue their nefarious career unchecked, regardless of the panic to which people are thereby subjected. They are certainly expected to be truer to their salt—to do all they can to protect the people and sustain the traditions of the British *raj*."

Education.

The Bombay Government and the new University Regulations.
Indu Prakash (43), 13th July, Eng. cols.

50. "The Government of Bombay are to be congratulated upon the spirit and manner in which they have exercised the right given to them under the Indian Universities Act to make any changes they liked in the Regulations of the University, which the new Senate had to frame and submit for their sanction. Our readers will remember that the Regulations, which were finally adopted by our Senate after deliberations extending over half a year, marked a good many changes of principle and detail. In regard to several of the changes made there was a tough fight between the popular party and those who may be called the official and missionary educational bureaucracy. We had been patiently but very anxiously awaiting the decision of Government upon the various points at issue. Would they undo the work of the Senate and disregard the voice of the majority? Would they exercise with a vengeance the powers vested in them of making any alterations, additions and omissions they liked? All fears on this score have happily been allayed by the letter of Government to the Senate dated 4th June which has been recently published......... In Bombay we have a Governor, courteous, considerate and constitutional enough not to lightly set aside the decisions of the Senate. A beneficent influence must also have been exercised by our new Vice-Chancellor, Principal Selby. In the result, the Senate's recommendations have all been adopted and in regard to only one question is a material amendment suggested, and that too in a spirit of compromise. It relates to the vexed question whether each Fellow should be assigned to as many Faculties as he has qualifications in, or to only one Faculty by preference, that Faculty representing his professional qualifications......... The Regulations eventually adopted by the Senate empowered that body to appoint any Fellow to more than one Faculty. Government propose to take a slightly different course. They would let the Syndicate recommend and the Senate assign a Fellow to more than one Faculty 'in the case of special personal qualifications . . . . to be stated to the Senate and recorded in the minutes of their meetings'......... Very forbearing and conciliatory is the attitude of Government in regard to the standard of admission for the M. B., B. S. degree to be newly instituted. Government promise to accept the decision of the Senate, but they desire that it should be reconsidered in the light of the fact that the Committee of the Senate, that first dealt with this question, and the Grant Medical College authorities strongly recommended the Intermediate examination in Arts. It is also urged that the Intermediate being the qualification for the M. B. degree of Calcutta and Madras, the M. B., B. S. of Bombay may be looked upon as inferior to the Calcutta and Madras M. B.'s. We confess we have no serious apprehensions on this score. In the first place, there is hardly any common sphere, where the Bombay Medical Graduate will enter into active competition with his compeer of Calcutta or Madras. Secondly, success in practice hardly depends on a degree. Some of our best Bombay doctors, those that are greatest in demand, are only L. M. & S.'s. There are M. D.'s who are worse off and several L. R. C. P.'s &c. are much in the same

boat as many of our junior Barristers-at-Law. Hospital Assistants are not unknown, especially in the mofussil, who beat rival L.M. & S.'s hollow. Thirdly, one year's additional study in an Arts College will hardly make any appreciable difference in the professional qualifications and attainments of medical Graduates. The interests of our medical Graduates are in the hands of the Professors of the Grant Medical College, and the Government that appoint them. If these gentlemen give efficient instruction and wipe away the reproach that the training in the local College is not half as good as it ought to be, or as it is in Great Britain—then, to be sure, the Bombay M. B. B. S. is in no danger whatsoever of suffering in competition with his compeer of Bengal and Madras, why, of any other place whatsoever. Let us lastly emphasise the fact that the Bombay Arts examinations are superior to the corresponding examinations of other Universities. The Matriculation standard under the new Regulations is to be decidedly raised. Our Previous examination, therefore, may well be compared to the Intermediate examination of Madras and Bengal. We trust, therefore, that the Senate will stick to its resolution and insist on no higher qualification than the Previous examination, which in itself has been a compromise."

Appointment of a Committee to inquire into the question of introducing free and compulsory primary education in Bombay City.

Jám-e-Jamshed (29), 12th July.

51. The Bombay Government have appointed a small Committee of four members possessing considerable experience of educational matters to deliberate on the question of introducing free and compulsory primary education in Bombay City. The Committee has been given a very wide scope of reference. It is asked not only to report on the desirability of introducing compulsory education in the City but also to suggest means for the greater extension of primary education generally among the masses, to examine the question in its financial aspect and to submit proposals for an equitable apportionment of the expenditure to be incurred between Government and the Municipality. In view of the importance and multiplicity of the subjects which the Committee will have to investigate, we think that the appointment of a larger Committee would have proved more suitable and tended to inspire confidence among the public in the results of its labours. We observe with regret that Government have not taken care to associate the head of a well-conducted private school in the deliberations of the Committee. Such association would have helped the Committee to obtain a closer insight into many matters of detail, especially concerning the popular feeling on the subject of compulsory education and the habits, prejudices and social and religious usages of the people which have to be carefully considered before embarking upon the experiment in a backward country like India. An educationist like Mr. N. G. Velinkar would have given invaluable assistance to the Committee in deliberating on these matters. We hope the Committee will not fail to focus public opinion on the subject by taking the evidence of representative educationists and citizens. In conclusion we would suggest to the Committee to inquire into the working of the experiment of compulsory education in Baroda State. The experience of a Native State in this matter is far more valuable and may be expected to furnish a more reliable basis for practical action than the experience of a progressive country like England where the conditions are entirely dissimilar to those prevailing here.

Alleged indifference of the Government of India to the general spread of education in the country.

Kál (128), 13th July.

52. The educational policy of the British Government in India is well known to every one. 90 per cent. of the country's population are unable to read and write. In some provinces the number of primary schools is going down. Higher education fares no better, and the tendency of Government is towards closing private schools and colleges. Under Lord Curzon's Universities Act, the poor stand a very small chance of receiving liberal education. The Punjáb University has recently passed a resolution for enhancing the fees for admission to the Matriculation, the Intermediate, the L.C.E., and other examinations. It is consoling to find, however, that some of our Native Chiefs have begun to realise their responsibility in the matter of education. The authorities

in the Puducotta State are devising a scheme for making primary education universal in the State. The Gaekwar, who is known from the first to be keen about the spread of education in his State, has recently resolved to introduce a system of compulsory primary education in his dominions. He is prepared to incur an annual outlay of $3\frac{1}{4}$ lakhs on 1,200 new primary schools which are going to be opened in pursuance of this scheme. While the Native Chiefs are thus doing their duty in the matter of making primary education free and compulsory in their States, the British Government remains stolidly indifferent. Money is freely spent by it on the frontier, but the moment the question of extending education crops up the plea of want of funds is brought forward. Education is quite essential for the rise of every nation. In Europe, education has made immense progress, and an illiterate man is a rarity in that continent. The ideas of the rights of citizenship and of the limits of a sovereign's power which prevail in Europe at the present day are the outcome of the general spread of education there. Educational expenditure occupies a foremost place in the budgets of European Governments, but the Government of India does not feel that kind of interest in education which it should.

Alleged defects in the system of education in India.
Shubha Suchak (161), 8th July.

53. Continuing its remarks on the defects of the present system of education in India (*vide* paragraph 35 in the last Weekly Report) the *Shubha Suchak* observes:—We do not say that no education is at present imparted to our boys in India, but it is not calculated to impress upon their minds the idea of nationality. So long as a fallen people do not receive education on national lines and so long as the education they receive does not remind them of their past greatness and make them realise their present degraded condition, there is no hope of their regeneration. So long as the leaders of a country do not endeavour to take the control of education into their hands, there is no chance of the noose of dependence round the necks of the people of that country being slackened. Let us see what the Irish are doing in this matter. The Irish patriot, Mr. Arthur Griffiths, gave it as his opinion that if the Irish wished to improve their position, they should take the education of their countrymen into their own hands. The prevailing system of education in India is destructive of the sentiment of nationality. The achievements of patriotic Indians like Shivaji, Tanaji and Nana Fadnavis find no place in the historical text-books taught in our schools. Shivaji, in whose honour celebrations were recently held in all parts of the country, is depicted as a robber. This shows the channel in which Englishmen are directing the course of education in India. We shall bless the day when our leaders will boycott these worthless text-books which calumniate our national heroes.

Railways.

Robberies of wheat-bags from running trains on the railway line between Karáchi and Kotri.
Phœnix (15), 11th July.

54. "Robberies of bags of wheat from trains on the line between Kotri and Karáchi are the order of the day. Often, in fact almost daily, such robberies are perpetrated with impunity by a large gang of noted thieves. Some of them do not scruple to get on the foot-board of the Guard's Brake Van on either side and cow down the Guards by threats of making short work of them if they attempted to make a noise, while others throw out the bags from open trucks to be carried away by their companions outside and loaded on camels kept ready beyond the fence. What action the authorities concerned are taking to stop these robberies is not known, though claims for these losses have to be made good by the railway. In a memorial submitted to the Manager some two years ago, the Guards pointed out the necessity for their being allowed to carry arms as their lives were not safe, especially owing to the wheat traffic. Not long ago one of the Guards showed pluck by getting on the foot-board of his Brake Van and shouted out to the thieves to desist, but he had for his trouble a missile thrown at him which did not miss its mark. It behoves the Railway authorities and the Police to do something in the matter before anything serious happens."

Municipalities.

Shortcomings of the Bombay Tramway Service.
Gujaráti (24), 15th July, Eng. cols.

*55. "Whatever the Managing Director of the Tramway Company might say to the contrary, there is no doubt that female passengers do not receive that consideration at the hands of the Company they ought to. At the Money School junction, both men and women will be found waiting every day for some car to take them in. But the cars are simply overcrowded and there is not a seat which can be availed of by women. This happens especially between certain hours, and even men who know how to take care of themselves have to remain waiting sometimes even for an hour only to meet with grievous disappointment. There is at times a sudden rush for seats after weary waiting, and when the new-comers are asked to get down, there are unpleasant scenes between them and the conductors. Since the matter has been publicly discussed and the Municipal Commissioner has been asked to report on the sufficiency or otherwise of the tram service, we do not think it would now be possible to ascertain the exact truth under normal circumstances. We wish some Corporators had ascertained the real facts by actual observation at certain junctions. Even now between 9 and 11 A. M. and 5 and 7 P. M. the Tramway Company are not able to cope with the passenger traffic. There are loud complaints and the only way to remove them is for the Company to increase the number of running cars and start a certain number of them from certain junctions. For women and children the present arrangements are highly inconvenient, and we hope the Corporation will insist that the Tramway Company should attend to the comfort and convenience of passengers who are otherwise absolutely without any remedy."

Protest against the proposed enlargement of the powers of the Secretary of the Ahmedabad Municipality.
Gujaráti (24), 8th July.

56. Some time ago a toll-karkun of Ahmedabad was dismissed from the service of the Municipality by the Municipal Secretary on a charge of negligence. The karkun having appealed to the Managing Committee, that body reversed the Secretary's order, reinstated the karkun in his post and inflicted upon him a fine equivalent to his pay for one month. The Secretary, who was a Mamlatdar while in British service, did not tolerate such interference on the part of the Managing Committee, declined to accept its order as authoritative and informed it that it had no power to hear appeals or pass orders against his decisions. The matter having gone before the President of the Municipality, he referred the case for opinion to the Remembrancer of Legal Affairs. The latter held that the Managing Committee was fully authorised to confirm or reverse on appeal orders passed by the Municipal Secretary. In ordinary course the matter should have ended at this stage. But the Secretary, who largely counted upon official support, did not remain satisfied with this decision, and proposed that the powers of appeal hitherto enjoyed by the Managing Committee should in future be vested in the general body of the Municipality, and that an amendment to this effect be introduced in the bye-laws of the Municipality. Upon this the Rate-payers' Association of Ahmedabad convened a public meeting of the citizens for protesting against the high-handed proposal of the Secretary. Prior to the holding of the meeting one or two prominent citizens waited upon the Collector and informed him that the public had no objection to the general body exercising control over the work of Municipal servants, but that complaints made by the rate-payers should be disposed of by the Managing Committee as before and that the bye-laws should be amended accordingly. A resolution to this effect was being proposed at the Rate-payers' meeting when certain members of the Managing Committee explained that such a resolution would be tantamount to a vote of want of confidence in the Managing Committee which was appointed by and represented the general Committee. This contention weighed with the rate-payers, who ultimately decided to submit a representation deprecating the adoption of any step which might tend to reduce the Managing Committee to a nonentity. We have long been noticing that public servants lent by Government to Municipalities, instead of promoting the public weal, endeavour to lord it

over the local bodies. Hence it is that it is considered essential for a Municipality to have an independent non-official as its Secretary. For the efficient despatch of civic work it is no doubt necessary that the Secretary should be vested with certain well-defined powers, but at the same time it is essential that his work should be controlled and supervised by the Managing Committee, which is representative of the general body of the Municipality. If the Secretary is dissatisfied with any decision of the Managing Committee, it is open to him to appeal against it to the general body, but it would be a dangerous step to abolish or cripple the powers of the Managing Committee and place the Secretary under the direct control of an unwieldy body like the general Municipal Board.

Complaint about Assistant Teachers in the Municipal Schools in Belgaum being made to perform plague duty.
Madhukar (138), 7th July; *Parikshak* (148), 12th July.

57. Continuing its remarks upon the alleged hardships of the school-masters in Belgaum in being made to do plague duty without remuneration, the *Madhukar* observes :—While on plague duty the teachers are put to considerable inconvenience and trouble, nay, they are sometimes even assaulted by the people. Of course, it is open to the teachers to seek redress from the law courts. But we fail to see why they should at all be put in such an embarrassing situation against their will. Sometimes the guardians of boys come and inquire whether there are any boys in the class coming from infected localities. If there are any such boys, the guardians keep their own wards away from the school during the plague season, and from a sanitary point of view they are quite right in doing so. But if the presence of boys from infected localities is objectionable, is not that of the teachers equally so, since the latter have to visit such localities in the course of their duty? As regards the scale of allowance to be granted to the teachers we learn that it is to be one-fifth of the salary. At this rate the annual charge on this score will be Rs. 1,860. The allowance due for the last 2½ years is Rs. 4,200. Now, we think that the Municipality is not in a position to incur such a large expenditure. But why should it care, when it can obtain the teachers' services for nothing? If it is decided to give some allowance to the teachers, one question would arise, *viz.*, why should not the teachers receive a uniform allowance without reference to their salary since the duty which they are called upon to perform is the same in all cases. [The *Parikshak* writes in a similar strain and remarks that it is a great hardship upon the primary teachers in Belgaum that they should be compelled to do plague duty without any extra remuneration and in addition to their duties in the school. The paper doubts whether the arrangement has the sanction of the Collector-President of the Municipality or of the authorities of the Educational Department and requests both to inquire into the matter and prevent any interference with the legitimate work of the school-masters.]

Alleged mismanagement in the Ratnágiri Municipality.
Satya Shodhak (157), 8th July.

58. The affairs of the Ratnágiri Municipality are woefully mismanaged at present. Conservancy and street-lighting arrangements are most unsatisfactory, while deplorable laxity prevails in the collection of Municipal rates, which have fallen in arrears to the tune of four or five thousand rupees. This state of things is hardly creditable to our civic fathers. Though the Municipal finances are at a low ebb, it is proposed to raise the salary of the Municipal Secretary by ten rupees. The inefficient management of civic affairs is due to a variety of causes. One of these is the indifferent state of the health of the President, who has recently been burdened with the duties of Chairman of the Managing Committee in addition to his own. He is thus doing double duty when his broken health requires partial relief even in respect of the duties devolving on him as President. The Secretary, too, is remiss in the discharge of his duties. Either he does not take sufficient interest in his work or his modes of transacting it are perfunctory. We have thought it proper to make the above comments not from a spirit of mere fault-finding but with a sincere desire to see our civic affairs better managed than at present.

Complaint against the Karáchi Municipality.
Phœnix (15), 7th July.

59. A correspondent writes to the *Phœnix* :—"Can we not ask the President, Chief Officer and the Health Officer of the local Municipality to go round the Serai and Rambagh quarters of the city and pick out some roads that stand in urgent need of being metalled and

repaired. The work done by the Conservancy department at present is also unsatisfactory, and no wonder that plague and small-pox are still raging among us. We know that the cry is for extra establishment, and if the above-named officers of the Municipality were to take a round about the Serai and Rambagh quarters, they would see for themselves the absolute necessity for an extra staff of conservancy menials as also the necessity for metalling some of the most frequented roads. The Municipal Councillors, who have been begging for votes to get a seat on the Board, should see that their Wards are well looked after in point of conservancy and a proper condition of the roads. It is hoped that this will catch the eyes of the Municipal Officers and the representatives of the various Wards on the Corporation and that the evils complained of be remedied early. As it is, our city bears a bad name for insanitation, and we have been bringing this matter before the Municipality times out of number without the least heed being given to our complaint."

Proposed introduction of compulsory vaccination in Hyderabad (Sind).
Sind Journal (19), 11th July.

60. "The Hyderabad Municipality at its to-day's meeting rescinded its resolution of February last about continuing the voluntary vaccination system for 12 months and rejected the application of the townspeople to postpone consideration of the question for some time to allow them an opportunity to put forward their views...... The Municipality resolved to request the Government to introduce compulsory vaccination into the town of Hyderabad, regardless of public wishes. We hope the local Government before accepting the proposal will ascertain whether the Municipality represents the popular opinion in the matter, as otherwise they would be going against the spirit of the Vaccination Act and also contravening the procedure laid down therein."

Native States.

Prospect of a removal of the Customs *náka* at Viramgám.
Káthiáwár Times (32), 10th July.

61. "The people of Káthiáwár have been put to so much trouble and inconvenience ever since the imposition of the Customs line at Viramgám that they have ever and anon prayed for a way out of the harassing situation incidental to this vexatious measure. They will, therefore, be extremely glad to hear that there are hopeful signs of the preventive line at Viramgám being removed. We understand that at an interview at Rájkot with the Agent to the Governor, Káthiáwár, on the 16th ultimo, His Highness the Nawab Saheb of Junágadh agreed most cordially to co-operate with Government to that end. We hear that His Highness the Jam Saheb has similarly expressed his concurrence with the views of the Agent to the Governor in the matter. Now that a happy settlement is in view, we trust the other Chiefs will also heartily co-operate in the matter and follow the excellent example set by Their Highnesses the Nawab Saheb of Junágadh and the Jam Saheb of Jámnagar."

The new Dewan of Junágadh.
Sánj Vartamán (89), 7th July; *Coronation Advertiser* (22), 12th July.

62. Junágadh enters upon a new phase in its administration from next week. The State must be congratulated on its good fortune in securing the services as Dewan of a talented and independent officer of Mr. Baig's type. It behoves the Nawab to allow Mr. Baig a free hand in carrying on the administration and introducing reforms calculated to conduce to the public good. A happy feature of the situation is that as Mr. Baig is a Muhammadan, there will be greater sympathy and cordiality of feeling between the Nawab and the Dewan than was the case during the preceding *regimes*. Mr. Baig's task is fraught with unusual responsibility, but he enters upon it with an open mind and has the advantage over his predecessors of not being committed to support any particular party. The subjects of Junágadh are very hopeful of getting many of their long-standing grievances redressed at the hands of the new Dewan. We are confident that these expectations will be soon realised. Mr. Baig is not the sort of man to remain an ornamental figure-head like his predecesssor. We repeat that it is imperative that the Nawab should repose full confidence in him and act according to his advice. It will be a calamity to Junágadh, if Mr. Baig's freedom of action is fettered by ill-advised restrictions. [The Junágadh correspondent of the *Coronation Advertiser*, in giving an account of the reception

accorded to Mr. Baig on his arrival at Junágadh, writes:—The people of Junágadh, being wearied of the rule of the late Dewan, have become overjoyed at the advent of Mr. Baig. They trust that Mr. Baig will steer clear of *khatpat*, carry on the administration with a free and independent mind and sweep away the scandalous abuses that have crept into the affairs of Junágadh.]

Affairs in Junágadh.
Mahi Kántha Gazette (81), 8th July.

63. The Junágadh correspondent of the *Mahi Kántha Gazette* writes:—The Nawab of Junágadh has placed under attachment the plot of land purchased from the State and converted into a garden by the late Naib Dewan, with a promise of returning the purchase-money to its owner. In view of the valuable services rendered by Mr. Purshotamrai Zala to the State of Junágadh, the action of the Nawab is nothing short of disgraceful. If this is the result of the back-biting of *hazurias*, the step taken by the Nawab must be regretted the more. The incident has spread a sense of uneasiness in the State. It is also rumoured that the pensions hitherto drawn from the State treasury by the aged and faithful Vazir Bahuddinbhai and his *karbhari* Nathubhai Kirparam and others have been stopped. It is further said that the Vazir has been ordered to vacate the building occupied by him at present and to go and reside in the house built for his adopted son, Usman Khan, in the Bakar Falia. If this be a fact, the Nawab Saheb must be said to have ill requited Mr. Bahuddinbhai's services. Vazir Bahuddin being removed from the presence of the Nawab, it remains to be seen how the latter exercises his own power of independent judgment. It is said that the *hazurias* have gained complete ascendancy over the Nawab and are leading him by the nose. The present situation is apt to create uneasiness in one's mind about the future of the State. The feelings of the public of Junágadh have been greatly stirred by the report of the treatment meted out to Bahuddinbhai. Junágadh owes its rise and prosperity to the Vazir, and it is, therefore, the height of impropriety to humiliate him in the evening of his life.

Affairs in Jámnagar State.
Káthiáwár Samáchár (78), 11th July.

64. We appeal once more to the Agent to the Governor, Káthiáwár, to remove Merubha from the service of Jámnagar State. This step is quite indispensable, if a reform is to be effected in the administration of Jámnagar. Merubha has acquired complete ascendancy in the State and has swamped the entire State service with his *protéges*. Almost all high-paid officers in the State have been imported by him from outside and are notoriously incapable or unscrupulous. They rob and persecute the rayats in various ways, but the Jam Saheb turns a deaf ear to the outcry of the people. The latter have not the courage to represent their grievances to the Agency authorities, lest they might draw down upon their heads the wrath of the officials. The State is steeped in debt, which the Jam Saheb shows no anxiety to reduce. On the contrary, the debt goes on increasing owing to his notoriously extravagant habits. The favourite *hazurias* of the Jam Saheb are lining their own nests at the expense of the people and are responsible for the impoverishment of the State treasury. Yet the Chief does not dismiss them from his service. It is said that a portion of the State jewellery was sold away during the Chief's recent tour to Bombay. The Chief, it is said, had got a scheme prepared for curtailing the salaries of his officers. But vested interests proved too strong for him and the project fell through. He has now applied to Government for a loan of 8 lakhs of rupees, and it is said that the Agent to the Governor has recommended the grant of a loan of 6 lakhs to the State. This sum will be squandered away by the Jam Saheb in no time, and the financial embarrassment of the State will continue as before. Why should not Government before granting a loan to a Native State place it under Agency management, just as it does in the case of non-jurisdictional *talukas*. Such a course will have a salutary effect upon indolent and spendthrift Chiefs.

Adverse comments on a recent Resolution of the Bombay Government, declaring service in Akalkot State to be non-pensionable.
Mahrátta (9), 8th July.

65. A correspondent writes to the *Mahratta*:—"I mean to bring to your notice a very pitiable grievance in connection with a Native State in the Deccan. From the oldest times, the State of Akalkot has been giving pensions to its servants. But henceforth they will not have the good luck to enjoy any pensions after retirement from service. The destinies of the present employés in the State have all of a sudden taken a different

turn. A recent Government Resolution has declared State Service in Akalkot to be non-pensionable. Upon a number of State servants, this Government Resolution has fallen like a bolt from the blue. Poor creatures!! what are they to do? Who will champion their cause? The said Resolution is not only to take effect prospectively, but will operate retrospectively also! How iniquitable is it that those who devoted the best portion of their lives to the service of the State and have grown gray in its service should after retirement go without a pension! This would not only impair the efficiency of the State service, but reduce it to the level of private service which is highly undesirable. .... So, I hope you will kindly move in the matter and take the popular cry to the ears of the Bombay Government."

Protest against the closing of a State dispensary in the centre of certain malaria-stricken villages in the Sávantvádi State.
Sardesái Vijay (46), 11th July.

66. A correspondent writes to the *Sardesái Vijay*:—It is widely rumoured that the dispensary at Keravde, opened with the sanction of the Bombay Government, has been closed by the authorities of Sávantvádi State though malaria is prevailing in and about the village to a large extent. Do the State authorities believe that the poor agriculturists were created by God only to fall victims to malaria? Was the closing of the dispensary due to the Medical Officer in charge of the dispensary having himself been attacked with malaria. Surely the people, who live in malaria-stricken villages, are entitled to obtain medical relief in their own villages. It is a veritable hardship upon them that they should be required to trudge all the way to Sávantvádi to receive medical help. Nearly 50 villages have been deserted owing to the prevalence of malaria. Can the closing of the only dispensary in their midst be justified in any way? It is the duty of a merciful and God-fearing ruler to carry medical relief to them in their huts. It is to be hoped that Major Hyde-Cates will fully consider this matter.

Intelligence extracted from the Press.

Celebration of Mr. Tilak's fifty-first birthday at Kolhápur, Sátára, Belgaum, &c.
Indu Prakásh (43), 13th and 14th July, Eng. cols.; *Dnyán Prakásh* (40), 13th July; *Bhála* (109), 11th July; *Hind Swarájya* (Anglo-Maráthi) (42), 14th July.

67. A Kolhápur correspondent of the *Indu Prakásh* wires to that paper:—"Under the auspices of the *swadeshi* Bhakta Mandal a crowded public meeting was held here yesterday at the Shivaji theatre in honour of Mr. Tilak's fifty-first birthday. Mr. Waman Baji Ruikar was elected to preside on the occasion. A resolution was passed authorising the President to inform Mr. Tilak that the meeting prayed the Almighty to confer long life on him to enable him to see his country prosperous and happy. Professor Bijapurkar narrated and moralised upon Mr. Tilak's life." [The *Dnyán Prakásh* contains telegraphic reports of similar meetings held on 11th July at Sátára, Belgaum, Dhulia and Bijápur. In its local columns the paper writes:—A celebration is being held here in honour of the fiftieth anniversary of Mr. Tilak's birthday in the temple of Onkareshwar. Illuminations, religious discourses and *Mela* songs formed part of the programme which extended over three days. Food will be distributed to the poor on Sunday next. The *Bhála* writes that Mr. K. A. Guruji was to give a lecture at the Maharashtra Vidyalaya on the 11th instant in honour of Mr. Tilak's fiftieth birthday anniversary and that the school was to be closed for the day after the conclusion of the lecture. The *Indu Prakásh* and the *Hind Swarájya* write that meetings were also held at Násik, Bijápur and one or two places in Bombay City in honour of the event.]

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 19th July 1906.

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* Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.]

[No. 29 of 1906.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT
ON
NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY
For the Week ending 21st July 1906.

CONTENTS.

PARAGRAPHS

Politics and the Public Administration—

Affairs in Bengal:
  Close of the Barisal affair ... ... 22 & 23
  Comments on the action of the Chándpur authorities in dispersing a local public meeting 26
  Sir B. Fuller's Government and the Sylhet execution case ... ... 24 & 25
Agrarian matters: A defaulting Muhammadan agriculturist in Broach helped by a co-religionist from Calcutta 36
An appeal to Government and the public to encourage the manufacture of sugar in Maháráshtra 35
British rule in India:
  Alleged incompatibility between the growth of Empire and the observance of the laws of morality 5
  Alleged selfish character of— 8
  Comments on the rumoured concession of a Parliament to India ... 7
  Salutations to the mother-land 10
  Verses in praise of the Goddess of Independence 11
Egypt:
  Comments on the present situation in Egypt and Nátál 4
  What is the true cause of the present unrest in—? 3
India Council: Rumoured intention of Mr. Morley to appoint a native of India to the— 6
India in Parliament: Will the Indians be benefited by the animated character of the Indian Budget debate in Parliament? 9
Indian National Congress: Mr. Khaparde's suggestions for modifications in the policy and programme of the— ... ... 27—33
Indian Stamp Act: Operation of the—in the case of partition decrees ... 34
Judicial matters:
  Defence of the City Magistrate, Ahmedabad, against the strictures passed against him in certain native papers 39
  Notice said to have been issued by the District Magistrate, Kolába, to the editor of the *Pratod* newspaper under Section 108 of the Criminal Procedure Code ... ... 37 & 38
Obituary: Death of Lady Curzon ... ... 1 & 2
Partition of Bengal:
  Mr. Morley's declaration in Parliament as to the irrevocability of the— ... ... 13—19
  What should Indians do after Mr. Morley's refusal to modify the—? ... 20 & 21

PARAGRAPHS.

Politics and the Public Administration—continued.

Police:
  Alleged shortcomings in the — administration of Sholápur 40
  Comments on an alleged circular empowering the — for the purposes of identification to examine and note down the distinguishing marks on the bodies of persons charged with criminal offences ... 41
  Strike of *gharriwallas* at Ahmedabad 42
Post Office:
  Complaint about the irregular delivery of the Bombay and Káthiáwár mails in Cutch 44
  Grievances of postal employés 43
Sind:
  Alleged abduction of a Muhammadan girl from a village in—and the failure of the Police to render proper assistance to her parents ... 45
  Alleged instance of partiality to Muhammadans by a Deputy Collector in— 46
  Removal of a grievance in connection with the Editors' Table at Karáchi 47
Swadeshi movement: Alleged selfish character of the sympathy of Englishmen for the Indians and an exhortation to the latter to persevere in the — 12

Legislation—

Comments on the draft Bill for amending the City of Bombay Improvement Act 48

Education—

Appointment of a Committee to inquire into the question of free and compulsory education in Bombay City 49
Disapproval of the attitude of the Bombay Government regarding the building grant to the S. S. Bengalee School 50

Municipalities—

Ahmedabad:—The—Municipality and the proposed enlargement of the powers of its Secretary 52
Bandra: Mismanagement of Municipal affairs at—and a suggestion for the abolition of the Municipality 53
Bombay City Improvement Trust: Financial position of the — and alleged need for a radical reform in its constitution 51
Hyderabad: Comments on the resignation of Captain Twigg, a member of the — (Sind) Municipality 54
  Introduction of compulsory vaccination at — (Sind) 55

Native States—

Rumours in Káthiáwár regarding the alleged designs of the British Government on the ports of the province 56
Vála: Reported satisfactory termination of the dispute between the Thakor of — and the local Brahmins regarding the latter's *girás* rights ... 57

Intelligence extracted from the Press—

Account of a preliminary meeting held at Surat for taking steps to hold the forthcoming Provincial Conference in the city 58
Celebrations of Mr. Tilak's fifty-first birthday at Dhulia, Sátára and other places ... ... 59 & 60
Proposed representation of the employés of the Bombay Port Trust docks praying for the restoration of the old Bombay time 61

List of Newspapers and Periodicals.

(As it stood on the 1st July 1906.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	J. J. de Abrao; Portuguese; 43	300
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis; Englishman; 50	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P.; Pársi; 53.	1,000
4	Indian Social Reformer	Do.	Weekly	Kamakshi Natarajan; Hindu (Madrási Bráhman); 39.	500
5	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P.; Pársi; 53.	575
6	Indian Textile Journal	Do.	Monthly	John Wallace; Englishman; 48; Civil Engineer.	800
7	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái Advani; Hindu (Amil); 30.	500
8	Káthiáwár Times	Rájkot	Daily	Mávji Govindji; Hindu (Nágar); 38	200
9	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 32.	950
10	Men and Women of India.	Bombay	Monthly	Sorábji Mancherji Ratnagar; Parsi; 40	500
11	Muslim Herald	Do.	Daily	Mahomed Yusuf bin Mahomed Amir; Muhammadan; 32.	700
12	Oriental Review	Do.	Weekly	Rustomji Shapurji Mistri; Pársi; 38	400
13	Pársi	Do.	Do.	Jehangir Sorabji Talayárkhán; Pársi; 30	1,000
14	Patriot	Ahmedabad	Do.	Bhágubhái Fatechand Kárbhári; Hindu (Jain); 33.	650
15	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu; Muhammadan (Khoja); 53	650
16	Poona Observer and Civil and Military Gazette.	Poona	Daily	Cawasji Temulji; Pársi; 50	400
17	Railway Times	Bombay	Weekly	John Alexander Balfour; Christian; 44	1,200
18	Sind Gazette	Karáchi	Bi-weekly	Mrs. J. E. Tate; European; 42	500
19	Sind Journal (formerly named Hyderabad Journal).	Hyderabad	Weekly	Kundanmal Manghirsing, B.A.; Hindu (Amil); 40.	800
20	Sind Times	Karáchi	Bi-weekly	Khánchand Rahumal; Hindu (Amil); 39	200
	ANGLO-GUJARA'TI.				
21	Arya Prakásh	Bombay	Weekly	Motilál Tribhuwandás Dalál; Hindu (Mod Bania); 32.	1,000
22	Coronation Advertiser	Ahmedabad	Do.	Narotámdás Pránjiwandás Shethna; Hindu (Bania); 33.	750
23	Evening Jáme	Bombay	Daily	Pirozsha Jehangir Marzbán; Parsi; 30	1,600
24	Gujaráti	Do.	Weekly	Ichhárám Surajram Desai; Hindu (Surti Bania); 53.	5,000
25	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji; Pársi; 47	700
26	Gujaráti Punch	Ahmedabad	Do.	Somalál Mangaldás Sháh; Hindu (Bania); 29.	1,100
27	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar; Pársi; 46	800
28	Hind Swarajya	Do.	Do.	Chhaganlal Lallubhoy Thanawala	1,500
29	Jám-e-Jamshed	Do.	Daily	Pirozash Jehángir Marzbán; Pársi; 30	3,500
30	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta; Pársi; 57	2,400
31	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji; Pársi; 42	400
32	Káthiáwár Times	Do.	Bi-weekly	Manshankar Jayashankar; Hindu (Nagar Bráhman); 39.	200
33	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám; Hindu (Mewáda Bráhman); 39.	1,400
34	Rást Goftár	Bombay	Do.	Pállonji Barjorji Desái; Pársi; 55	1,550

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Anglo-Gujara'ti.—*continued.*				
35	Shri Sayáji Vijaya	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 28.	4,200
36	Suryă Prakásh	Surat	Do.	Umedrám Nagindas; Hindu (Bania); 28	200
	Anglo-Mara'thi.				
37	Christian Citizen	Poona	Monthly	Bháskar Nánáji Kotak; Native Christian; 33.	200
38	Dnyán Chakshu	Do.	Do.	Waman Govind Sápkar; Hindu (Deshasth Bráhman); 48.	500
39	Dnyánodaya	Bombay	Do.	Rev. Mr. J. E. Abbott	660
40	Dnyán Prakásh	Poona	Daily	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 39.	1,200
41	Dnyán Prakásh	Do.	Weekly	Do. Do.	2,400
42	Hind Swarajya	Bombay	Do.	......	3,000
43	Indu Prakásh	Do	Daily	Indu Prakash Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 41.	1,500
44	Native Opinion	Do.	Weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 35.	700
45	Samarth	Kolhápur	Do.	Vináyak Nárayan Joshirao; Hindu (Chitpáwan Bráhman); 37.	750
46	Sardesái Vijaya	Sávantvádi	Do.	Gopal Moreshwar Sáthe; Hindu (Chitpáwan Bráhman); 45.	500
47	Shri Sayáji Vijaya	Bombay	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 41.	5,000
48	Subodh Patrika	Do.	Do.	Dwárkanáth Govind Vaidya; Hindu (Sonár); 32.	600
49	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 39.	1,500
	Anglo-Portuguese.				
50	O Anglo-Lusitáno	Bombay	Weekly	Leandro Mascarenhas; Goanese Christian; 48.	900
	Anglo-Sindi.				
51	Al-Haq	Hyderabad (Sind).	Weekly	Syed Mahomed Syed Jamaldin; 30 and Abdul Vahábkhan Ghulám Rasul; Muhammadan; 37.	1,200
52	Prabhát	Do.	Bi-weekly	Lekhráj Tilokchand; Hindu (Amil); 34	500
53	Sindhi	Sukkur (Sind)	Weekly	Virumal Begráj; Hindu (Kurséja); 33	1,000
	English, Mara'thi and Gujara'ti.				
54	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 73	1,194
55	Hind Vijaya	Do.	Do.	Dáhyábhái Karsandás Sháh; Hindu (Shráwak Bania); 39.	600
	English, Maráthi and Kánarese.				
56	Karnátak Patră	Dhárwár	Weekly	Mádhav Gopál Tonapi; Hindu (Deshastha Bráhman); 22.	200
57	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorápur; Hindu (Deshastha Vaishnav Bráhman); 44.	300
	English, Portuguese and Concanim.				
58	A Luz	Bombay	Weekly	Antone Fernandes; Portuguese; 23	1,200
59	O Bombaense	Do.	Do.	A. Gomes; Goanese Christian; 45	1,000
	Gujaráti.				
60	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Mahomed; Muhammadan; (Memon); 41.	2,500
61	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 53	3,000
62	Arajadar	Ahmedabad	Weekly	......	...
63	Aryavir	Dohad	Do.	Krishnaráo Mangeshráo Fadnis; Hindu (Shenvi Bráhman); 28.	330
64	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 37.	4,400
65	Broach Mitră	Broach	Weekly	Trikamlál Harináth Thakor; Hindu (Brahman Kshatriya); 24.	350

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*continued.*				
66	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi; Pársi; 51	500
67	Deshi Mitra	Surat	Do.	Maganlál Kikábhai; Hindu (Shráwak); 36	1,400
68	Din Mani	Broach	Do.	Nathálál Rangildas; Hindu (Mathur Káyastha Bania); 27.	125
69	Dnyanottejak	Ahmedabad	Fortnightly	Chhotálál Desaibhai; Hindu (Bania); 42	800
70	Gujarat	Nadiád	Do.	Chandulál Nandlál; Hindu (Bania); 25	500
71	Hitechchhu	Ahmedabad	Weekly	Kálidás Ghelábhai; Hindu (Jain); 47	500
72	Islám Gazette	Amreli	Do.	Ibráhim Daud; 37; and Abdulla Ismail; 28 (both Mahomedan Memons).	750
73	Jám-e-Jahanooma	Bombay	Do.	Ratanshaw Frámji Acharia; Pársi; 31	600
74	Jivadaya	Surat	Monthly	Dhirajrám Dalpatrám; Hindu (Audich Bráhman); 37.	300
75	Kaira Times	Nadiád	Weekly	Anopsi Mánecklál Desai; Hindu (Shrávak Bania).	600
76	Kaira Vartamán	Kaira	Do.	Kahandas Fulchand; Hindu (Bania); 56	125
77	Káthiáwár Mitra	Ahmedabad	Do.	Jadurám Shámji Dave; Hindu (Audich Bráhman); 42.	300
78	Káthiáwár Samáchár	Do.	Do.	Rewashankar Jagjiwan Dave; Hindu (Bráhman); 44.	500
79	Khedut	Bhávnagar	Fortnightly	Parbhurám Rámji Jani; Hindu (Audich Bráhman).	1,000
80	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Minocheher-Homji, B.A; Pársi; 37.	1,000
81	Mahi Kántha Gazette	Sádra	Weekly	Motilál Chhotálál Vyás; Hindu (Audich Tolakia Brahman); 45.	800
82	Mukhbir-i-Islám	Bombay	Daily	Munshi Ali Mahomed Haji Abdulla Shayek Lakhpati; Khoja (Sunni); 35.	500
83	Navsari Patrika	Navsári	Weekly	Harivallabhdás Piánvallabhdás Párekh; Hindu (Bania) 32.	500
84	Navsári Prakásh	Do.	Do.	Rustamji Jámaspji Dastur; Pársi; 58	800
85	Praja Mitră	Karáchi	Bi-weekly	Narbhayshankar Jagjivan; Hindu (Bráhman); 37.	275
86	Praja Pokár	Surat	Weekly	Hormasji Jamshedji; Pársi; 47	500
87	Prakásh and Gadgadát	Bombay	Do.	Nagindás Mancharam; Hindu (Dása Osval Bania); 40.	725
88	Samsher Bahádur	Ahmedabad	Do.	Saváibhai Ráichand; Hindu (Shravak Bania); 63.	150
89	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Rustamji Narsarwanji Vátcha-Gandi; Pársi; 40. (2) Ardeshir Pestonji Contractor; Pársi; 38.	3,800
90	Sataya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Dás Shrimáli Bania); 41.	550
91	Sind Vartamán	Karáchi	Weekly	Devkarn Devji; Hindu (Lohána); 41	200
92	Surat Akhbár	Surat	Do.	Phirozsháh Edalji Patel; Pársi; 51	300
93	Tikákár	Ahmedabad	Do.	......	500
	HINDI.				
94	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 44; and Tarábai, wife of the above; 33.	200
95	Sharman Samáchár	Bombay	Do.	Shambhunáth Sharma; Hindu (Kanoja Bráhman); 45.	1,000
96	Shri Dnyánságar Samáchár.	Do.	Monthly	Janakprasad Laooram; Hindu (Kányakubja Bráhman); 30.	200
97	Shri Venkateshvar Samáchár.	Do.	Weekly	Pandit Babu Amritlal, B.A.; Hindu (Bengali Bráhman); 45.	6,200
98	Swadeshi	Do.	Do.	......	...
	KÁNARESE.				
99	Digvijaya	Gadag	Weekly	Shankrapa Gudi Basrimarad; Hindu (Devang); 39.	150
100	Karnátak Vritta	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Shenvi Bráhman); 36. (2) A. B. Hoskeri; Hindu (Deshasth Bráhman); 37.	810

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KÁNARESE—*continued.*				
101	Loká Bandhu	Dhárwár	Weekly	Gururao Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 43.	300
102	Loka Mitra	Haveri (Dhárwár).	Do.	Gundo Nilgire Nádgir; Hindu (Deshasth Bráhman); 30.	150
103	Rájahansa	Dhárwár	Do.	Kamaláshankar Dinkar Jathár; Hindu (Karháda Bráhman); 43.	120
104	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 43.	100
	MARÁTHI.				
105	Arunodaya	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 24.	515
106	A'ryávart	Dhulia	Do.	Váman Daji Motiwále; Hindu (Yajurvedi Bráhman); 20.	500
107	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 29	500
108	Ban	Poona	Do.	......	...
109	Bhála	Do.	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 30.	2,300
110	Bhagwa Jhenda	Wái	Monthly	Dattatraya Ganesh Agashe; Hindu (Chitpawan Brahman); 27	300-400
111	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 42.	300
112	Brahmodaya	Mahád	Fortnightly	Náráyan Balwant Hardikar; Hindu (Karháda Bráhman); 48.	400
113	Chandrakánt	Chikodi	Weekly	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 41.	100
114	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 42.	200
115	Chikitsak	Belgaum	Do.	Mangesh Jiváji Telang; Hindu (Gaud Bráhman); 40 and Moro Balwant Maráthe; Hindu (Chitpáwan Bráhman).	900
116	Deen Mitra	Bombay	Do.	......	...
117	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Joshi; Hindu (Deshasth Bráhman); 34.	200
118	Dharma	Wái	Do.	Kashinath Vaman Lele; Hindu (Chitpáwan Bráhman); 48.	1,000
119	Dhárwár Vritta	Dhárwár	Do.	S. H. Shaháne; Hindu (Karháda Bráhman); 32.	500
120	Dinbandhu	Bombay	Do.	Vásudeo Lingoji Birje; Hindu (Marátha); 40.	1,200
121	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 42.	350
122	Granthamála	Do.	Monthly	Vishnu Govind Bijápurkar, M.A.; Hindu (Deshastha Bráhman); 43.	700
123	Hindu Punch	Thána	Weekly	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 40.	1,700
124	Hunnarottejak	Násik	Do.	......	100
125	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 53.	280
126	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 76.	1,500
127	Jagatsamáchár	Thána	Do.	Trimbak A'báji Ráje; Hindu (Káyastha Prabhu); 39.	500
128	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 40.	7,500
129	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 47.	425
130	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 39.	4,000
131	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 51.	2,000
132	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 49.	18,000
133	Khándesh Vaibhav	Dhulia	Do.	Yádav Bálkrishna Bahalkar; Hindu (Deshasth Bráhman); 40.	600
134	Kumtha Vritta	Kumtha	Do.	Laxman Baburao Hegde; Hindu (Gowdsaraswat); 50.	250
135	Loka Bandhu	Tásgaon	Do.	Bhikáji Gopál Bhide; Hindu (Chitpáwan Bráhman); age 35.	200
136	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 29.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
137	Lokaseva	Násik	Weekly	Gangádhar Váman Barve; Hindu (Chitpáwan Bráhman); 27.	500
138	Madhukar	Belgaum	Do.	Janárdan Náráyen Kulkarni; Hindu (Saraswat Bráhman); 30.	150
139	Maháráshtra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha); 30.	150
140	Moda Vritta	Wái	Do.	Káshináth Váman Lele; Hindu (Chitpáwan Bráhman); 48.	650
141	Mumbai Punch	Kochara (Ratnágiri).	Monthly	Anandráo Bálkrishna Rángnekar; Hindu (Gaud Sáraswat Bráhman); 31.	300
142	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale, 45	1,650
143	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,450
144	Nagar Samáchár	Ahmednagar	Do.	Vishwanath Gangárám; Hindu (Telgu Fulmáli); 25.	200
145	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 28.	450
146	Nyáy Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 32.	400
147	Pandhari Mitră	Pandharpur	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 43.	75
148	Parikshak	Belgaum	Do.	Váman Rámchandra Kanvinde; Hindu (Sáraswat Bráhman); 33.	400
149	Poona Vaibhav	Poona	Do.	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 37.	250
150	Prabhát	Dhulia	Monthly	......	...
151	Prabodh Chandrika	Jalgaon	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 42.	200
152	Prakásh	Sátára	Do.	Ganesh Ballál Phansálkar; Hindu (Karháda Bráhman); 32.	500
153	Pratod	Islámpur	Do.	Ganesh Rámchandra; Hindu (Karháda Bráhman); 23.	300—360
154	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 42	100
155	Rashtramukh	Máhad (Kolába)	Montly	Balkrishna Raoji Palvanker	...
156	Satya Mitră	Málegaon	Weekly	Bálchand Hiráchand; Hindu (Gujaráti Jain); 26.	200
157	Satyă Shodhak	Ratnágiri	Do.	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 62.	950
158	Shet, Shetaki and Shetakari.	Poona	Fortnightly	Nominal Editor:—Ganesh Lakshman Sahasrabuddhi; Hindu (Chitpáwan Bráhman). Real Editor:—Rámchandra Vinayak Tikekar; Hindu (Karháda Bráhman); 45.	350
159	Sholápur Samáchár	Sholápur	Weekly	Narsappa Abanna; Hindu (Kámáthi); 47	400
160	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshasth Bráhman); 22.	100
161	Shubh Suchak	Do.	Do.	Rámchandra Appáji Chitale; Hindu (Chitpáwan Bráhman); 61.	150
162	Sumant	Karád	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 33.	80
163	Vidur	Dhamni (Sátára)	Do.	Dámodar Gangádhar Maráthe	200
164	Vidya Vilás	Kolhápur	Bi-weekly	Ganesh Shankar Gokhale; Hindu (Chitpáwan Bráhman); 22.	500
165	Vihári	Bombay	Weekly	Bálkrishna Náráyan Phátak; Hindu (Chitpáwan Bráhman); 41.	1,000
166	Vishvavritta	Kolhápur	Monthly	Vishnu Govind Bijápurkar, M.A.; Hindu (Deshastha Bráhman); 45.	500
167	Vividh Dnyán Vistár	Do.	Do.	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
168	Vrittasár	Wái	Weekly	Lakshman Mahádev Vaidya; Hindu (Chitpáwan Bráhman); 51.	250
169	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkar; Hindu (Deshasth Bráhman); 38.	100
170	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 40.	600
171	Vyápár Samáchár	Ahmednagar	Do.	Rutunchand Punamchand Mutha Hindu (Márwadi); 33.	1,200
172	Wárkari	Pandharpur	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 40.	150

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	SINDI.				
173	Aftab-i-Sind	Sukkur	Weekly	Shámsudin walad Mahomed; Muhammadan; (Abro); 39.	600
174	Khairkhâh	Lárkhána	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 33.	1,000
175	Musáfir	Hyderabad (Sind).	Do.	Dharamsing Tahilsing; Hindu (Amil); 20 ...	1,000
176	Sind Sudhár	Karachi... ...	Do.	Khánchand Rahumal; Hindu (Amil); 39 ...	650
177	Sookree	Do.	Do.	Asaumal Bijhumal; Hindu (Lohána); 52 ...	100
178	Sind Kesary	Shikárpur ...	Do.	Chelárám Mánghirmal; Hindu (Wadhra); 40 .	550
	URDU.				
179	Ajaibat-i-Bambai ...	Bombay... ...	Monthly ...	Mahamad Ali Anvar Ali; Muhammadan (Sheikh); 44.	2,000
180	Bombay Punch Bahádur ...	Do.	Weekly	Hakim Mahomed Abdul Hamid; Muhammadan (Farrukh Dehlavi); 52.	3,000
181	Ghamkhwar-e-Jahan ...	Bhusáwal ...	Do.	Munshi Mahomed Jan walad Ahmedalli (Mahomedan).	75
182	Jám-i-Jahánnuma ...	Jalgaon	Do.	Munshi Abdul Karim *walad* Habibulla; Muhammadan.	50
183	Sultán-ul-Akhbár ...	Bombay	Daily	Hakim Mahomed Abdul Hamid; Muhammadan (Farrakh Dehalvi); 52.	1,500
184	Tohfa-i-Deccan	Poona	Weekly	Shaik Abdulla *walad* Mahomed; Muhammadan (Shaik); 32.	150
	GUJARA'TI AND HINDI.				
185	Jain	Ahmedabad ...	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Jain); 33.	1,400
	MARA'THI AND KA'NARESE.				
186	Chandrika...	Bágalkot ...	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 34.	150

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Politics and the Public Administration.

Death of Lady Curzon.
Indian Spectator (5), 21st July.

1. "For a considerable time past Lord Curzon has had to endure the pangs of disappointment and of adverse decree: the heaviest blow of his life falls upon him now by the death of Lady Curzon.......... Of her charming hospitality at Viceregal Lodge the European community knows most. Her interest in the welfare of the women of India was incessant and genuine, and within that sphere she showed that she had caught something of Lord Curzon's reforming zeal as well. When the 'Queen of India,' as the Americans proudly and affectionately called her, was seriously ill in England, all India felt deeply grieved: indeed, it was said that after Queen Victoria no lady's illness had called forth such wide-spread and sincere expressions of sympathy. She was so deeply touched by the welcome given to her on her return that in commemoration thereof she presented a fountain to Calcutta.......... Lady Curzon made an ideal wife, standing by her husband in all the strifes and struggles of his strenuous career, tending him in hours of bodily peril, cheering him in moments of depression, and sharing all the vicissitudes of his memorable Viceroyalty.......... To the stricken husband India sends out this day her deepest sympathy, as also to the little ones, the last of whom the parents named Naldera after the lovely spot beyond Simla, where they had spent some of the happiest days of their married life."

Gujaráti (24), 22nd July, Eng. cols.; *Indian Social Reformer* (4), 22nd July; *Patriot* (14), 21st July; **Jám-e-Jamshed* (29), 20th July, Eng. cols; *Sánj Vartamán* (89), 19th July; *Akhbár-e-Soudágar* (61), 21st July, Eng. cols.

*2. "It is a cruel blow that has been dealt to Lord Curzon, and it is difficult to withhold our hearty sympathy from one who presided over the destinies of this country for seven long years. Even grave political differences can have no concern with domestic sorrows and misfortunes, and when Lady Curzon lay prostrate in 1904 with her life literally tottering in the balance, our countrymen instinctively responded to the call of sympathy. We need hardly assure Lord Curzon that he has the heartfelt sympathy of the Indian people in this hour of his most distressing bereavement." [The *Indian Social Reformer* writes:—"The news of the death of Lady Curzon has been received with genuine feeling by all classes of the community. Her good work in making provision for Indian nurses to work among the rural population is remembered, but that was not perhaps the only reason why the sad news created such a profound impression when it was received......... The death of Lady Curzon must be an all but crushing blow to a man of Lord Curzon's sensitive and solitary temperament......... Even his bitterest enemies in this country, the men who look upon him as the embodied spirit of anti-Indian sentiment, cannot but sympathise deeply with him in this hour of supreme grief and pray that he may be sustained in it by the strong arm of faith." Several other papers of the week publish elaborate and appreciative notices of Lady Curzon's career and express deep sympathy with Lord Curzon in his bereavement.]

What is the true cause of the present unrest in Egypt?
Kaiser-i-Hind (30), 22nd July, Eng. cols.

*3. "To those who have been closely following the currents and under-currents of Egyptian politics for many a year past it will be clear that all the truth is not on one side as Sir Edward Grey's speech would seem to imply. It is not as if the statements of Lord Cromer were gospel truth, while the utterances of sober and patriotic Egyptians were unreliable. But if we leave these alone, there is another witness, wholly independent of them, who has made Egypt his home for over a quarter of a century past and who has viewed Egyptian and Turkish politics from the standpoint of a dispassionate and impartial on-looker. That witness, we refer to Mr. W. S. Blunt, has none of the bias or prejudice of the Englishman or the Egyptian or the Turk.......... The rabid 'Imperialists' of the day have no doubt dubbed him a 'pro-Egyptian' as much as they dubbed Sir Henry Campbell-Bannerman, Mr. Morley and other leaders of His Majesty's late Opposition during the South

African war 'Pro-Boers.' But the whirligig of time has already demonstrated to the world how far the much-abused 'Pro-Boers' were justified in the strong views they held on Transvaal politics.......... Similarly, the irony of events is bound to overwhelm Lord Cromer, who, it is to be feared, is now misleading England on the Egyptian question and covering his own serious mistakes in the *political* administration of Egypt by throwing the red herring of Pan-Islamism across the trail of actual events. When that day arrives, and it will be soon, it will be easily discovered that Mr. Blunt was no 'pro-Egyptian' but a true prophet and that Sir Edward Grey was only the mouth-piece of Lord Cromer.......... The Tanteh affray is a mere offshoot of that larger and graver situation created by the mistakes of Lord Cromer's administration to which Mr. Blunt referred a few weeks ago in the *Manchester Guardian*. Lord Cromer has alienated the sympathy to a serious and alarming extent of the educated natives of Egypt by keeping them at arm's length and adopting an insidious attitude of hostility towards their national aspirations. Pro-consuls of his type have done their best to adopt towards the ruled a reactionary policy—the fruit of their own craven fear. They seem to be intolerant of the criticism of their administration by the educated classes.......... If Lord Cromer's astuteness and crafty ways of treating the educated classes with negligence and something worse have not yet been brought out fully before the public and thoroughly exposed, it is entirely owing to his economic policy which has indubitably been crowned with such complete success and has won the admiration not only of his own countrymen but of the rest of the civilised world. But it is this very success which has concealed Lord Cromer's unstatesmanlike policy towards the progressive Egyptians, whose pulse is actively throbbing with national aspirations as much as that of the progressive Indians. As a result, there has been in recent years a great deal of exasperation. That exasperation is now slowly filtering through the lower classes and the masses. It is concretely showing itself in affrays of the kind of the Tanteh tragedy.......... And it is not to be wondered at that the Pan-Islamists, who are really negligible, have seized the occasion to create a diversion for themselves at this juncture, backed, of course, by the Ottoman Commissioner and his protéges............ Pan-Islamism is a side-issue only and has been dragged to the front by Lord Cromer with the view of brushing aside from the purview of the ignorant British public the *real* cause which has affrighted and alarmed him, namely, the exasperation, and consequent unrest, which his own reactionary and unstatesmanlike policy has created among the large and sober class of educated Egyptians. Thus two British Pro-consuls, tainted with the blackest taint of Imperialism, have wrought nothing but unrest and discontent whether in India or Egypt, while a third provoked an unjust, unrighteous and costly war of which England is now so bitterly repenting."

Comments on the present situation in Egypt and Natal.

Oriental Review (12), 18th July.

4. "The *Bengalee* has the following under the heading 'Fruits of Imperialism.'—'A native rising in Natal, an estranged population in Egypt, and an exasperated nation in India—these are some of the fruits of Imperialism, and they are uncommonly nasty ones, too. The Radicals may rave, the Labourites may threaten a revolt, the Nonconformist's conscience may be shocked, but the Juggernath car of Imperialism moves triumphantly on, crushing the bones of countless prostrate victims.'. This is all too true. Leaving 'exasperated' India alone, let the just-minded try to give an hour's thought to the true cause of the present rising in Natal. Let him, again, inquire what is it that has been now estranging the Egyptians from the British, who have done so much for their material prosperity. Are the Egyptians such ingrates that they would forget all the good work achieved in their behalf during the last 25 years by the British? Can it not be that there is some potent cause which has alienated them and more than neutralised all the good rendered to Egypt in the past? When the true cause or causes of the deplorable conditions prevailing both in Natal and Egypt are impartially and independently traced, there would be no difficulty in understanding these occurrences. It is that spirit of gross and unscrupulous materialism, that defiance of righteousness,

which has naturally brought about the present situation. These modern elements of what are absurdly called 'civilising influences' are at the bottom of it......... It is the intolerable insolence of power and pride that have led to the uprising of the natives in Natal and it is the same insolence and pride which have led to exasperation among the Egyptians, which, perchance, may culminate in a rebellion.......... The true cause underlying the Egyptian exasperation is the same as that underlying the exasperation of the Indians. Both the Governments have miserably failed to understand the signs of the times and the spirit, mood and temper of the people whom they rule. Both have *one fixed* policy, namely, of keeping a firm grip over the country so as to make it impossible for the native to govern it himself. But it is needless to say that all such efforts are futile. The world's history has repeatedly taught the lesson that no nation, not even the mightiest and proudest, can exist which has cast justice and righteousness to the winds. Who will deny that both justice and righteousness are slowly fleeing from India and Egypt?"

Alleged incompatibility of the growth of Empire and the observance of the laws of morality.
Moda Vritta (140), 16th July.

5. Mr. Keir Hardie, who is a member of the British Parliament, recently gave out his opinion about the Zulu rising in South Africa in a fearless manner. He hoped for the early dawn of the day when the Zulus might be able to defend themselves from the oppression of the crafty whites. This expression of opinion has roused intense indignation among the ranks of the Imperialists, who have stigmatised Mr. Keir Hardie as a traitor to his country. Englishmen always say that they go out to other countries and settle there, not wholly with a view to promote their selfish aims but to educate the backward races among whom they settle. If they are actuated by such liberal motives, why should there be any discontent among the people who are under British rule? When even beasts love a kind master, can man be so ungrateful as to smite his benefactor? This shows that there is complete divergence between the professions and the practice of Englishmen, and what Mr. Keir Hardie has said is true. His words are of great importance to the Indians. It is natural that they should be as gall and wormwood to those who are intoxicated with Imperialism. An English lady enters an emphatic protest against Mr. Keir Hardie's views, but she does not know that it is not possible to expand the Empire without committing barbarities and ignoring the laws of morality.

Rumoured intention of Mr. Morley to appoint a native of India to the India Council.
Indian Spectator (5), 21st July.

6. "Without seeing the full text of Mr. Gokhale's lecture and Lord Reay's observations thereon it would be hazardous to conjecture how far, if at all, they differed from each other on the question of self-government for India. Neither Mr. Morley nor any other Secretary of State is likely to take a big leap in the dark. The appointment of a native of India to the Secretary of State's Council does not transfer any power from one class to another, and it is to be hoped that there is truth in the rumour that Mr. Morley contemplates such an appointment. After the election of two natives of India to Parliament, a place in a purely advisory Council like the Secretary of State's Council is an honour to which an Indian may well aspire. The Council is so powerless—and they said, obstructive—that prominent Congressmen at one time advocated its abolition. No risk can be incurred by introducing Indians into such a Council."

Comments on the rumoured concession of a Parliament to India.
Pratod (153), 13th July.

7. About a fortnight ago, a rumour had spread in Bengal that India was on the eve of getting a Parliament of her own and it seems that that rumour has since reached other provinces also. It was remarked by one of our contemporaries that the said Parliament was to consist of two chambers as in England and that its procedure was to be like that of the two Houses of Parliament there. It was added that the members to the Indian Parliament were during the first few years to be wholly nominated by Government, but that after a few years the right of electing them was to be conceded to the people. We do not think that such a Parliament would do much good to India, but we are ready to be grateful even for small

mercies in the absence of substantial bounties. But is it possible that we shall get such a Parliament as is referred to above? A conquered community never gets such a right from the ruling race spontaneously. History has no such example to show. Such rights are acquired only after passing through a bloody ordeal of sacrifice and after undergoing hardships, miseries and persecution. Even the English got their Parliament in this very way. Why should they then confer the right on us of their own accord? Some of our enemies have probably spread the rumour with the object of cooling our ardour about the *swadeshi* movement, and the reports about interviews between Messrs. Morley and Gokhale must have led some people among us to give credence to the report. However liberal-minded Mr. Morley may be, he is powerless to meddle with the form of the Indian administration. He is surrounded by illiberal councillors, who are retired Indian Civilians and who are generally prone to decide Indian questions coming before them in a selfish spirit. Mr. Morley only recently declared in Parliament that he was not prepared to introduce important changes in the system of Indian administration. What could have led him to abandon this attitude and be ready to give a Parliament to India? We can never expect to get the right easily. We must, by our spirit of union and strenuous action, compel our rulers to accede to our request in such matters. We should give them no rest until they give us what we want. Let us resolutely tread the path of self-reliance and not be deluded by any political mirage that we happen to see on our way.

Alleged selfish character of British rule in India.

Hind Swarájya (Anglo-Marathi) (42), 14th and 21st July.

8. The guileless and simple-minded Indians were at first deceived by the false assurances of selfish and crafty Englishmen and led to believe that the latter would govern India impartially and in the interests of the Indians. But experience has now convinced them that English officials are taking undue advantage of their simplicity. Self-willed and crafty administrators of the type of Lord Curzon and Sir B. Fuller regard the Indians as sheep, but they will in a short time be undeceived. The Indians are tamely enduring oppression not because they are cowards, but because they are phenomenally patient and god-fearing. Experience has shown them that English officials are governing India not for the benefit of the Indians but for that of the English people. Government have done nothing for our religious advancement. They have established schools in the country, but the instruction imparted therein is purely secular and the sole object of establishing them is to turn out clerks fit for Government service. Government does not scruple to give grants out of the revenue levied from the people to Missionary schools and colleges. In commercial matters, too, the policy of our rulers is to benefit England at the expense of India; thus, they have imposed an excise duty on Indian cloth so that the Indian merchant may not undersell his British competitor. Though British rule has been established here for the last century or so, the Indians are now in as dependent a condition as they were at its commencement. The education imparted to our boys is not calculated to foster the sentiment of patriotism in their minds. Teachers and other employés under Government are subjected to such restrictions that they cannot take part in any political movement either public or private. The natives are excluded from the higher administrative posts. No military training is imparted to them and they are, moreover, emasculated by being disarmed. The mistaken policy of governing India not in her interest but for promotion of England has naturally created discontent in the people's minds. This discontent was hitherto smouldering, but it is now ablaze. If Government, having regard to this state of things, do not change their policy, it will not fail to produce untoward consequences. So long as the present policy of sacrificing India's interests to those of England is not changed, the hatred of the Indians against the British rule will never be rooted out. [Elsewhere the paper remarks that the Indians appreciate the well-regulated character of British rule and that they will not resent by unlawful means the autocratic doings of Anglo-Indian officials unless compelled to do so by force of circumstances. It goes on to refer to the acts of Sir B. Fuller, requests Mr. Morley to order an inquiry into the conduct of the Lieutenant-Governor of Eastern

Bengal and quotes the impeachment of Warren Hastings as a precedent for such a course. In its issue of 21st June, it dwells ironically on the so-called benefits conferred by British rule on the Indians and observes:—The British annexed various principalities and thereby saved the Indian Rajas and Maharajas the worry of administering their dominions. The wealth of the people is carried away to England and they are thus spared the trouble of looking after it. They have also been disarmed so that they might not have to die in battle. In spite of all these blessings, the Indians are ungrateful. If they had been only conscious of these benefits, they would long ago have come forward to relieve their benefactors of the burden so long disinterestedly borne by them.]

Will the Indians be benefited by the animated character of the Indian Budget debate in Parliament?

Kál (128), 20th July.

9. Mr. Morley has promised to present the Indian Budget to Parliament to-day. Some people expect the function to assume more importance this year as Liberals and Labourites are plying the Secretary of State with a number of delicate questions. Mr. Keir Hardie has given notice of a motion for placing the Secretary of State's salary upon the British estimates. Mr. Jameson has also made a suggestion through the columns of the leading organs of the British press that Mr. Morley should be induced to make a clear statement about the general policy he means to follow in administering Indian affairs and the changes he proposes to introduce in the existing system. Mr. Jameson refers prominently to the cessation of the observance of all distinctions of colour and creed in filling the higher posts, the introduction of the elective element in the recruitment of the Supreme and Provincial Legislative Councils, the appointment of two qualified natives to the India Council and the holding of simultaneous examinations for the Civil Service in England and India. The Indians know by past experience that even if these questions are raised in Parliament, there would be no modification in the present system of administration. We shall, however, know from the replies what plea is brought forward to refuse rights to the Indians and the latter will be furnished with one more illustration of their contention that India is governed by England not in her interests as promised in the Proclamation, but for the benefit of Englishmen. This would be no small gain. When the people know the true motives of their rulers, they will cease to entertain false hopes about getting certain concessions and set about adopting other ways of improving their present position. At present not only do educated Indians not get high posts under Government but are excluded from those posts which they used to get heretofore. Only recently 17 posts in the Engineering Department were given to Englishmen, and even the notice inviting applications for the said posts stated explicitly that no Indians should apply for them. The policy of Government in this respect is thus one of retrogression. Turning to taxation, we find a similar policy in vogue. Owing to the present system of duties on imports and exports, India is a loser to the extent of several crores annually. Her exports exceed her imports by a considerable amount for which she gets absolutely no return. The item of Home Charges alone absorbs 28 crores of rupees every year. The present system of administration is thus carried on for the benefit of England and even the Liberals will not have the courage to make England bear any loss. We should not, therefore, give undue importance to the animated character of the Budget debate in Parliament.

Salutations to the mother-land.

Hind Swarájya (28 and 42), 21st July, Eng. cols.

10. The *Hind Swarájya* publishes the following verses under the heading "Bande Mataram":—

"Hail Mother!

* * *

Thirty million voices resounding,
Twice thirty million arms in resolve uplifting,—
Dare any call Thee weak?
Obeisance to Thee! Oh Thou
Mighty with multiple might!
Redeemer Thou, Repeller of the enemy's host,
Mother!

In Thee all knowledge, Religion Thou,
Thou the heart, Thou the seat of life,
The breath of life in the flesh!
O Mother, the strength of this arm Thine,
Thou the devotion in the heart,
Thine the image consecrate
From temple to temple!
Thee wielder of ten arms, Durga, Thou,
Thou the Goddess of wealth bower'd in the lotus,
Thou the Muse dispensing wisdom,
Obeisance to Thee!
Salutations to Thee! Holder of wealth, peerless
With Thy limpid water and luscious fruit,
Mother! Hail, Mother!
Verdant, artless, sweet-smiling,
Radiant, holding, nourishing,
Mother! Mother, Hail!!"

Verses in praise of the Goddess of Independence.
Vihári (165), 16th July.

11. "A votary of independence" contributes to the *Vihári* some verses headed "Goddess of Independence" of which the following is the purport:—Let us contemplate the Goddess of Independence, and go to the battlefield to propitiate the Goddess of War. Let us delight her by giving her the auspicious bath of the blood of enemies and lovingly offer her a garland of their skulls. Let us kindle the light produced by the clash of weapons and make the world resound with the heroism of the Indians of the present day and make her an offering of our souls.

Alleged selfish character of the sympathy of Englishmen for the Indians and an exhortation to the latter to persevere in the *swadeshi* movement.
Subha Suchak (161), 13th July.

12. It is difficult to find any other people on the surface of the earth so completely dominated by self-interest as the English. They stick at nothing to gain their selfish ends. Their professions are seldom compatible with their performances. It is to be regretted that those who have learnt this by experience should still allow themselves to fall into their trap. The other day Mr. Morley expressed sympathy for the people of this country, and the Indians at once began to dance with joy. When will our people know that the sympathy shown by Englishmen for us is founded on self-interest? It is not necessary to go far to judge of the quality of Mr. Morley's sympathy. Hundreds of instances have recently occurred in Bengal which enable us to do so. There is not the least doubt that in the sympathy displayed by the English towards others there is an admixture of craftiness. On the one hand they will tighten the noose round the neck of a man sent to be hanged, and on the other bewail his death. We should keep the sympathy of such people at arm's length. If we allow ourselves to be deluded by it, there is no knowing in what way it will do harm to us. Ye ignorant Indians, do not expect any real sympathy from these whites. You should rather exert yourselves with all your might to promote the *swadeshi* movement. If you persevere in this movement, you will have at your command such a powerful and invisible force as will crush and mangle thousands of powerful wicked men, who have bitten off innumerable slices from the body of your motherland and been the cause of her being reduced to a death-like condition. A Marathi poet says: "Hell is far better than servitude." So ye Indians, do not be daunted by any number of difficulties that may overtake you in adhering to *swadeshi*.

Mr. Morley's declaration in Parliament as to the irrevocability of the Partition of Bengal.
Gujaráti Mitra (25), 15th July, Eng. cols.; *Pársi* (13), 15th July.

13. "At last Mr. Morley has been forced to declare himself on the partition question unequivocally and without reserve.......... 'We regard the partition of Bengal,' he said 'as a settled fact, but would be glad in the future, as in the past, to take any steps to remove legitimate causes of complaint.' This is no doubt a perfectly correct attitude for the Secretary of State to take up, and we wish it were taken earlier to bring misguided agitators to their senses.......... Mr. Morley's conciliatory attitude was so long misinterpreted for weakness. But his bold and emphatic declaration, so unequivocal and unmistakable, should now completely disillusionise angry

agitators. The declaration will be received with thankfulness by all genuine lovers of the country and its true interests. The futility of carrying on agitation any longer would be apparent to all, and it is to be devoutly hoped that our Bengali friends will devote their energies to some better cause." [The *Pársi* writes in a similar strain.]

Gujaráti (24), 15th July.

14. We cannot help observing with the deepest regret that Mr. Morley has not fulfilled the high expectations formed of him by the Indian public. The Bengal Partition was the touch-stone for testing his reputed liberalism and regard for public opinion, but it is deplorable that he should have emerged from this ordeal with scant credit to himself. In replying to a question asked by Sir Henry Cotton in Parliament, he has declared the Partition to be a 'settled fact.' The Partition is not a mere provincial question, but has deeply stirred the hearts of the people all over the country. Mr. Morley's attitude, therefore, must be said to be tantamount to autocratic defiance of the united opinion of all India. The Indian public cannot tolerate such high-handed disregard of their unanimous wishes. For the past many years, the Indians have been observing that the Anglo-Indian bureaucracy wants to keep them permanently in a state of servitude with the result that they have now become very eager to free themselves from alien subjection. India is the only civilised country in the world where the humiliating sight is to be witnessed of the mass of the people being ensnared in slavery by an alien bureaucracy. This disgraceful state of things has continued to this day owing to the ignorance of the Indians themselves. But the latter have now become discontented with their condition and will not tolerate it any longer. The National Congress owes its birth to this spirit of discontent. Its object is to annihilate the domination of the Indian bureaucracy—not of the British Government—over India. Lord Curzon had made herculean efforts to strengthen the sway of the bureaucracy, and the Bengal Partition formed the climax in the series of measures which he undertook for accomplishing this design. The Indian public had hitherto clung to the hope that the British Ministry would annul that obnoxious measure, but that hope has been finally shattered by Mr. Morley's latest declaration in Parliament. The whole affair conveys a useful moral to the Indians, *viz.*, that if they want to be freed from the yoke of the bureaucracy, they must rely in future solely on their own strength. It is an evil augury for the future of India that a sturdy Liberal like Mr. Morley should have succumbed to the influence of the bureaucracy, and it will be no wonder if out of this episode are evolved startling incidents the like of which have never hitherto happened in the history of the British Indian administration. The Bengalis have resisted the Partition measure by all constitutional means in their power, but to no purpose. This glaring instance of the failure of constitutional agitation might in the future produce in the country a class of extremists, who will advocate the adoption of unconstitutional measures for the emancipation of their fellow-countrymen. In the circumstances, the authorities need not be surprised if the history of Ireland is repeated, though it may be on a small scale, in India. Even to-day it is openly declared in some quarters that it is futile to hope for national salvation by holding public meetings and submitting memorials to Government. It is held that when the people over-awe the authorities by their united strength, then alone will their grievances be redressed and the path of national salvation be cleared of obstacles. It is deplorable that the people should be driven by the bureaucracy to entertain such hostile views towards a Government, which they have hitherto acknowledged as just and benign. Mr. Morley has failed to come to the rescue of the Indians, but the latter far from being downcast in consequence will be inspired with a fervent determination to rely on their own inherent strength. It is an indisputable fact that the Indians are not a conquered people, but have willingly submitted to the British rule in their own interests. In view of this the authorities are courting a serious danger to British rule by exasperating the Indians by their determined efforts to keep them in thraldom. They should bear in mind that the stability of British rule does not depend upon a handful of British soldiers, who are but a drop in the ocean when compared with the 300 millions of the Indian population. In truth the

British Government in India rests on a moral basis, but it must be confessed that its policy is becoming more and more unrighteous day by day. The people have lost all faith in their rulers and have begun to realise that the main aim of their policy is self-interest. In this frame of mind, the Indians had one solitary ray of hope in Mr. Morley, but this, too, has now been extinguished. The incident is fraught with grave anxiety both for England and India. It is symptomatic of the new struggle which is looming on the horizon. Heaven help India in this conflict and spread her fame to all the four corners of the globe—is our fervent prayer.

Gujarati Punch (26), 15th July, Eng. cols.

15. "Mr. Morley's declaration about the irrevocability of the Bengal Partition is bound to be a great blow to our Bengali friends and we offer them our sincerest sympathy. They have, however, the consolation of knowing that the whole of India is on their side. Let them, then, accept the Partition as a settled thing. This does not mean that the unworthy motives which prompted Lord Curzon to devise the unholy Partition are to be allowed to be satisfied. The primary object of that haughty aristocrat was to give a blow to the growing solidarity of the Bengali-speaking race. This object has been absolutely defeated. We are sure the people of Bengal, Muhammadans and Hindus alike, are more united to-day than ever they were before the Partition. These feelings of brotherhood are bound to grow more and more intense every day. The greater the disappointment, the closer will be the ties that will bind the people of Bengal together. .... The Partition *must* and is bound to go. But it will be years before that is possible. And it would only be a waste of energy to devote all our efforts towards this one plank in our political platform. There is other than mere academic or sentimental work to be done. The gospel of retaliation has to be preached and practised. Already we have unsheathed the weapon of boycott. We must stick to it like vampires and suck away the blood of the opposition. We are bound to win in the long run. But in the meanwhile we must all devote ourselves to practical work. There must be less talk and more work. We must take the question of our political salvation in our own hands and not depend any longer on the so-called paternal British Government—Conservative or Liberal. Bengal has already forged ahead in the matter of boycott and retaliation. All India must back her up. Even the most bureaucratic of Governments cannot long defy a united India."

Hind Swarâjya (28 and 42), 21st July, Eng. cols.

*16. "There is nothing more disappointing to the people of India in general and Bengal in particular than the recent declaration of the Secretary of State for India in Parliament that the Bengal partition was a settled fact.......... Nevertheless, the determination and the patriotic feelings, with which the Bengali leaders have carried on the agitation, have brought to light the fact that the Indian nation is not, as is often thought by our high-handed rulers, a nation likely to remain under foreign yoke for ever. In spite of their defeat in gaining the prime object for which they were fighting, the end has been very favourable in view of the awakening of the spirit of *swadeshism*—the only means for the salvation of a nation from a foreign yoke. It has also created a spirit of nationality among the different Indian races."

Mahrátta (9), 15th July.

17. "After the deliberate question put by Sir Henry Cotton to Mr. Morley on the subject of the Bengal partition and the definite reply given by the latter thereto, there should be, in our opinion, no excuse for even the most confirmed optimist to entertain any hope that the partition decree will be modified in Mr. Morley's time. And yet Mr. Morley is by common consent held to be a man actuated by the best of intentions! The present reply is not accompanied by any of those catching platitudes about human sentiment, the milk of sympathy, etc., for which Mr. Morley is so famous. In plain King's English Mr. Morley declared the partition to be a settled fact. But can a settled fact be after all the best reason or the highest justification for the partition?........ There was only one modification contained in Mr. Morley's reply, and it was that he was prepared to take any

steps to remove legitimate causes of complaint. The modification makes no meaning to us. It is mere words and gives no real insight into the working of Mr. Morley's mind towards the people of Bengal. It now only remains to be seen what view our Bengali friends take of the situation, and whether, finding as they must undoubtedly do now that not the smallest loophole has been left by Mr. Morley for them to effect an honourable retreat from the entrenched position they took on the Partition ground, they will persevere in the *swadeshi* agitation more steadfastly than ever as the only means left to them for making an impression upon the minds of the British public."

Praja Bandhu (33), 15th July, Eng. cols.

18. "We are not sure that Mr. Morley's decision is not a blessing in disguise. The forces now making for progress and union might have flagged, if the decision had been otherwise. It is an advantage that we have got something to fight for. The changes in the system of Government in India, which Mr. Gokhale is believed to be striving for, may, if wisely matured and given in time, go some way to allay the rising discontent of the people. Everything depends on the way in which they are conceived and the time when they are conceded. It is possible for concessions to come too late. It is more necessary than ever for all Indians to sink all private differences and unite as one body for the national cause. It is also necessary to organise our forces on a better plan The strengthening of our own organs and institutions is a prime necessity. We must discriminate between friends and foes, and know how to deal with them. The blind patronage of organs hostile to our aspirations must cease. There must be a wider spread of education of the right stamp among the masses. Mere reading and writing cannot turn our poor peasants into patriotic, self-relying and self-respecting citizens. The depth of the education given should be as much our concern as its extent. New directions should be given to the stream of private charity. Bengal has in this too set us an example. A single gentleman endows a big technical school and places it under our own people without any regard for official approbation, official aid, or official reward in the shape of empty titles and distinctions. We trust the people of other parts of India will also tread the new path."

Arunodaya (105), 15th July.

19. Mr. Morley is gradually appearing in his true colours, and it would not be wise for us to stake our happiness on his or, for the matter of that, his countrymen's sympathy towards us. In reply to a question by Sir H. Cotton, Mr. Morley said that the partition of Bengal was a settled fact and that the question could not be re-opened. This reply cannot but create in our minds a disgust for Mr. Morley's sense of justice. Is Mr. Morley prepared to follow a similar policy in other matters as in the present case? Is he prepared to say "Let bygones be bygones" in the case of the Indian Mutiny of 1857, the murders of Messrs. Rand and Ayerst or the default in payment of Government assessment on the part of the Indian rayats? The true significance of Mr. Morley's reply is this: "We did what we desired and we shall not undo it though the Indians were to break their heads over it."

What should Indians do after Mr. Morley's refusal to modify the Partition of Bengal?

Patriot (14), 14th July.

"20. The philosophic and humanitarian Mr. Morley has proved to be as treacherous as the mirage and has cruelly dashed the cup to pieces, just as we were raising it to our parched lips. The events of the last few weeks, in connection with Bengal particularly, had given strong grounds for the impression that a change had come over those who are ultimately responsible for the destinies of India, and that means would soon be found to heal the wounds inflicted by Lord Curzon and the other limbs of Satan who had come under his malignant influence. The way in which Mr. Morley has been tantalising the people of India is simply cruel, if not criminal, and unworthy both of the party he belongs to and of his own characteristic past...... Such a half-hearted policy is a sin and a crime and deserves nothing but contempt. These remarks might, to some people, seem strong and uncalled-for when used about such a man as the present Secretary of State. We are pained to be driven to use such strong epithets about a person whom from our youth we have considered to be our *guru* and whose magnificent 'studies' of English politics and statesmen we have devoured with avidity. But when the idol we have been enthusiastically, blindly worshipping proves to be made of mere clay, when the *guru* becomes deliberately faithless to the very doctrines which he has been preaching to generations of students, then, surely, the time is come to dethrone the false prophet, to pull away the borrowed plumes and hold him up to the world as he really is. Such a time has now come in Mr. Morley's case.......... Had the Secretary of State taken up his present position on the ground of *conviction*, we would have had nothing to say to him...... But whoever has carefully studied the various utterances of Mr. Morley since he entered the India Office, both in Parliament and out of it, whosoever has perused the various documents said to have emanated from him and whosoever has marked the trend of the various measures he has hitherto taken *anent Bengal* cannot help coming to the conclusion that Mr. Morley is acting against his convictions, that he has fallen a victim to *red tapeism*, that he has been bitten by the rabies of that dreadful disease—*continuity in politics*. Every word that he has hitherto uttered about India proves, beyond all doubt, that he is convinced that there is something rotten in the state of this country, 'that things are not as they seem;' every word of his breathes disgust at the manifestly illegal, unconstitutional and *un-British* deeds done in Bengal by a band of vindictive administrative marauders.......... Coming as it did after repeated promises of sympathetic treatment, Mr. Morley's announcement in the Commons on Saturday last that '*Government regarded the Partition of Bengal as a settled fact, but would be glad in the future, as in the past, to take any steps to remove legitimate causes of complaint*' falls upon our people as a cruel, mean and cowardly blow.... .. .. .. The latter half of the pronouncement is exasperating beyond all endurance. Such white lies, such crocodile tears, such pious frauds have ever been the stock-in-trade of unscrupulous administrators and statesmen.......... Coming from a personality like the present Secretary of State, they almost amount to chicanery and perjury........ We sincerely sympathise with our sorely tried friends of Bengal for the cruel way in which they have been treated. They have, however, the consolation of having the whole of India on their side............ *What next* ?—*that* naturally is the next question. We trust the last few months have already solved that question. Terrible diseases required terrible remedies. The disease of bloated Imperialism, selfish aggrandisement and imperious bureaucracy cannot be cured by ordinary remedies. The remedies must be equally powerful, aye! equally poisonous. We have already discovered one such potent remedy in boycott. There are many others equally efficacious. But the most potent, the grandest of all is *self-reliance*. No more begging for political alms, no more bending of the knee, no more compliments for kicks received. We must be as grim and merciless as our opponents. The struggle has but just commenced. The Partition question is but a preliminary skirmish. Many a pitched battle will have to be fought, many an enemy laid low in the dust before we are able to unfurl the standard of emancipation. Let our brethren of Bengal, therefore, gird up their loins. A truce to talk—work when it is light, work when it is dark, work when it is dawn, work when it is night, and—All for the Fatherland—let *that* henceforth be the burden of our song."

Gujarát (70), 16th July.

21. The history of the Bengal partition forcibly brings to our mind the contrast between a free nation like the English and a conquered and down-trodden but loyal people like ourselves. If the British Government were to introduce the bureaucratic methods of governing India in even an obscure village in England, it would know to its cost what the consequences would be. Englishmen as a nation abhor slavery wherever it exists. But there are a few black sheep amongst them, who rob the rights of others for the sake of promoting their selfish ends. It behoves us to make herculean efforts to expose their misdeeds. This is being done by the Congress and by Indian delegates to England, but the Curzonian *regime* has shown that such agitation is not sufficient to

enable us to protect our rights. We should try to make ourselves worthy of enjoying these rights. The process will infuse into us such a magnetic power that our rights will come to us of themselves. We should, however, constantly bear in mind the proverb "Those who depend upon others always come to grief." If we are united, a thousand Partitions will not harm us. Union and patriotism will enable us to bring about our rise and happiness by our own unaided efforts.

Close of the Barisal affair.
Gujaráti (24), 15th July.

22. The curtain has now fallen on the Barisal affair. The Conservatives have gagged and kicked the Indians to their hearts' content. It remains to be seen what treatment is meted out to them by the Liberals who have now come to power. We for one consider that the Indians have yet a great deal to endure in future. The day is yet distant when India's condition will improve and her sons will acquire political rights. Indians must always be prepared to offer sacrifices for securing this consummation. It is a matter of history that Chitore remained in misery for centuries together under Muhammadan subjection and was ultimately enabled to gain independence on the completion of the cycle of twelve big sacrificial offerings which the presiding deity of that celebrated fort had required of its rulers. Similarly, it has perhaps been decreed by Providence that India should offer one thousand and one sacrifices before she is enabled to throw off her foreign yoke and secure the tranquillity of native rule. Mr. Surendranath Bannerji has offered one such sacrifice to the goddess presiding over his motherland. The sacrifice is an insignificant one, yet as it is reeking and foaming with blood, it is to be hoped that the goddess will be pleased to accept it. It behoves us not to shed tears of grief at the offering of such sacrifices, but we cannot help expressing surprise that the Liberal Government should connive at them. Is its inaction in regard to the misgovernment of Bengal indicative of a desire that the Indians should offer more sacrifices than they have hitherto done? The Indians are endowed with extraordinary patience, but even *their* patience has limits. Do the Liberals wish that Bengal should be stirred by graver disturbances than those that have occurred there hitherto? They may lay the flattering unction to their souls that any commotion in Bengal, however tremendous, can be put down by force in the twinkling of an eye, but they should bear in mind that it is not as easy to extinguish the fire of indignation smouldering in the breasts of the Indians as to suppress a tribal revolt in Afghanistan. The judicial proceedings in the Barisal case have shown that Sir Bampfylde Fuller and Mr. Emerson are not fit to continue any longer in their respective offices. Why are they not recalled from Eastern Bengal? Will Lord Minto turn his attention to this grave subject?

Oriental Review (12), 18th July; *Karnátak Patra* (56), 16th July, Eng. cols.

23. "The curtain has fallen over the last act of the deplorable drama enacted in Barisal about the middle of April by Sir Bampfylde Fuller & Co. But has it fallen for ever? Or, shall we hear something more of the affair in the future? We cannot recall any incident in the whole history of British Indian administration, save that chapter relating to that notorious Warren Hastings, when a series of administrative blunders were committed by men in authority with such perfect equanimity and impunity. Sir Bampfylde himself compared his administration to that of a Muhammadan ruler, but we will not do him the injustice to ransack ancient history to find out a parallel for him. For recklessness and audacity on the part of a subordinate officer with so many authorities above to punish and reprimand him, Sir Bampfylde is incomparable, He has defied law and authority, outraged common sense and decency. and revolted, by his actions, against the spirit and letter of the instructions conveyed to him by the Secretary of State for India......... He has protected himself from the censure of High Court by withdrawing the prosecution against Mr. Bannerji......... He has evaded the law and the law's long arm......... What is Mr. Morley going to do now that the Courts can offer no opinion?......... We want to know whether the unprovoked attack

by the Police was lawful; whether the dispersal of the Conference was lawful; whether the shouting of 'Bande Mataram' is unlawful. We cannot know from the Courts. Can we learn from the Secretary of State for India? Liberalism will be a sham creed, a huge fraud, if under a Liberal Government such things as Sir Bampfylde is guilty of can be done with impunity......... We call upon Mr. Morley to make an early statement on what he proposes to do with regard to the official doings in Barisal." [The *Karnátak Patra* writes in a somewhat similar strain.]

Sir B. Fuller's Government and the Sylhet execution case.
Mahrátta (9), 15th July.

24. "After receiving the information called for from the Government of India on the subject of the Sylhet execution case, Mr. Morley made a lengthy statement in the House of Commons on Friday last. He recounted the whole case and concluded, according to Reuter, by saying that there had been admitted faults in the procedure of the execution and that he regretted to say that these proceedings fell short of the high and exact standard of official duty which the Indian Civil Service for so many generations had sc ably maintained. The matter might have been allowed to rest with this straightforward expression of regret. But the Government of India jealously watchful of the honour of the Civil Service is thinking of issuing a statement relating to the case. The explanation of the regrettable execution which is to figure in the statement has already been settled. The story is that certain papers reached the Simla Post Office at a late hour on Saturday, when the postal peon took it for granted that the Home Office was closed and made no effort to deliver the same. Sunday followed, and it was, of course, a no-business day and the papers in question were not handed in until the morning of Monday when Uday Patni was executed. The trick of the new explanation is transparent. A native postman is to be made the peg on which all the blame for the enormity of this execution is to be hung. But by the creation of this new figure on the canvas, we do not think the public could be blinded to the other and more important figures thereon. We cannot believe that Sir B. Fuller's Government or the jailor in question were deprived of even the modest equipment of a calendar; and a calendar might have counselled delay in the execution, as the intervening Sunday cut short the period for the decision of Uday Patni's appeal for mercy by twenty-four hours. But who should look to these trifles, when the life and death of a mere native was concerned? And the question again arises whether the British Empire would have been shaken to its foundations, if Uday Patni had breathed for a few hours more."

Oriental Review (12), 18th July; *Jám-e-Jamshed* (29), 18th July, Eng. cols.

25. "The case of Uday Patni is not a rare instance. Many an Indian has been badly treated by the authorities and many a time has the appeal proved to be of no avail. The fact is the members of the Civil Service have formed themselves into a white caste and there is a powerful *esprit de corps* among the Anglo-Indians. If the attention of the Secretary of State for India had not been drawn to this 'enormity,' nobody would have heard anything of the conduct of Sir Bampfylde Fuller's Government. We should like to know what Mr. Morley proposes to do after the conviction that has been brought home to him very strongly that the civil administration at any rate in East Bengal is not as it ought to be. Will he regard it as one of the 'settled things' and consign it to the limbo of the lost, or does he propose to punish the author of the mischief who has brought the administration into discredit? Mr. Morley can scarcely be true to himself and to his Liberal principles, if Sir Bampfylde is permitted to continue as the Grand Moghul of East Bengal after he has shown himself absolutely unfit for the task imposed upon him." [The *Jám-e-Jamshed* writes:—"Sir Bampfylde Fuller and his officials have certainly been no murderers, but the incident may be taken to have well established their title to live down in history as the most remarkable set of blunderers the Heaven-born Service has produced in the long course of its existence."]

Comments on the action of the Chándpur authorities in dispersing a local public meeting.

Kesari (132), 17th July.

26. Dr. Abdul Gafur, a well-known Muhammadan gentleman, is a member of the *swadeshi* Volunteers of Bengal. On 12th July he went to Chándpur to deliver a lecture on the *swadeshi* movement. As soon as he arrived there, Mr. Mosley, Joint Magistrate of Chándpur, served him with the following notice:—'As in your speeches you employ language which is calculated to excite disaffection towards Government in the minds of the Muhammadans in this division, and as, having regard to the present political excitement, such disaffection is likely to result in a breach of the public peace, you are strictly prohibited from delivering speeches in this division. If you deliver speeches, you will be arrested and thrown into jail.' Mr. Mosley was not content only with gagging the mouth of Dr. Gafur in this manner. The next day a meeting of 2,000 Muhammadans was held under the presidency of Mr. Muhammad Moulvi Rahimbux, a respectable and influential zamindar. The first resolution passed at the meeting was that the Muhammadans of Chándpur were deeply grieved at the insult offered to their community by gagging the mouth of their leader, Dr. Gafur. Hardly had the resolution been carried when a Police Inspector and some policemen armed with *lathis* appeared on the scene, just as demons used to flock in times of yore to disturb the sacrificial performances of the Rishis. The Police Inspector ordered the meeting to disperse. Being asked for his authority to give such an order, he replied that he had verbal orders from the Magistrate to do so. The police having refused to give a written order to the people to disperse, the people went to their respective homes. Two hours before this Mr. Mosley had given strict orders to two Hindus of Chándpur not to hold any public meeting there on that day on the ground that there was a probability of inflammatory words being used as on the previous day and that such meetings were likely to cause a breach of the public peace. The Chándpur incident is but a second edition of the Barisal affair with only this difference that while at Barisal the police used force, the Chándpur authorities screened themselves behind the word "sympathy", of which we hear so much nowadays. The Chándpur incident has greatly exasperated the Muhammadans of Calcutta, and they are going to hold a meeting there to protest against the high-handed conduct of the Chándpur authorities. Mr. Morley has wrapped himself up in the word "sympathy" and dare not take more vigorous action. It is, therefore, not surprising that some Magistrates should issue orders like the above for the dispersal of public meetings.

Mr. Khaparde's suggestions for modifications in the policy and programme of the Indian National Congress.

Indian Spectator (5), 21st July.

27. "It is no good trying to ignore the wide-spread feeling, to which Mr. G. S. Khaparde and Mr. A. Chaudhuri have recently given expression, that the Indian National Congress has become mainly a spectacular concern, and that it must turn out more tangible work. Mr. Khaparde recommends a change of policy in the direction of adopting chiefly such resolutions as the Congress would be prepared to carry out for itself without relying exclusively on Government aid. His wording seems a little more uncompromising, but we do not understand him to mean that the Congress should have nothing to do with Government. If it concerns itself with politics at all, it must have something to do with Government. We are assured that the proposal does not aim at a change of leadership and we do not see why the assurance should not be accepted. A change of policy, it seems, would involve continuous work throughout the year, and the reconstruction of the Congress on a constitutional basis. The great difficulty raised is that there will be no workers to carry on the work throughout the year. It has been asked what work the Congress reformers have been doing within their respective provinces, and whether a fiat of the Congress will bring workers suddenly into existence. This is a serious difficulty. We are not concerned to know what Mr. Tilak or Mr. Lajput Rai, or Mr. Khaparde, or any one else has been or has not been doing. Let the public know something about the nature of the work that has to be done, and there may be people forthcoming to do it. Our own belief is that if the Congress changes its function from 'agitation' to education, supplemented by representation to the authorities, it may become more business-like, while retaining its spectacular attractions.

The Congress should not accept delegates from 'public meetings,' but only from recognised associations, which may or may not be professedly political. The Congress should recommend every recognised association to provide itself with a library, which should contain such literature as would be helpful in an independent study of public questions. When such literature is provided and studied, public questions are likely to be discussed with requisite knowledge and not merely by echoing borrowed opinions throughout the year. If the recognised or affiliated associations are in this way active, the Congress may be said to be active throughout the year. The Executive Committee of the Congress or the Secretaries, and the Provincial Committee may ask the associations to discuss and communicate their opinions on public questions as they arise during the year. All this may properly be described as doing work throughout the year. The spectacular attractions of the annual assembly need not be given up. The question will no doubt be asked, where are these associations? Our answer is that if delegates are to be sent up only by such associations, they are bound to come into existence. If the activities of the Congress are to be confined to 'agitation,' there will be no work for it to do throughout the year, nor is it desirable that it should have such work to do. Let it try to promote a genuine study of the administrative problems of the day and to focus well-informed opinion, and the results will be substantial, and such as no critics can carp at."

Pársi (13), 15th July.

28. "It is proposed that the Congress should give up the present method of bringing their wishes before Government and only pass such resolutions as they are prepared to carry out for themselves. Where laws or institutions need modifying, it is a pity to forego this very useful method of drawing our legislators' attention to the fact, especially as in this direction Congressmen cannot act for themselves, unless the suggestion is that that body should encourage and countenance open rebellion—a thing which even the most violent speeches cannot make us believe......... Perhaps the enigmatical announcement of independent action may be only intended as a propaganda of passive resistance, *swadeshi*, boycott, Bande Mataram and all the rest of it, and if the leaders are so far encouraged by the success of recent experiments as to think that their time would be well occupied by exclusive devotion to these practices, they must be left to prove their theories by further experiment, but in any case, as we have said, they seem to be throwing overboard a useful practice, and if their activities develop on any of the lines indicated above, many sober and moderate men are sure to wash their hands of the movement."

Gujaráti (24), 15th July, Eng. cols.

29. "Mr. Khaparde's letter on the future working of the Congress, though signed by him alone, is said to be the joint product of the deliberations of Lala Lajpatrai, Mr. Khaparde and Mr. Tilak....... It is legitimate to inquire in a friendly spirit what work and how long these three gentlemen and those who agree with them have done on their own lines or on the lines of the Congress in their own provinces before pronouncing their condemnation on the Congress methods. We notice more with sincere sorrow than in anger that the Punjáb has hitherto shown no provincial activity even on the present lines of the Congress. May we inquire what Lala Lajpatrai and his friends have hitherto done to study and ventilate provincial and local questions and educate public opinion in the Punjáb?......... If patriotism consists in merely formulating ideals for the rest of the world and in detachment from the social, educational, economic and political circumstances of the country, then we do not think that these three Congressmen alone will carry off the highest prize for performing this feat. The same observations apply *mutatis mutandis* to our friends, Mr. Khaparde and Mr. Tilak. One of Mr. Tilak's favourite devices is to represent that those who are not in favour of his views or disapprove of his methods are political cowards or men wanting in patriotism or ill-wishers of the country. They are now being held up to public ridicule as a school of beggars. The Honourable Mr. Gokhale is being openly ridiculed, belittled and even abused by certain Deccani publicists for having gone on a 'begging' mission, though some of these very critics were some time ago wild with anger, because Bombay was not in a position to

hold a demonstration in his honour after his return from England. May we inquire what Mr. Khaparde did to agitate on the lines of our friends in Bengal, when progressive Berar was amalgamated with the backward Central Provinces? Why did he remain content with a feeble protest and a begging petition?...... Will he tell us what measures he has adopted to carry on and keep up the Congress agitation even on the 'orthodox' lines of the 'antiquated' leaders? Why has he waited so long for a mandate from the Congress? Is the work of agitation to be left to half-educated, irresponsible or indiscreet paid agents, when men like him can step into the field to give effect to their views?... It would be easy to propose similar questions to our friend, Mr. Tilak. Why was he a member of the local Legislative Council at one time and why did he pray for concessions or the redress of popular grievances? Did he ask the Congress in Bombay to keep up a permanent mission in England? If so, why does he now ridicule the Congress for having sent the Honourable Mr. Gokhale on a 'begging' mission, as he has done in the last issue of the *Kesari*? If new convictions have dawned upon him, what has he done to give effect to them at least in the city of Poona, let alone the whole Presidency or the country? What institution or association has he worked with success for any length of time on his own principles in hearty co-operation with others? What more effective institution as an instrument of political agitation has he substituted in the place of the *Sarvajanik Sabha* and its Journal which have quietly disappeared? Has the Poona District got an organisation after his heart for carrying on agitation from year's end to year's end in the name of the Congress to back up his prayers? If not, why not? Will a mandate from the Congress enable him to create it? As a self-respecting patriot, why should he wait for it, believing as he does fully in the principle of self-help and in the policy of non-begging? It would be easy to multiply questions. But we refrain. We have put the above questions to Lala Lajpatrai, Mr. Khaparde and Mr. Tilak in no unfriendly spirit.......... We are quite ready to give them credit for good intentions. But we venture to think that not one of them is in a position to produce credentials which can inspire the Indian public with any degree of confidence in their principles or programme......... We are *all* for more activity, more energetic agitation and wider diffusion of accurate political knowledge. For this great work the Congress cannot make a call upon Providence to send from the heavens men of the requisite moral and intellectual capacity and with a due sense of responsibility. Each province must, therefore, on the principle of division of labour gird up its loins as far as possible and work for itself and the country generally within its own limits. If men of the right stamp are however not forthcoming to-day in sufficient numbers even for doing the work that is lying at their own doors, we ask all thoughtful, practical, experienced and responsible Congressmen to reflect how a resolution of the Congress, or any constitution for the Congress, which, again, is not possible unless constitutional bodies are organized from below, can possibly generate the required activity or suddenly bring into existence the men that are wanted to carry on what is glibly described as agitation from year's end to year's end in a *vast* and educationally backward *continent* like India as the *directly* appointed agents of the Congress."

Oriental Review (12), 18th July.

30. "In view of the approaching sessions of the Indian National Congress Mr. G. S. Khaparde has issued a circular to the Indian Congressmen making some suggestions for placing the Congress work on an assured basis. The importance of the letter consists not so much in what it reveals as in what it conceals. Mr. Khaparde returns to some of the old charges with which we are already familiar. He begins by saying that the Congress is merely a spectacular show. It cannot be the desire of these neo-patriots to reduce the dimensions of the Congress to a mere corporation where only the elect shall meet to discuss resolutions which will not pray or petition to Government.......... When fourteen thousand people attend a public meeting in honour of the birth-day celebration of Mr. Chamberlain, and six hundred and fifty men are required to legislate for a population of less than forty millions in the British Isles, are a thousand delegates too many for voicing the griev-

ances of three hundred millions of Indians once a year?............ For our own part, we should like to see ten thousand delegates attending the Congress every year, and the impression that will be created in the minds of the authorities will then be deep and profound; the Congress itself will have become a force which no Government, not even the most autocratic, will care to ignore.......... Mr. Khaparde protests against continuing the present methods of political work and pants for a change. We have done the same thing all these twenty years, he says in substance, without avail; we must now take to something better. We wish Mr. Khaparde were less reticent on what the Congress is to do after avoiding its present line of work. What is it to discuss? Shall it discuss domestic politics, social reform, scientific and literary subjects, the causes of earthquakes and so on? Shall it not concern itself with the Land Revenue policy, Irrigation, the recurring famines, Army expenditure, excessive taxation, or any other subject about which we have not yet converted the Government to our ways of thinking? Mr. Khaparde and those whom he represents have failed to grasp the purpose of the Congress. By its constitution it ought to remain the permanent opposition of the Indian Government, pointing out where their policy errs and proves mischievous to the people. No constructive work is possible so long as we do not change places with the authorities. The only other point in his letter relates to the nomination of the President for the coming Congress. Surely Mr. Khaparde ought to know that the Standing Committees of the Congress would look to it. The mere fact that he injudiciously rushed into print after the manner of Mr. Alfred Nundy with his nomination shows how unsafe a guide he is. As we said before, the letter is important, not in what it contains as in what it conceals. It is an attempt on the part of the extremist wing of the Congress party to oust the moderates, men like Sir Pherozeshah Mehta, Mr. D. E. Wacha, Mr. Gokhale, Mr. Surendranath Bannerji and Mr. G. Subramanya Iyer and make the Congress the platform of the unconstitutionals.......... Mr. Khaparde says that a class of thinkers are arising who have no belief in the Congress propaganda. We confess to our ignorance of such a class of patriots."

Indu Prakásh (43), 16th July, Eng. cols.

31. "The Congress movement is passing through a crisis. The old methods have lost their efficacy, the old leaders seem to be losing their influence. There is a desire for change and for some new lines of action, but none is yet able to hit upon the change required. The Congress has so far done invaluable work in unifying national thought and sentiment throughout India......... The time has now come to devise means to strengthen this tie of brotherhood. Thinkers and orators who hitherto led the Congress movement have done the work of tilling the soil and sowing the seed: we want now either these men or new actors who will water and fructify it...... Questions of reform in administrative details or even of the improvement of the executive machinery are of secondary importance when people, high and low, in all parts of the country are seriously asking whether the present constitution of the Indian Government itself is compatible with our national well-being......... Income Tax, Salt tax, University reform, Abkári policy and Military expenditure—these may be good topics for petitions or speeches in Council. But they are not fit to occupy the whole attention of the representatives of the country when they gather together from thousands of miles for three precious days only and are pressed for time. The question of questions now before us is, shall we live and grow as a nation, or are we to die? This is probably what Mr. Khaparde and others who advocate a change of Congress policy mean, and one may be tempted to sympathise with this cry of despair. The Bengal partition agitation has taught us a lesson. The whole native public opinion, declared and emphasized in all possible ways, counts for nothing even with a liberal-minded and philosophical statesman like Mr. Morley. British prestige, which is the foundation of British supremacy all over the world, must be maintained at any cost. If a number of Egyptians are shot, imprisoned and flogged for the death of one British officer, why should we expect the public condemnation of Lord Curzon and Sir B. Fuller by the repeal of the Partition of Bengal? We are beginning to appreciate British policy better and we shall have to revise our political ideas accordingly."

Mahratta (9), 15th July.

32. "**The Anglo-Indian Press, true to its instincts, has taken the earliest opportunity to join in the discussion started by Mr. Khaparde and play its game of misrepresentation. The *Times of India* in noticing Mr. Khaparde's letter skilfully draws a red herring across the path, and by imputing to him, in common with Mr. Tilak, a desire to capture the Congress hopes to effectively prejudice a particular class of people against** anything that he might have to say whether good, bad or indifferent.......... The suggestion that Tilak, Khaparde Co. wish to wrest the control of the Congress from the hands of Sir P. M. Mehta and Mr. Gokhale is both false in fact and malicious in intent. But the suggestion does not stop even there, and we find in other quarters an oft-repeated reference to the present condition of the Sarvajanik Sabha which has no other purpose but to insinuate that Mr. Tilak would like to capture the Congress and enjoy a fiendish delight in destroying it. In reply to these insinuations it may be stated once for all that neither Mr. Tilak nor those who think with him in other Provinces of India have the least desire to capture the Congress in any sense of the word, much less to destroy it. His constant pilgrimage to the shrine of the Congress, his unswerving loyalty to its unwritten laws, his scrupulous homage to the senior Congress leaders—all these are matters of public knowledge. Then, again, even in the most hot-headed articles written by him on the subject of the Congress, no other basal principle appears so prominently accepted by him as that the Congress must only be mended but not ended. To deny this would be to deny him credit for commonsense and sagacity enough to perceive that the idea of the Congress is a brilliant one and that the Congress is such a potent agency for national work that no amount of labour spent upon improving and adapting it to the ever changing conditions of political work would be ever wasted. The question, we must once more point out, is not one of ending the Congress, but mending it so far as it lends itself to amendment. The senior Congress leaders have, however, been somewhat unwisely and almost obstinately resisting the demand for this amendment. And as for real regard or love for the Congress it will be found to be in a greater measure in the heart of what is called the extremist wing than in that of the writers in the Anglo-Indian press who, if they can have nothing but abuse for men like Mr. Gokhale when they deliver earnest speeches from the Presidential chair of the Congress, have also no hesitation in singing the praises of their virtues of moderation and constitutional habit of mind when it suits their purpose....... Sir P. M. Mehta may keep the Congress as the undisputed domain of his leadership. But even leaders have at times to allow themselves to be led if they want to keep pace with public opinion. As a senior Congresswalla, he is the undisputed leader of the Congress movement. But he is only a trustee of it for the people whose opinion the Congress must reflect. Will he or will he not, therefore, consent to such modifications of the movement as a large majority of the Congressmen, including dozens of leaders next to him in rank and a very large body of the rank and file of the Congress, have decided upon as desirable and inevitable ?"

Arunodaya (105), 15th July; *Vihári* (165), 16th July.

33. The experience of the past twenty years shows that Government care very little for the resolutions passed by the Congress. It has accordingly been suggested that the Congress should in future confine its energy and activities only to those matters in which it would not require the assistance of Government. Mr. Khaparde has put forth some suggestions in this connection. Some of these relate to such minor details as the provision of accommodation for the Congress delegates and election of the President for the next Congress. But the most important one relates to the nature of the resolutions which he wishes the Congress to pass in future. So long as the Congress has not the status of the British Parliament, we see no use in its recommending this or that course of administrative action to Government for adoption. Unless the Congress learns to rely on its own efforts, it will not receive the hearty support of the public. [The *Vihári* writes :—**The policy of begging has been tried sufficiently long by our leaders. It is**

ridiculous to expect the boon of self-government by falling at other's feet. If this policy is persisted in any longer, it will lead to our complete ruin and we shall be crushed under the roller of alien domination. History affords no example of any nation having acquired the blessing of self-government by means of begging. How can we then get it from the most cunning people on earth? The time is, therefore, ripe for a change in our methods. If the policy of begging had been abandoned by the leaders of the older generation, the new generation would now be sporting in the garden of independence. But it is idle to bewail the past. Let us take heed for the future and change our lines of activity.]

Operation of the Indian Stamp Act in the case of partition decrees.

Kalpataru (129), 15th July, Eng. cols.

34. Mr. S. V. Bhave, a pleader of Sholápur, writes to the *Kalpataru*:—"Prior to 1899 decrees of Civil Courts were not liable to any stamp-duty under any of the old Stamp Acts. An exception, however, has now been made in the case of a decree directing partition by including it in the definition of the term 'instrument of partition' in Section 2, clause 15 of the present Act II of 1899. The result has been that the decree has now become liable to a stamp-duty at the rate of 8 annas per cent. on the total value of the plaintiff's share. This is an unnecessary and additional taxation upon the plaintiff.......... My present object is to bring to the notice of the authorities and of the general public that the inclusion of the Civil Court's decree in the term 'instrument of partition' has resulted in imposing a double taxation on the suitors, when that was never the intention of the Government in inserting the new definition as clause 15 to Section 2 of the Act....... Drawing up a decree in pursuance of the judgment is no more a new proceeding, or a new purpose, than recording evidence or writing out the judgment is.......... One, therefore, fails to see why the same plaintiff should be made or asked to pay any tax whatever a second time. That the Government had not the smallest intention to impose any new or second tax is quite clear from the speech of the Honourable Sir James Westland who was in charge of the Bill to amend the old Stamp Act. That the Stamp Act should not operate as double taxation in any case was his first care is also clear from the words 'not chargeable under the Court-fee Act,' used by him in the description of several articles which are subjected to stamp-duty under the General Stamp Act. But it is also equally clear from the same speech that he was labouring under some misapprehension as to how decrees and awards directing partition were carried into effect....... The case of an award is quite different from that of a decree... It is because the parties *do not agree*, and one is refused his share, that the party refused resorts to the Civil Court to enforce his right by means of its decree, to obtain which he has to pay the Court-fee tax, which is fifteen times larger than the stamp-duty which he would have very willingly paid if the opposite party had agreed to effect partition on a mere partition-deed. One, therefore, fails to understand how any reason (good or bad) for including awards in the new definition can be any reason for including in it decrees also. The Honourable Member was also wrong in thinking that the case of a Civil Court's decree was analogous to that of a lease or an agreement to lease......... An agreement to lease does, sometimes, need completion, and is completed by a subsequent document, but the decree of a Civil Court in every suit is complete in itself. It is a command of the Court which the parties to it are bound to obey. There is neither room nor occasion for any subsequent document so far as the carrying out of the decree is concerned......... Sir James Westland's idea that parties execute new documents to carry out a decree of award was a mere misconception. Decree of a Civil Court can be carried into effect only in two ways, (1) defendant of his own accord obeying it, (2) by enforcement through Court.......... It is thus clear that to subject a decree of a Civil Court to any stamp-duty under the General Stamp Act would be taxing the plaintiff a second time; and as this was not intended by the Legislature as shown above, I trust that the authorities will see their way to exclude a Civil Court's decree from the new definition, either by amending it, or by requesting His Excellency the Governor General in Council to remit under Section 9 of the Act the stamp-duty with which it (decree) is at present chargeable."

An appeal to Government and the public to encourage the manufacture of sugar in Maháráshtra.

Kesari (132), 17th July.

35. In the course of a leading article on the prosperous condition of the sugar industry in Mauritius and the possibility of giving an impetus to the same industry in India, the *Kesari* writes:—Mauritius is a small island lying off the east coast of South Africa and is equal in extent to an ordinary taluka in this country. Nevertheless it is able to export sugar of the value of nearly three crores of rupees every year and boasts of 80 sugar manufactories. Why should not Mahárásthtra be able to manufacture sugar to the same or even to a larger extent than Mauritius? The conditions of soil are favourable for the growth of sugar-cane and the variety of cane, *pundya*, grown in the Deccan yields a better percentage of sugar. Why should not the *gul* produced by us be manufactured into sugar and why should we depend on Mauritius for our supply of sugar, though we know that in the manufacture of it charred bones and bullock's blood are used? It is strange that the Agricultural Department is indifferent to the decadent condition of the sugar industry in India and is busying itself with schemes of rubber plantation and cotton cultivation. The Governments of other countries are known to encourage the manufacture of sugar in their midst by means of bounties and protective legislation. Why should then the Bombay Government remain indifferent to this matter? We possess all the facilities for the manufacture of sugar. We have raw material of suitable quality and can extend the area under cane cultivation as much as we like with the aid of the irrigational facilities at our command. It is the duty of Government, under these circumstances, to encourage the establishment of pioneer sugar manufactories, but the attention of Government does not yet seem to have been directed to the matter. The bulletin issued by the Agricultural Department on the subject of the cultivation of sugar-cane deals with the processes in vogue of cane cultivation and *gul* preparation, but contains no information whatsoever about the methods of manufacturing refined sugar from the *gul*! The money sanctioned by the Supreme Government for agricultural improvement is being spent in opening Agricultural Colleges and importing European agricultural experts. Would it not be more advantageous to bring out an expert in sugar manufacture and give help in the starting of sugar manufactories? We are, however, sorry to find that the Local Government and their Department of Agriculture do not pay any heed to the matter. If they are questioned about it by any one, they plead the excuse of want of time. That Government are fully aware of the possibilities of developing the sugar industry in India is clear from the statistics of sugar production contained in the Honourable Mr. Baker's Budget speech of March last. If in spite of this, Government neglect the matter, the people should not sit with folded hands. It is a disgrace to us that we should draw upon a small island like Mauritius for our sugar supply. If our people remain indifferent to this matter, what is the use of their carrying on the *swadeshi* agitation? We intend shortly to publish more detailed information on the subject. We at the same time request Government to procure and disseminate such information among the people.

A defaulting Muhammadan agriculturist in Broach helped by a co-religionist from Calcutta.

Bombay Samáchár (64), 17th July.

36. The Pandvái (Broach) correspondent of the *Bombay Samáchár* writes:—In reply to the representation made by Mia Rahim Chand, an agriculturist of this village, to the Collector of Broach (*vide* paragraph 25 of Weekly Report No. 26) praying for a postponement of the sale of his land for default in payment of *takavi* advances, Mr. Bagnell issued an order dated the 26th June last calling upon the petitioner to promptly pay the amount due from him. On the 4th July Rahim Chand's land was put to auction, but it was not sold as there were no bidders for it. In the meantime Rahim Chand's petition to the Collector, which had appeared in the *Bombay Samáchár*, attracted the attention of a Muhammadan merchant of Calcutta, Mr. Muhammad Afzal Narmawala, whose sympathy was aroused by the account of the plight to which the petitioner had been reduced. This gentleman immediately sent to the Collector of Broach a telegraphic money-order for Rs. 61, the amount due from

Rahim Chand and requested that the proceedings against him may be stayed. He also wrote to Rahim Chand informing him of what he had done. It may be stated for the information of Mr. Bagnell and others that Mr. Narmawala is no relation or acquaintance of Rahim Chand and has never even seen the latter. He came to the rescue of his distressed coreligionist out of sheer philanthropic motives.

Notice said to have been issued by the District Magistrate, Kolába, to the editor of the *Pratod* newspaper under Section 108 of the Criminal Procedure Code.
Kesari (132), 17th July.

37. We learn that the Collector and District Magistrate of Kolába has issued a notice to the editor of the *Pratod* of Sátára to show cause why he should not be prosecuted on a charge of sedition on account of the strictures contained in one of the issues of his paper on the speech made by His Excellency the Governor of Bombay at Mahád. We do not know on what legal authority the District Magistrate of Kolába has issued such a notice against a journalist residing at Sátára. Such a notice can be issued only under Section 108 of the new Code of Criminal Procedure, but the Magistrate must previously obtain the sanction of Government for issuing it. Granting that the District Magistrate of Kolába has obtained the requisite sanction, the above section further requires that the person against whom the notice is issued must be residing within the limits of the Magistrate's jurisdiction, *i.e.*, of his district. Whether the writings in the *Pratod* are legal or otherwise will be decided hereafter. At present, however, one thing is certain, *viz.*, that the notice issued by the District Magistrate of Kolába against a person residing at Sátára is illegal. Sedition cases are in themselves full of complications which, however, become intensely aggravated when a District Magistrate meddles in the matter in the above manner. We reserve our comments pending further developments.

Kal (128), 20th July; **Ráshtramukh* (155), 21st July.

38. Lord Lamington, Governor of Bombay, paid a visit to Ráigad in the month of June. The Municipality of Mahád presented His Excellency with an address on that occasion. The *Pratod*, in its editorial note in its issue of 22nd June, commented on His Excellency's speech in reply to the address. The District Magistrate, Kolába, thinking that the writing is calculated to create disaffection, has issued a notice to Mr. Ganesh Ramchandra Kashálkar, editor of the *Pratod* newspaper, to the following effect:—In the editorial note, published in the issue of 22nd June in connection with the Governor's tour, insulting language is made use of and the object of writing the note appears to be to excite extreme disaffection towards the British Government, duly established by law, in the minds of the uneducated readers of the *Pratod* newspaper of Mahád. You are, therefore, required to present yourself in the Collector's Kutcheri at Alibag on 28th July and to show cause why you should not be prosecuted under Section 124 of the Indian Penal Code. If you fail to do so, it will be presumed that you are unable to show any cause. The paper proceeds to publish the editorial note referred to above. [The *Ráshtramukh* writes:—The District Magistrate of Sátára was, according to law, the proper person to issue the notice. The action of the District Magistrate, Kolába, in issuing it is tantamount to trampling the Criminal Procedure Code under his foot.]

Defence of the City Magistrate, Ahmedabad, against the strictures passed against him in certain native papers.
Indu Prakásh (43), 17th July, Eng. cols.

39. "With reference to certain strictures against the City Magistrate of Ahmedabad (*vide* paragraph 35 of Weekly Report No. 28) appearing in our issue of the 4th instant under the heading 'Ahmedabad Notes,' a pleader from that place sends us a long letter, from which we cull the following:—'The first count in the indictment against the City Magistrate refers to delay in the administration of justice and the number of hearings of cases. As an experienced lawyer of considerable standing, I am in a position to emphatically state that the cases tried by the five or six predecessors of the officiating Magistrate were not more promptly or speedily disposed of than those tried by the present incumbent.

With the increase in the population of the city there has been a corresponding rise in the number of cases, but thanks to the indefatiguable industry and untiring efforts of the City Magistrate, who works from 11-30 A.M. to 6 P.M. almost at a stretch, this has not been followed by a corresponding delay in the administration of justice. The total number of cases tried annually by him swells to close upon 1,500, including 250 contested ones. Your correspondent gives your readers indirectly to understand that cases tried by the other First Class Magistrates in the district are disposed of more promptly. My experience warrants me to assert that this is by no means true. With respect to the large number of hearings, the delay occurs only in cases in which pleaders are engaged. The pleaders have sometimes many briefs on hand for different Courts and hence they either ask for adjournments request the Magistrate to examine only a few witnesses at each hearing. Cases in which no pleaders are engaged are disposed of in a very short time and the number of hearings even in cases where the accused adduces evidence hardly exceeds two. Again, it may be noted that the City Magistrate is called upon to decide cases under the Abkári, the Opium, the Railway, the Public Conveyance and other Acts, some of which have to be disposed of, under the standing orders of Government, as far as possible on the same day on which the accused is brought before the Magistrate. The second count in the indictment against the City Magistrate relates to the treatment vouchsafed to the members of the Bar by the Bench. With respect to this charge it would be sufficient to say that your correspondent is hopelessly misinformed and that the courtesy shown by the present City Magistrate to the members of the Bar is more warm-hearted than that accorded to them by other Magistrates.......... The criticism of your correspondent affords but one more illustration of the tendency of us natives to run down our own countrymen even without due cause....... It is indeed very painful to see these correspondents excluding European Magistrates from the search-light of their criticism. Some of these latter Magistrates are doing their work so perfunctorily that a few words of public comment are likely to produce a salutary effect. Is it not known to your correspondent that the District Magistrate of Ahmedabad attends his office only twice a week and hence puts a number of petitioners from distant places like Gogha and Dhandhuka to unnecessary trouble, inconvenience and expense? In his Court pleaders have not the usual facilities for examining the papers of the cases before him. It is to be regretted that your correspondent does not refer to this matter '."

Alleged shortcomings in the Police administration of Sholápur.
Kesari (132), 17th July.

40. We fail to see the object of Government in increasing the powers of the Police as much as possible and raising Police officials even higher in importance than Magistrates. One is constrained to say that the practice of District Magistrates in allowing European District Superintendents of Police to pass comments on the decisions of native Magistrates is highly detrimental to the purity of the administration of justice. We understand that it obtains in the Sholápur District. The prevalence of such a practice would have caused no surprise in the *regime* of that Nawab of a Collector, Mr. Maconochie. It is, however, very surprising that it should be found to prevail in the *regime* of the present Collector of Sholápur, Mr. Bonus. Another strange practice is said to prevail in the same district. As soon as a complaint of a cognizable offence is made against a person, the formality of noting down the distinguishing marks on his body for purposes of identification is gone through. It is not known why the Police should be invested with authority to disgrace a person in this manner simply because a complaint happens to be lodged against him when he may perhaps be acquitted after a formal trial. It would be better if Government were to order the preparation of a register of the marks on the body of every individual, just like the register of births and deaths and, after ascertaining from an astrologer which of them are likely to turn out offenders in future, direct the Police to keep an eye on them. Such foolish pranks cannot be effectively checked unless the authors thereof are severely taken to task by Government. If Government, with a view to maintain their prestige, were to tolerate the follies of petty Police Constables, it would be the height of injustice, indeed!

Comments on an alleged circular empowering the Police, for the purposes of identification, to examine and note down the distinguishing marks on the bodies of persons charged with criminal offences.

Dnyán Prakásh (40), 16th July.

41. A circular recently issued empowers the Police to examine every person, against whom a complaint is made before them, with a view to note down the distinguishing marks on his body for purposes of identification. It is surely an act of cruel oppression to make every one, who happens to be merely charged with an offence, to submit to such an examination at the hands of the Police. The Police may have such power in dealing with vagrants and habitual offenders, but it is unfair to invest them with it in the case of respectable persons. Nothing is gained by Government in disgracing people in this manner, and the issue of the circular appears to be the result of some misapprehension on the part of some officer. As the circular is likely to foster discontent among the people, we hope Government will enquire into the matter or that some non-official member of the local Legislative Council will draw their attention to it at the next meeting of the Council. It is a stain on humanity to allow such a circular to remain in force.

Strike of *gharriwallas* at Ahmedabad.

Praja Bandhu (33), 15th July, Eng. cols.; *Gujaráti Punch* (26), 15th July, Eng. cols.

42. "The strike of the owners of the local hackney carriages which commenced on Monday before last still continues to the very serious inconvenience of the people.......... We understand that the Commissioner, N. D., has refused to interfere with the orders passed by the District Superintendent of Police, although he has promised a further inquiry into the matter. In the meantime the District Superintendent of Police ordered the licensees to take their carriages for inspection to the Police head-quarters on Thursday and Friday last under certain penalties. On the other hand, the *gharriwallas* have through their counsel Mr. Jivanlal Varajrai served a notice upon the District Superintendent of Police informing him that his order was illegal, that in spite of it they would carry on their calling, and that if obstruction was offered by any man of the Police Department, he would be held responsible. They have also asked him to make amends for the heavy loss to which his illegal order has put them, failing which they have threatened to take such steps as they may be advised. Their counsel has also wired to His Excellency Lord Lamington requesting him to interfere in the matter.......... It would seem that not only the practice but also the law is on the side of the aggrieved parties, for the Act only provides for an annual inspection in the beginning of the year. In the face of this it is difficult to understand the attitude taken up by the District Superintendent of Police. Again, the Police have full authority to prevent any infringement of the Act by the licensees, which can be done at any time, and which obviates the necessity of an additional inspection like the one ordered. This would suffice to convince any impartial man that the attitude taken up by the District Superintendent of Police in this matter is hardly tenable, and we think he will do well even at this stage to gracefully withdraw his order." [The *Gujaráti Punch*, on the other hand, writes:—"The local conveyances are a disgrace to the second city in the Presidency. It was necessary for the credit of the city to take steps to bring them up at least to a standard of decency. The Police in issuing the order in question were not only perfectly within their rights but had taken a rational view of the matter....... We are glad to learn that the Commissioner has upheld the decision of the Police and given his opinion in favour of a double inspection every year. The Superintendent of Police has now warned the Jehus that unless they submit their carriages and beasts for immediate inspection their licenses would be cancelled. We hear that a few have seen the futility of the struggle and given in. The majority, however, are still holding out.......... We hope the Jehus in their own interests will see their mistake and hasten to rectify it. In fairness to the Jehus, we should present to our readers the other side of the shield.......... We have had interviews with a score of *gharriwallas* and have tried to fathom their objections to a double inspection. We heard all of them with the greatest patience and are bound to say that if all they said is true, their objections

to a double inspection are well-grounded. The communications made by the *gharriwallas* are of too delicate a nature for publication. It will be enough to say that much is said to be going on behind the scenes at the time of inspection. If the state of things be as the strikers say it is, we trust those concerned will see their way to act in a manner that will not cause any harassment or loss to the *gharriwallas*."]

Grievances of Postal employés.
Phœnix (15), 14th July.

43. "We beg to draw attention to the following grievances of the employés of the Postal Department, especially in Sind:—(1) The regulations lay down a limit of 8 hours' duty for postal employés. This limit does not certainly err on the side of leniency. Yet, we are informed, it is much exceeded at most of the important Post Offices. Ten or eleven hours' hard and regular work, partly at inconvenient hours of day and night, must eventually affect the hardiest constitutions. Why should not the authorities engage more men wherever necessary and go on increasing the number as the work increases. They can easily afford the extra expenditure. (2) The postal employés enjoy only four holidays during the year, and all these are Christian holidays. The number should be increased to six. Hindus and Muhammadans who form the bulk of the subordinate service would much prefer their own respective holidays than one like Good Friday. There should be no difficulty in making this little concession. (3) Coming to Sind, we notice that our Hindu and Muhammadan Postmasters are practically debarred from rising beyond Rs. 150—a very low limit indeed for those holding charge of Post Offices in large towns......... Racial distinctions are always invidious, and this grievance, though it may affect only a limited number of Government servants, causes more soreness than more serious ones involving no such distinction. (4) It is remarkable that though the Deputy Master General receives only Rs. 700 a month, he has power to dismiss a subordinate drawing Rs. 200 a month. This is certainly an anomaly, besides being unfair and humiliating to the subordinates......... We hope the defects and drawbacks pointed out above will receive due consideration from the authorities concerned."

Complaint about the irregular delivery of the Bombay and Káthiáwár mails in Cutch.
Káthiáwár Times (32), 15th July, Eng. cols.

44. "'Pro Bono Publico' writes to us from Bhuj under date the 8th instant complaining about the indifference of the Postal authorities as regards the irregularity in the delivery of the Bombay and Káthiáwár mails in Cutch. He says that from the time the contract of carrying the mails in a steam launch from Navlakhi to Khari Rohar was given to His Highness the Thakor Saheb of Morvi, there has always been an irregularity in the delivery of the mails, and that consequently a good deal of inconvenience has been experienced by the State and the Agency authorities as well as by the general public. Instances can be cited, says he, when the mails were overdue in Cutch for more than 48 hours. He draws the attention of the Postal Superintendent of the Division to this grievance and hopes it will be soon redressed."

Alleged abduction of a Muhammadan girl from a village in Sind and the failure of the Police to render proper assistance to her parents.
Prabhát (52), 10th July, Eng. cols.

45. "There is a little village by name *Aunand gram* near Nawab Shah Station, recently founded by Rai Bahadur Kauramal who owns land there. A few days back a number of Muhammadans made a raid on the village and carried off by force a Muhammadan girl. The parents ran to the nearest thana, but, as we are informed, they got little assistance. We do not know whether the girl has been since recovered. We trust she has been. But must not the Police arrangements be scandalously defective and rotten to the very core, when girls can thus be snatched from the embrace of their parents and spirited away? If the people compare the British *raj* with old, impotent *regimes* under which might was right and there was absolutely no security of life and property, would they be wrong? The District Superintendent of Police will do well to enquire how far the allegation that the Thanedar paid little heed to the complaint is well founded. If he has really given cause for complaint, he should

be taught a lesson. It is by no means uncommon for the Police to make light of the complaints of the people and refuse to render timely aid to them. Such cases do not generally see the light of day. The authorities cannot, therefore, too severely deal with those that are brought to their notice."

Alleged instance of partiality to Muhammadans by a Deputy Collector in Sind.
Sindhi (53), 14th July, Eng. cols.

46. "We have from time to time published instances of the unfair treatment which Hindus receive in the matter of the grant of waste and *muhag* lands. No one can *claim* waste lands from Government. They are their property which they can give away as they please. But when the *muhag* rights of Hindus are taken away from them and given to Muhammadans it becomes a serious matter from the moral point of view....... A hard case of such deprivation of rights has been reported to us from Garhi Yasin Taluka in the district of Sukkur. Sobhraj Hotchand and Dhalumal Vatumal have owned some land in Deh Kandhra these 20 years. They applied for a grant to them on *malkana* of survey No. 328 measuring 36 acres, which was in *muhag* to their land. The Deputy Collector refused the grant on the ground that the applicants were not hereditary Zamindars, but had acquired their land by purchase. But later on one Mubark Shah, a Pathan resident of Madeji, applied for the same Survey No., though he had no *muhag* right thereto and did not own land in the neighbourhood. This man easily got the land and proceeded to arrange for a water-supply. Finding no other way of getting it, he applied to Sobhraj for a connection with his canal. It is said he offered Rs. 2 per acre as *hakaho*, but was refused the water. Eventually he sought the aid of the Deputy Collector in the matter and Sobhraj was forced to give the water for 6 as. per acre, though the clearance charges amount to between Re. 1 and Re. 1-8-0 to the acre. Unless there is overstatement in the above story which, we believe, is not the case, every one must recognise that here is a case of down-right injustice to one class and partiality to another."

Removal of a grievance in connection with the Editors' Table at Karáchi.
Karáchi Chronicle (7), 15th July.

47. "We raised a complaint some time back to the effect that the Editors' Table at Karáchi was not well furnished (*vide* paragraph 45 of Weekly Report No. 3). As a result of this complaint, we are glad to find that action has been taken by the Collector, Mr. Mules, who has sanctioned a considerable sum for the purchase of furniture to be placed in the room where the Editors' Table is kept. Our thanks are due to Mr. Mules for his prompt action in the matter of redressing our complaint."

Legislation.

Comments on the Draft Bill for amending the City of Bombay Improvement Act.
Bombay Samáchár (64), 20th and 21st July.

48. The Draft Bill for the proposed amendment of the City of Bombay Improvement Act, which has been recently published, contains some salutary as well as objectionable features. In the preamble of the Act the words "constructing new sanitary dwellings for certain classes of the inhabitants of the City" are proposed to be deleted on the ground that they do not explain clearly the aim and scope of the measure. This explanation can scarcely be regarded as satisfactory. It is a matter of common knowledge that the Board has refused to acknowledge its responsibility for the provision of quarters for the labouring classes. The words in the preamble are apparently sought to be omitted with a view to justify and perpetuate the policy hitherto followed by the Trust in the matter. But we cannot help saying that Government by accepting the proposed change have acted against the interests of the general public. In our opinion some definite provision should be made in the existing Act with a view to impose upon the Trust the duty of constructing dwellings for the poor classes. Government deserve to be thanked for the amendment of Section 22 providing that the Chairman of the Trust should receive his allowances while on leave jointly from the Trust and Government funds in equitable proportions. Government should in common fairness refund to the Trust the arrears of the excess contributions hitherto levied from it

on account of such allowances. Section 23 is proposed to be modified to the effect that the Board can, under certain circumstances, postpone the improvement of any house or locality, even when it has sufficient funds in hand to carry out such improvement. This provision is objectionable and fraught with mischief. The reason put forward by the Trustees in favour of this change is that when they have taken in hand the execution of important schemes claiming their undivided attention, they cannot afford to undertake other items in their programme before these are completed. But it is notorious that the Trustees have hitherto devoted all their energies and resources to beautifying the city rather than improving its sanitary condition. They have embarked upon heroic schemes of questionable utility instead of carrying out much-needed improvements in congested and pestiferous localities. The amended Act by authorising the Trust to postpone improvement schemes will legalise the present obnoxious and reprehensible policy of the Trustees against which such a loud and long outcry has been raised by the public. Under the amended Section 27 a period of three months, instead of thirty days as at present, will be allowed to the Corporation to express their opinion on any scheme submitted to them by the Board. The change is fair and reasonable and shows that Government have seen the justice of the repeated protests raised by the Corporation against the short period allowed to them for considering the Trust's schemes. We are, however, inclined to the view that even the extended period of three months will not suffice for the Corporation to discuss and pronounce its opinion upon elaborate and complex schemes. Instead of fixing the period absolutely for all kinds of schemes, the better course would be to regulate it according to the complexity of the sanitary and financial issues involved in each scheme submitted to the Corporation for consideration. It is also necessary to introduce in the amended Act a provision compelling the Trustees to furnish the Corporation with the full details of schemes proposed to be undertaken by them so as to facilitate the consideration thereof by that body. The words "expansion of the City" are proposed to be omitted from the preamble and Section 30 of the present Act on the ground that the object of the measure is not to expand but to improve the city. An explanation is required as to why the same words are still retained in other sections of the Act. The public will be glad to see the discontinuance of the work of reclaiming the Back Bay, which was acknowledged by the Trustees themselves to be one of doubtful utility. Section 30 of the Act needs to be made more clear and explicit. The Trustees have been entrusted with special powers to improve insanitary localities as well as to form new and alter existing streets with a view to increase facilities for traffic between various parts of the city. The improvement of an insanitary locality benefits the residents of that locality only, while the facilities provided by the expansion of existing or the construction of new streets conduce to the interests of the general public. Hence a distinction should be observed in the matter of expenditure between the former and latter kinds of schemes. Some portion of the expense incurred in improving insanitary localities may be reasonably recovered by purchasing lands in that locality compulsorily at a low price and selling them at a large profit. The same procedure cannot be followed in the other case. This distinction is observed by all civilized Governments and even the Government of India have virtually accepted it in framing the provisions of the Land Acquisition Act.

Education.

Appointment of a Committee to inquire into the question of free and compulsory education in Bombay.

Jám-e-Jamshed (29), 17th July, Eng. cols.

49. "The Committee appointed by the Bombay Government to enquire into the question of primary education in Bombay should lead us far into the knowledge of the actual requirements of the city in this direction, and the scope that exists for Government and Municipal activity as well as public co-operation towards that end. The Committee, though small, is composed of the best men available in our midst, and its deliberations should, while proving eminently dispassionate and exhaustive, command the confidence of all sections of the public interested in the question. The Government have wisely left to the Committee a wide discretion about the scope of its enquiry,

and it may be presumed that it will not fail to turn this liberty to good account. At any rate the Government have done what they could to have the fullest light possible thrown upon the entire question of the education of the masses in the city, and the step will meet with the approval of all persons interested in a general advance of primary education in our midst."

Disapproval of the attitude of the Bombay Government regarding the building grant to the S. S Bengalee School.
Indu Prakásh (43), 14th July, Eng. cols.; *Akhbár-i-Soudágar* (61), 20th July.

50. "We are often in the habit of taking the Marwari as a typical Mammon-worshipper, who would shrink from no quibbling, no haggling, no close-fistedness where rupees, annas and pies were concerned.......... But it appears to us that the British Government rivals him, whenever it is a question of making voluntary contributions for education or such other works of public utility....... This truth was never so well illustrated as by the attitude which the Bombay Government have chosen to take in regard to the S. S. Bengalee School. The public of Bombay collected for the purpose of perpetuating the memory of the late Mr. Bengalee a sum which with interest accumulated to Rs. 29,187-11-6, and the Committee handed it over to the Corporation, who passed it on to the Joint Schools Committee for carrying out the objects, that is, for providing a building for the Charni Road Girls' school and doing everything necessary to attain the end, including an application to Government for a grant-in-aid. The Joint Schools Committee purchased for Rs. 31,700 a suitable house just offered for sale at that time, paying the excess out of their funds. This excess and the estimated cost of certain necessary repairs amount to about Rs. 8,000. The Joint Schools Committee approached Government for a grant equivalent to that amount. Government are in the habit of making grants in such cases of amounts equivalent to one-half, or at least one-third, of the sum raised by the public. They did so in regard to the Lord Harris Memorial School. But there the grant was made before the funds collected were definitely handed over to build a school. In this case the moneys were already given over, the Joint Schools Committee had bought a building and required only Rs. 8,000. Why should then Government think of paying, as in like cases, an amount equivalent to the public contribution? And why should they not try to squeeze something from the Municipal Exchequer? First of all, they took up the position that the Corporation was bound to give twice the amount contributed by Government. When it was pointed out that this provision related only to the ordinary expenditure of the Joint Schools Committee, and that the new amended section of the Municipal Act bearing on that point had expressly excluded building grants from the operation of that section, Government gave up the original contention and unabashedly proposed that they should give only half the amount and that the remaining Rs. 4,000 should be given by the Corporation. The Corporation is, of course, not bound to make any contribution, and Government are asked to give a much smaller sum than the equivalent of the public subscriptions, which have come from the same pockets as contribute to the Municipal Exchequer. It is to be seen whether Government yield on the point or not. But if they do not, the Joint Schools Committee will have to thank itself for having failed to realise that our Government is a Marwari of Marwaris in regard to educational grants. Why should it not have got the Government grant settled before it bought the building in question?" [The *Akhbár-i-Soudágar* writes in a somewhat similar strain.]

Municipalities.

Financial position of the City Improvement Trust and alleged need for a radical reform in its constitution.
Kaiser-i-Hind (30), 15th July, Eng. cols.

51. "Next November that official organisation known as the City of Bombay Improvement Trust will have completed eight years of its existence.......... It has passed through a variety of vicissitudes. The broad moral of each and every one of them is that the constitution of the Trust as a separate organisation is undoubtedly a huge mistake and the sooner that mistake is rectified, the better. Brought into existence by a panic-stricken Government, the Trust in all its diverse activities has manifested those great evils, which

only a few far-sighted citizens of the day had the courage to point out at the time when it was still in its embryonic stage. The principal evil, to which they pointedly drew the attention of the rate-paying public, was the great burden of an indefinite character which was sought to be saddled on the city.......... Under the pretext of urgency with regard to what was immediately needed to expel the plague bag and baggage out of Bombay City, the chief author of the measure had deliberately striven to keep the Corporation in the dark on many an important point and refused to afford it the needed information to enable it to consider it from all points of view, notably the financial. .... The Government offer to vest all its vacant lands in the new organisation for a hundred years was very tempting, because it was dressed up so cleverly as to tickle the ordinary eye. Sober people, however, stoutly refused to be tempted by it. They were in the right, for, examined more closely, it was easily discovered that all the land which had been lying fallow in the hands of Government for well-nigh forty years, and which, do what it may, it was not able to utilise with anything like profit to itself without a corresponding expenditure, which, however, it was never willing to incur, *would be greatly improved at the expense of the local rate-payers*. And it would, moreover, *go back to it at the end of a hundred years as a most valuable asset*! Sir Charles Ollivant *fully* knew what he was doing and what bait he was holding before an ignorant, unthinking, and panic-stricken public. Of course, that public, including the panegyric press, took the bait. The few who at the time saw clearly through the veil denounced the whole thing as a strategical but covert move on the part of the authorities to improve their property *at the expense of the rate-payers* and enrich themselves in the end, and all under the blessed shibboleth of improving the sanitary condition of the city! But these opponents were considered to be enemies of the city, not its benefactors....... We have said so much in order to remind the public how far they have now been disillusionised. The past history of the Trust is essential to a right understanding of the present situation which has eventually compelled the Board to memorialise Government on the injustice and burdensome character of the financial provisions and the way in which it has whittled down its so-called 'generosity' in connection with its vacant lands, given for betterment for a hundred years to enable the Trust to derive an income therefrom for the city's benefit (?). The lands so vested, and known as C lands under the Act, were valued at over a crore of rupees; but the power of 'resumption' which the Government cunningly reserved to itself in this precious Improvement Act has been so utilised that over 50 per cent. of the most profitable and valuable plots have already been resumed. *Pro tanto* this has diminished the prospective income of the Trust. What is left of these lands still vested in the Trustees will, according to the most elaborate calculation, lately prepared by the Board for the purposes of their appeal to Government, hardly give an income of 14 lakhs—perhaps it may dwindle to 9—and, therefore, barely reserve to the Trust any *appreciable* income to supplement its own for improving the city. The Improvement Act is a study in itself....... It would not be wrong to call it a Confiscation Act. We have often been told in magniloquent and unctuous terms in State Resolutions and Despatches of the deep solicitude of the Government for the welfare of that precious entity who in Secretariat nomenclature is called 'the general tax-payer.' The public will understand *what* that solicitude in reality is......... The draft Bill amending the present Act is already published and awaits discussion during the cold weather session of the local Legislative Council. But meanwhile the Corporation, which has already been furnished with a copy, will have ample time to criticise it and show many of its weak points and its *still one-sided character*. For ourselves, we again repeat our original warning that even the tinkered draft *bodes no good to the city*, unless its many iniquitous and one-sided provisions are eliminated. But we are extremely doubtful whether the Government of Lord Lamington will accept the many amendments which the representative of the Corporation will have to urge on its behalf in the open Council and in the Select Committee. The soundest and wisest course in our opinion is to agitate for either a *radical* mending or the entire ending of the Improvement Act. No palliatives or half-measures will do any good. The Trust has all through been conceived on a wrong principle and in defiance of popular sentiments and requirements. It has miserably failed to justify its existence, except by way of *emphasising* the fact that *it is a department of the Government* which enables that authority to exercise its patronage in filling fat appointments............ Already the establishments, specially the engineering, are over-manned and over-paid. And unfortunately the constitution of the Board is such that the Corporation's representatives are in a hopeless minority and therefore unable to check this extravagant growth of expenditure, the officials and the nominees of Government carrying everything before them, and that more or less in a way which is open to the severest criticism......... It was time that the public at large agitated in order to radically mend or wholly end this Trust. In our opinion the improvement of the city should be entrusted to the Corporation which is the *proper* body to undertake the work. It is a body which meets in public and transacts its business in broad daylight and courts public criticism which the Board by sitting *in camera* escapes......... As to the Act itself it may be unhesitatingly asserted that it has not a single counterpart in any important city of the civilised globe. It is confined to Bombay alone, and it is the most mischievous and burdensome enactment which was ever forged by the perversity or ingenuity of a single person. No number of tinkering enactments will do any good. What is radically unsound and unjust in principle can never be reformed. A thorough lustration should be performed and that lies only in one direction, namely, in giving it the quietus it so richly deserves......... But if the Trust could not be abolished, then the next best thing to do is to *mend it radically*."

The Ahmedabad Municipality and the proposed enlargement of the powers of its Secretary.

Gujaráti Punch (26), 15th July, Eng. cols.

52. "For some weeks past the question of the powers of the Secretary of the Local Municipality in dealing with incompetent or insubordinate Municipal servants was the subject of a heated controversy, and we note with pleasure that it has been set at rest to the satisfaction of the general public, by the solution at which the Municipality arrived, on the 10th instant. There were, on the one hand, some dissensient voices in the Municipal Council, who held firmly to the belief that the conferment of large powers on the Secretary was both impolitic and inadvisable, that it was calculated to detract from the weight and respect which the members of the Managing Committee commanded and that it gave the Secretary a status which he as a servant of the Municipality was not entitled to enjoy. On the other hand, there were others, and we are glad to note that the majority were of this frame of mind, who were inclined to the opinion that a Secretary who was charged with many and varied responsibilities should also be invested with corresponding powers, that an officer at whose door were laid all the sins of omission and commission of Municipal servants should be equipped with such powers as may ensure obedience to his orders......... No doubt a few ultra-radical extremists of the Rate-payers' Association conjured up visions of abuse of authority by the Secretary and ran into hysteries over the question......... But their view met with scant respect at the hands of the general body of the Ahmedabad Municipality. Any thoughtful or reasonable man will endorse our view that the decision of the Municipality is both sound and satisfactory. Nothing puts a greater premium upon inefficiency in a Department than the want of necessary powers in its head to control it. Nothing offers a greater temptation to disobedience and insubordination on the part of servants than the absence of authority in the master to compel compliance with his orders."

Mismanagement of Municipal affairs at Bandra and a suggestion for the abolition of the Municipality.

Evening Jáme (23), 14th July, Eng. cols.

53. "Complaints against certain institutions are never hushed, and one of such institutions is the easy-going Municipality of Bandra. The attention of the authorities that be having been drawn to certain Municipal sins of omission and commission by a public-spirited resident of the place, others have come forward to endorse them, and the Bombay public has been given to understand that, whatever strides might have been made at Bandra towards improvement in the course of the last few years, neglect

and indifference are still rampant, demanding greater energy in the executive and more zeal in the civic fathers. Local self-government cannot clearly flourish under such conditions. It requires a more favourable soil, and since there is so much of apathy in every direction, it may be asked if those who periodically complain about the Municipality would not be wise if they now thought of asking for the ending of it. It seems to be the general impression that Bandra would have been quite a different place from what it is to-day if its civic affairs had been under direct Government control. Is it too late even now to try the experiment?"

Comments on the resignation of Captain Twigg, a member of the Hyderabad (Sind) Municipality.

Karáchi Chronicle (7), 15th July.

54. "The resignation of Captain Twigg still forms a topic of interest at Hyderabad. One explanation after another is being offered about it. One report is that owing to certain representations having been made to the Commissioner, his finger was immediately at work with the result that Captain Twigg—an indefatigable member of the Hyderabad Municipality and one whose disinterested services to it had already earned him the good-will of the public—had had to tender his resignation. What lends colour to the above report and withal mystifies the whole situation is that the worthy Captain has chosen to tender no reasons for his resignation. But if the report be true, it shows an unjustifiable interference on the part of Government in the affairs of the Municipality. Every Councillor is at liberty to vote according to his own conscience, and if he happens to differ from those who are in the leading strings of Government, he should not be set down as an obstructionist......... As Chairman of the Sanitary Committee Captain Twigg gave a considerable portion of his time to attending to municipal work and being a medical man, his services were particularly useful."

Introduction of compulsory vaccination at Hyderabad (Sind).

Prabhát (52), 13th July, Eng. cols.; *Al-Haq* (51), 14th July, Eng. cols.

55. "We are sorry to announce that at a meeting held day before yesterday, the Municipality of Hyderabad resolved to request Government to introduce compulsory vaccination in Hyderabad—a measure which the people are dead against. Compulsion, as Mr. Morison, late Commissioner in Sind, remarked to Messrs. Pribhdas and Kundanmal, means much oppression for the poor. In Rohri and Sukkur where the Vaccination Act is in force people are loudly and bitterly bemoaning their lot. There is, moreover, no need for compulsion being resorted to here. The majority of the inhabitants of Hyderabad are voluntarily going in for vaccination, and this great preventive remedy is getting more popular every day. But much as we regret the action of the Municipality in deciding upon compulsion, as being both wrong in principle and mischievous in practice, we regret still more the conduct of Mr. Thakurdas, the President.......... In February last, the Municipality resolved to try the voluntary system for a year under more favourable conditions—with more facilities provided for the people. The Municipality also resolved that in the meantime certain information should be collected, calculated to assist in deciding whether or not it was necessary to resort to compulsion. Mr. Thakurdas did practically little to give effect to this resolution, and only after the expiry of four months he sprang the question on the people all of a sudden. The latter, as soon as they came to know of it, lost no time in preparing a petition and submitted it to him, praying for the postponement of the question. The medical practitioners all in a body offered to the Municipality their services and promised to do all that lay in their power to promote the cause of vaccination under the voluntary system. Some Councillors made a powerful appeal on behalf of the people, and pointed out that after the latter were given to understand that the Municipality would wait for one year, it was nothing short of a breach of faith to re-open the question now.......... But Mr. Thakurdas refused to listen to argument, and as the nominated councillors had mustered strong, he succeeded in flouting public opinion and thrusting an oppressive measure upon the people." [The *Al-Haq* makes somewhat similar comments.]

Native States.

Rumours in Káthiáwár regarding the alleged designs of the British Government on the ports of the province.

Sánj Vartamán (89), 16th July.

56. It was one of Lord Curzon's pet schemes to place all ports along the Indian coast under the direct control of the Government of India. During his Viceroyalty the control of several provincial Governments over the ports situated within their respective jurisdictions was taken away and that of the Imperial Government substituted in its place. The next step was directed towards the ports in Káthiáwár belonging to several Native States. But owing to the vehement criticism evoked at the time in the public press, the scheme was dropped, and after the departure of Lord Curzon it was believed that it had been wholly abandoned. Certain rumours, however, which are at present afloat in Káthiáwár, tend to falsify this belief. It is said that the scheme is to be brought into execution at an early date and that correspondence is now going on between the Government and the States concerned on the subject. It is further reported that the Nawab of Junágadh has already consented to cede to the British Government the port of Verával. The *jo-hookumish* spirit betrayed by the Junágadh Durbar in respect of the notorious anti-*swadeshi* circular had led us to fear that the Durbar would meekly yield to the pressure brought to bear upon it by the British Government for acquiring the ports under its control. It seems that our fears will soon be realised. Of course, it is difficult to say at this stage how far the rumour is well-founded, but there can be no smoke without fire, and we can take it that Verával, and with it the other ports of Káthiáwár, will at no distant date pass into British hands. The prosperity and resources of the States would be crippled, if that contingency comes to pass. We beg to draw the attention of Mirza Abbas Ali Baig, the present Dewan of Junágadh, to the subject in the hope that he will firmly resist by all means in his power this attempt on the part of the British Government to encroach upon the rights of the Durbar. Other States also should jealously safeguard their rights and prevent the ports, which are the mainstay of their revenues and prosperity, from passing under British sway.

Reported satisfactory termination of the dispute between the Thakor of Vála and the local Brahmins regarding the latter's *girás* rights.

Káthiáwár Samáchár (78), 18th July; *Mahi Kántha Gazette* (81), 15th July.

57. The *girás* rights enjoyed by the Brahmins of Vála had, it is said, been originally conferred upon their ancestors long before the foundation of this State and are, therefore, beyond the control and jurisdiction of the Chief of Vála. But the present Thakor becoming jealous of the rights of these Brahmins and finding it impossible to openly override them placed under attachment, just 36 years ago, an extensive piece of land, measuring about 1,300 bighas, over which the Brahmins had joint coparcenary rights. Subsequently, the Thakor arbitrarily took the management of this large property in his own hands and expended its proceeds in direct opposition to the wishes of its owners. The Brahmins repeatedly appealed against this misappropriation to the Agency authorities, and we now learn with gratification that Mr. Fitz-Gerald having been satisfied after due inquiry about the illegality of the claims put forward by the Thakor, the attachment has been removed and the bulk of the land restored to its rightful claimants. The land handed back to the Brahmins being their joint property, an influential Committee of Management has been appointed to look after it with the sanction of the Agent to the Governor in Káthiáwár. We hope that the Committee will carefully inquire into the management of the land by the Thakor during the past 36 years and, after examining the propriety or otherwise of the receipts and disbursements, take the necessary steps for the recovery of such loss as may have accrued to the property during this long period. Just as the lands of the Brahmins have been freed from attachment, it is also desirable that the *girás* lands of the Bháyáts of Kánpor, Pati, Rájthali, etc., which have been unjustly attached by the Thakor should also be released. [The *Mahi Kántha Gazette* makes similar remarks.]

Account of a preliminary meeting held at Surat for taking steps to hold the forthcoming Provincial Conference in the city.

Bombay Samáchár (64), 17th July; *Akhbár-i-Soudágar* (61), 17th July, Eng. cols.

58. The Surat correspondent of the *Bombay Samáchár* reports:—A public meeting of the citizens of Surat was held on the 15th July at the Nawabi theatre for the purpose of considering what steps should be taken for the holding of the next Provincial Conference at Surat. Rao Bahadur Khandubhai Gulabbhai Desai was in the chair. From the enthusiasm which prevailed among the audience it can be safely predicted that the people of Surat will strive their utmost to make the forthcoming Conference a great success. The meeting was attended by nearly 700 persons representing all the three communities in the city—Hindu, Parsi and Muhammadan. All the leading citizens of Surat and the Chief Constable of Police and the Police Inspector were present. In opening the proceedings Rao Bahadur Khandubhai read the following letter, which Mr. Motabhai Motilal Desai had received from the Honourable Sir P. M. Mehta:—"I think it is high time that the city of Surat which occupies so great and historical a position among the cities of Gujarát should now come forward to take its proper share in such a measure for the political welfare of this country as holding political Congresses and Conferences. I know from my past knowledge of Surat that there is a considerable amount of public spirit among its citizens and that it requires only the energy of its leading men to bring it out. I beg to appeal through you to all the inhabitants of Surat to undertake the task of holding this year's Provincial Conference. I need hardly add that I and my Bombay colleagues will be ready to render every assistance which may be required in carrying out this undertaking." Continuing his address the Chairman told his audience that it was high time for the public of Surat to wipe off the stigma which attached to them about their alleged apathy and indifference towards political movements set on foot in the country. He exhorted his fellow-citizens to profit by the valuable opportunity that had been afforded to them of displaying their enthusiasm in political matters. Mr. Motabhai Motilal Vakil proposed the first resolution which was to the effect that the next meeting of the Bombay Provincial Conference be held in Surat, that the Provincial Industrial and other Conferences be invited to hold their sessions in the city at the same time and that an industrial and agricultural exhibition and a cattle show be also organised on the occasion. Mr. Motabhai, after referring at great length to the part played by Surat in the past history of India, thanked Sir Pherozeshah for giving him an opportunity to do what he could for the sake of his country. He then explained to the audience the aims and objects of the Congress and the Provincial Conferences, and in so doing tried to dissipate the notion that these bodies were composed of sedition-mongers whose ulterior motive was to subvert the British Government. The speaker proceeded to observe that it was intended that the next Provincial Conference should discuss the changes which it was desirable to introduce in the existing enactments and regulations relating to agriculture, Municipalities and Local Boards. Mr. Thakorram Kapilram, in seconding the above proposition, informed the audience that it was proposed to hold an Orphanage Conference in connection with the Provincial Conference with a view to focus public opinion on the subject of the working and management of Orphanages in the Presidency for taking care of the thousands of children who had been left without support owing to the ravages of famine. Dr. Dinshah Edal Behram exhorted the people to follow in the wake of Japan, to bury their social and other differences and strive their utmost for the industrial regeneration of their country. Several other speakers having addressed the meeting, the proposition was adopted amidst loud applause. Mr. Manubhai Nanabhai then proposed the appointment of a Reception Committee consisting of 150 members, including Mr. Vrijbhukhandas Atmaram, President, Rao Bahadur Naginchand Javerchand, Vice-President and Messrs. Thakorram, Manubhai, Balvantrai, Chunilal Gandhi, Prasanvadan and Dr. Dinshah, Secretaries. The proposition having been put to vote and carried *nem con*, the meeting dispersed. [The *Akhbár-i-Soudágar* reports that Mr. Motabhai Desai and the Secretaries of the Reception Committee have sent the following telegram to Sir P. M. Mehta in reply to his

letter quoted above :—"The Surat public enthusiastically respond to your letter They resolve in a grand representative public meeting to invite Provincial and other Conferences and to hold industrial and agricultural exhibition with a cattle show. The meeting desires us to communicate to you by wire their special resolution expressing the heart-felt gratitude of the people of Surat to you for the great interest evinced by you in initiating such a public movement of immense national possibilities."]

Celebrations of Mr. Tilak's fifty-first birthday at Dhulia, Sátára and other places.

Aryávarta (106), 14th July; *Shri Sháhu* (160), 18th July, Eng. cols.; *Kál* (128), 20th July.

59. On 11th July Mr. Tilak's fifty-first birthday was celebrated here with great *eclat*. There were illuminations and recitations of Vedic hymns in the temples. Mr. Madhavrao Narayen Gadre presided at the meeting held in connection with the festival. He opened the proceedings with a speech in which he explained why it was necessary to hold festivals in honour of national heroes. Mr. Shankar Shrikrishna Dev, B.A., LL.B., then briefly described Mr. Tilak's career, paying a fitting tribute to his many good qualities of head and heart. It was resolved to send a letter of congratulation to Mr. Tilak. Sweetmeats made of country sugar were next distributed. Shouts of "Bande Mataram" were continually heard throughout the town. [The paper publishes a copy of the letter sent to Mr. Tilak, in which the latter is praised for his high sense of duty, love of truth, fortitude, kind-heartedness, learning, &c., and a prayer offered to God for granting him long life. The paper also publishes a ballad in praise of Mr. Tilak contributed by one Hemasinh *alias* Balwantrao Raje Bhonsle Banashandekar. The *Shri Sháhu* gives in its English columns an account of a similar meeting held at Sátára and also publishes some verses in Marathi in which allusion is made to the alleged unjust persecution of Mr. Tilak by the authorities and his misfortunes are likened to those of King Vikrama. The *Kál* publishes brief details of meetings and celebrations held on 11th July in honour of Mr. Tilak's birthday at several other places.]

Bombay Samáchár (64), 16th July.

60. The Amreli correspondent of the *Bombay Samáchár* writes :—A public meeting was held here on the 11th July under the presidency of Rao Bahadur Vaidya, Naib Suba of Amreli, for celebrating the 50th anniversary of Mr. B. G. Tilak's birthday. About 200 gentlemen took part in the celebration, including Khan Bahadur Wadia, Judge, the Vahivatdar, the Magistrate and other State officials. The president having explained the object of the celebration, Messrs. Chaturbhuj Jagjivan and Harilal Govindji, pleaders, made speeches giving an eloquent sketch of Mr. Tilak's life. Some religious rites were then gone through by the head priest of the temple, after which a *hari kirtan* was performed and prayers were offered for the long life and prosperity of Mr. Tilak. The assembly dispersed after the distribution of sweets to the students of the local Orphanage.

Proposed representation of the employés of the Bombay Port Trust docks praying for the restoration of the old Bombay time.

Bombay Samáchár (64), 16th July.

61. It is understood that the employés of the Bombay Port Trust docks are preparing a representation to be submitted to the Port Trustees explaining the inconvenience caused to them by the introduction of standard time and praying for the restoration of the old Bombay time in the docks.

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 26th July 1906.

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* Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.]

[No. 30 of 1906.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 28th July 1906.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

- Affairs in Bengal:
  - Alleged pitiable plight of Sir B. Fuller 24
  - Comments on the action of the Chándpur authorities in dispersing a local public meeting 25
  - Comments on the termination of the Shántipur assault case ... 28
- Afghanistan: Comments on the Amir's forthcoming visit to India ... 14
- British Rule in India:
  - Alleged defects of British laws and — 21
  - Alleged striking contrast between the past and present condition of the people of India 20
  - Collisions between Europeans and Natives: Comments on some cases of alleged assault by Europeans upon Natives in the Punjáb ... 27
  - The British Government need not fear outbreaks of popular discontent so long as the Indians are unarmed and disunited 19
- Egypt:
  - Alleged attitude of Indian Muhammadans regarding the impending conflict between England and Turkey 12
  - Alleged barbarities of the English in — and Natal 11
- India in Parliament: Mr. Morley's speech during the debate on the Indian budget in Parliament ... ... 1—8
- Indian National Congress: In what directions can reform be effected in the methods and policy of the —? 26
- Judicial matters: Comments on the conviction of a European for attempted assault upon a native lady while travelling in a railway train between Poona and Bombay ... ... 29 & 30
- Military administration:
  - His Royal Highness the Duke of Connaught as the next Commander-in-Chief of India 15
  - Mr. Haldane's scheme of Army reform and its bearing on India ... 13
  - Reflections suggested by the presentation of new colours to a Brahmin regiment at Jabalpore by Lord Kitchener 22
- Native Press: Comments on an outrageous effusion upon the death of Lady Curzon published by the *Amrita Bazaar Patrika* 18
- Obituaries:
  - Death of Lady Curzon 17
  - Death of Mr. W. C. Bonnerji 31

PARAGRAPHS.

Politics and the Public Administration—continued.

Partition of Bengal: Mr. Morley's announcement in Parliament as to the irrevocability of the — 23
Public Service: Rumoured intention of the Secretary of State for India to appoint a Native to the India Council and another to the Viceroy's Executive Council in India 16
Sind:
  Complaint about the non-supply of the Government Resolution regarding the cultivation of Egytian cotton to public bodies and the press in — 32
  Complaint about the Sub-Judge's Court at Rohri being held during summer in the middle of the day and not in the morning as before . 33
  Thefts in Sukkur and Lárkhána Districts 34
South Africa: The Zulu rising in Natal and the alleged barbarities of the Natalians ... ... 9 & 10

Legislation—

Comments on the draft Bill for amending the City of Bombay Improvement Act 35

Education—

Alleged backwardness of the educational policy of the British Government ... 36
Medical studies in Bombay 37

Railways—

Alleged vagaries of Railway officials in punishing their subordinates and the necessity of framing a "fine and punishment Code" on Indian Railways 39
Grievances of third class passengers on Indian Railways 40
The East India Railway: The — strike... 38

Municipalities—

Hyderabad: Introduction of compulsory vaccination at — 41

Native States—

Alleged attempt of the British Government to acquire the rights of Customs management over the Káthiáwár ports 42
Idar: Alleged maladministration in — State 45
Junágadh:
  Mirza Abbas Ali Baig's administration of — State 44
  The new Dewan of — 43

Intelligence extracted from the Press—

Boycott of foreign sugar on religious grounds by certain Hindu castes at Mehmedabad and Shegaon 46
Reported termination of proceedings instituted by the District Magistrate, Kolába, against the editor of the *Pratod* newspaper 47

List of Newspapers and Periodicals.

(As it stood on the 1st July 1906.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian ...	Bombay... ...	Weekly	J. J. de Abrao ; Portuguese ; 43	300
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 50	550
3	East and West	Bombay... ...	Monthly... ...	Behrámji Merwánji Malabári, J. P. ; Pársi ; 53.	1,000
4	Indian Social Reformer ...	Do.	Weekly	Kamakshi Natarajan ; Hindu (Madrási Bráhman) ; 39.	500
5	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 53.	575
6	Indian Textile Journal ...	Do.	Monthly ...	John Wallace ; Englishman ; 48 ; Civil Engineer.	800
7	Karáchi Chronicle ...	Karáchi	Weekly	Chainrái Bakasrái Advani ; Hindu (Amil) ; 30.	500
8	Káthiáwár Times ...	Rájkot	Daily	Mávji Govindji ; Hindu (Nágar) ; 38 ...	200
9	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 32.	950
10	Men and Women of India.	Bombay	Monthly ...	Sorábji Mancherji Ratnagar ; Pársi ; 40 ...	500
11	Muslim Herald	Do.	Daily	Mahomed Yusuf bin Mahomed Amir ; Muhammadan ; 32.	700
12	Oriental Review	Do.	Weekly	Rustomji Shapurji Mistri ; Pársi ; 38 ...	400
13	Pársi	Do.	Do.	Jehangir Sorabji Talayárkhán ; Pársi ; 30 ...	1,000
14	Patriot	Ahmedabad ...	Do.	Bhágubhái Fatechand Kárbhári ; Hindu (Jain) ; 33.	650
15	Phœnix	Karáchi	Bi-weekly ...	Jáffar Faddu ; Muhammadan (Khoja) ; 53 ...	650
16	Poona Observer and Civil and Military Gazette.	Poona	Daily	Cawasji Temulji ; Pársi ; 50	400
17	Railway Times	Bombay... ...	Weekly	John Alexander Balfour ; Christian ; 44 ..	1,200
18	Sind Gazette	Karáchi	Bi-weekly ...	Mrs. J. E. Tate ; European ; 42	500
19	Sind Journal (formerly named Hyderabad Journal).	Hyderabad ...	Weekly	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 40.	800
20	Sind Times	Karáchi	Bi-weekly ...	Khánchand Rahumal ; Hindu (Amil) ; 39 ...	200
	ANGLO-GUJARA'TI.				
21	Arya Prakásh	Bombay	Weekly	Motilál Tribhuwandás Dalál ; Hindu (Mod Bania) ; 32.	1,000
22	Coronation Advertiser ...	Ahmedabad ..	Do.	Narotámdás Pránjiwandás Shethna ; Hindu (Bania) ; 33.	750
23	Evening Jáme	Bombay	Daily	Pirozsha Jehangir Marzbán ; Pársi ; 30 ...	1,600
24	Gujaráti	Do.	Weekly	Ichhárám Surajram Desai ; Hindu (Surti Bania) ; 53.	5,000
25	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 47	700
26	Gujaráti Punch	Ahmedabad ...	Do.	Somalál Mangaldás Sháh ; Hindu (Bania) ; 29.	1,100
27	Hindi Punch	Bombay ...	Do.	Barjorji Navroji Aphyaktyar ; Pársi ; 46 ...	800
28	Hind Swarajya	Do.	Do.	Chhaganlal Lallubhoy Thanawala	1,500
29	Jám-e-Jamshed	Do.	Daily	Pirozash Jehángir Marzbán ; Pársi ; 30 ...	3,500
30	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 57	2,400
31	Káthiáwár News... ...	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 42	400
32	Káthiáwár Times ...	Do.	Bi-weekly ...	Manshankar Jayashankar ; Hindu (Nagar Bráhman) ; 39.	200
33	Praja Bandhu	Ahmedabad ...	Weekly	Jethálál Umedrám ; Hindu (Mewáda Bráhman) ; 39.	1,400
34	Rást Goftár	Bombay ..	Do.	Pállonji Barjorji Desái ; Pársi ; 55	1,550

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI—*continued.*				
35	Shri Sayáji Vijaya	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 28.	4,200
36	Suryă Prakásh	Surat	Do.	Umedrám Nagindás; Hindu (Bania); 28	200
	ANGLO-MARA'THI.				
37	Christian Citizen	Poona	Monthly	Bháskar Nánáji Kotak; Native Christian; 33.	200
38	Dnyán Chakshu	Do.	Do.	Waman Govind Sápkar; Hindu (Deshasth Bráhman); 48.	500
39	Dnyánodaya	Bombay	Do.	Rev. Mr. J. E. Abbott	660
40	Dnyán Prakásh	Poona	Daily	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 39.	1,200
41	Dnyán Prakásh	Do.	Weekly	Do. Do.	2,400
42	Hind Swarajya	Bombay	Do.	......	3,000
43	Indu Prakásh	Do	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 41.	1,500
44	Native Opinion	Do.	Weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 35.	700
45	Samarth	Kolhápur	Do.	Vináyak Náráyan Joshirao; Hindu (Chitpáwan Bráhman); 37.	750
46	Sardesái Vijaya	Sávantvádi	Do.	Gopal Moreshwar Sáthe; Hindu (Chitpáwan Bráhman); 45.	500
47	Shri Sayáji Vijaya	Bombay	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 41.	5,000
48	Subodh Patrika	Do.	Do.	Dwárkanáth Govind Vaidya; Hindu (Sonár); 32.	600
49	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 39.	1,500
	ANGLO-PORTUGUESE.				
50	O Anglo-Lusitáno	Bombay	Weekly	Leandro Mascarenhas; Goanese Christian; 48.	900
	ANGLO-SINDI.				
51	Al-Haq	Hyderabad (Sind).	Weekly	Syed Mahomed Syed Jamaldin; 30 and Abdul Vahábkhan Ghulám Rasul; Muhammadan; 37.	1,200
52	Prabhát	Do.	Bi-weekly	Lokhráj Tilokchand; Hindu (Amil); 34	500
53	Sindhi	Sukkur (Sind)	Weekly	Virumal Begráj; Hindu (Kurseja); 33	1,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
54	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 73	1,194
55	Hind Vijaya	Do.	Do.	Dáhyábhái Karsandás Sháh; Hindu (Shráwak Bania); 39.	600
	ENGLISH, MARÁTHI AND KÁNARESE.				
56	Karnátak Patră	Dhárwár	Weekly	Mádhav Gopál Tonapi; Hindu (Deshastha Bráhman); 22.	200
57	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorápur; Hindu (Deshastha Vaishnav Bráhman); 44.	300
	ENGLISH, PORTUGUESE AND CONCANIM.				
58	A Luz	Bombay	Weekly	Antone Fernandes; Portuguese; 23	1,200
59	O Bombaense	Do.	Do.	A. Gomes; Goanese Christian; 45	1,000
	GUJARÁTI.				
60	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Mahomed; Muhammadan; (Memon); 41.	2,500
61	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 53	3,000
62	Arajadar	Ahmedabad	Weekly	......	...
63	Aryavir	Dohad	Do.	Krishnaráo Mangeshráo Fadnis; Hindu (Shenvi Bráhman); 28.	330
64	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 37.	4,400
65	Broach Mitră	Broach	Weekly	Trikamlál Harináth Thakor; Hindu (Brahman Kshatriya); 24.	350

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*continued.*				
66	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi; Pársi; 51	500
67	Deshi Mitra	Surat	Do.	Maganlál Kikábhai; Hindu (Shráwak); 36	1,400
68	Din Mani	Broach	Do.	Nathálál Rangildás; Hindu (Mathur Káyastha Bania); 27.	125
69	Dnyánottejak	Ahmedabad	Fortnightly	Chhotálál Desaibhai; Hindu (Bania); 42	800
70	Gujarat	Nadiád	Do.	Chandulál Nandlál; Hindu (Bania); 25	500
71	Hitechchhu	Ahmedabad	Weekly	Kálidás Ghelábhai; Hindu (Jain); 47	500
72	Islám Gazette	Amreli	Do.	Ibráhim Daud; 37; and Abdulla Ismail; 28 (both Mahomedan Memons).	750
73	Jám-e-Jahánooma	Bombay	Do.	Ratanshaw Frámji Acharia; Pársi; 31	600
74	Jivadaya	Surat	Monthly	Dhirajrám Dalpatrám; Hindu (Audich Bráhman); 37.	300
75	Kaira Times	Nadiád	Weekly	Anopsi Máneckl ál Desai; Hindu (Shrávak Bania).	600
76	Kaira Vartamán	Kaira	Do.	Kahandás Fulchand; Hindu (Bania); 56	125
77	Káthiáwár Mitra	Ahmedabad	Do.	Jadurám Shámji Dave; Hindu (Audich Bráhman); 42.	300
78	Káthiáwár Samáchár	Do.	Do.	Rewashankar Jagjiwan Dave; Hindu (Bráhman); 44.	500
79	Khedut	Bhávnagar	Fortnightly	Parbhurám Rámji Jani; Hindu (Audich Bráhman).	1,000
80	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Minocheher-Homji, B.A; Pársi; 37.	1,000
81	Mahi Kántha Gazette	Sádra	Weekly	Motilál Chhotálál Vyás; Hindu (Audich Tolakia Bráhman); 45.	800
82	Mukhbir-i-Islám	Bombay	Daily	Munshi Ali Mahomed Haji Abdulla Shayek Lakhpati; Khoja (Sunni); 35.	500
83	Navsari Patrika	Navsári	Weekly	Harivallabhdás Piánvallabhdás Párekh; Hindu (Bania) 32.	500
84	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur; Pársi; 58	800
85	Praja Mitră	Karáchi	Bi-weekly	Narbhayshankar Jagjivan; Hindu (Bráhman); 37.	275
86	Praja Pokár	Surat	Weekly	Hormasji Jamshedji; Pársi; 47	500
87	Prakásh and Gadgadát	Bombay	Do.	Nagindás Mancharam; Hindu (Dása Osval Bania); 40.	725
88	Samsher Bahádur	Ahmedabad	Do.	Saváibhai Ráichand; Hindu (Shravak Bania); 63.	150
89	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Rustamji Narsarwanji Vátcha-Gandi; Pársi; 40. (2) Ardeshir Pestonji Contractor; Pársi; 38.	3,800
90	Sataya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Dás Shrimáli Bania); 41.	550
91	Sind Vartamán	Karáchi	Weekly	Devkarn Devji; Hindu (Lohána); 41	200
92	Surat Akhbár	Surat	Do.	Phirozsháh Edalji Patel; Pársi; 51	300
93	Tikákár	Ahmedabad	Do.	......	500
	HINDI.				
94	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 44; and Tarábai, wife of the above; 33.	200
95	Sharman Samáchár	Bombay	Do.	Shambhunáth Sharma; Hindu (Kanoja Bráhman); 45.	1,000
96	Shri Dnyánságar Samáchár.	Do.	Monthly	Janakprasád Laooram; Hindu (Kányakubja Bráhman); 30.	200
97	Shri Venkateshvar Samáchár.	Do.	Weekly	Pandit Babu Amritlal, B.A.; Hindu (Bengali Bráhman); 45.	6,200
98	Swadeshi	Do.	Do.	......	...
	KÁNARESE.				
99	Digvijaya	Gadag	Weekly	Shankrapa Gudi Basrimarad; Hindu (Devang); 39.	150
100	Karnátak Vritta	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Shenvi Bráhman); 36. (2) A. B. Hoskeri; Hindu (Deshasth Bráhman); 37.	810

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KÁNARESE—*continued.*				
101	Loka Bandhu	Dharwár	Weekly	Gururao Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 43.	300
102	Loka Mitra	Haveri (Dhárwár).	Do.	Gundo Nilgire Nádgir; Hindu (Deshasth Bráhman); 30.	150
103	Rájahansa	Dhárwár	Do.	Kamaláshankar Dinkar Jathár; Hindu (Karháda Bráhman); 43.	120
104	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Brahman); 43.	100
	MARÁTHI.				
105	Arunodaya	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 24.	515
106	A'ryávart	Dhulia	Do.	Váman Daji Motiwále; Hindu (Yajurvedi Brahman); 20.	500
107	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 29	500
108	Ban	Poona	Do.	......	...
109	Bhála	Do.	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 30.	2,300
110	Bhagwa Jhenda	Wái	Monthly	Dattatraya Ganesh Agashe; Hindu (Chitpawan Brahman); 27	300-400
111	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 42.	300
112	Brahmodaya	Mahád	Fortnightly	Náráyan Balwant Hardikar; Hindu (Karháda Bráhman); 48.	400
113	Chandrakánt	Chikodi	Weekly	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 41.	100
114	Chandrodaya	Chiplun	Do.	Sadashiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 42.	200
115	Chikitsak	Belgaum	Do.	Mangesh Jiváji Telang; Hindu (Gaud Bráhman); 40 and Moro Balwant Maráthe; Hindu (Chitpáwan Bráhman).	900
116	Deen Mitra	Bombay	Do.	......	...
117	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Joshi; Hindu (Deshasth Bráhman); 34.	200
118	Dharma	Wái	Do.	Kashinath Vaman Lele; Hindu (Chitpáwan Brahman); 48.	1,000
119	Dharwár Vritta	Dharwár	Do.	S. H. Shaháne; Hindu (Karhada Bráhman); 32.	500
120	Dinbandhu	Bombay	Do.	Vásudeo Lingoji Birje; Hindu (Marátha); 40.	1,200
121	Dnyán Ságar	Kolhapur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 42.	350
122	Granthamala	Do.	Monthly	Vishnu Govind Bijápurkar, M.A.; Hindu (Deshastha Bráhman); 43.	700
123	Hindu Punch	Thána	Weekly	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 40.	1,700
124	Hunnarottejak	Násik	Do.	......	100
125	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 53.	280
126	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 76.	1,500
127	Jagatsamáchár	Thana	Do.	Trimbak A'báji Ráje; Hindu (Káyastha Prabhu); 39.	500
128	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 40.	7,500
129	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Brahman); 47.	425
130	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 39.	4,000
131	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 51.	2,000
132	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 49.	18,000
133	Khándesh Vaibhav	Dhulia	Do.	Yádav Bálkrishna Bahalkar; Hindu (Deshasth Bráhman); 40.	600
134	Kumtha Vritta	Kumtha	Do.	Laxman Baburao Hegde; Hindu (Gowdsaraswat); 50.	250
135	Loka Bandhu	Tásgaon	Do.	Bhikáji Gopál Bhide; Hindu (Chitpáwan Brahman); age 35.	200
136	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 29.	600

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	MARÁTHI—*continued.*				
137	Lokaseva	Násik	Weekly	Gangádhar Váman Barve; Hindu (Chitpáwan Bráhman); 27.	500
138	Madhukar	Belgaum	Do.	Janárdan Náráyen Kulkarni; Hindu (Saraswat Bráhman); 30.	150
139	Maháráshtra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha); 30.	150
140	Moda Vritta	Wái	Do.	Káshináth Váman Lele; Hindu (Chitpáwan Bráhman); 48.	650
141	Mumbai Punch	Kochara (Ratnágiri).	Monthly	Anandráo Bálkrishna Rángnekar; Hindu (Gaud Sáraswat Bráhman); 31.	300
142	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale, 45	1,650
143	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,450
144	Nagar Samáchár	Ahmednagar	Do.	Vishwanath Gangárám; Hindu (Telgu Fulmáli); 25.	200
145	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 28.	450
146	Nyáy Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 32.	400
147	Pandhari Mitră	Pandharpur	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 43.	75
148	Parikshak	Belgaum	Do.	Váman Rámchandra Kanvinde; Hindu (Sáraswat Bráhman); 33.	400
149	Poona Vaibhav	Poona	Do.	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 37.	250
150	Prabhát	Dhulia	Monthly	......	...
151	Prabodh Chandrika	Jalgaon	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 42.	200
152	Prakásh	Sátára	Do.	Ganesh Ballál Phansálkar; Hindu (Karháda Bráhman); 32.	500
153	Pratod	Islámpur	Do.	Ganesh Rámchandra; Hindu (Karháda Bráhman); 23.	300—360
154	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 42	100
155	Rashtramukh	Máhad (Kolába)	Montly	Balkrishna Raoji Palvanker	...
156	Satya Mitră	Málegaon	Weekly	Bálchand Hiráchand; Hindu (Gujaráti Jain); 26.	200
157	Satyă Shodhak	Ratnágiri	Do.	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 62.	950
158	Shet, Shetaki and Shetakari.	Poona	Fortnightly	Nominal Editor:—Ganesh Lakshman Sahasrabuddhi; Hindu (Chitpáwan Bráhman). Real Editor:—Rámchandra Vinayak Tikekar; Hindu (Karháda Bráhman); 45.	350
159	Sholápur Samáchár	Sholápur	Weekly	Narsappa Abanna; Hindu (Kámáthi); 47	400
160	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshasth Bráhman); 22.	100
161	Shubh Suchak	Do.	Do.	Rámchandra Appáji Chitale; Hindu (Chitpáwan Bráhman); 61.	150
162	Sumant	Karád	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 33.	80
163	Vidur	Dhamni (Sátára).	Do.	Dámodar Gangádhar Maráthe	200
164	Vidya Vilás	Kolhápur	Bi-weekly	Ganesh Shankar Gokhale; Hindu (Chitpáwan Bráhman); 22.	500
165	Vihári	Bombay	Weekly	Bálkrishna Náráyan Phátak; Hindu (Chitpáwan Bráhman); 41.	1,000
166	Vishvavritta	Kolhápur	Monthly	Vishnu Govind Bijápurkar, M.A.; Hindu (Deshastha Bráhman); 45.	500
167	Vividh Dnyán Vistár	Do.	Do.	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
168	Vrittasár	Wái	Weekly	Lakshman Mahádev Vaidya; Hindu (Chitpáwan Bráhman); 51.	250
169	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkar; Hindu (Deshasth Bráhman); 38.	100
170	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 40.	600
171	Vyápár Samáchár	Ahmednagar	Do.	Rutunchand Punamchand Mutha Hindu (Márwadi); 33.	1,200
172	Wárkari	Pandharpur	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 40.	150

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	SINDI.				
173	Aftab-i-Sind	Sukkur ...	Weekly ...	Shámsudin walad Mahomed; Muhammadan; (Abro); 39.	600
174	Khairkhâh	Lárkhána ...	Do. ...	Hakim Dharamsing Tahilsing; Hindu (Khatri); 33.	1,000
175	Musáfir	Hyderabad (Sind).	Do. ..	Dharamsing Tahilsing; Hindu (Amil); 20 ...	1,000
176	Sind Sudhár	Karachi...	Do.	Khánchand Rahumal; Hindu (Amil); 39 ...	650
177	Sookree	Do. ...	Do. ...	Asaumal Bijhumal; Hindu (Lohána); 52 ...	100
178	Sind Kesary	Shikárpur ...	Do. ...	Chelárám Mánghirmal; Hindu (Wadhra); 40.	550
	URDU.				
179	Ajaibat-i-Bambai ...	Bombay... ...	Monthly ...	Mahamad Ali Anvar Ali; Muhammadan (Sheikh); 44.	2,000
180	Bombay Punch Bahádur ...	Do. ...	Weekly ...	Hakim Mahomed Abdul Hamid; Muhammadan (Farrukh Dehlavi); 52.	3,000
181	Ghamkhwar-e-Jahan ...	Bhusáwal ...	Do. ...	Munshi Mahomed Jan walad Ahmedalli (Mahomedan).	75
182	Jám-i-Jahánnuma ...	Jalgaon	Do. ...	Munshi Abdul Karim *walad* Habibulla; Muhammadan.	50
183	Sultán-ul-Akhbár ...	Bombay	Daily ...	Hakim Mahomed Abdul Hamid; Muhammadan (Farrakh Dehalvi); 52.	1,500
184	Tohfa-i-Deccan	Poona ...	Weekly ...	Shaik Abdulla *walad* Mahomed; Muhammadan (Shaik); 32.	150
	GUJARA'TI AND HINDI.				
185	Jain	Ahmedabad ...	Weekly ...	Bhágubhái Fatechand Kárbhári; Hindu (Jain); 33.	1,400
	MARA'THI AND KA'NARESE.				
186	Chandrika	Bágalkot ...	Weekly ...	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 34.	150

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

N.B.—(1) The editor of No. 108 is Datto Marooti Nanavare ; Hindu (Kásár) ; aged 27. Its circulation is 400.

(2) No. 122 has ceased to exist as a monthly magazine.

(3) No. 155 is converted into a newspaper published thrice a month.

Politics and the Public Administration.

Mr. Morley's speech during the debate on the Indian budget in Parliament.

Jám-e-Jamshed (29), 23rd and 24th July, Eng. cols.

1. "Magnificent! This must be the verdict of all who have read the speech made by Mr. Morley in the House of Commons last week while presenting the Indian Budget. It is magnificent in spirit, in temper, in the comprehension of Britain's duty towards India, in its breadth of vision, in its estimate of the existing situation and conditions, above all in the magnanimity of the acknowledgement that, even though it be 'not possible to transplant British institutions wholesale into India, the spirit and temper thereof can be transferred.' Indeed the whole speech is characteristic of a statesman who has sat at the feet of Mill and Gladstone, who has derived his political inspiration from the teachings of Burke......... Caution is the keynote of Mr. Morley's attitude in dealing with Indian problems. But he is not one of those who would not dare to think of putting up a few more mile-stones of progress, of helping the subject population to march towards the goal of their political ambition......... Reuter tells us that Mr. Morley 'refused to accept the theory that India is an insoluble problem and thought the stage had been reached in the gradual working out of Indian policy which made it wise to advance with a firm and courageous step some paces further along the path of improvement.' This will be admitted on all hands to be a most encouraging view. Mr. Morley does not understand why anybody is frightened at the aspirations of the Congress. This is perhaps the first time that a Secretary of State has declared from his seat in Parliament that the Congress is after all not a thing to be feared or distrusted, that it does not call forth the imprecations of either the Parliament or the people of Great Britain for exaggerated speech and unreasonable demands. He is apparently in favour of welcoming the co-operation of the Congress for making the task of Government easy....... This in itself indicates a change in the spirit of the Government and must be welcomed as such......... As an instance of the Ministry's sincere desire to do something for India on truly Liberal lines may be cited Mr. Morley's statement that 'the Viceroy appoints a small Commission to consider what reforms can be expediently made relating to the extension of the representative element in the Legislative Council,' and that he hoped before the end of the Session to be able to inform the House of the definite results of this Commission......... Those who are prone to take a pessimistic view of official pledges may, for once, take heart of grace and trust that India will be helped in the fulfilment of her political ambitions to some extent at least by her present Vazier." [In its subsequent issue the paper writes :—"One of the most important points in Mr. Morley's speech is his reference to the proposal about placing the salary of the Secretary of State on the British estimates. This has been one of the demands of the Congress ever since it came into existence......... Mr. Morley deprecates it, as he thinks it advisable to exclude India from party considerations and a party vote. But Mr. Morley evidently forgets that an undue anxiety to keep India free from party controversies in the House of Commons is liable to hamper the good government of India, to deprive the Administration of that wholesome criticism which is so essential to its success and to make the Secretary of State for India an irresponsible autocrat."]

Indian Spectator (5), 28th July.

2. "Mr. Morley's speech on the Indian Budget removes the misgivings which were beginning to be entertained in certain quarters lest he should prove to be a statesman of mere lip sympathy with the people of India. His manly moderation will not exhaust itself in words: a step forward will be taken before many months elapse in the direction of augmenting the representative element in the Legislative Councils. We are assured that the Government of India is earnest about it, and to carry the men on the spot with him is one of the characteristic and admirable features of Mr. Morley's statesmanship. If irritating prohibitions are withdrawn in Eastern Bengal, it is the local Government that considers itself justified in reversing its original policy. Mr. Morley is quite innocent of bringing any pressure to bear on the local authorities. If the representation of the people in the Legislative Councils is to

be extended, it is the Government of India that will be in earnest about it: Mr. Morley will only be a pleased and passive observer. The Secretary of State and the Viceroy are alike to be congratulated, the one on his selflessness, and the other on his good fortune in having to deal with so broad-minded a statesman at the India Office. We are not to be kept long in suspense: we shall know before the end of the present Parliamentary session the result of the Government of India's deliberations. Mr. Morley entertains a wholesome dread of making false moves, and both he and the Viceroy have resolved upon taking breath. Considering the short time within which the Government of India has to arrive at a conclusion, we may fairly surmise that no radical change is contemplated. The Government, it seems, must remain 'personal, and almost absolute.' It seems unlikely that the representative element will be so enlarged that the Government party would be in danger of being defeated. It is an old proposal to allow non-official members to move amendments to the financial statement. So long as the Government party is in the majority, it is difficult to see why such amendments should not be moved. They may involve some additional expenditure of time in discussion, but it has sometimes been found that official rigidity relaxes in the course of a discussion. The steady impact of words and arguments tells upon the most hardened nerves." [Elsewhere the paper writes:—"In his very first pronouncement after he became Secretary of State for India, Mr. Morley said that one of the secrets of contentment and safety is the reduction of taxation. He would have the salt tax abolished altogether, and by quoting our Finance Minister in favour of that proposal, he has evidently thrown out a hint for Mr. Baker to act upon. The Government of India has embarked upon a policy of reducing the land tax: it will perhaps be possible simultaneously to reduce or abolish the salt tax. We should very much regret to see a reversal or a suspension of the policy begun this year. The reduction of direct taxes will generally be more highly appreciated than the reduction of indirect taxation."]

Indian Social Reformer (4), 29th July.

*3. "The speech which the Secretary of State made in presenting the Indian Budget to the House of Commons would seem to have been one of the most remarkable ever delivered on Indian affairs. Mr. Morley's caution in dealing with Indian questions has been somewhat resented in this country, but there is every reason to think that caution will, in the long run, be more favourable to our aspirations than precipitancy on his part. Mr. Morley has not merely to understand how things stand here and to devise means for remedying them in the light of his Liberalism. He has to carry the Government of India and the more responsible section of the Anglo-Indian community with him. It is easy enough for people to say that the Secretary of State must do this and do that. Without the support of the Government of India, the best-conceived reforms may be rendered ineffective.......... If the principles enunciated by Mr. Morley in his address are loyally given effect to—and we have no doubt that they will be—the names of the present Secretary of State and the Viceroy will go down to posterity among those of the illustrious statesmen who laid the foundations of British rule in India on the rock of righteousness. Almost exactly a year ago when we dissented from Sir Pherozeshah Mehta's view that India should be made the sport of party politics, we had to endure violent abuse at the hands of some local journals that regard themselves as oracles. Mr. Morley had no better advice to offer. He deprecated the placing of the salary of the Secretary of State for India upon the British Estimates, because India should be excluded from party considerations and party votes. .... Coming to the practical measures of reform which seemed to him to be needed in the Indian administration, Mr. Morley first spoke of the high salt tax which he said he was unable to regard with satisfaction. Even after recent reductions the duty amounts to about one thousand per cent. of the cost of production. It is a duty which violates every sound principle of taxation and requires for its collection the employment of inquisitorial and oppressive measures through the agency mainly of low-paid and ill-educated men......... We are glad that not only Mr. Morley but also the Government of India entertain hopes of making further reductions in the duty. Mr. Morley would like to abolish it altogether, and we trust that the time may not be far distant when the duty on salt will cease to disgrace our statute-book and when the people will be free to enjoy a necessity which Nature in most places gives them the means of producing at practically no cost."

Oriental Review (12), 25th July; *Bombay Samáchár* (64), 24th July; *Sánj Vartamán* (89), 23rd July.

4. "Mr. Morley made a superb effort to rise equal to the occasion and do all in his power not to disappoint the expectations his sturdy Liberalism and his great reputation as a statesman had raised among Parliamentarians and the millions of the educated and semi-educated classes in this country. Though cautious as usual, he had the manliness and the courage to state without any affectation or equivocation that India needed much to take a step in advance in her government, that she could not stagnate, but must be vivified by the healthful and salutary spirit of British freedom and British civilisation.......... Above all, he was most anxious to see the heavy burden of taxation reduced so as to allow it to sit lighter on the mass of the population, for a lightly-taxed India is also a contented India......... All these are excellent sentiments which do credit to Mr. Morley's statesmanship and go a great way to enhance his reputation. He is also prepared to widen the elective basis of popular representation in our Legislative Councils and afford ample opportunity to the representatives of the tax-payers to have a potent and effective voice in the final shaping of the Budget, though in this respect he would advance slowly......... There is, however, one rift in Mr. Morley's lute. He seems to have succumbed to the bureaucratic cant, long since exploded, that India should not be made the subject of party politics. This is a dogma to which the majority of Indians refuse to subscribe as it is fallacious and demonstrated to be so times out of number. We say emphatically that Indian affairs will never have a chance of salutary criticism in the House of Commons till they are brought within the pale of party politics......... Hence India is sorry that the amendment that the salary of the Secretary of State should be placed on the British Estimates has been lost. It is only by such constitutional means that Indian reform could be accelerated and Indian mal-administration thoroughly unmasked and exposed to the view of the credulous and ignorant British nation." [The *Bombay Samáchár* discerns in Mr. Morley's speech the prospect of an early fruition of the aspirations of the Congress. It adds that the memorable utterance has justified the attitude of Congressmen in placing implicit confidence in the Liberal party for the salvation of India. It especially notes with satisfaction Mr. Morley's emphatic declaration about the desirability of abolishing the salt tax. The *Sánj Vartamán* writes in a somewhat similar strain.]

Indu Prakásh (43), 23rd July, Eng. cols.

5. "The innate Liberalism of Mr. Morley seems to be getting the better of his over-cautiousness and his inordinate love of prestige and continuity of policy.......... Slowly but steadily Mr. Morley seems to be advancing, and we are glad to note that, in the midst of platitudes and long-standing prejudices, we find various notes of tangible sympathy and definite promises in his speech. We include in the former category such assertions as that the Indian question is a complex one, that it should be kept free from party politics, that there must be no precipitancy, that a single false step would be very disastrous, that British institutions could not be transplanted wholesale into India but that the spirit and temper thereof may be transferred, and lastly that the Government of India must remain personal and almost absolute. We should like to have the full text of Mr. Morley's speech before criticising at length some of these positions.......... Meanwhile we have to deplore the summary rejection of Mr. Keir Hardie's motion to have the Secretary of State's salary placed on the British estimates, since that was the only way to make Parliament show in a greater measure than now its sense of responsibility towards India......... To turn to the hopeful parts of Mr. Morley's speech, we find a pious hope expressed in favour of the abolition of the salt tax and of giving competent and trained natives the same access to higher posts as to Europeans, as also of allowing free speech and free meeting. These latter concessions are evidently meant to coat with sugar the bitter pill we are asked to swallow, namely, that we must always consider ourselves

fitted for nothing higher than 'almost absolute personal Government.' Mr. Morley, however, means to take us 'some paces further' and assures us that the Viceroy and his Council are going to appoint a Commission to enquire what further extension of the representative element in the Legislative Councils can be made and what further powers may be given to these bodies. That will be an official Commission, we suppose. The *Pioneer* tells us that it will be a committee of the Executive Council—a bureau of a bureau....... We think caution requires that we should suspend our jubilations till we know definitely what this Commission recommends."

Dnyán Prakásh (40), 23rd July.

6. Mr. Morley's budget speech, though it does not fully satisfy our expectations, is not wholly disappointing. The small Commission, which is to be appointed by the Viceroy to enquire into the question of extending the representative element in the Legislative Councils, is not likely to handle the question in a liberal spirit as the officials of whom it will be composed would not tolerate a diminution of their existing authority. We cannot understand how Mr. Morley hopes to announce the result of the Commission's recommendations to Parliament before the end of the session. We deprecate a hasty consideration of such an important question. Only a substantial measure of reform in this respect will satisfy the people. Another important point in Mr. Morley's speech relates to the appointment of qualified natives to high administrative posts. We know well how the pledges both of Parliament and the Sovereign in this respect have been flouted in the past. If Mr. Morley is sincere in his present announcement of policy, let him appoint Mr. R. C. Dutt to the India Council. Mr. Morley next assures us of a full exercise of the right of free speech and public meeting. How are we to reconcile this assurance with the actual state of things now prevailing in Eastern Bengal? If Mr. Morley were bent on enforcing his views, he would surely have taken more vigorous measures to check the doings of Sir B. Fuller and his lieutenants. But he is apparently a slave to the fetish of prestige.

Kesari (132), 24th July.

7. We have had several occasions in the past to criticise Mr. Morley's acts and speeches, and we think we need not expect to get what we want from him. But there are oversanguine spirits among us, who still hope to obtain political rights from Mr. Morley. His speeches, however, show that he has fully realised the truth that empires are not maintained by mere erudition but by heroism. This should have led our people to lessen their confidence in Mr. Morley, but we are sorry to find that they are still apt to be carried away by the charm of his eloquence. Many were anxiously waiting for his performance on the occasion of the Indian Budget debate in Parliament. The debate took place on the 20th of this month, and there is nothing in Mr. Morley's speech on the occasion beyond lofty and high-sounding platitudes. It costs nothing to make a speech full of sweet sentiments, and Mr. Morley made a liberal use of commonplaces in his budget oration. He declared that the Indian Government must remain personal and absolute, but added by way of correction that it was possible to transfer the temper and spirit of British institutions to the Indian system of administration. We do not know how to reconcile these two contradictory propositions. We have just now only a cabled summary of Mr. Morley's speech and the full text may perhaps enable us to understand his meaning better. But from his previous speeches it is not difficult to understand his object in insisting upon the personal and absolute character of the British administration in India. He does not want to make any radical change in the present system. He admitted the desirability of reducing the salt tax and military expenditure, but added that it was impossible for the present to carry out the former reform and to make a definite statement on the latter. He alluded vaguely to the impending reform of the Legislative Councils. It is reported that he will appoint an Indian to his own Council and later on another to the Executive Council of the Viceroy. Many people attach very great importance to these appointments and hope that they will be materially instrumental in promoting our progress. But, in our opinion, this is a futile hope. It seems that the authorities are agreed upon the perfect character of the present administrative system, and they have agreed among themselves to throw

a few crumbs to the people occasionally so that they might spend much time in quarrelling among themselves over these and the authorities may not have to part with their unrestrained exercise of power. Such half-hearted boons should be resolutely declined by us. We should not allow ourselves to be this overreached by our rulers. Our demand is plain and simple. We want to be associated partially with the administration of our country and we want plainly to ask Mr. Morley whether he will prudently grant our demand in time or leave its fulfilment to time.

Sind Gazette (18), 24th July.

8. "Mr. Morley's speech in introducing the Indian Budget into Parliament was on the whole marked by that strong commonsense which has for the most part distinguished his utterances on Indian affairs. He was perfectly right in saying that Persia, the North-west Frontier and Opium were not the only subjects to be considered in a comprehensive policy. He was equally right in his assertion that it was necessary to proceed slowly in introducing innovations, and that India should be excluded from party considerations. He was hardly accurate, however, in his assertion that it was not possible to translate British institutions wholesale, but that the spirit and temper thereof could be transferred......... It is just the temper and spirit that it is quite impossible to transfer, because to do so it would be necessary to change the whole attitude of Indian thought. The 'genius' of the people is utterly different from our own. There is no need to discuss whether it is superior or inferior. That it is different is sufficient. Of what possible use is it to extend the right of representation to people of the class of Mr. Surendra Nath Bannerji? The *Bengali* has been exclaiming that there are 'millions in distress' on account of the famine in Eastern Bengal, and so Mr. Bannerji presided at a meeting held at College Square and at a sort of auction sale held to raise money for famine relief. After an eloquent oration Mr. Bannerji offered for sale, for the relief of the millions in distress, three watches, one knife, one piece of cloth and one pencil! These articles 'swelled the famine fund' by the sum of Rs. 71-3-0. The buyers were garlanded and embraced by Mr. Bannerji amidst shouts of 'Bande Mataram'! This is the sort of practical work which is being done by those who call so loudly for representation and sneer at the relief work of Government."

The Zulu rising in Natal and the alleged barbarities of the Natalians.
Kesari (132), 24th July.

9. The Zulu rising has now almost been practically suppressed. But how were the Natal authorities, who were at one time hard pressed by the rebels, eventually able to conquer them? Now, the answer to this question is this—The English settlers in Natal are fully conversant with the history of British conquest of India. They knew how India was conquered by Englishmen with the help of natives, and without any trouble to themselves. The Natalians have only followed the example of their countrymen in India. The Zulu leaders were not afraid of the British arms or strategy, but were overpowered by African levies in the employ of the British. After the suppression of the rebellion, the English caused the corpse of Bambaata, the leader of the rebels, to be disinterred, not, of course, for purposes of wanton cruelty, but to make themselves sure whether he had really fallen on the battlefield. In order to avoid the trouble and expense of calling together Bambaata's kinsmen from different parts of the country to identify his body, the English decapitated his corpse and had the severed head carried to different parts of the country for identification. The process of decapitation was gone through not in the manner of rude and cruel barbarians, but in a manner worthy of the civilised British. When the barbarous cruelty of the English in Natal became known in England, many members of Parliament expressed their disapproval of it, and the Liberal party could not justify the conduct of their countrymen in Natal. Mr. Winston Churchill said that the act was much less reprehensible than that of Lord Kitchener in desecrating the Mahdi's remains. In this childish way the Liberals glossed over the conduct of their countrymen in Africa. If, instead of judging the English by their dress and outward refinement of manners, we peer into their inner nature, we shall find there a degree of cruelty and barbarity that will put even a Zulu to shame.

Gujaráti (24), 22nd July.

10. The *Gujaráti* presents a dark picture of the alleged atrocities perpetrated by Englishmen upon the black races in South Africa and observes:—The ruthless massacre of thousands of Kaffirs which was perpetrated under the authority of the Natal Government for avenging the murder of a single European constitutes an indelible slur on the vaunted civilisation of the West. We fail to understand what right the whites have to practise such brutalities upon the Kaffirs after usurping possession of their native land by tortuous means. It is incumbent upon England to intervene and put a stop to the cruel butchery now going on in Africa.

Alleged barbarities of the English in Egypt and Natal.

Kal (128), 27th July; *Bakul* (107), 22nd July; *Hindu Punch* (123), 25th July.

11. Englishmen cannot tolerate in others the acts which they do themselves. If the Sultan harasses his subjects or the King of the Belgians allows any excesses in the Congo Free State, the English are thrown into a fit of paroxysm and British journals enter emphatic protests against these atrocities. But the very acts, for which Englishmen censure others, are considered to be based on justice and morality when done by themselves. Iniquities may be perpetrated in the Congo Free State for aught we know, but it does not follow that they are not perpetrated within the limits of the British Empire. The atrocities and iniquities that are being now perpetrated in Natal and Egypt cannot be surpassed by any occurring in the Sultan's territories or in the Congo Free State. The Blue Book on Egyptian affairs shows that the entire blame in the matter which led to the execution of several Egyptians rests with the British officers. But Sir E. Grey and Lord Cromer are now endeavouring to minimise the gravity of the iniquity by saying that there is just now a wave of Pan-Islamic sentiment in Egypt, that political motives are at the bottom of the movement and that if prompt measures are not taken, British ascendancy in Egypt might be imperilled. In Natal, Bambaata's corpse was decapitated and the Zulus were massacred. It is now urged that Bambaata's head was severed from his body for identification and that the massacre of the Zulus was carried out in a most humane manner. This shows how Englishmen give euphemistic names to barbarities and wicked deeds. Under these circumstances, they can safely claim that their rule in India is based on justice and morality, because it is in the power of Englishmen to adjudge any act to be just. [The *Bakul* writes in a somewhat similar strain. The *Hindu Punch* writes:—The English display their heroism only against meek and uncivilised people and that when they are confronted with their match in valour they are naturally prone to acknowledge inferiority.]

Alleged attitude of Indian Muhammadans regarding the impending conflict between England and Turkey.

Gujaráti (24), 22nd July.

12. The impending conflict between Christianity and Islam in Egypt will inevitably arouse the sympathy of Indian Muhammadans—as of their coreligionists all over the world—in favour of the Sultan of Turkey. No doubt disingenuous attempts are being made in some quarters to stifle this feeling of sympathy awakened in their breasts. Nawab Mohsin-ul-Mulk has endeavoured to reconcile the loyalty of the Muhammadans to the British Government with their devotion to the Khalifa as the religious head of their community. He has urged his coreligionists in India to stand by the British Government in the contingency of an outbreak of war between England and Turkey. Now this is too delicate a question to be decided off-hand. But this much is certain that even if Indian Muhammadans do not, out of sheer helplessness, rush to the assistance of Turkey in her conflict with England, they will at the bottom of their hearts pray for the victory of the former over the latter. Anglo-Indians have grievously mistaken the temper of Indian Muhammadans, if they think that they are actuated by a spirit of blind loyalty to the British Government. They have no doubt acquiesced in British supremacy in India, but this is solely out of regard for their own selfish interest, and the moment the British Government tramples upon their interest, they would turn against it like other Indian races. Besides, there can be no comparison between their loyalty to a secular Government and the intensity of their devotion to the Khalifa. Even Lord

Cromer has acknowledged that although the Egyptians appreciate the benefits conferred upon their country by the British, yet in the event of an outbreak of hostilities every Islamite would feel it his duty to draw his sword for the Khalifa. The *Times of India* thinks that this remark would not apply to Indian Muhammadans and has quoted the views of Nawab Mohsin-ul-Mulk, in support of its opinion. Let us tell the *Times* that it has failed to realise the fervour of devotion to the Sultan of Turkey which burns in every Muhammadan breast. The British Government would be well advised to desist from provoking hostility with Turkey. A subject race is no doubt bound to be loyal to its rulers, but with this qualification that such loyalty should conduce to its own interests and not to the benefit of the ruling race. If the latter acts in opposition to the interests and sentiments of its subjects, it should not expect them to be loyal.

Mr. Haldane's scheme of Army reform and its bearing on India.

Indu Prakásh (43), 23rd July, Eng. cols.

13. "As was anticipated in these columns, Mr. Haldane has not dared to touch the Indian establishment, and his scheme of Army reform, so far as this country is concerned, cannot but be received with a feeling of profound and bitter disappointment. The full text of his speech explaining the details of the scheme will take some time to reach this country, but the feeling of irritation and resentment which Reuter's summary of it has created is not likely to abate even with the news that Mr. Morley is consulting the Government of India as to possible economies and the incohate assurance that this year six hundred thousand pounds would not be spent out of the sum allotted for Lord Kitchener's re-organisation scheme. With us the vital question is not of a saving this year or of deferred expenditure for the next, but of a substantial reduction in the permanent military establishment. We did not at all expect that the permanent military burden once imposed upon us in aggressive *regimes* would be regarded even by the Liberals as imposed for ever......... It was not only Mr. Morley who looked forward to a period of retrenchment in all branches of the administration and of reduced taxation, but even Mr. Haldane in the first flush of his enthusiasm as War Minister led us to entertain some hopes in the same direction by his statements in the House of Commons....... In commenting on Mr. Balfour's speech in Parliament he observed: 'I say even in regard to India that some plans for the Army must change as policy and the conditions arising out of it must change.' He put to himself the question whether, having regard to the good relations which subsist between Great Britain and another Power, it would not be advisable to make differential dispositions of the forces and whether the North-West Frontier was still liable to attack, as it was believed to be till recently. The general impression created by this statement was that Mr. Haldane was impressed with the excessiveness of the land forces in India, and of the feasibility of reducing them owing to the alliance with Japan and the internal turmoil in Russia......... It was, therefore, with amazement that we read the astounding statement that Mr. Haldane had cast all his pious theories to the winds, refused to enquire into the military needs of the country by the standard he had himself set up and meekly submitted to the interested agitation of the clamorous and irresponsible scribes in the Press who always cry wolf and of a body of military enthusiasts whose voice has become fatally all-powerful in the counsels of the Empire...... There can only be one Power by whom a serious attack on India need be feared and that is Russia. With the agonies of a deadly struggle at home in Russia, the probabilities are that till she recovers from the prostration of her finances and her internal turmoils, she cannot move a single soldier in Central Asia towards the Afghan frontier and it must take her at least a decade to gather strength for any aggressive operation. And then if we take into account the alliance with Japan, it would appear that it is a mad waste of energy, for several years to come at least, to squander away millions wrung out from the poorest people on earth, on an illegitimate and unprofitable purpose. The only conclusion that could be drawn from Mr. Haldane's refusal to reduce the garrison in India is that he and his military advisers are haunted by the vague dread of a popular revolt against British rule in India. We are desirous to know whether that is the real motive underlying the policy of the Liberal Govern-

ment. If so, what becomes of the series of remarkable utterances from every responsible Englishman who has had anything to do with India that the Indian people are loyal to the core? What becomes of the public testimony borne even by the Prince of Wales in his Guildhall speech to the loyal devotion of the whole country to the Throne, if within so short a time His Majesty's Ministers enunciate a policy, which is a grave reflection upon this much-paraded belief in Indian loyalty? Have we in these few short months developed any strange disaffection towards British rule that we should be burdened with the espionage of two and a half lakhs of Military forces on a war footing? This cannot be, and we shall not be unjust enough to impute such a motive to a Minister who in spite of his colossal ignorance of India may yet be free from holding so untrue and so base an idea of the sentiments of three hundred millions of his fellow-subjects. British rule is stable not because of the Army, but because it is just and honest in its intentions."

Comments on the Amir's forthcoming visit to India.
Kál (128), 27th July.

14. The Amir's visit to India is now said to be definitely decided upon. The object of our Government in inviting the Amir is to impress him with its might by making a show of its military strength, to conciliate him by showing hospitality to him and to strengthen the good feeling between India and Afghanistan. Many people believe that the main object of inviting the ruler of Afghanistan to India is to make him believe that the safety of Afghanistan depends upon keeping up friendly relations with England rather than with Russia and thus to lessen the danger of a Russian invasion of this country. Englishmen fear the loss of their golden possession in the East and devise all possible remedies to prevent its being snatched away from their hands by Russia. It is thus to England's benefit to conciliate the good-will of the Amir. India has nothing to gain by it as England's friendship or hostility with the Amir is a matter of equal indifference to her people, as in either case the Indian treasury must be burdened with needless expenditure. The English lavishly entertained Prince Nasrullakhan in the past when he paid a visit to England in lieu of his father, but every pie of the expenditure incurred on that occasion was thrown upon India. In spite of this palpable injustice, Lord Curzon proudly asserts that British rule in India is based upon justice and morality. Even the expense of the reception of the Sultan of Turkey in England was charged to India. Still British politicians shamelessly assert that their rule is founded on justice!

His Royal Highness the Duke of Connaught as the next Commander-in-Chief of India.
Indu Prakásh (43), 21st July, Eng. cols.

15. "The appointment of His Royal Highness the Duke of Connaught to succeed Lord Kitchener, which, it is said, has been almost as good as settled, would be very popular both with the army and the general public. The noble Duke combines, in happy harmony, a truly royal heart with high capacity and knowledge as soldier and general.......... No one could be better expected to check the fatal policy of neglecting the martial races of Southern and Central India and the suicidal mania for recruiting our army more and more from the transfrontier tribes that are so fanatic and prone to run amok. Nor could the dream of having an Indian Sandhurst for training scions of Indian families of status as higher officers for our army stand a better chance of realization than under the Duke of Connaught's Commander-in-Chiefship, with a Liberal Ministry at the helm of British affairs. In civil politics too, as a member of the Viceregal Executive Council, the Duke's voice will exercise no small influence in favour of a policy of trust and confidence in the people."

Rumoured intention of the Secretary of State for India to appoint a Native to the India Council and another to the Viceroy's Executive Council in India.
Indu Prakásh (43), 21st July, Eng. cols.; *Mahrátta* (9), 22nd July.

16. "There are two rumours that have come to us this week, which seem to be too good to be true. According to one of these a native gentleman is to be appointed a Member of the India Council and that the choice will most likely fall upon Mr. Romesh Chunder Dutt. Side by side with this, we cite, for what it is worth, the rumour that a native gentleman is to be appointed to the Executive Council of the Government of India and that later on a similar step of advance will be taken in regard to the

Provincial Executive Councils. The Honourable Mr. Gokhale's name is freely mentioned in this connection. There are various reasons to treat these rumours as something more than drawing room gossip or bazar gup. When Mr. Gokhale returned to Bombay from his work in the Legislative Council at Calcutta on his way to England, he was in evident jubilation and in a cheerful optimistic mood over certain assurances he had received at Calcutta, the details of which he, of course, could not give to the public.......... If the rumours turn out to be true, they will no doubt be received with different feelings and sentiments by different sections of the Indian people. The pro-loyalists will be in raptures. The moderate constitutionalists will hail the step as one of distinct advance and the recognition of a new principle. The practical statesman will expect a good deal from the close association with the Secretary of State and the Viceroy of a veritable Indian. Much, of course, will depend upon the individuals on whom the choice falls. In a reactionary *regime* the concession might be entirely nullified by choosing a nonentity, or worse still, a member of the Indian Imperialistic school—a Bhavnagari, for example........ The reactionary extremistic party amongst us will, of course, consider the change as too insignificant to be taken into account........ They will treat the concession as a bribe to silence more serious demands....... No doubt, it would be an evil if the concessions lead to undue satisfaction and slacken our demands for such far-reaching reforms as the enlargement of our Legislative Councils, the increase of the popular element therein and the strengthening of the control of the true representatives of the people on the finances of their country......... With a new national consciousness awakened in us, the days are certainly gone by when a little piece of bread would satisfy for all time the appetite of even the least avaricious of our politicians. A full meal is what we are striving for and we shall one day get it." [The *Mahrátta* writes:—"The rumour about the appointment of Mr. R. C. Dutt to a seat on the Council of the Secretary of State for India will undoubtedly continue to create a mild excitement in the public mind for some time to come......... It is well-known that Mr. R. C. Dutt is a distinguished Civilian, and if he is chosen by Mr. Morley to fill the impending vacancy in his Council, the appointment will be hailed with universal approval. Such an appointment is sure to have far-reaching effects upon the cause of Indian aspirations in the field of politics.......... On the other hand, the appointment of a native to a single seat on the Secretary of State's Council need not throw us into hysterics of delight and optimism, for, after all, it is a small favour and we are entitled to much more ".]

Death of Lady Curzon.
Patriot (14), 21st July.

17. "Whatever the people of India may think of the late Viceroy as a statesman, there is no doubt that he was ever liberal in the use of his purse. Lady Curzon even surpassed her gifted husband in her bounties. The magnificent and earnest work which she did in connection with the Lady Dufferin Fund and the sympathetic readiness with which she responded to the calls of charity and humanity endeared her to the people of India, and in the generally apathetic Anglo-Indian society her example was contagious. Such a useful, beautiful, womanly, homely life cut off in its very prime—it almost makes one question the goodness of God.......... We offer Lord Curzon our sincerest sympathy and trust that he will bear his great loss with that courage for which he has ever been conspicuous."

Comments on an outrageous effusion upon the death of Lady Curzon published by the *Amrita Bazaar Patrika*.
*Rást Goftár** (34), 29th July, Eng. cols; *Jám-e-Jamshed* (29), 25th July, Eng. cols; *Deshi Mitra* (67), 26th July, Eng. cols.

18. "The *Amrita Bazaar Patrika* has fouled its columns by a most infamous and outrageous reference to the death of Lady Curzon. The reference is heinous in thought and sentiment, and monstrous in the cruel delight with which it gloats over a national catastrophe......... We would not, for the world, have besmeared our columns with the faintest allusion to the revolting stuff, even if it were to express our unmitigated disgust and abomination. But whatever be our personal feelings, we owe a duty to others. The filthy screed needs to be exposed and condemned, lest it may harm the sacred reputation of Indian journalism. Had this been some unknown mofussil rag of a paper, it would not have been worth the powder and shot of honest and respectable journalists. But the *Patrika*

claims to be the leading organ of the Bengalis. Its editor claims to be the guiding light of the Indian National Congress and the political leader of the people. He had the unique privilege of being presented to His Royal Highness the Prince of Wales during his recent visit to India. As such, it is distressful to think of the recklessness with which he has disgraced the columns of his paper." [The *Jám-e-Jamshed*, in commenting on the effusion in a similar strain, observes:—"The Native Press may have its weaknesses, and intolerance and bigotry may seem at times to be its besetting sins. But surely it is far, far above such cold-blooded inhumanity, and we could vouch for its not condoning such an outrage on the sentiments of the people it seeks to represent as has been perpetrated by the Bengal journal." The *Deshi Mitra* makes similar comments.]

The British Government need not fear outbreaks of popular discontent so long as the Indians are unarmed and disunited.

Ráshtra Mukh (155), 21st July.

19. A man without weapons is really a helpless creature. But since our benign Government has undertaken to protect our lives and property, we have surrendered all our arms to them. In spite of this our *Mabap Sarkar* occasionally betrays its fear of popular discontent by trying to gag the mouth of some garrulous person. So long as the silly Indians do not know how to make use of arms and dynamite and are ignorant of the art of rebellion and so long as they are prone to quarrel among themselves and the seeds of independence, patriotism and self-sacrifice are not sown in their minds, British statesmen need be under no apprehension at all even if discontent spreads among the people in consequence of terrible visitations like famine and plague or the despotic *regime* of Sir B. Fuller.

Alleged striking contrast between the past and present condition of the people of India.

Ráshtra Mukha (155), 21st July.

20. What a mighty contrast is there between our past and present condition! If we but realise this tragic contrast, our hearts will be plunged in intense misery and our eyes will shed burning tears. Our motherland, too, will be overwhelmed with sorrow on seeing us miserable. It is said that the poor and disarmed Indians are happy under British rule since they are not exposed to plunder and spoliation at the hands of their rulers like their forefathers of old. As a matter of fact, however, the only difference between the lot of the present-day Indians and that of their ancestors is that while the latter were plundered and despoiled against their will, their descendants have to submit to a system of voluntary spoliation. If the people were plundered in ancient times, the effects of such plunder were short-lived, whereas the spoliation to which they are subjected at the present day leaves them in a state of chronic semi-starvation. In old days, the plundered victims entertained a feeling of disgust towards their spoliators, while the victims of plunder at the present day are known to cherish sentiments of attachment towards those who plunder them and look out for opportunities to manifest it in a practical manner. One good feature in the lot of the Indians of olden times was that the money taken away from them did not go out of the country, but now the money that once leaves the country is destined never to return to it. It is in our hands to put a stop to this drain by imposing a boycott on foreign goods. In olden times, the rulers of the country undertook tours through their dominions with a view to ascertain the wants and feelings of their subjects. But now-a-days the main object of the tours of our rulers is to enjoy *shikar* and to receive costly presents. Strangely enough, those who offer the presents take pride in offering them. Formerly whole villages were occasionally burned down by fire when subjected to hostile raids and the people were put to wholesale massacre, but now the work of conflagration is done by kerosine, which is largely used in the country and the work of massacre is undertaken by white sportsmen and British soldiers who accidentally kill natives during their shooting excursions. God, too, not liking our sheepish conduct, has sent terrible scourges like plague and cholera to mow us down. As we are disarmed, we are further liable to fall victims to the fury of wild beasts. In short, our present condition is practically the same as it was in olden days. But through a change that our feelings have undergone, we mistake our misery for happiness and deliberately endeavour to aggravate it.

Alleged defects of British laws and British Rule. in India.

Vihári (165), 23rd July.

21. The present British laws are quite different in their tenor from those prescribed by our ancient sages. The rules for enforcing our ancient laws were not stringent and the conduct of the rulers was in strict conformity with the principles of religion. Famines were not so severe in olden days as at present, nor was poverty so chronic. There was no drain on the country's resources and there was no discontent among the people. The rulers in those days did not feel themselves under any obligation to adopt strange methods for enforcing their laws, nor had they to ransack their laws for punishing a truly loyal person as a rebel or convicting him of sedition. Justice is at present administered on the principle of "might is right." This was also the policy of Muhammadan rulers, but it is only under the present *regime* that people are dying of hunger, a civilised mode of putting an end to life introduced by the British Government. The laws of the British Government are constantly changing. They are based more on cunning than on truth. People of different creeds are not treated on a footing of equality in spite of proclamations directing equal treatment of all. Such inequality of treatment is indicative of a suicidal mania on the part of our rulers. The weak may for a time succumb to the harshness of laws, but are bound to be victorious in the long run. It will not do to fight with our rulers with the weapon of law. The battle must be waged with the weapon of deeds based on truth. [Elsewhere the paper writes:—Our prayers to our rulers are like those of sheep to a wolf. The sheep have to thank themselves if they are promptly devoured by the wolf. We looked upon Englishmen so long as gods, but we now see them in a different light. Ye Indians! You have up till now been duped by cunning people and lost your happiness. Take a lesson from your past misfortunes and do not blindly trust others in future. Do not be carried away by the sweet orations of Mr. Morley or the accession of the Liberals to power. The ferment in Bengal has cost the Government its prestige and has taught the Indians the lesson of self-reliance and the futility of prayers in political agitation.]

Reflections suggested by the presentation of new colours to a Brahmin regiment at Jubalpore by Lord Kitchener.

Mahratta (9), 22nd July.

22. "In these days of compaigns of calumny against Brahmins as being disloyal and seditious, it is interesting to know that the 1st Brahmins stationed at Jubalpore were a few days ago complimented by Lord Kitchener on their loyalty. The occasion was afforded by the presentation of new colours to the regiment, and in performing that agreeable duty the Commander-in-Chief recounted their deeds of valour during the 19th century and alluded to the special mark of favour and grateful recognition of valuable services which was shown to the regiment in 1857 by the Government in allowing it to retain its arms throughout the Mutiny. In the renumbering of the regiments of the Army after the Mutiny, the 1st Brahmins were accorded the premier place to which, Lord Kitchener said, their regiment was entitled by reason of seniority and loyalty; and he was glad to have an opportunity of testifying to its readiness to do willing service in India or overseas. Colonel Loch, the Commander of the regiment, in thanking the Commander-in-Chief for the new colours, observed that his men should be given an opportunity, should occasion arise, to prove that they are 'as worthy to fight side by side with the British soldier as any of the other races in India.' The claim made by Colonel Loch on behalf of the Brahmins is perfectly justified. Good Brahmins can easily become good Kshatriyas. But how are they to prove their martial qualities in these days when the race is treated with the bitterest jealousy and partiality? As pointed out by Mr. Thorburn in a recent lecture in England, the establishment of an Indian Militia on a large scale is the only possible form of insurance against the danger of a foreign invasion of India. And we are confident that when such a Militia comes to be formed, the Brahmins of India, though hated and ridiculed, *will* make their claims for military honours properly heard and respected."

Mr. Morley's announcement in Parliament as to the irrevocability of the Partition of Bengal.

Arunodaya (105), 22nd July; *Parikshak* (148), 26th July.

23. When Mr. Morley first assumed office, the Indians hoped that the administration of their country would undergo a change for the better. But he has completely disappointed them. The English know fully that not even the greatest misfortune can shake the loyalty of the Indians. They have tried many improper means to test this loyalty, and the partition of Bengal is one of them. The Indians are like the lion in a circus; however fierce the animal may look, he cannot do harm to his master. In like manner the Indians are made so loyal by the English that they will never use illegal means to obtain even their just rights. Thus the Bengalis, in order to secure the reversal of the partition decree, had recourse only to the boycott and *swadeshi* movements. But the English are taking undue advantage of the gentle nature of the Indians. This is not good and may lead to untoward results. Under the pretext of taking time for consideration, Mr. Morley confirmed the partition and said that in future all possible efforts would be made for the happiness of the Indians. But the people are no longer so silly as to believe in these hollow promises. They know the crafty nature of the English. [The *Parikshak* writes:—Many people were labouring under the delusion that the philosophic and benevolent Mr. Morley would undo the partition of Bengal. But Mr. Morley has himself dispelled the delusion once for all and he cannot be sufficiently thanked for this. If he had kept the Indians hanging on vague and inchoate promises, they would never have been goaded into resolute activity as they now are. By his latest announcement Mr. Morley has no doubt given a fillip to the *swadeshi* movement. The Bengalis, after coming to know of it, are keener than ever about the *swadeshi* propaganda. Let our countrymen on this side now open their eyes and vigorously unfurl the standard of the *swadeshi* revolt.]

Alleged pitiable plight of Sir B. Fuller.

Kesari (132), 24th July.

24. Sir B. Fuller is at present in the plight of a man who acts light heartedly in the first instance, but is eventually made to suffer the consequences of his mischief-making. His unjust and despotic acts first exasperated almost all Hindus and Muhammadans against him. Some few Muhammadans, who did not at first disapprove of his *regime*, are now highly indignant with him for having gagged the mouth of Dr. Gafur. The proposal to enhance the land assessment has also irritated the European planters. Thus public opinion is dead against Sir B. Fuller. The High Court of Calcutta has also administered a strong reproof to him in connection with the Barisal affair, while Mr. Morley has slapped him in the face for having prematurely sent Uday Patni to his last account. Even a petty employé in a business firm would have resigned after being censured by the head of the firm in the manner in which Sir B. Fuller is censured by Mr. Morley. But thanks to the extraordinary character of the prevailing system of administration, pig-headed officers like Sir B. Fuller can shamelessly cling to their posts in spite of the administration of a severe reproof to them. Bengali newspapers have given a hint to Sir B. Fuller that he would act wisely in quietly tendering his resignation if he wishes to avoid the humiliation of being recalled. There was a rumour afloat in Calcutta on the 17th instant that he had resigned, but we do not know how far it is well-founded.

Comments on the action of the Chándpur authorities in dispersing a local public meeting.

Pratod (153), 20th July.

25. The Barisal affair was scarcely at an end when a second edition of it appeared at Chándpur. Dr. Gafur was prohibited by the local Magistrate from giving lectures there on the ground that he was accustomed to employ words likely to create disaffection towards Government in the minds of Muhammadans. A meeting of 2,000 persons was also dispersed by the verbal orders of the police. These proceedings have created intense dissatisfaction in the minds of the Muhammadans of Bengal. Sometime ago

Sir B. Fuller called the Muhammadans his favourite wife, and some of the latter felt flattered by the compliment. We hope that the Chandpur incident will open the eyes of such persons to the fact that both Hindus and Muhammadans are being crushed under the roller of the crooked policy of Englishmen. Unjust acts like the above are sure to do us good in the end as they will destroy the faith placed by some silly persons among us in the benevolence of the Liberal party. Mr. Morley has recently declared that he does not intend to reconsider the question of the partition of Bengal. This perverse reply of his has driven the Bengalis to cling with greater zeal to the *swadeshi* movement by way of retaliation. It behoves all Indians to support the Bengalis in their commendable resolve, on which depends the safety of all of us.

In what directions can reform be effected in the methods and policy of the Indian National Congress?
Indian Social Reformer (4), 22nd July.

26. "Dissatisfaction has been expressed in several quarters at the manner in which the National Congress is being conducted.......... One section, represented by Messrs. Lajpat Rai, Tilak and Bepin Chandra Pal, would give up making any requests to Government and concentrate their efforts on 'work among the people.' The principle of self-help is sacred, and if the supporters of an extra-Governmental process of reform produce a practicable scheme, we for one would prefer their method to any other. It is here, however, that the difficulty comes. It is inconceivable to us how Mr. Lajpat Rai and Mr. Tilak or Mr. Tilak and Mr. Bepin Chandra Pal or Mr. Lajpat Rai and Mr. Pal can agree as to the essentials of such a scheme. Mr. Lajpat Rai, whatever we may think of his political views, has been a constructive reformer all his life in religious and social matters.... ..... If he would have us leave Government alone and bestow all our attention on the reform of our religious and social institutions in the faith that a purified religion and an improved social life must necessarily lead to greater political efficiency, we are at one with him. But how would Mr. Tilak like this? Mr. Tilak's record is, in many respects, the exact contrary of Mr. Lajpat Rai's. On scanning the main features of his career, it is not the constructive instinct in them that stands out most prominently. It is rather the instinct of destruction, the desire to disturb rather than to compose, to eliminate rather than to add, that has been most characteristic of the principal features of his public activity. He left the Fergusson College, not being able to co-operate with his colleagues. He captured the Sarvajanik Sabha, killing it in the process. His antagonism to the late Mr. Ranade culminated in his extraordinary attempt to prevent the holding of the Social Conference at Poona in 1895.......... In the absence of a definite declaration of what exactly they propose to do, it is difficult for us to guess the common platform which can bring together such diverse characters and careers. If they intend to create a political movement pure and simple among the masses, we can only say that they have grievously mistaken their material. They may rouse the passions of the mob by appealing to their fears and superstitions, but the foundation of a political organisation based on their co-operation is at present and must for some years continue to be a dream. So far as direct political work is concerned, we are, therefore, compelled to hold with those who think that the time is not come when the people at large can form conclusions regarding the functions of the State with some degree of accuracy, and that for the present the educated classes, using the term in a liberal sense, must do most of the work for the people. The subordination of the judgment of educated people to that of the masses can only lead to such grotesque developments as Ganpati Melas and the bathing and the Kali worship recently celebrated in Calcutta....... But there is considerable room for improvement without radically altering the present constitution of the Congress. The improvements to be effected are chiefly in the direction of a greater concentration of attention on a few subjects, which go to the root of grievances of which complaints are most frequently heard. There should be more earnest study of the questions discussed at the Congress, and a more careful selection of speakers. Mere ranting and declamation must be rigidly checked. The fundamental principle of the National Congress, *viz.*, loyalty to the British

connection, must be emphasised in a practical manner more than at present. Speakers at the Congress should religiously abstain from saying anything to wound the feelings of Anglo-Indians as a class. Differences of opinion may be stated and public measures criticised without abusing whole communities. These are some of the reforms which occur to us at once as being desirable in the proceedings of the Congress, whose services to the country have been great and beneficial and are likely to be more so in the near future."

Comments on some cases of alleged assault by Europeans upon Natives in the Punjáb.

Kál (128), 27th July.

27. Europeans in humble position gratuitously harass natives, however exalted the status of the latter may be. They seem to believe that they can play with the lives of natives in any way they like. Illustrations of this belief are frequently met with of late. One occurred quite recently in the Punjáb. A well-known Punjábi pleader, Sardar Shivram Singh, was going in a tonga from Mureo to Láhore. Lieutenant Grenfell of the 9th Lancers, now Stationed at Ráwalpindi, was also going by the same route. The pleader's tonga went ahead of Lieutenant Grenfell's as the ponies yoked to it were stronger. But Lieutenant Grenfell could not tolerate the idea of his tonga being left behind; so he lost his temper and charged upon the pleader's tonga and taxed him with his impudence and impertinence in driving it ahead. He made the pleader fall at his feet and punch his ears with his own hands. As the pleader was a little dilatory in complying with this demand, the Military officer showered a number of blows and kicks upon him. When asked to explain his conduct, Lieutenant Grenfell said: 'Europeans are the rulers of India, and the fact of a native driving his tonga ahead of a European's is an insult to the latter. I am a friend of the Emperor. It is the Europeans who feed the natives. But for them, the Indians would starve.' As this scene was being enacted, a crowd naturally gathered on the spot and Lieutenant Grenfell gave some of the people assembled a taste of his physical strength. The pleader filed a complaint before a Magistrate at Muree against Lieutenant Grenfell. The latter's superior officer being afraid of the result of the prosecution sent for the complainant's pleader and requested him to withdraw the complaint saying that the accused had acted rashly in the matter and was willing to tender an unqualified apology. Rs. 2,000 were also offered by way of damages. But all this was of no avail. The case came on for hearing on the 17th instant, but was adjourned after a short interval to the 3rd proximo. In his statement before the Magistrate Lieutenant Grenfell said that he mistook the pleader for a syce and was not aware of his status at all. This is an indirect admission on the Lieutenant's part that syces may be assaulted with impunity at any time. The paper proceeds to give the details of another case in which a native barrister's coachman was assaulted with a whip by Captain Broom at Ferozpur and which ended with an apology tendered by the Captain to the barrister for having gratuitously assaulted his coachman. The paper goes on to remark that it is impossible to get strict and impartial justice in such cases, and that the natives should not take them before a Court but learn to defend themselves against the insolent assaults of unmannerly Europeans, and thereby teach the ruling class once for all that they do not tamely endure the kicks of the whites. [Elsewhere the paper cites the particulars of a third case in which a Native Sub-Inspector of Police is alleged to have been assaulted, abused and turned out of the bungalow of a European Military officer where he had gone to investigate a case of theft. It observes that when even Police officials are thus ill-treated by Europeans, the fate of common people exposed to rough treatment at the hands of the whites cannot even be conceived. It adds that the details of all the three cases referred to above have been borrowed by it from the *Punjábi*, a bi-weekly English paper published at Láhore, and states that it is reported to be the intention of the Punjáb Government to prosecute the *Punjábi* under Section 124A for its comments on the Simla toll-keeper's case. The *Kál* also observes that the peace of the country would be better preserved if Government were to take measures for preventing the rude conduct of their own officers than by instituting prosecutions against the editors of newspapers.]

Comments on the termination of the Shántipur assault case.

Kesari (132), 24th July.

28. A *fracas* having taken place at the Shántipur Railway Station, Bengal, between a party of Missionaries and some students, the former lodged a complaint against the latter, but the case was afterwards amicably settled out of Court. The Missionaries allege that the native woman, who formed one of their party, had not been seduced from her family, but was a Christian by birth and was crying at the time owing to some ailment she suffered from. The Missionaries admit that the woman was sitting in their midst and crying. Under these circumstances, if, owing to the anti-missionary feeling created in the native mind by some acts of the Missionary community itself, the students gallantly thought of rescuing the woman from their custody, they ought to be praised and not blamed. It is true that the young students, after coming to know of the innocence of the Missionaries in the present case, should have realised that their gallantry was out of place, but they appear to have thought that this might be a trick of the Missionaries as usual. If there be a popular belief that the Missionaries do not speak the truth on such occasions, it would be well for them to dispel it by bettering their general conduct. The students, when they realised their mistake, apologised to the Missionaries. Some authorities, wishing to make an exhibition of their improper attitude towards the *swadeshi* movement and the Shivaji festival, obliged the students to bind themselves not to participate in a Shivaji gathering or join a *swadeshi* volunteer corps for two years. It would be difficult to find, in the records of chivalry, a more disgraceful instance than that, under the British rule, gallantry should be treated as an offence and that English officials should exert their influence in repressing such a noble impulse.

Comments on the conviction of a European for attempted assault upon a native lady while travelling in a railway train between Poona and Bombay.

Bombay Samáchár (64), 26th July; *Jám-e-Jamshed* (29), 24th July; *Akhbár-i-Soudágar* (61), 24th July; *Mukhbir-i-Islám* (82), 28th July; *Akhbár-i-Islám* (60), 26th July.

29. The case in which a European named Albert Dillon stood charged with attempting to outrage the modesty of a Hindu lady, while travelling in a railway train between Poona and Bombay, was concluded the other day before Mr. Ganesh Balvant Jagde, First Class Magistrate of Poona. Having regard to the gravity of the offence committed by the accused, the fine of Rs. 200 inflicted upon him must be said to be quite inadequate. It appears that the Magistrate in letting off the accused with such light punishment paid undue consideration to the facts that he pleaded guilty at an early stage of the trial and that he tendered an apology to the complainant and paid Rs. 50 to be used by her for any charitable purpose. Of late such dastardly assaults on native ladies travelling alone in railway trains have become very frequent, and it is, therefore, the duty of the Magistracy to visit the accused in such cases with deterrent punishment. This course is necessary not only to satisfy the ends of justice but to save female passengers from molestation at the hands of miscreants. It appears from the Magistrate's judgment that he was fully alive to this aspect of the case, but strange to say he ignored it altogether in passing sentence upon the accused. [The *Jám-e-Jamshed* writes:—Had the complainant in this case been a European or a Eurasian lady, we doubt if the accused would have escaped with nominal punishment. The case has only tended to confirm the long-standing complaint that Native Magistrates are lacking in the courage to inflict adequate punishment upon European offenders. The submission of an apology does not extenuate the gravity of the offence committed by the accused, who is an educated man holding a responsible post in the Bombay Customs Department. We cannot urge too strongly upon the Magistracy the necessity of inflicting severe and exemplary punishment upon the accused in such cases. The *Akhbár-i-Soudágar* and the *Mukhbir-i-Islám* appeal to the Government to order a retrial of the case with a view to vindicate the ends of justice by getting a more severe sentence passed upon the European. The *Akhbár-i-Islám*, on the other hand, considers that the accused has been adequately punished for what was at the worst a rash and foolish action on his part. It regrets that the Native papers should have raised a storm in a tea-pot by throwing themselves into paroxysms of rage over the alleged lightness of

the sentence passed upon the accused. The criticism of the Native Press on the case, it says, is manifestly tinged with racial prejudice and calculated to bring about an estrangement between Europeans and Natives.]

Indu Prakásh (43), 26th July, Eng. cols.; *Dnyán Prakásh* (40), 25th July.

30. "We do not understand how the trying Magistrate could possibly persuade himself that a fine of Rs. 200, with a short term of simple imprisonment as alternative, could possibly meet the requirements of the case. From the judgment it is clear that he has taken no light view of the offence......... Was Mr. Dillon's offence only an intention to insult the woman's modesty? It is clear from the Magistrate's own judgment that it was something more, and in corroboration we have the fact of Mr. Dillon's having got down at Kárla surreptitiously. We, therefore, think that the conviction under section 509 was wrong in law and the punishment too lenient.......... We have no desire to advocate vindictive punishments. But cases of attempted outrage in railway trains on helpless women have so serious an aspect, the opportunities for such outrage are so many, and the possibility of help so little, that when such cases come to light nothing is more dangerous than to allow the belief to gain ground that the offence can be wiped away by a small fine." [The *Dnyán Prakásh* contrasts the penalty of simple fine awarded in the above case with the sentence of five months' rigorous imprisonment inflicted during the same week by another Poona Magistrate on a Brahmin priest found guilty of the theft of a watch worth two or three rupees. The latter offence, says the paper, was trivial when compared with that of Dillon and still he escapes with only a fine of 200 rupees. It concludes that such differential treatment meted out to criminals in judicial courts does not bespeak an impartial administration of justice.]

Death of Mr. W. C. Bonnerji.

Oriental Review (12), 25th July; *Jám-e-Jamshed* (29), 24th July, Eng. cols.

31. "It is with feelings of the deepest sorrow and regret that we have to announce the death of Mr. W. C. Bonnerji which took place in England on Sunday last. Although it was very well known that Mr. Bonnerji was in very indifferent health for a very long time past, yet the news of his death comes upon us as a great shock. He has gone away at a time when perhaps his need was the sorest. With the whole of Bengal in a state of ferment over the partition question and with dissensions there between the moderates and the extremists, a calm and judicial mind like his was absolutely necessary to reconcile the warring factions of his countrymen and to steer the ship of the next Congress to a haven of rest. One of the founders and the first President of the Congress he was for the last twenty years its great guide, philosopher and friend. His professional career was a very brilliant one....... He enjoyed the confidence of the Government as well as of the people. It is not many years since India lost one of her noblest sons in the late Mahadev Govind Ranade and now there follows him another of her well-beloved sons almost in the prime of manhood." [The *Jám-e-Jamshed* and some other papers of the week contain eulogistic notices of Mr. Bonnerji's career.]

Complaint about the non-supply of the Government Resolution regarding the cultivation of Egyptian cotton to public bodies and the press in Sind.

Sind Gazette (18), 20th July.

32. "It is a remarkable fact, and one that has been much commented on locally, that the important Government Resolution on Egyptian Cotton in Sind of which we gave a summary in our editorial columns on the 10th instant, and for which we were indebted to our Bombay correspondent, although it has been sent to and published by all the papers in the Presidency, has never been sent to Sind at all. The Karáchi Chamber have as yet received no copy, nor have we ourselves, although the Chamber and the *Sind Gazette* are particularly interested in the subject. Karáchi was treated somewhat similarly, if we remember rightly, in connection with the change in the duties levied on imported sugar. It may be added that the report referred to states that the cotton crop for 1905 was brought to the notice of several large firms in Karáchi who were 'reluctant to make the special arrangements necessary for its disposal,' and that only one

firm, therefore, purchased all the cotton available. As far as we can ascertain, Government took no trouble at all to find out the wishes of other firms, and the latter were not consulted. We in Sind must most strongly protest against information being thus withheld from us in cases where we are the persons most intimately concerned."

Complaint about the Sub-Judge's Court at Rohri being held during summer in the middle of the day and not in the morning as before.
Sind Journal (19), 25th July; *Sindhi* (53), 21st July.

33. "There are loud complaints about the Rohri Court being now held in the middle of the day and not early in the morning as was the case during summer in past years. Rohri is a hot place and there is no proper accommodation for parties, witnesses and pleaders attending the Court. Nor are there any private houses close by, the Court-house being situated on a hillock far away from the town in quite an isolated place. For the convenience of the public, it is necessary that the Court should meet during morning hours." [The *Sindhi* makes a similar complaint.]

Thefts in Sukkur and Lárkhána Districts.
Sindhi (53), 21st July, Eng. cols.

34. "The number of thefts and dacoities in Sukkur and Lárkhána Districts is increasing, and we are afraid the higher authorities and police officers are doing practically nothing to prevent their frequency. They state that courts of law acquit offenders and that therefore it is needless to send up serious cases before them. But this contention of theirs displays their weakness rather than strength. The police has not only to collect evidence, but *to prevent crime*....... If the police is negligent, if half the force is sleepy, if the Head Constable, the Chief Constable and the Inspector sleep soundly at home, the constabulary under them will be able to do nothing. Therefore when thefts, robberies and dacoities grow rife in large towns, instead of laying all the blame at the doors of the Magistrates and Judges, who refuse to punish innocent men, it behoves the police to increase its vigilance. These robberies and dacoities, now so common, were not so frequent four years back. Has the Government sought to ascertain the cause of this? Are these offences the work of a professional gang or of needy men who want to live by committing crime and unite for that purpose? We incline to the latter view; and the fact that many of the dacoities are committed in the house of Banias lends colour to the supposition that contraction of credit has something to do with the increase of these offences."

Legislation.

Comments on the draft Bill for the amendment of the City of Bombay Improvement Act.
Bombay Samáchár (64), 26th July.

35. In continuation of its comments on the draft Bill for the proposed amendment of the City of Bombay Improvement Act, the *Bombay Samáchár* writes:—There is nothing objectionable in the amendments proposed in the draft Bill to clauses (1) and (2) of Section 32. But at the same time clause (3) of the same section, which has been left untouched, stands in great need of alteration. The interpretation that has been hitherto put by the Trustees upon this clause is that it is entirely within their discretion whether they should or should not provide dwellings for the poor and working classes who are dishoused in consequence of their destructive operations. We have repeatedly shown in these columns that this construction put upon the wording of the clause is at variance with the original object of the measure as explained by Lord Sandhurst and Sir Charles Ollivant in the local Legislative Council. It is necessary that the Corporation should press for an amendment of the clause making it compulsory on the Trustees to provide residential accommodation for the displaced population. The amendment of Section 32 empowering the Trustees to advance loans to owners of mills and factories for the purpose of enabling them to provide dwellings for their operatives is quite fair and reasonable. We are anxious to see the work of reclaiming the foreshore provided for in Section 33 of the Act omitted from the programme of the Board altogether, or an amendment to the section introduced to the effect that the work may be undertaken *at the sole expense of Government* and after all important items in the Board's programme have been executed. The lands so reclaimed will

become the property of Government and the income derived therefrom will go to the Government treasury. Hence the present arrangement of benefiting the Presidency at the expense of the Bombay rate-payers seems scarcely justifiable. Section 60 of the Act authorises the Government to resume for public puposes any of the lands vested by them in the Board. The proposed amendment of this section to the effect that the capital debt of the Board shall be reduced by an amount equal to the value of the land thus resumed is unexceptionable so far as it goes, but we would suggest that a further provision be introduced in the section to the effect that when any plot of land is so resumed, Government shall hand over to the Trustees a certain sum of money in cash or another plot of land of the same value in exchange. This course is absolutely necessary to recoup the loss of income which the Trust would otherwise sustain and which would *pro tanto* hamper its work of improving the city. It is proposed to amend section 72 to the effect that the Corporation should pay to the Trustees annually, irrespective of their requirements, a lump sum equal to 2 per cent. of the total rateable value of all buildings and lands in the city, inclusive of Municipal property. This provision is anomalous and unjust. Why should the Corporation be made to pay to the Trust more than what it really requires? This would be throwing an unwarranted and unnecessary burden on the tax-payers. Besides, why should Municipal property, which has never been assessed before, be taxed for the benefit of the Trust? On making a rough estimate of the total value of Municipal property in the city, we can say that the contribution of the Municipality to the Trust under the section as proposed to be amended will work out to as much as 4 per cent. of the total rateable value of all assessed property in the city. The reason put forward by Government for introducing this change is that it was the intention of the authors of the original Act to include all Municipal property in calculating the 2 per cent. contribution to be levied from the Corporation, but that owing to oversight the wording of the Act was not rendered clear on the point. This is a halting and unsatisfactory explanation, and we feel bound to demur to it. The contentions put forward for justifying it in the statement of Objects and Reasons appended to the draft Bill do not carry conviction to us. Why should not Lord Sandhurst and Sir Charles Ollivant be communicated with on this point? That would enable Government to secure an authoritative statement about the intentions of the framers of the Act.

Education.

Alleged backwardness of the educational policy of the British Government.
Shri Sayáji Vijaya (47), 21st July.

36. The educational policy of a government is an unfailing test of its solicitude for the well-being of its subjects. Putting the British Government to this test, we doubt whether the most partial critic of that Government can say that it is anxious to promote our welfare. Since the time of Lord Curzon the educational policy of the Indian Government has been retrograde and so long as such a policy is adhered to, even an increased expenditure on education would be useless. Mr. Krishna Swami Ayer, President of the recent Madras Provincial Conference, compared the educational progress of India with that of Japan and showed the extreme backwardness of our country in the matter of education. Now, the Indians are in no way intellectually inferior to the Japanese, as the successes of our two Indian Senior Wranglers at Cambridge conclusively show, and if our country still remains educationally backward, the fault certainly lies with Government and not with the people. Native States like Baroda and Travancore are undoubtedly putting the British Government to shame in this respect. The Gaekwar intends to make education compulsory throughout his dominions. It is strange that Lord Curzon's Education Commission did not find a single province in India ripe for the experiment of compulsory education.

Medical studies in Bombay.
Indu Prakásh (43), 25th July, Eng cols.

37. "The vote of the Bombay University Senate at its meeting of Monday last, re-affirming its former decision in favour of the Previous Examination as the preliminary standard of admission for the degree of M.B.,B.S. to be newly instituted, settles finally a vexed question of over

20 years' standing on the principles of a fair compromise....... Let us now hope that Government and the University combined will take up in right earnest the many reforms that must be effected before our medical studies can be placed on a satisfactory footing. We hope in the first place that the non-University test, to which the Professors of the Grant Medical College subject all new-comers, will be altogether abolished. The test is an anomaly and really an insult to the University and should no longer be allowed. Secondly, we hope Government will place the recruitment of the teaching staff of the Grant Medical College on a better basis and make it less of a close preserve for the I.M.S. than it now is. Experts should be brought from England and some chairs made available for the best local talent. Then we want a real improvement in the methods of teaching and greater care and attention to the interests of the students. At the College, we are told, in several respects confusion worse confounded reigns supreme. This is no doubt partly due to the over-grown number of students. The raising of the standard of admission to the P. E. will probably reduce the number automatically. But it is also necessary that Government should soon make arrangements for granting a non-University license equivalent to the present L.M. & S. of the University and for the studies therefor in a separate institution. The existing Medical schools may well be improved with that object. Perhaps it would also be advisable to take away the Military students from the Grant Medical College."

Railways.

The East India Railway Strike.
Jám-e-Jamshed (29), 28th July, Eng. cols.

38. "This strike on the East Indian Railway appears to have ended in smoke, as all things that have their birth in Bengal generally do. There was much in the grievances set forth by the poor Babu that seemed to call for redress. But the Babu would not be content with getting redress where he really suffered. He must needs ask for things he cannot get. He must grow sentimental, or hypercritical or hysterical, and in the result must suffer discomfiture and be laughed at for his pains......... The strike has failed, and all that has been done is that he has been made the laughing-stock of the world, and has paved the way for a larger employment of Europeans and East Indians on the line."

Alleged vagaries of Railway officials in punishing their subordinates and the necessity of framing a "fine and punishment Code" on Indian Railways.
Railway Times (17), 21st July.

39. A correspondent writes to the *Railway Times*:—"With reference to Mr. Muirhead's remark as reported in the *Railway Times* of 30th June that 'a fine Code was not feasible and that the matter of fining the men *always did* and *always would* have his careful attention,' I give the following few cases which speak for themselves and prove the absolute necessity of a fine Code; they also show the unlimited powers a railway official possesses. Sometime ago a goods Guard was booked to work a mail train leaving Harda after midnight. He signed the call book and unfortunately fell asleep, detaining the train about half an hour; he was fined Rs. 3; against this fine nothing can be said. Some weeks after another man, also a goods Guard, in a similar way detained a mail train for about twenty minutes; this man's pay was reduced by Rs. 10 for a year and his due promotion was stopped; this means to him a loss of over three hundred rupees in all. Again, some time later a third man, a goods 2nd Guard, whose pay was not half that of the first two offenders, under exactly the same circumstances fell asleep, detaining a mail for only a few minutes; this poor chap was reduced in pay and grade and had his due promotion stopped whereby he will have lost over a thousand rupees by the time he gets back what he should be getting. It was the first offence of the kind in the case of all three; each bears an excellent character; the last man, a Parsi, had the clearest record of the three and yet was punished most; why? And where does the Manager's 'careful attention' come in? **Had we a fine Code, this would never have happened, and it is to be hoped every railway man will insist and if necessary move the Government and the Railway Board for a fine and punishment Code; when even the criminals have one, why should it be denied to us? The Railway officials take care not to fine**

too heavily, but they reduce and stop promotion, which is a hundred times worse. There are numerous cases where for slight mistakes (not offences) the salaries of poor hard working railway men have been reduced by 50, 60 and 70 rupees a month, thereby making them lose fifty times the amount which the Railway officials dare not take from the men as fines. Thus both humanity and justice demand that a fine and punishment Code be forthwith framed for the Railways."

Grievances of third class passengers on Indian Railways.

Mahratta (9), 22nd July; *Sudhárak* (49), 23rd July.

40. "The Railway Board arrives at Poona to-morrow in the course of their tour of inspection; may we hope that their attention will be drawn to the grievances of railway passengers? While Railway Conferences are being held every year, while the grip of the Railway Board upon the Railway Companies is supposed to be getting more and more tight every day, and while a more effective control of the Railway administrations is claimed as having already been initiated, the grievances of third class passengers seem hardly to be touched even on their fringe. Millions and millions of needy passengers are paying the fares demanded and making railway journeys in silent suffering as before.... Some months ago we read that the Railway Board had pulled up the different Railway Companies to give a thought to the grievances of passengers and called upon them to report what arrangements they were going to make for increasing their rolling stock and reducing the congestion of passenger traffic. The public is yet in the dark as to the further steps taken by the Board to enforce their views on the Companies. No doubt some of the Railway Companies do seem to have been roused up a bit from their slumber. But the initiation and enforcement of a uniform policy of beneficence towards the passenger-world is yet as far from sight as ever. There should, however, be less and less excuse for this every year as Government have been buying in the Railways as the contract periods terminate. The revenue from State Railways has during the last ten years increased from £12,101,386 in 1894 to £20,576,591 in 1903. This shows to what extent the State has been gaining in Railway receipts, and we naturally expect that its active sympathy with the great class of third class passengers, who are the principal patrons of the Railway Companies, should increase in proportion......... The question naturally suggests itself, whether the time has not come for demanding a reduction of third class railway fares, now that Government have begun to make a profit out of railways. But the Indian public will be content to postpone the consideration of that question till the disposal of the other and in some respects even far more pressing question, *viz.*, that of improvements in the nature of conveniences to third class railway passengers. These improvements, however, are making progress at a snail's pace, and at the end of 30 years of railway administration Government have contented themselves with finding the arrangements for the third class passenger traffic in a primitive and nearly the crudest fashion imaginable. That this view of things is not exaggerated may be seen from the disinterested testimony of a European writer who described the situation in the following words in the columns of the London *Times* some two years ago:—'When the helpless, ignorant crowd have passed the barrier having paid the policeman and have fortunately procured the right tickets for the right destinations, their difficulties have only begun, for it is one thing to get into the station and to buy a ticket, but it is another thing to get a place in a carriage. The people run hither and thither on the platform, families vainly endeavouring to keep together, all shouting and seeking for guidance that is not generally forthcoming. There are too often insufficient carriages and these carriages are overcrowded. Nothing is more admirable than the patience of the people who are left behind, and the Railway authorities have reason to be thankful for the widespread fatalism of the East which makes men patient and quiet. The low paid underlings do not realise that third class passengers should be welcome and encouraged as the very good customers of their masters' business. They regard them rather as undesirable cattle who must be headed off or driven into trucks.'" [The *Sudhárak* writes:—We are gratified to learn that a considerable quantity of Indian coal is being used on Indian railways and

that contracts have been entered into with some Bengal firms for the supply of iron and other articles to some of the railways. The Railway Companies are also doing something to secure additional conveniences to third class passengers. We particularly invite the attention of the Railway Board to the necessity of providing waiting-rooms for this class of passengers at all stations and to the urgent need of latrines in all third class carriages. It is further necessary to make arrangements for issuing tickets at least 45 minutes before the departure of trains and to appoint officials at all important stations to guide poor and ignorant passengers.]

Municipalities.

Introduction of compulsory vaccination at Hyderabad.
Sind Journal (19), 18th July.; *Phœnix* (15), 25th July.

41. "By simply rescinding the resolution of February last the Hyderabad Municipality has committed a gross breach of faith with the public; and it reflects no credit on those Councillors who have abetted the breach." [The paper proceeds to describe in detail the circumstances which led to the passing of the latest resolution of the Municipality on the subject of the introduction of compulsory vaccination in Hyderabad (*vide* paragraph 55 of the last Weekly Report) and remarks: "The spirit which has guided Government with regard to the introduction of the vaccination in this and other towns of the Presidency has been to consult the public opinion of each locality. Can the latest resolution of the Hyderabad Municipality on the subject be said to represent public views on the question? The protest of the people has been disregarded, the resolution has been passed not by the representatives of the people but by the nominees of Government. Will the local Government introduce the Act in spite of the opposition of the people? There is great excitement in the town and a mass meeting is likely to be convened on Sunday next. We hope there will be no indecent haste in the matter." [The *Phœnix* writes:—"There was a very large open air meeting of the inhabitants of Hyderabad on Sunday last, at which the action of the Municipality in voting by a majority of 11 against 9 in favour of compulsory vaccination was strongly condemned. There was a deal of excitement which is rather unusual in Hyderabad, the people being generally phlegmatic. Mr. Tekchand Udhavdas presided. The following resolutions were passed:—(1) That the action of the Municipal Councillors of Hyderabad in deciding upon the introduction of compulsory vaccination in the town has caused deep regret among the inhabitants, and that there was no occasion or necessity for interfering so soon with the resolution of 9th February last. (2) That this meeting of the inhabitants of the town considers that in view of the peculiar conditions of the place and the readiness of the people generally to get their children vaccinated, the application of the Act to Hyderabad is not desirable."]

Native States.

Alleged attempt of the British Government to acquire the rights of Customs management over the Káthiáwár ports.
Bombay Samáchár (64), 23rd July; *Praja Bandhu* (33), 22nd July; *Gujaráti Punch* (26), 22nd July.

42. The ostensible reason for the establishment of a Customs *náka* at Viramgaum was the alleged loss caused to the British Customs revenue owing to dutiable goods being imported direct from foreign countries into Káthiáwár and subsequently smuggled into British territory. We have never been able to reconcile ourselves with this plea put forward by the British authorities. Bhávnagar is the only port which possesses facilities for direct communication with foreign countries, and we gather from the last Administration Report of **Bhávnagar State that the Customs duties levied at that port are regulated on much the same lines as the duties levied in British ports. Any change in the British Customs tariff is invariably followed by a similar change in the duties levied at Bhávnagar. It thus appears that the British authorities had no serious cause of complaint in the matter, especially as the rest of the Káthiáwár ports could have been easily prevailed upon to readjust their**

respective tariffs on the lines of that obtaining in Bhávnagar. But instead of adopting this fair and reasonable course, Government perversely established a Customs cordon on the British frontier regardless of the consequent paralysis of the trade of Káthiáwár and the vexation and harassment caused to the travelling public. Some time ago, the Maharaja of Bhávnagar addressed a representation to the Government of India praying for the abolition of the Customs *náka* at Viramgaum on the ground that it constituted an infringement of his treaty rights. From the references made to the subject in the Administration Report of the State it appears that the Government of India rejected the prayer of the Maharaja who has appealed against the decision of that authority to the Secretary of State for India. The appeal is still under consideration, when we are surprised to learn from a semi-authoritative source that the British Government are carrying on negotiations with the various Káthiáwár States concerned with the object of introducing the British tariff at all the ports of the province and appointing an agent on their behalf. for controlling and supervising the collection of the Customs dues. It is said that the Chiefs of Junágadh, Jámnagar and Janjira have already given their consent to this arrangement and that negotiations are still going on with Bhávnagar, Porbandar, Morvi and Mangrol. We think that the appointment of a British Customs officer on the Káthiáwár sea-board will be fraught with grave harm to the interests of the States concerned, and we would strongly urge the latter to beware of being inveighled into sacrificing their prestige and time-honoured rights by the bait offered by Government in the shape of the promised abolition of the obnoxious Customs *náka*. All the Chiefs concerned should stand by the Maharaja of Bhávnagar and thwart the efforts of the British Government to trample upon their treaty rights. [The *Praja Bandhu* in making somewhat similar comments deplores the lack of courage shown by Native Chiefs in meekly submitting to selfish and unjust demands made by the Paramount Power. It appeals to the Káthiáwár Chiefs to emulate the example of the Gaekwar of Baroda who, according to the paper, has been sternly refusing to comply with the demand of the British Government to cede to it Okhámandal Mahal situated within his territory unless Kaira District is given to him in exchange. The *Gujaráti Punch* makes similar remarks.]

The new Dewan of Junágadh.

Káthiáwár News (31), 18th July, Eng. cols.

43. "Mr. Bechardas has left Junágadh State in such a chaos that it will take Mr. Baig a long time to make himself thoroughly acquainted with the real state of affairs.......... He will probably find many in Junágadh to obstruct him in his work. These should be ruthlessly removed. Persons who are supposed to know something about the state of affairs in Junágadh say that the Nawab Saheb does not want Mr. Baig at all, and that he means to keep the sole authority in his hands, so that Mr. Baig might go away in disgust. This is too big a pill to be easily swallowed. Perhaps the menials and others, who may be realising that their days of revelling in plunder are now gone, might drive these ideas into the Nawab's head and make him petulant and thus bring about ill-feeling between him and the Dewan. As Mr. Baig may not be quite unaware of intrigues prevalent in Native States, particularly in a State like Junágadh, where there has been in fact no enlightened administration for over half a century or probably a good deal longer, and as he has the ability to cope with such intrigues, it may be hoped that he will prove equal to the task he has undertaken."

Mirza Abbas Ali Baig's administration of Junágadh State.

Sánj Vartamán (89), 27th July; *Bombay Samáchár* (64), 28th July; *Mahi Kántha Gazette* (81), 22nd July.

44. The Junágadh correspondent of the *Sánj Vartamán* writes:—Mirza Abbas Ali Baig, the new Dewan of Junágadh, has already begun to introduce salutary reforms in the administration of the State. He has taken away the control of the Educational Department from the hands of Mr. Rudarji Sundarji Rana and transferred it to Professor Scott of Bahauddin College, who will get an extra remuneration of 100 rupees for the additional duties imposed upon him. Mr. Rana, being a mere L.C.E., had not the necessary qualifications for this responsible post and the management of the Department had in consequence been the subject of bitter and

incessant complaints during the last three years. There is every reason to hope that the change inaugurated by Mr. Baig will tend to place the Department on a more satisfactory footing. It is imperative that Mr. Baig should deal similarly with certain other Departments which are at present in the charge of ill-qualified and inexperienced heads. [Elsewhere the paper reports:—A sensation has been created at Junágadh owing to certain steps taken by the Dewan in connection with Mr. Purshottamrai Sundarji Zala, the late Naib Dewan. The local public were alarmed a few days ago to learn that Mr. Zala's house had been placed under attachment and that a police patrol was stationed at the well-known banking firms of Sheth Madhavji Kanji, Shah Jagjivandas Tribhovandas, Motichand Doctor, Parekh Prabhudas Hargovinddas and Parekh Govindji Girdhar. The Managers of these firms approached the Dewan on the subject, with the result that Mr. Baig consented to remove the patrol, if they surrendered a number of account books required by the police. Accordingly the police took custody of the account books of these firms for the years 1892-93 to 1904-05. Nothing having been found in Mr. Zala's house at Junágadh, a warrant was issued to search the house now occupied by him at Rájkot. Mr. Zala's brother is said to have personally gone to Junágadh to deliver custody of the account books required by the police. These extraordinary measures taken by the Dewan have given rise to a good deal of comment and speculation. The *Bombay Samáchár* writes:—Mr. Baig has set about the task of administering the affairs of Junágadh with great zeal and enthusiasm. He has ordered a change in the existing practice of submitting petitions to the Dewan. Hitherto persons dissatisfied with the decisions of Vahivatdars were allowed to submit their petitions direct to the Dewan, but it has now been ruled that such petitions should be forwarded through the Vahivatdars concerned. The heads of the different Departments have been ordered to submit their estimates of revenue and expenditure to the Dewan by the 15th August with a view to ensure the timely publication of the State Budget this year. The Junágadh correspondent of the *Mahi Kántha Gazette* mentions some instances in which Mr. Baig is said to have taken prompt steps to redress the grievances of the subjects of the State.]

Alleged maladministration in Idar State.
Mahi Kántha Gazette (81), 22nd July.

45. A contributor writes to the *Mahi Kántha Gazette*:—It is deplorable that there should be no responsible Dewan to guide and control the administration of Idar State. The Chief of Idar possesses all the powers of a High Court in the matter of the administration of justice within his territory, and it is, therefore, essential that he should have the services of a competent Dewan to enable him to exercise efficient vigilance and control over the lower Courts. In the time of Rao Bahadur Kalianrai the judicial administration of the State gave no cause for complaint, but since his retirement the judicial powers vested in the Durbar have been delegated to the heir-apparent Kumar Joravarsinghji. Without disparaging the Kumar's abilities, we can say that it is impossible for him to sift and get at the truth of the numerous cases daily coming up before him, especially as the proceedings, besides being in Gujarati, are generally voluminous and full of legal technicalities. It would not be surprising if intriguing subordinates took advantage of the Kumar's inexperience and used him as a tool for gaining their selfish ends. In the circumstances it is incumbent upon the Chief of Idar to secure the services of a competent Dewan, or failing that to appoint a Legal Council composed of expert officers whose character is known to be above suspicion. Notwithstanding the good intentions of the Maharaja, the subjects of the State are groaning under oppression, but their complaints against the administration are suppressed either by force or intimidation. Justice is nowhere to be had in the State. In British service the most scrupulous care is taken to recruit well-qualified officers for all posts, high or low, but in this State Revenue and Magisterial duties are entrusted to raw and inexperienced youths, some of whom are quite illiterate or ignorant of the Gujarati language. The root of all the evils in the State is the want of an able Dewan at the helm of its administration. We fervently pray the Maharaja to supply this *desideratum* and thereby gain the blessings of his subjects.

Boycott of foreign sugar on religious grounds by certain Hindu castes at Mehmedabad and Shegaon.

Bombay Samáchár (64), 24th and 28th July.

46. A public meeting of the Vaishnavas, Brahmans, etc., was held on the 13th July at Mehmedabad in a local *mandir* under the presidency of Goswami Shri Varajbhushanlalji Maharaja for discussing the question of the use of foreign sugar by Hindus. The President in opening the proceedings said that one of the causes of the decline of the Aryan religion was the use of foreign sugar. He explained that several impure ingredients—the mention of which would shock the religious sentiments of a true Hindu—were used in the process of refining this sugar. The Hindus were hitherto consuming foreign sugar on a large scale in utter ignorance of its composition, but now that it had been made known to them, it was their duty to abstain from its use for the sake of their physical and spiritual welfare. Several other speakers followed in the same strain and made a profound impression upon the audience. It was also explained that the boycott of foreign sugar would stimulate the indigenous sugar industry and thereby alleviate to some extent the poverty of the country. Some of the audience pledged themselves there and then to abstain from the use of foreign sugar. In pursuance of a resolution passed at this meeting, an open air meeting of the local Mahajan and the Chorasi was held on the following day in the bazaar. It was resolved that only indigenous sugar should be used in the preparation of caste dinners and that caste dinners where foreign sugar was used should not be attended by any one. It was further resolved that a fine of twenty-five rupees should be imposed upon any person who passed foreign for indigenous sugar at a caste dinner. [The Shegaon correspondent of the *Samáchár*, writing in another issue of the paper, reports that at a similar meeting held at Shegaon on the 25th July all the high caste Hindus of the place pledged themselves to refrain from using any kind of foreign sugar, as also adulterated ghee imported from Bombay. It was further resolved that any one trading in these articles either on his own or anybody else's account should be expelled from his caste. In response to the above resolution all the sweetmeat-sellers of Shegaon have ceased using foreign sugar and Bombay ghee in preparing their confections.]

Reported termination of the proceedings instituted by the District Magistrate, Kolába, against the editor of the *Pratod* newspaper.

Indu Prakásh (43), 31st July.

*47. In connection with the notice issued by the District Magistrate of Kolába to the editor of the *Pratod*, it has now transpired that Mr. J. R. Gharpure, High Court Pleader, appeared before the Magistrate on the 28th on behalf of the editor and represented all the facts of the case to him. Thereupon it was decided to stop the proceedings at that stage. The requisite sanction of Government for instituting the proceedings in the case had also not been obtained.

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 2nd August 1906.

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* Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.] [**No. 31 of 1906.**

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 4th August 1906.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

Affairs in Bengal :
  An appeal to Government to take vigorous action with a view to put down the excesses of Babu patriots in Bengal 19
  Comments on the rumoured resignation of Sir B. Fuller 21
  Comments on the Shántipur assault case 20
British Rule in India :
  Alleged craftiness of Englishmen in glossing over acts of injustice committed by them... 16
  An appeal to Providence to take pity on the enslaved and impoverished condition of the Indians 17
  An attack on the moral character of Englishwomen and exhortation to the Indians to shun Western education as a preliminary step for achieving their political regeneration 13
  Comments on Mr. Bryan's views on the administration of India ... 9 & 10
  Comments on the Honourable Mr. Gokhale's paper on 'Self-Government for India' read before the East Indian Association in London 11
  Exhortation to the Indians to resort to universal boycott for checking the alleged high-handedness of their rulers... 15
  Should Indian patriots count upon the support of Native Chiefs in their struggle for the national cause? 14
  What are the true causes of the alleged growing estrangement between the Government and the people in India? 12
Collisions between Europeans and Natives: Exhortation to the Indians not to submit meekly to the insults heaped upon them by the Europeans ... 18
Dákore Temple: Alleged offence caused to the religious feelings of the Vaishnav community by the conduct of the Receiver at the — towards a Vaishnav Maharaj 30
Famine: Alleged disappearance of the — Insurance Fund 24
Governor of Bombay: Satisfaction expressed at Lord Lamington's reported intention to continue in office until the expiry of his five years' term 25
India in Parliament: Mr. Morley's speech during the debate on the Indian budget in Parliament ... ... 2—7
Irrigation: Comments on the Triennial Report on — in the Bombay Presidency 26

PARAGRAPHS.

Politics and the Public Administration—continued.

Judicial matters :
- Comments on the conviction of a European for attempted assault on a native lady while travelling in a railway train between Poona and Bombay ... ... 27 & 28
- Complaint against the Mámlatdár of Mahád (Kolába) 29

Muralis : An appeal to the orthodox and the reform parties among Hindus to improve the lot of — 34

Native Press :
- Comments on an outrageous effusion published by the *Amrita Bazaar Patrika* on the death of Lady Curzon 22
- Death of Lady Curzon regarded as a divine act of retributive justice to Lord Curzon 23

Partition of Bengal : Mr. Morley's declaration in Parliament *re* the irrevocability of the — 8

Police : Lottery nuisance in Ahmedabad... 31

Post Office : Alleged defective working of the Registration Department of the Bombay General — 33

Provincial Conference : The forthcoming — at Surat and an appeal to Indian patriots to earnestly exert themselves for the regeneration of their country 32

Sind :
- Alleged undue detention of the dead body of a Hindu girl at the Civil Hospital, Karáchi 36
- The question of the travelling allowances of clerks attached to Sub-Divisional Officers in the Public Works Department of — ... 35

South Africa : Disapproval of the conduct of the British Indians in Durban in offering their services to the Natal Government in its present struggle against the Zulus 1

Education—

The Bombay University Senate and the question of the standard of admission for the M. B., B. S. degree 37

Railways—

Circular letter of the Railway Board regarding the provision of effective means of communication between passengers and guards and drivers in railway trains 38

Municipalities—

Ahmedabad : An alleged grievance of the Hindu community of — ... 41

Bombay : Comments on Mr. Wachha's proposed motion in the — Corporation for the abolition of the City Improvement Trust 39

Hyderabad : The question of the introduction of compulsory vaccination in — (Sind)... 40

Native States—

Bajána . Affairs in the — State 43

Junágádh : Affairs in the — State 42

Khairpur : Administration of the — State (Sind) 44

Intelligence extracted from the Press—

A meeting for the boycott of foreign sugar convened under the auspices of the Marwari Brahman Sabha of Bombay 46

Shivaji celebration at Tanjore 45

List of Newspapers and Periodicals.

(As it stood on the 1st July 1906.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	J. J. de Abrao; Portuguese; 43	300
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis; Englishman; 50	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P.; Pársi; 53.	1,000
4	Indian Social Reformer	Do.	Weekly	Kamakshi Natarajan; Hindu (Madrási Bráhman); 39.	500
5	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P.; Pársi; 53.	575
6	Indian Textile Journal	Do.	Monthly	John Wallace; Englishman; 48; Civil Engineer.	800
7	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái Advani; Hindu (Amil); 30.	500
8	Káthiáwár Times	Rájkot	Daily	Mávji Govindji; Hindu (Nágar); 38	200
9	Mahrátta	Poona	Weekly	Narsinh Chintáman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 32.	950
10	Men and Women of India.	Bombay	Monthly	Sorábji Mancherji Ratnágar; Pársi; 40	500
11	Muslim Herald	Do.	Daily	Mahomed Yusuf bin Mahomed Amir; Muhammadan; 32.	700
12	Oriental Review	Do.	Weekly	Rustomji Shapurji Mistri; Pársi; 38	400
13	Pársi	Do.	Do.	Jehángir Sorábji Talayárkhán; Pársi; 30	1,000
14	Patriot	Ahmedabad	Do.	Bhágubhái Fatechand Kárbhári; Hindu (Jain); 33.	650
15	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu; Muhammadan (Khoja); 53	650
16	Poona Observer and Civil and Military Gazette.	Poona	Daily	Cáwasji Temulji; Pársi; 50	400
17	Railway Times	Bombay	Weekly	John Alexander Balfour; Christian; 44	1,200
18	Sind Gazette	Karáchi	Bi-weekly	Mrs. J. E. Tate; European; 42	500
19	Sind Journal (formerly named Hyderabad Journal).	Hyderabad	Weekly	Kundanmal Manghirsing, B.A.; Hindu (Amil); 40.	800
20	Sind Times	Karáchi	Bi-weekly	Khánchand Rahumal; Hindu (Amil); 39	200
	ANGLO-GUJARA'TI.				
21	Arya Prakásh	Bombay	Weekly	Motilál Tribhuwandás Dalál; Hindu (Mod Bania); 32.	1,000
22	Coronation Advertiser	Ahmedabad	Do.	Narotámdás Pránjiwandás Shethna; Hindu (Bania); 33.	750
23	Evening Jáme	Bombay	Daily	Pirozsha Jehángir Marzbán; Pársi; 30	1,600
24	Gujaráti	Do.	Weekly	Ichhárám Surajrám Desái; Hindu (Surti Bania); 53.	5,000
25	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji; Pársi; 47	700
26	Gujaráti Punch	Ahmedabad	Do.	Somalál Mangaldás Sháh; Hindu (Bania); 29.	1,100
27	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar; Pársi; 46	800
28	Hind Swarajya	Do.	Do.	Chhaganlal Lallubhoy Thanawala	1,500
29	Jám-e-Jamshed	Do.	Daily	Pirozash Jehángir Marzbán; Pársi; 30	3,500
30	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta; Pársi; 57	2,400
31	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji; Pársi; 42	400
32	Káthiáwár Times	Do.	Bi-weekly	Manshankar Jayashankar; Hindu (Nágar Bráhman); 39.	200
33	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám; Hindu (Mewáda Bráhman); 39.	1,400
34	Rást Goftár	Bombay	Do.	Pállonji Barjorji Desái; Pársi; 55	1,550

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*continued.*				
35	Shri Sayáji Vijaya	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 28.	4,200
36	Suryâ Prakásh	Surat	Do.	Umedrám Nagindas; Hindu (Bania); 28	200
	ANGLO-MARA'THI.				
37	Christian Citizen	Poona	Monthly	Bháskar Nánáji Kotak; Native Christian; 33.	200
38	Dnyán Chakshu	Do.	Do.	Waman Govind Sápkar; Hindu (Deshasth Bráhman); 48.	500
39	Dnyánodaya	Bombay	Do.	Rev. Mr. J. E. Abbott	660
40	Dnyán Prakásh	Poona	Daily	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 39.	1,200
41	Dnyán Prakásh	Do.	Weekly	Do. Do.	2,400
42	Hind Swarajya	Bombay	Do.	......	3,000
43	Indu Prakásh	Do	Daily	Indu Prakash Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 41.	1,500
44	Native Opinion	Do.	Weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 35.	700
45	Samarth	Kolhápur	Do.	Vináyak Náráyan Joshirao; Hindu (Chitpáwan Bráhman); 37.	750
46	Sardesái Vijaya	Sávantvádi	Do.	Gopal Moreshwar Sáthe; Hindu (Chitpáwan Bráhman); 45.	500
47	Shri Sayáji Vijaya	Bombay	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 41.	5,000
48	Subodh Patrika	Do.	Do.	Dwárkanáth Govind Vaidya; Hindu (Sonár); 32.	600
49	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 39.	1,500
	ANGLO-PORTUGUESE.				
50	O Anglo-Lusitáno	Bombay	Weekly	Leandro Mascarenhas; Goanese Christian; 48.	900
	ANGLO-SINDI.				
51	Al-Haq	Hyderabad (Sind).	Weekly	Syed Mahomed Syed Jamaldin; 30 and Abdul Vahábkhan Ghulám Rasul; Muhammadan; 37.	1,200
52	Prabhát	Do.	Bi-weekly	Lekhráj Tilokchand; Hindu (Amil); 34	500
53	Sindhi	Sukkur (Sind)	Weekly	Virumal Begráj; Hindu (Kurseja); 33	1,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
54	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 73	1,194
55	Hind Vijaya	Do.	Do.	Dáhyábhái Karsandás Sháh; Hindu (Shráwak Bania); 39.	600
	ENGLISH, MARÁTHI AND KÁNARESE.				
56	Karnátak Patrâ	Dhárwár	Weekly	Mádhav Gopál Tonapi; Hindu (Deshastha Bráhman); 22.	200
57	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorápur; Hindu (Deshastha Vaishnav Bráhman); 44.	300
	ENGLISH, PORTUGUESE AND CONCAKIM.				
58	A Luz	Bombay	Weekly	Antone Fernandes; Portuguese; 23	1,200
59	O Bombaense	Do.	Do.	A. Gomes; Goanese Christian; 45	1,000
	GUJARÁTI.				
60	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Mahomed; Muhammadan; (Memon); 41.	2,500
61	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 53	3,000
62	Arajadar	Ahmedabad	Weekly	......	...
63	Aryavir	Dohad	Do.	Krishnaráo Mangeshráo Fadnis; Hindu (Shenvi Bráhman); 28.	330
64	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 37.	4,400
65	Broach Mitrâ	Broach	Weekly	Trikamlál Harináth Thakor; Hindu (Brahman Kshatriya); 24.	350

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*continued*.				
66	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi; Pársi; 51	500
67	Deshi Mitra	Surat	Do.	Maganlál Kikábhai; Hindu (Shráwak); 36	1,400
68	Din Mani	Broach	Do.	Nathálál Rangildas; Hindu (Mathur Káyastha Bania); 27.	125
69	Dnyanottejak	Ahmedabad	Fortnightly	Chhotálál Desaibhai; Hindu (Bania); 42	800
70	Gujarat	Nadiád	Do.	Chandulál Nandlál; Hindu (Bania); 25	500
71	Hitechchhu	Ahmedabad	Weekly	Kálidás Ghelábhai; Hindu (Jain); 47	500
72	Islám Gazette	Amreli	Do.	Ibráhim Daud; 37; and Abdulla Ismail; 28 (both Mahomedan Memons).	750
73	Jám-e-Jahanooma	Bombay	Do.	Ratansbáw Frámji Acharia; Pársi; 31	600
74	Jivadaya	Surat	Monthly	Dhirajrám Dalpatrám; Hindu (Audich Bráhman); 37.	300
75	Kaira Times	Nadiád	Weekly	Anopsi Mánecklál Desai; Hindu (Shrávak Bania).	600
76	Kaira Vartamán	Kaira	Do.	Kahandas Fulchand; Hindu (Bania); 56	125
77	Káthiáwár Mitra	Ahmedabad	Do.	Jadurám Shámji Dave; Hindu (Audich Bráhman); 42.	300
78	Káthiáwár Samáchár	Do.	Do.	Rewashankar Jagjiwan Dave; Hindu (Bráhman); 44.	500
79	Khedut	Bhávnagar	Fortnightly	Parbhurám Rámji Jani; Hindu (Audich Bráhman).	1,000
80	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Minocheher-Homji, B.A; Pársi; 37.	1,000
81	Mahi Kántha Gazette	Sádra	Weekly	Motilál Chhotálál Vyás; Hindu (Audich Tolakia Brahman); 45.	800
82	Mukhbir-i-Islám	Bombay	Daily	Munshi Ali Mahomed Haji Abdulla Shayek Lakhpati; Khoja (Sunni); 35.	500
83	Navsari Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh; Hindu (Bania) 32.	500
84	Navsári Prakásh	Do.	Do.	Rustamji Jámaspji Dastur; Pársi; 58	800
85	Praja Mitră	Karáchi	Bi-weekly	Narbhayshankar Jagjivan; Hindu (Bráhman); 37.	275
86	Praja Pokár	Surat	Weekly	Hormasji Jamshedji; Pársi; 47	500
87	Prakásh and Gadgadát	Bombay	Do.	Nagindás Mancharam; Hindu (Dása Osval Bania); 40.	725
88	Samsher Bahádur	Ahmedabad	Do.	Saváibhai Ráichand; Hindu (Shravak Bania); 63.	150
89	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Rustamji Narsarwanji Vátcha-Gandi; Pársi; 40. (2) Ardeshir Pestonji Contractor; Pársi; 38.	3,800
90	Sataya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Dás Shrimáli Bania); 41.	550
91	Sind Vartamán	Karáchi	Weekly	Devkarn Devji; Hindu (Lohána); 41	200
92	Surat Akhbár	Surat	Do.	Phirozsháh Edalji Patel; Pársi; 51	300
93	Tikákár	Ahmedabad	Do.	......	500
	HINDI.				
94	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 44; and Tarábai, wife of the above; 33.	200
95	Sharman Samáchár	Bombay	Do.	Shambhunáth Sharma; Hindu (Kanoja Bráhman); 45.	1,000
96	Shri Dnyánságar Samáchár.	Do.	Monthly	Janakprasad Laooram; Hindu (Kányakubja Bráhman); 30.	200
97	Shri Venkateshvar Samáchár.	Do.	Weekly	Pandit Babu Amritlal, B.A.; Hindu (Bengali Bráhman); 45.	6,200
98	Swadeshi	Do.	Do.	......	...
	KÁNARESE.				
99	Digvijaya	Gadag	Weekly	Shankrapa Gudi Basrimarad; Hindu (Devang); 39.	150
100	Karnátak Vritta	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Shenvi Bráhman); 36. (2) A. B. Hoskeri; Hindu (Deshasth Bráhman); 37.	810

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KÁNARESE—*continued.*				
101	Lokă Bandhu	Dhárwár ...	Weekly	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 43.	300
102	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Nilgire Nádgir; Hindu (Deshasth Bráhman); 30.	150
103	Rájahansa...	Dhárwár ...	Do.	Kamaláshankar Dinkar Jathár; Hindu (Karháda Bráhman); 43.	120
104	Rasik Ranjini ...	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 43.	100
	... MARÁTHI.				
105	Arunodaya	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 24.	515
106	A'ryávart	Dhulia	Do.	Váman 'Daji Motiwále; Hindu (Yajurvedi Bráhman); 20.	500
107	Bakul	Ratnágiri ...	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 29 ...	500
108	Ban	Poona	Do.	......	...
109	Bhála	Do.	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 30.	2,300
110	Bhagwa Jhenda	Wái	Monthly... ...	Dattatraya Ganesh Agashe; Hindu (Chitpawan Brahman); 27	300-400
111	Belgaum Samáchár ...	Belgaum... ...	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 42.	300
112	Brahmodaya	Mahád	Fortnightly ...	Náráyan Balwant Hardikar; Hindu (Karháda Bráhman); 48.	400
113	Chandrakánt	Chikodi	Weekly	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 41.	100
114	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 42.	200
115	Chikitsak	Belgaum ...	Do.	Mangesh Jiváji Telang; Hindu (Gaud Bráhman); 40 and Moro Balwant Maráthe; Hindu (Chitpáwan Bráhman).	900
116	Deen Mitra	Bombay ...	Do. ...	......	...
117	Deshakálavartamán ...	Erandol	Do.	Mahádev Pándurang Joshi; Hindu (Deshasth Bráhman); 34.	200
118	Dharma	Wái	Do.	Kashinath Vaman Lele; Hindu (Chitpáwan Bráhman); 48.	1,000
119	Dhárwár Vritta	Dhárwár ...	Do.	S. H. Shaháne; Hindu (Karháda Bráhman); 32.	500
120	Dinbandhu	Bombay	Do.	Vásudeo Lingoji Birje; Hindu (Marátha); 40 .	1,200
121	Dnyán Ságar	Kolhápur ...	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 42.	350
122	Granthamála	Do. ...	Monthly ...	Vishnu Govind Bijápurkar, M.A.; Hindu (Deshastha Bráhman); 43.	700
123	Hindu Punch	Thána	Weekly	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 40.	1,700
124	Hunnarottejak ...	Násik ...	Do.	......	100
125	Jagadádarsh	Ahmednagar ...	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 53.	280
126	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 76.	1,500
127	Jagatsamáchár	Thána	Do.	Trimbak A'báji Ráje; Hindu (Káyastha Prabhu); 39.	500
128	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 40.	7,500
129	Kalpataru	Sholápur ...	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 47.	425
130	Karmanuk	Poona... ...	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 39.	4,000
131	Keral Kokil	Bombay... ...	Monthly ...	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 51.	2,000
132	Kesari	Poona	Weekly... ...	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 49.	18,000
133	Khándesh Vaibhav ...	Dhulia	Do.	Yádav Bálkrishna Bahalkar; Hindu (Deshasth Bráhman); 40.	600
134	Kumtha Vritta	Kumtha... ..	Do.	Laxman Baburao Hegde; Hindu (Gowdsaraswat); 50.	250
135	Loka Bandhu	Tásgaon... ...	Do.	Bhikáji Gopál Bhide; Hindu (Chitpáwan Bráhman); age 55.	200
136	Lokamata	Vengurla ...	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 29.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
137	Lokaseva	Násik	Weekly	Gangádhar Váman Barve; Hindu (Chitpáwan Bráhman); 27.	500
138	Madhukar	Belgaum ..	Do.	Janárdan Náráyen Kulkarni; Hindu (Saraswat Bráhman); 30.	150
139	Maháráshtra Vritta ..	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha); 30.	150
140	Moda Vritta	Wái	Do.	Káshináth Váman Lele; Hindu (Chitpáwan Bráhman); 48.	650
141	Mumbai Punch	Kochara (Ratnágiri).	Monthly ...	Anandráo Bálkrishna Rángnekar; Hindu (Gaud Sáraswat Bráhman); 31.	300
142	Mumbai Vaibhav ...	Bombay... ...	Daily	Keshav Purushottam Mehendale, 45 ...	1,650
143	Mumbai Vaibhav ...	Do.	Weekly	Do. do. ...	1,450
144	Nagar Samáchár... ...	Ahmednagar ...	Do.	Vishwanath Gangárám; Hindu (Telgu Fulmáli); 25.	200
145	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 28.	450
146	Nyáy Sindhu	Ahmednagar ...	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 32.	400
147	Pandhari Mitră	Pandharpur ...	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 43.	75
148	Parikshak	Belgaum ...	Do.	Váman Rámchandra Kanvinde; Hindu (Sáraswat Bráhman); 33.	400
149	Poona Vaibhav	Poona	Do.	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 37.	250
150	Prabhát	Dhulia ...	Monthly ...	......	...
151	Prabodh Chandrika ...	Jalgaon	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 42.	200
152	Prakásh	Sátára	Do.	Ganesh Ballál Phansálkar; Hindu (Karháda Bráhman); 32.	500
153	Pratod	Islámpur ...	Do.	Ganesh Rámchandra; Hindu (Karháda Bráhman); 23.	300—360
154	Rághav Bhushan... ...	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 42...	100
155	Rashtramukh	Máhad (Kolába)...	Montly ...	Balkrishna Raoji Palvanker	...
156	Satya Mitră	Málegaon ...	Weekly	Bálchand Hiráchand; Hindu (Gujaráti Jain); 26.	200
157	Satyă Shodhak	Ratnágiri ...	Do.	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 62.	950
158	Shet, Shetaki and Shetakari.	Poona	Fortnightly ...	Nominal Editor:—Ganesh Lakshman Sahasrabuddhi; Hindu (Chitpáwan Bráhman). Real Editor:—Rámchandra Vinayak Tikekar; Hindu (Karháda Bráhman); 45.	350
159	Sholápur Samáchár ...	Sholápur ...	Weekly	Narsappa Abanna; Hindu (Kámáthi); 47 ...	400
160	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshasth Bráhman); 22.	100
161	Shubh Suchak	Do.	Do.	Rámchandra Appáji Chitale; Hindu (Chitpáwan Bráhman); 61.	150
162	Sumant	Karád	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 33.	80
163	Vidur	Dhamni (Sátára).	Do.	Dámodar Gangádhar Maráthe	200
164	Vidya Vilás	Kolhápur ...	Bi-weekly ...	Ganesh Shankar Gokhale; Hindu (Chitpáwan Bráhman); 22.	500
165	Vihári	Bombay... ...	Weekly	Bálkrishna Náráyan Phátak; Hindu (Chitpáwan Bráhman); 41.	1,000
166	Vishvavritta	Kolhápur ...	Monthly... ...	Vishnu Govind Bijápurkar, M.A.; Hindu (Deshastha Bráhman); 45.	500
167	Vividh Dnyán Vistár ...	Do.	Do. ...	(1) Vináyak Bálkrishna Nádkarni ... ... (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
168	Vrittasár	Wái	Weekly	Lakshman Mahádev Vaidya; Hindu (Chitpáwan Bráhman); 51.	250
169	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkar; Hindu (Deshasth Bráhman); 38.	100
170	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 40.	600
171	Vyápár Samáchár	Ahmednagar ...	Do.	Rutunchand Punamchand Mutha Hindu (Márwadi); 33.	1,200
172	Wárkari	Pandharpur ...	Fortnightly ..	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 40.	150

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	SINDI.				
173	Aftab-i-Sind	Sukkur	Weekly	Shámsudin walad Mahomed; Muhammadan; (Abro); 39.	600
174	Khairkháh	Lárkhána	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 33.	1,000
175	Musáfir	Hyderabad (Sind).	Do.	Dharamsing Tahilsing; Hindu (Amil); 20	1,000
176	Sind Sudhár	Karachi	Do.	Khánchand Rahumal; Hindu (Amil); 39	650
177	Sookree	Do.	Do.	Asaumal Bijhumal; Hindu (Lohána); 52	100
178	Sind Kesary	Shikárpur	Do.	Chelárám Mánghirmal; Hindu (Wadhra); 40.	550
	URDU.				
179	Ajaibat-i-Bambai	Bombay	Monthly	Mahamad Ali Anvar Ali; Muhammadan (Sheikh); 44.	2,000
180	Bombay Punch Bahádur	Do.	Weekly	Hakim Mahomed Abdul Hamid; Muhammadan (Farrukh Dehlavi); 52.	3,000
181	Ghamkhwar-e-Jahan	Bhusáwal	Do.	Munshi Mahomed Jan walad Ahmedalli (Mahomedan).	75
182	Jám-i-Jahánnuma	Jalgaon	Do.	Munshi Abdul Karim *walad* Habibulla; Muhammadan.	50
183	Sultán-ul-Akhbár	Bombay	Daily	Hakim Mahomed Abdul Hamid; Muhammadan (Farrakh Dehalvi); 52.	1,500
184	Tohfa-i-Deccan	Poona	Weekly	Shaik Abdulla *walad* Mahomed; Muhammadan (Shaik); 32.	150
	GUJARA'TI AND HINDI.				
185	Jain	Ahmedabad	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Jain); 33.	1,400
	MARA'THI AND KA'NARESE.				
186	Chandrika	Bágalkot	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 34.	150

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI.				
93A	Vande Mataram	Bombay ...	Monthly ...	Chhaganlal Lallubhoy Thanawalla.	...
	MARA'THI.				
123A	Hindu Vijaya	Kochara (Ratnágiri.)	Fortnightly ...	Anandráo Balkrishna Rángnekar; Hindu (Gaud Saraswat Brahmin); 31.	...

N.B.—(1) The editor of No. 108 is Datto Maruti Nanavare; Hindu (Kásár); 27. Its circulation is 400.

(2) No. 122 has ceased to exist as a monthly magazine.

(3) No. 155 is converted into a newspaper published thrice a month. The editor is a Karhádá Brahmin; 28. Its circulation is 177.

(4) The editor of No. 124 is Prabhákar Krishna Pánge; Hindu (Deshastha Brahmin); 27. Its circulation is 250.

(5) No. 141 has ceased to exist.

(6) The editor of No. 150 is Govind Káshináth Chándorkar; Hindu (Karhada Brahmin).

CON 491—3

Politics and the Public Administration.

Disapproval of the conduct of the British Indians in Durban in offering their services to the Natal Government in its present struggle against the Zulus.

Hind Swarájya (28 and 42), 28th July, Eng. cols.

1. The *Hind Swarájya* reproduces the following from the *Indian Sociologist* published in London:—"The strenuous loyalty professed by the British Indians in Natal is simply disgusting. The Indian Congress held at Durban a few weeks ago has done a grievous wrong in offering the services of Indians to the oppressors of the land of their birth in order to help, rob and oppress another people in another country, and we heartily agree with the *Gaelic American* when it says that the present action of the Indians in Natal is contemptible beyond expression and that their allusion to the assistance they rendered to the British in the Boer War only deepens their disgrace. About a year ago a friend in Durban begged us to exert our influence on behalf of the British Indians in South Africa who have been long suffering from many racial disabilities. We were constrained to inform him that there was not much prospect of improving the status of Indians in that part of the world so long as they continued to volunteer or hire themselves out to help their oppressors in destroying the independence of other people, and that we were astounded to notice that some of them had actually taken part in the last Transvaal War by becoming dooley-bearers or stretcher-carriers and by generally assisting the very persons who had to so great an extent deprived them all of their rights and liberties. We further told him that they would never get any political rights in South Africa or elsewere so long as a despotic form of government continued in India and that those who had a representative form of government in their own country were likely to obtain or participate in freedom in other parts of the world. In conclusion, we exhorted him to bear in mind that all sensible men ought to exert themselves in the first instance to secure Home Rule for the land of their birth."

Mr. Morley's speech during the debate on the Indian Budget in Parliament,

Patriot (14), 28th July.

2. "Every unprejudiced man had expected since the appointment of Mr. Morley to the India Office that the illiberal policy pursued by his predecessors would soon find a check and a reversal. Though some of his pronouncements went against this expectation, still his masterly speech in presenting the Indian Budget before Parliament has realised it to a great extent......... It forestalls a strong forward move and in a sense the present administration may be said to have accepted the Congress programme......... Several of the reforms suggested by the Congress have before now been accepted by the Government of India, and the Secretary of State has taken up some more planks from the Congress platform. He has appointed a small Commission to inquire how the Legislative Councils can be further enlarged.......... We trust all the Councils—Imperial as well as Provincial—will be enlarged. Then alone will unseemly disputes between rival candidates be things of the past......... We would suggest that in the beginning each zilla should be given the right of returning one member to the Provincial Council.......... On the question of the employment of Indians in the higher grades of the public service, Mr. Morley's pronouncement is not less emphatic.......... On the question of the salt tax, Mr. Morley's words may be taken as a condemnation of the policy of the Government of India.......... We only wish Mr. Morley had accepted Mr. Keir Hardie's suggestion to place the Secretary of State's salary on the British estimates so as to enable Parliament to exercise a more effective supervision on his doings."

Kaiser-i-Hind (30), 29th July, Eng. cols.

3. "Mr. Morley's speech refers more or less to those burning problems of Indian administration to which the Congress has for years past been drawing the attention of the rulers of India, rather than to questions of bastard Imperialism or the policy of the India shop as managed at present by the firm of Messrs. Minto, Baker and Company, Limited. He has very discriminately subordinated such questions as those of the bogey Dorjeiff on the Tibetan or Afghan frontier and of the abolition or retention of the opium revenue to the infinitely larger, graver and all-absorbing problem of domestic reforms. He has

deemed it of greater importance to have his own deliberate say on those reforms, so long hanging fire and awaiting some satisfactory solution for allaying the prevailing discontent and consequent unrest in the land, than on matters of foreign and fiscal policy which are neither pressing nor of much consequence. When the full text of the speech reaches the country, we shall know whether it was really a memorable utterance of great historical value or only an improved edition, albeit pitched in a lofty tone, of the many shibboleths and traditions of the permanent bureaucracy at the India Office, which we have been hearing from year to year on an Indian budget day from the lips of vacuous Secretaries of State, bereft of any statesmanship, of any profound and accurate knowledge of Indian thoughts, feelings and requirements, but inflated with their own importance and self-conceit. For it must be observed in the interests of truth that India, during the last fifteen years, has had for her Secretaries of State nothing but so many gramophones, who have simply recorded the voice of the Anglo-Indian bureaucracy here and its counterpart at the India Office. Pending the arrival of the text of the speech, we may observe that Mr. Morley has on the whole not disappointed us. Anyhow he seems to have exerted himself with mature deliberation and sobriety of judgment to diagnose the disease from which India is suffering at present and to prescribe such a remedy, of course, tentatively, and with his customary prudence, almost bordering to a fault, as shall go to cure it.......... When we take into account his present mental attitude, we can clearly understand the reasons why, in declaring his policy of reform in the Indian administration, Mr. Morley is still so halting. He is not a statesman of the dash and courage of Sir Charles Dilke to take the bull by the horns and at once grapple effectively with the problem.......... However, he has begun well and we are grateful to him for the first small modicum of reform which he has foreshadowed in his budget speech. To us it is the harbinger of a more gladsome day.......... When he has been able to disentangle the warps and woofs of Anglo-Indian polity, we are confident he will take more resolute and well-defined steps in the path of genuine Indian progress and reform on the lines suggested by India's most trusted representative".

Gujaráti (24), 29th July, Eng. cols.

4. "Mr. Morley introduced the Indian Financial Statement in the House of Commons in a speech which, even in the form of a telegraphic summary, has been read with the keenest interest in this country. We expected something from a statesman of his stamp to inspire the country with hope and confidence in the midst of national uneasiness and dejection......... We are glad to notice that our expectations have not been disappointed......... In all great struggles a frank and authoritative recognition of broad principles is a substantial step in the right direction, and though Mr. Morley's speech perhaps leaves the impression that he is more circumspect than he need be in certain respects, we feel that our countrymen should not lose courage, but have faith in him, making due allowance for the nature of the surroundings and traditions in which he has to work. Mr. Morley seems to have, on the whole, approached the Indian problem from a stand-point worthy of his antecedents and of the political creed which he holds.......... It is a matter for congratulation that he thinks that a stage has been reached in the political evolution of the country for making 'an advance with a firm and courageous step, some paces further along the path of improvement.' Every Congressman and every well-wisher of the Congress will rejoice to find Mr. Morley boldly declaring that 'he could not understand why anybody was frightened at the aspirations of the Congress.' He has already declared himself in favour of a sympathetic policy in the treatment of Indian grievances. He has now defined that sympathy not 'as mawkish sentiment but as a manly desire to comprehend the men they, for good or ill, had undertaken to govern.' Successive Secretaries of State, the Indian and Provincial Governments and their officials had up to now treated the Congress with systematic indifference It will be remembered that Lord Curzon refused even to receive Sir Henry Cotton as president of the Congress, and Mr. Morley's courageous and public recognition of the Congress and its aspirations is no mean triumph in the history of its progress.......... Congressmen have never asked for the wholesale

transplantation of British institutions into India, but only for their adaptation to the circumstances of this country in harmony with 'the spirit and temper' of those institutions. We are glad to learn from Mr. Morley that the Government of India are earnest in this direction. We can, however, well understand the reasons why he deprecates precipitancy......... The forward step, which he is prepared to favour, consists in the extension of the representative system. The time at present allowed for the discussion of the Indian Budget is not sufficient, and the Councillors have no power to move any amendments to the financial proposals of the Government. The Viceroy is about to appoint a small Commission to consider the question. It is rumoured that the Commission will be exclusively an official affair. This would be deplorable. We hope Lord Minto will appoint at least one experienced and non-official Indian on this Commission. He will, no doubt, be in a hopeless minority. But the Commission ought to be in possession of the Indian view. The other step also in the forward direction has been indicated by Mr. Morley in no equivocal language. 'A definite move,' he observed, 'ought to be taken to give competent and tried natives the same access to the higher administrative posts as Englishmen.' This is no doubt something more than a bare repetition of the promises and pledges contained in the Proclamation, because it contemplates the adoption of some practical measures to give effect to those promises and pledges. The whole country will await with eager interest Mr. Morley's treatment of a problem, the deliberate avoidance of which by the authorities concerned has proved prejudicial to the moral and material advancement of the country and rendered the British Government liable to just reproach for the non-fulfilment of repeated and solemn pledges......... We fail to see how India would be drawn into party politics, if the salary of the Secretary of State for India were placed on the British estimates. Have the Colonies become a plaything of party politics?" [In its vernacular columns the paper considers the speech to be an epoch-making utterance in the history of British India, as foreshadowing the introduction in course of time of a representative form of government in the country. It dwells on the alleged growing discontent of the people of India and the increasing estrangement of sympathy between the rulers and the ruled, which it attributes to the determined efforts of the Anglo-Indian bureaucracy to prevent the Indians from getting additional political rights. It considers the future policy of Government towards India as outlined in Mr. Morley's utterance to be a signal triumph for the cause of the Indian National Congress.]

Mahrátta (9), 29th July.

5. "The debate on the Indian Budget in Parliament has come and gone. While it was impending many of us were on the tip-toe of expectation. They were in the predicament of the people described by Æsop in one of his instructive fables. The mountain was reported to be in labour and the outcome was expected to be proportional to the rumbling noises that for a long time came from its interior. In the present case Mr. Morley himself had never promised that he would make any important pronouncements in his Budget speech. But the reports of the activity on the part of the British Congress Committee for the last two or three months, the signs and indications given by the London correspondents of certain Indian newspapers and the fact of Mr. Gokhale's repeated interviews with Mr. Morley, all these had the distinct and accumulative effect of raising in the Indian mind expectations of a serious nature. Even the most cynical amongst us were half ready to believe that Mr. Morley might enable us to realise some at least of the many and long deferred fruits of hope entertained in the public mind owing to the special qualities which characterised the new Secretary of State for India. But now that the mountain of sympathy and good intentions has brought forth nothing tangible but the mouse of a Departmental Committee sitting at Simla to consider *in camera* the question of the expansion of Legislative Councils in India, there will be necessarily a strong reaction in the public mind for which Government will have themselves to thank. Mr. Morley's speech contained a number of platitudes as usual, but the loss in the public estimation of his character as a statesman will hardly be compensated by his gain in reputation as an orator and a man of philosophic

culture. We are tired of these platitudes already and therefore we shall not seriously comment upon them to-day. His appreciative reference to the recognition by the new Parliament of its responsibility for the Government of India is simply conventional. If there have been any signs of this welcome recognition, they were exclusively from independent or private members of Parliament; and the credit for all that is due not to Mr. Morley or the official party to which he belongs, but to the British Congress Committee, who with the assistance of the Honourable Mr. Gokhale did some useful work by way of organising the British forces, friendly to the cause of India, in a direct or indirect way."

Gujaráti Panch (26), 29th July, Eng. cols.

6. "Mr. Morley's speech has disappointed us. Well might the speech be called 'Reflections on the Present Situation in India,' for beyond the stage of 'reflection' Mr. Morley does not go.......... All his 'reflections' are pious, as reflections ought to be and generally are—for they cost nothing. But we must say that what India wants to-day is not pious reflections, but, to use the Secretary of State's own words, 'firm and courageous' action.......... There is not a *single promise,* not a single definite announcement, not one word in Mr. Morley's speech which shows that he is resolved to *act.* On the other hand, he has enunciated certain theories which, to us of the 20th century, seem to be simply vicious—aye! coming as they do from an Englishman, monstrous and iniquitous. What can be said of the following piece from Mr. Morley's half-boiled and badly cooked 'literary stew'? Said the Secretary of State, 'The Government of India must remain personal and almost absolute.' Shade of Burke! This is what a life-long student and admirer of yours has come to! What wonder, then, that ordinary Englishmen should revel in tyranny, iniquity and aggrandisement! Even if Mr. Morley had definitely resolved to 'abolish the salt tax altogether,' or to extend the principle of representation in the various Legislative Councils, or to give half-a-dozen 'competent and tried natives the same access to the higher administrative posts as Englishmen' or to take official notice of the Congress, still the people of India, as human beings, as rational citizens of a great Empire, are in duty bound to refuse even to touch such crumbs doled out by a tyrant hand, as long as that tyrant openly declares that the three hundred millions of India are doomed to be ruled by *one* man, to be under the thumb of one tyrant, to be kicked as a mere foot-ball at the pleasure of one supreme, absolute Director. It is a mere mockery, unworthy of a conscientious and honest man, to give expression to pious reflections in one breath and in the very next to spit out rank poison. And yet this is what Mr. Morley has done. Like a weak-minded man he has simply been blowing hot and cold with the same breath....... Under these circumstances it would be a folly on the part of the people of India to swallow all the sugar-coated pills which Mr. Morley has prescribed for them. Such pills like the famous Brook's Monkey Brand Soap *won't wash,* we mean, cure the disease. Let us then be on our guard. What we want is not a few official loaves and fishes, but a *radical change* in the *methods* of administration. It is this *one man rule* against which we have been crying ourselves hoarse. As long as that continues to exist, India will never be able to take that self-respecting position which is hers by right—by the laws of man and God alike. Let us tell Mr. Morley, and through him the whole British nation—not in a spirit of defiance but of grim determination—that God has ordained a better fate for this hoary land than to be the mere play-thing of *one* man, that India will not long continue to be the foot-stool of *one* autocrat. That may not be for half a century or even for a hundred years, but it is certain that the day will come when the children of the soil will have a potent voice in the administration of their fatherland. .... Under these circumstances our duty is clear—to try to effect our salvation ourselves and to remember that Time and the eternal forces of Nature are on our side, that the hands of the clock of progress cannot be put back for ever, and that though now the banner of freedom may droop, the day will come in the not very distant future when it will float triumphantly in the sight of Heaven."

Bhála (109), 1st Aug.; *Vidur* (163), 28th July; *Madhukar* (138), 28th July.

7. The hopes raised among some simpletons among us about the acquisition of extended rights and concessions from Mr. Morley have been completely dashed to the ground by Mr. Morley's budget speech. We hope our people will even now realise that there is nothing to choose between a Liberal and a Conservative Secretary of State for India and begin to tread the path of self-reliance in an earnest spirit. Mr. Morley's speech abounds with empty and stereotyped platitudes and in some places betrays an utterly confused frame of mind. On the one hand, Mr. Morley sees nothing to be frightened at in the aspirations of the Congress, but goes on to state that the Government of India must be absolute and uncontrolled. Again, he wants the Indian system of administration to follow the spirit of the British institutions, but is opposed to his own salary being placed on the British Estimates. He favours an extension of the representative element in the Legislative Council, but entrusts the task of devising a scheme for such extension to a Committee of the Viceroy's Executive Council. In short, the speech was vapid, colourless and even childish. Mr. Morley wants us to accept the partition of Bengal as a settled fact, but we may assure him that if it is not cancelled, the discontent in the public mind will swell in volume and intensity, and England would be called upon to face disasters a hundred times more serious than they had to encounter in South Africa. [The ***Vidur***, the ***Madhukar*** and several other Marathi papers of the week write in a pessimistic tone about Mr. Morley's budget speech and remark that the hopes entertained by many people about his doing substantial good to India have been dissipated by his speech on presenting the Indian budget to Parliament.]

Mr. Morley's declaration in Parliament *re* the irrevocability of the partition of Bengal.

Shubha Suchak (161), 27th July.

8. We are glad that Mr. Morley's reply in respect of the Bengal partition has damped the spirits of those who had entertained fervent hopes that his accession to power would be followed by the reversal of the partition decree. Mr. Morley is not a demi-god and as long as English blood flows in his veins it would be rank folly on our part to expect any substantial benefit from him, as the interests of Englishmen are in antagonism to those of the Indians. It is a pity that our countrymen should be ignorant of this simple truth. Let Mr. Morley's admirers now at least cease to lavish any praises upon him. It is gratifying to know that Mr. Morley's outspoken reply has roused the Bengalis to action and that at a meeting recently held at Chándpur they decided to push on the boycott movement with renewed vigour. If Mr. Morley thinks that the partition cannot be reversed at this stage for fear of the loss of British prestige, we wish to tell him that the people, too, cannot abandon the boycott without stultifying themselves.

Comments on Mr. Bryan's views on the administration of India.

Mahrátta (9), 29th July; *Kesari* (132), 31st July; *Bhála* (109), 1st Aug.

9. "We reproduce elsewhere the full text of the article on British rule in India, contributed by Mr. Bryan of America to the *Sun*, a most prominent newspaper of New York. The article deals with a wide range of subjects and shows that Mr. Bryan has succeeded in getting a grasp of the many and various controversial issues which are at the bottom of the much-vexed problem of the British administration in India. As regards the writer himself, it need only be pointed out that Mr. Bryan was once and is now again a candidate for the Presidentship of the American Commonwealth. In a way we may say that he is the second most prominent man in the whole American world, and this fact gives the greatest value to the article in question. It may be pointed out that Mr. Bryan is not a firebrand nor a fire-eater. His letters on India, contributed to the American press, show that he is a man of cool judgment and discernment. He is a prominent figure among the present peace-makers of the world, and the righteous bend of his mind is apparent from the fact that in India and at other places in his tour the pet theme for his orations was the glory of God and the brotherhood of man. What a God-fearing and thoughtful observer like Mr. Bryan says about the British rule in India must, therefore, appeal specially to every impartial reader, and we are grateful to Mr. Bryan for the direct and

unsolicited support which he has given to the position which Indian politicians and the National Congress have taken up in dealing with the question of the political advance of the Indian nation. Mr. Bryan has not, it is obvious, minced matters in the least and has used only honest expressions to convey honest thoughts. His personal acquaintance with and regard for the Governors and the Governor-General in India has not been allowed to interfere with the expression of his thoughts and sentiments, and British hospitality has not succeeded in smothering them with the gloss of diplomacy. For these reasons we commend the article to Indian and especially Anglo-Indian readers and trust that it will serve to throw a ray of illumination on the minds of our self-sufficient and self-complacent rulers." [The *Kesari* publishes an extended summary of Mr. Bryan's articles and prefaces it by comments similar to those of the *Mahrátta*. The *Bhála* also expresses complete agreement with Mr. Bryan's views about the character of British rule in India and hopes that the British would follow the bitter but wholesome advice of Mr. Bryan.]

Indian Spectator (5), 4th Aug.

10. "There could never have been much doubt as to what a democrat like Mr. Bryan would think of one nation governing another. .... What we are really surprised at is that a public man in Mr. Bryan's position should have expressed his opinions so freely, with such little knowledge of India as his article shows he possesses. When he was a student he read a speech of Sheridan's at the trial of Warren Hastings. He supplemented this knowledge the other day by reading Sir Henry Cotton's *New India* and what the Congress papers were writing at the time he was touring through this country. He has no doubt that Lord Minto, Lord Lamington and Sir Bampfylde Fuller represent 'the highest type of their countrymen.' But the whole system of Government is, in his opinion, unjust. It seems that 'the Government of India is as arbitrary and despotic as the Government of Russia ever was.' This, from any one else would have been called, and deservedly called, trash. The Government of India is, indeed, not vested in the people of India, but that does not necessarily make it arbitrary and despotic. Every one knows with what minute attention some members of the British Parliament are now canvassing the acts of the Executive in this country, and every school-boy knows that our laws are generally modelled on the pattern of British laws and that the Executive is as thoroughly subordinate to law as in any other country. The Governor of a province cannot prohibit a procession without laying himself open to the risk of his order being challenged in a court of law. How long will it be, asks Mr. Bryan, before 'the quickened conscience of England's Christian people' will apply to Britain's greatest 'colony' the doctrines of human brotherhood which have made the Anglo-Saxon race so great? Has he ever asked himself when a negro will become President of the United States? Preliminary to that stage, the conscience must be sufficiently quickened not to tolerate hyperboles. The whole article is a string of allegations which an eminent man with a 'quickened conscience' should not have made with such little examination of both sides of the momentous questions raised. While Mr. Bryan is so positive about the growing impoverishment caused by the 'drain,' his quickened conscience might have deigned at least to mention, in passing, the in-flow of precious metals into India and the several facts such as Lord Curzon, for example, marshalled in his address at the Byculla Club. Whatever one's explanation of the alleged apparent signs of gradually advancing prosperity may be, the total suppression of this aspect of the question, when the charge laid was so heavy, does not strike us as evidence of a fair-mindedness which would have given weight to the opinions of so distinguished a personage.......... Of course, Mr. Bryan is ready with his remedy for famine. It consists in storing grain and withdrawing facilities of transport by rail, so that no grain may go to foreign countries. These questions have over and over again been discussed by individuals and by Commissions, and the difficulties have on the whole been considered to preponderate as against the apparent advantages. And now we have here an omniscient American gentleman talking as if the combating of famine was mere child's play............ He has made irrigation a matter of arithmetic: he has calculated that

10 per cent. of the army expenditure, if applied to irrigation, would complete the whole system of irrigation for India within five years. Who are to survey, estimate and dig within that period? The Irrigation Commission thought that a much longer period was necessary. In all these statements we are not inclined to accuse the traveller of anything worse than simplicity of faith, and an amazing amount of self-confidence which attaches no weight to difficulties experienced by others. He does not question the motives of those in authority. He evidently thinks they are idiots. The Americans can move the world: they have got the lever which Archimedes asked for."

Comments on the Honourable Mr. Gokhale's paper on 'Self-Government for India' read before the East Indian Association in London.
Indu Prakásh (43), 30th July, Eng. cols.

11. "It was a unique paper, brave in its outspokenness and wise in its diagnosis, which Mr. Gokhale read on July 11 before a meeting of the East Indian Association. It might be taken as a vindication and a manifesto of the programme of the constitutional and the sedate portion of the popular party in India. Mr. Gokhale pointed out that a stand-still policy on the part of the Indian Government was no longer possible and that no greater mistake could be committed by British statesmen than lulling themselves to sleep in the faith that the bulk of the Indian population was as content with and had as much faith in the righteousness and the progressiveness of British Government as was the case a couple of generations ago.... ..... The blame rested not with the English nation, but with its unmoving representatives, the Anglo-Indian bureaucracy. Referring to the assumption that the existing discontent in India was confined only to the microscopic minority of the educated classes, Mr. Gokhale pointed out that this minority was really the 'brain of the community,' and that it commanded the native press which shaped the thoughts and swayed the feelings not only of the sixteen million literates, but also of many more millions who come directly under their influence. This influence is bound to grow every day. It was thus absolutely necessary to conciliate Young India by conceding its reasonable demands......... Mr. Gokhale then went on to sketch the main outlines of the programme of Young India.......... Let us hope that Mr. Gokhale's clear enunciation of the programme will help to give a quietus once for all to the cant that educated Indians are asking for a system of Government absolutely unsuited to the country.......... Whilst the Congress programme is practical and based on the principle of slow advance, that of the bureaucracy is the short-sighted one of no progress at all.......... What must be the lines of the advance of India towards self-government was the question which Mr. Gokhale next essayed to solve. He rightly pointed out that it must be many-sided and simultaneous. The public services of the country must be thrown open to Indians and all privilege to Europeans on account of race and colour must disappear. The question is not merely the sharing of the loaves and fishes of office but of fairness, justice and honour. Indians cannot bear to be branded as inferiors. Secondly, the autocracy of the rulers from top to bottom must be reduced. Local self-government should be made a reality. Lastly comes the question of the enlargement of the Councils and the widening of their functions.......... Truly responsible Government is not what India at present demands of may demand in the near future. But short of that, there is many a step or advance that can be taken not only with safety but with positive advantage to the British *raj*. The changes in the direction will not only remove the discontent amongst the educated classes but help to secure the happiness and promote the good-will and loyalty of the masses whom the bureaucracy regards as the true bulwark of the Empire."

What are the true causes of the alleged growing estrangement between the Government and the people in India?
Indian Spectator (5), 4th Aug.

12. "In a remarkably judicious and clear-sighted article on Mr. Gokhale's speech the *Times of India* diagnoses the causes of 'an increasing feeling of bitterness, a vague but growing disposition of quiet hostility towards the Administration, which in varying degrees is visible throughout the country.' Of late the causes of this feeling have been discussed in the press in England also. While there is much in the diagnosis

of the situation made by European observers which is not far from the truth, we are constrained to point out that they are apt to overlook certain factors, which, plain as they are, are not pleasant enough to dwell upon. An Englishman readily admits that some of his countrymen do not behave properly towards the natives of this country, as if the natives of any country behave towards one another always in a spirit of mutual regard and angelic forbearance. There are very few Indians who travel with Europeans in railway compartments; still fewer are the cases in which any unpleasantness arises between them; and yet more exceptional are those in which the unpleasantness rankles. Thousands of men attend the meetings of the National Congress and other public meetings for the purpose of 'agitation.' How many of these have any personal grievance against Europeans?......... Throughout Mr. Gokhale's speech there was no reference to the personal relations between Europeans and Natives, and we are sure that one will have to search very minutely for such references, if any, in the numerous speeches that have been delivered from the Congress platform during the last twenty years. The vague feeling against the public administration is not accounted for by the ridiculously inadequate cause of what takes place once in a way in a railway compartment or at a hackney carriage stand. The contrary supposition is not complimentary either to the head or the heart of the educated classes of India. The vague feeling is against the public administration. The leading speakers and writers clearly say so, and why should we disbelieve them? They allege that education has made the Native of India, for all practical purposes of the administration, an equal of the Englishman, but that he is treated as an inferior, and the door is practically slammed at his face when he reaches a certain stage in the public service. It is also alleged that the British official cares in the first instance for revenue, and the foreigner with his superior skill and resourcefulness tries to benefit himself and does not care to educate the native of the soil or to improve his material condition......... While the articulate dissatisfaction necessarily flows through open channels, like those provided by the differential treatment in the public service and the apparent indifference to the interests of the people in the public administration, the source of the dissatisfaction and its feeders are to be sought for elsewhere. The discontent is vague and diffused, though it is particularly noticeable when a portion of it is focused on some public question. There is discontent in England, in Germany, in Russia and in several other parts of the world, though not among the same classes. In India the masses have for centuries been kept down and they are fatalistic in their temperament. The classes that are emancipated by education have ceased to be fatalistic, and they voice their discontent in the manner common in Western countries. There is one common cause for all this discontent—the growing severity of the struggle for existence. Education creates new needs, and though it also supplies in a way the power to meet those needs, the development of this power does not proceed *pari passu* with the spread of education. Some extraneous help is desired, and where, it is asked, is it to be looked for except from the strong and wealthy Government? Especially when the prosperity of the ruling race is contrasted with the poverty of the governed, a suggestion of selfishness becomes irresistible. Do not the hard-worked poor in England regard with similar feelings the wealthier classes, who are supposed to be incarnations of selfishness?"

An attack on the moral character of Englishwomen and exhortation to the Indians to shun Western education as a preliminary step for achieving their political regeneration.

Hind Swarájya (Anglo-Gujaráti) (28), 28th July.

13. In an article entitled "Beware, ye Indians, beware" the *Hind Swarájya* writes:—Aryan ladies of yore attained imperishable fame owing to the purity of their lives and the unswerving devotion they displayed towards their husbands. But the character of English women is of an altogether different type. Their love lies not in their hearts, but, in conformity with the ideals of civilised life, in their eyes, in other words it follows the movements of their eyes. Their love is impulsive and fluctuating like the tide, it forgets one man and goes in search of another, with the result that adultery among them is rapidly increasing. Englishmen do not pay heed to this growing immorality among their

women-folk, because their own character is not a whit better. They are cowards in fight, they seek their own happiness, trample upon the rights of others and act perfidiously and immorally for gratifying their desires. Such are the self-seeking men who at present rule over India and display ingenuity in treading the path of unrighteousness. As the result of contact with them, coupled with the effects of Western education, Aryan ladies have begun to behave like their English sisters, while the place of the old Aryan heroes, who were not afraid to lay down their lives for their country and for preserving their independence, has now been taken by an effeminate, cowardly and voluptuous race of pigmies. Such being the case, it behoves the present-day Indians to imitate the conduct of their forefathers if there is the least spark of patriotism in their breasts and if they want to escape from their present disgraceful condition. If they care to preserve the chastity of their mothers, sisters, wives and daughters and save them from an adulterous course of life, they should not give them an English education; or if they have done so, they should explain to them the evil effects of such education and exhort them to emulate the conduct of the ancient Aryan women. If this is done, then only will India be secure in the possession of the little that is still left to her, for when the women of India march to battle with sword in hand for defending their country, not even Death will be able to resist their might and the Sun of India's happiness will once more shine in all its original brilliancy. To sum up, the Aryans should shun Western education and contact with Englishmen which have reduced them to their present dire plight, realise what they owe to themselves and be on the alert to act as their duty might impel them to do. [Elsewhere the paper, in the course of an article written in a somewhat similar strain, warns Indians of the folly of sending their girls to receive their education at the hands of English school-mistresses, whose moral character it vilifies.]

Should Indian patriots count upon the support of Native Chiefs in their struggle for the national cause?

Hind Swarájya (Anglo-Gujaráti) (28), 4th Aug.

14. The homely saying "An idle brain is the devil's workshop" applies to the condition of our present-day Chiefs and Princes, who have been relieved by the British Government of the responsibility of defending their territories against outside aggression. If these Chiefs had been made of sterner stuff, their condition would have been far different from what it is to-day. It is futile to expect such cowards to safeguard the interests of their country. Hence it is that Indian patriots do not ask for their help. But when these Chiefs commit treasonable deeds and befriend those who have ruined their country, it is manifestly the duty of patriotic Indians to bring them to their senses. To expect heroism in Native Chiefs of the present day is as futile as to endeavour to restore virility to the impotent. Consequently *swadeshists* do not rack their brains over this useless pursuit. Well, we don't care if the Chiefs do not unsheathe their swords in the cause of their country, but why should they not sit quiet? Let them do as they like. As they sow, so shall they reap. Indian patriots know full well that even if these Chiefs remained on their side, they are powerless to help them. What harm, then, can the Chiefs do to the country's cause if they go over to the opposite side? Patriots do not count on the support of such indolent cowards. They rely solely on their own strength and will ever continue to do so in future. [In the course of a desultory and illogical article published in its issue of the 4th August, the paper fervently exhorts the Indians to put aside their caste distinctions and internal quarrels, and unite with the object of regaining their lost independence and happiness and saving themselves from the oppression of Englishmen.]

Exhortation to the Indians to resort to a universal boycott for checking the alleged high-handedness of their rulers.

Hind Swarájya (Anglo-Maráthi) (42), 28th July.

15. The Indians are now weeping in the bitterness of sorrow and smarting under the oppression of the British authorities. But do they strive to free themselves from their miserable plight or take any thought as to how they came to be entrapped in the terrible snare of servitude? Our present enslaved condition is the outcome of our own internal jealousies and religious hypocrisy. It is difficult to find any community in India free from

jealousy towards the other rival communities. If the Indians were but to get rid of this their only drawback, they would in no time be freed from the fetters of slavery. They have only recently begun to realise the harshness of British rule. The only effective remedy to bring high-handed British officers, who issue despotic circulars, to their senses is to resort to a universal boycott against England and it is the duty of every patriotic Indian to adopt this remedy.

Alleged craftiness of Englishmen in glossing over acts of injustice committed by them.

Prakásh (152), 1st Aug.

16. If our people have to learn anything above all others from our rulers, it is the art of jugglery. Whatever injustice is committed by Englishmen, they have the knack of giving it the gloss of justice. Lord Curzon, for example, passed the Universities Act by defying public opinion, but he declared that he had passed it for the purpose of promoting the public good. Similarly, it is said that the object of the partition of Bengal and of conferring high posts mostly on Englishmen is the promotion of public welfare. The English cannot bear to see injustice done in the Congo Free State, but they have allowed some Egyptians, suspected of complicity in the murder of an Englishman, to be hanged. Sir E. Grey has justified this act of his countrymen in Egypt on the ground of political necessity. In India, too, natives are required to learn the lesson of submissiveness at the hands of Englishmen. An influential pleader of Láhore was recently severely belaboured by a Military Officer for the sole crime of having driven his tonga ahead of a European's. Such instances might be multiplied indefinitely and they show us clearly how in cases of collision between Natives and Europeans, the scales of justice are deflected in favour of the latter. So long as we do not cultivate the art of making injustice appear like justice, we shall not be able to achieve anything. We shall add one more illustration of the Englishman's habit of passing off injustice as justice. Recently there was a debate in Parliament on India's opium traffic with China. Some M. P.'s shed crocodile tears over the increase in the vice of opium-smoking in China and urged Mr. Morley to put a stop to it. But in doing so they lost sight of the huge Abkári revenue raised by the Government of India. These things show the need of our learning the art of craftiness from our rulers.

An appeal to Providence to take pity on the enslaved and impoverished condition of the Indians.

Shubha Suchak (161), 27th July.

17. Oh God! when wilt Thou take pity on our beloved country? Thou art known to be the storehouse of mercy and benevolence, but we are not benefited in the least by these virtues of Thine at present. Formerly, when our motherland was raided by the *Menchhas*, Shivaji and Tanaji were sent by Thee for our deliverance and for restoring the country to independence and prosperity. Art Thou aware of the grave changes that have recently come over our country? This land of the Aryas was bright and happy a century ago, but now it is overtaken by misery and pallor. Thirty crores of rupees are annually drained away from it to foreign lands. Art Thou not affected by the impoverishment and destitution to which the country is reduced at present? Art Thou not moved by the plight of servitude in which Thy beloved country is now plunged? Does not the terrible visitation of famine that has been scourging the population during the last decade excite Thy compassion? Art Thou, following the habit of Englishmen, going back upon Thy own pledge by dubbing it an impossible charter? We feel certain, however, that Thou will not break Thy pledge. Pray, tell us when Thou art going to fulfil it? Are not innocent and virtuous men like Tilak and Surendranath harassed and persecuted now? Are not wicked deeds like the slaughter of kine being perpetrated at the present day? Are not these things enough to make Thee redeem Thy pledge of incarnating Thyself on earth to deliver the poor from their misery and to punish the wicked? Art Thou not shocked by the partition of Bengal and the despicable attempts to commit outrages on Indian women? When wilt Thou then fulfil Thy promise to appear on earth for the destruction of the wicked?

Exhortation to the Indians not to submit meekly to the insults heaped upon them by the Europeans.
Bhála (109), 1st Aug.

18. Day by day the whites are growing more and more unrestrained in their conduct towards the people of India. They have not the slightest regard for a native, however high his rank might be, and treat him in any way they choose. They are intoxicated with the pride of youth, wealth and power and being convinced that whatever they might say or do, the law courts would deal with them leniently, they act without any restraint whatever. We can cite a hundred instances, if necessary, in support of our assertion. We know from experience that whenever a native and a European happen to come into collision with each other, the former quietly submits to the ill-treatment accorded to him by the latter. And there are various reasons for this meek behaviour on his part. Firstly, the whites are generally stalwart and well-built persons, while the half-starved natives are not physically strong enough to hold their own against them. Secondly, it is no wonder if in a scuffle between an armed European and a disarmed native the latter goes to the wall. Thirdly, if a native were to muster up sufficient courage to give his adversary tit for tat, we know full well that he would hardly escape punishment when the matter is taken to the law court. Hence it is natural for a native not to meet his European adversary on the same terms. But we would remind our countrymen that every one has the right of self-defence and that one should exercise it in every way. It is better for us to show our spirit like a scorpion than to show meek submission like a snail. We must show by our acts that though weak, we are after all human beings and are endowed with the power of discriminating between respect and disrespect. Moreover, we must constantly bear in mind the proverb that God helps those who help themselves. We fail to see why God should come to the help of those who do not themselves try to avenge the insults offered to them by the whites. If we ourselves do not endeavour to maintain our dignity as human beings, small blame attaches to others if they slight it.

An appeal to Government to take vigorous action with a view to put down the excesses of Babu patriots in Bengal.
Jám-e-Jamshed (29), 1st Aug., Eng. cols.

19. "The Babus—and especially the Babu patriots—are inimitable. They are patriots, and they try to smash railway trains loaded with hundreds of valuable lives. They make long speeches, but fight shy of making sacrifices. They claim themselves to be loyal, but talk sedition......... They pose as just, humane and chivalrous, but they compass the death of hundreds of innocent, inoffensive human beings—most of them being their kith and kin. The mischief they have been perpetrating in Bengal, the fiendish attempts on the part of the strikers to wreck a train on the line, and the impudent suggestion made by some of their educated patrons and admirers that this mode of 'staggering humanity' is justified in order to compel compliance with the strikers' demands on the part of the Railway authorities bespeak an attitude of mind that needs stripes and scorpions to cure it, rather than sufferance, support or sympathy. The leaders and the patriots who have the impudence to incite their fellow-countrymen to such outrages at once put themselves out of the pale of sympathy or support of every right-thinking individual, and to suggest that they should be treated with patience and forbearence is to put a premium on lawlessness, disloyalty and crime of the blackest dye......... Such open, avowed, unabashed incitement to lawlessness, crime and sedition, as was preached at last Sunday's meeting in Calcutta, marks a stage in the progress of 'patriotic' excesses at which official intervention must be deemed essential, and that not only for the good of Bengal but for the peace and tranquillity of the whole country."

Comments on the Shántipur assault case.
Indian Social Reformer (4), 29th July.

20. "Those who sow the wind should be prepared to reap the whirlwind. The career of madness in which the Bengali students have been, to a certain extent, encouraged by educated leaders of public opinion who ought to have known better reached a stage when, on June 30th, a large body of young men made what we are constrained to

call a most cowardly and unprovoked assault on certain Christian missionary gentlemen returning from a prize distribution at a girls' school. We are prepared to admit that this particular misdeed was not directed or countenanced by any responsible or respectable gentlemen. The incident nevertheless vividly demonstrates the folly of diverting the activities of school-boys and immature young men from their legitimate spheres—the school-room and the play-ground—and associating them in any manner of public agitation or a propagandism of hatred......... It is said that this chivalrous crowd, which imagined that some lady was being kidnapped, and consequently peeped and stared into a carriage containing two women and fell upon the missionary gentlemen for their remonstrance, had gathered there for the purpose of celebrating the 'Shivaji utsav.' We hope that the success of these celebrations will not come to be reckoned by the number of limbs maimed and heads broken by the merry-makers and hero-worshippers. The action of the injured gentlemen in withdrawing their complaint before the Magistrate on an apology being tendered by the students and their parents and guardians deserves all praise."

Comments on the rumoured resignation of Sir B. Fuller.

Gujaráti (24), 29th July; *Praja Bandhu* (33), 29th July.

21. The air is thick with rumours about the intended resignation of Nawab Nizam Fuller Khan Bahadur. Nemesis has been dogging his footsteps for some months past. His high-handed administration, reminding one of the rule of Shaistakhan, has been exposed in all its nakedness by the united voice of East Bengal, while Mr. Morley and the Calcutta High Court have administered veiled rebukes to him for his autocratic acts. Even a petty clerk, cornered all sides as Sir B. Fuller has been and endowed with a particle of self-respect, would forthwith resign his post. It is, therefore, unlikely that Sir B. Fuller would pocket the insults heaped upon him and continue to stick to his office like a leech. If he does so, we hope Lord Minto's Government will compel him to resign with a view to allay the prevailing unrest in East Bengal. It is a matter of history that the despotism of pro-consuls like Shaistakhan was one of the causes of the downfall of the Moghul Empire. The misdeeds of such autocrats and their utter callousness to the popular outcry against their oppression gave rise to grave and uncontrollable excitement among the people, which ended in the murder committed in broad daylight at Chandni Chok of the two sons of Bahadur Khan, the last of the Moghul dynasty. It is true that the Indians are a patient people, capable of enduring a good deal of suffering, but they can by no means brook to see their rights and interests trampled under foot. The Moghuls did not realise this and hence their Empire crumbled to dust. The British Government, being based on justice and law, is loved by the people, but its apathy in the matter of removing from office weak and incapable pro-consuls has driven the people to discontent. The best method of removing this discontent is to compel Sir B. Fuller to resign. It is futile to expect him to change his policy, and it is, therefore, necessary that Fullershahi should be put an end to before the wrath of the Bengalis assumes an unpleasant shape. [The *Praja Bandhu* writes:—The career of a tyrannical and unjust administrator is always disgraceful and bound to soon come to an end. Perfidy and dishonesty brought about the ruin of the Kauravas and Ravan. The *regimes* of Alauddin and Aurangzeb also ended in ignominy. When Warren Hastings and Lord Curzon have shared the same fate, there is no wonder that Sir B. Fuller, the best hated of all hateful rulers, should also be compelled to resign his high office.]

Comments on an outrageous effusion published by the *Amrita Bazaar Patrika* on the death of Lady Curzon.

Kaiser-i-Hind (30), 29th July, Eng. cols.

22. "The antics which off and on the *Amrita Bazaar Patrika* plays while writing about public affairs of a grave and solemn character would make even angels weep. At times our Calcutta contemporary entirely forgets itself and what it owes to the public. It is so intensely absorbed in love of itself that it recks not how it outrages public sentiment......... The *Patrika* has got into the habit for years past of writing what it fancies are

'smart' things...... But even smart writing has its limits. And if it thought that it was doing something exceptional to attract public attention or achieve notoriety of a sort by expressing itself in the way it has on the lamentable death of the wife of our late *ex*-Viceroy, it has greatly mistaken its vocation. All of us have had most serious differences with the late Viceroy, but these had nothing to do with the sad and cruel fate, which has lost him one to whom he was devotedly attached and who was in reality the half of his soul......... Surely even journalism has its code of propriety. But we presume the *Patrika* is above all codes, and that it glories in being considered a chartered libertine."

Death of Lady Curzon regarded as a divine act of retributive justice to Lord Curzon.

Shri Sháhu (160), 1st Aug., Eng. cols. ; *Parikshak* (148), 2nd Aug. ; *Hind Swarájya* (Anglo-Gujaráti) (28), 28th July.

23. The *Shri Sháhu* publishes a contributed article in the course of which the writer makes the following remarks:—"Lord Curzon has made himself so notorious for his dogged opposition to all the cherished ambitions of the Indians that for the woman who was his associate in all his unconstitutional and high-handed measures we can have no tear to shed. The man who came to India as India's declared friend and passed from her shores as her rancorous enemy, the man who talked volubly, but strangled popular liberty, the man who made a beautiful fuss of noble-mindedness, but who was so illiberal as to import even *stone* from Italy for his Delhi Tamasha, the man, we say, who gulped down the Berars and undermined the dearly cherished rights of Native Princes, the man who was so relentless that not even the intense wailings of the poor, helpless Bengalis could move his heart of marble—for the death of the wife of such a man, we cannot mourn. Mournings and tears and lamentations are possible only when the heart is touched. But what has Lord Curzon done to *touch* our heart?" [The Editor writes:—"We insert the above contribution as we agree *in the main* with the views expressed therein and regard Lady Curzon's death as a case of retributive justice." The *Parikshak* makes similar comments and adds:—The Almighty had warned Lord Curzon twice to desist from his wicked policy of oppressing the people of India. The first warning was Lady Curzon's dangerous illness, and the second was her marvellous escape from the terrible earthquake at Simla. As Lord Curzon took no heed of these two warnings, God took no pity on him the third time and separated him from his wife. The *Hind Swarájya* (Anglo-Gujaráti) writes in a somewhat similar strain.]

Alleged disappearance of the Famine Insurance Fund.

Kal (128), 3rd Aug.

24. At the time of the great famine of 1877, the Government of India imposed a new tax known as the Famine Cess upon the people and assured them that the proceeds thereof would be set apart under the designation of the Famine Insurance Fund. Lord Lytton conceived the idea of imposing the cess, but the people feared at the time that Government would in course of time forget the existence of the Famine Insurance Fund and sent a deputation to the Viceroy to remind him of the avowed object to which the proceeds of the cess were to be applied. Lord Lytton gave them a satisfactory assurance at the time, but when after a few years the Afghan war broke out Government devoted the accumulations of the Famine Fund to the purpose of defraying the expenses of the war. When the late Mr. Bradlaugh asked questions in Parliament about the Fund, the Secretary of State was surprised to hear that there was such a fund. Later on, in 1897, Lord George Hamilton again denied the existence of the Fund and Government have since gone on giving different names to it so as to make the people forget its existence altogether. When the British Indian Association recently memorialised Government praying that the Famine Fund be utilised to relieve the famine-stricken in Eastern Bengal, Government replied that they were not aware of any such fund. The total amount of the Fund for 30 years comes to 45 crores of rupees at the rate of a crore and a half per year, but it has been absorbed in the Government Treasury while Government are denying the existence of the Fund. This is one of the illustrations of the crooked policy of Government. They are taking credit to themselves for their generosity in starting relief works and granting remissions of land revenue, but there is no trace as to what has become of the proceeds of the special tax levied from the people for the purpose of averting famine. The history of the Famine Fund shows plainly what value is to be attached to the promises of the authorities and how these are disregarded by them.

Satisfaction expressed at Lord Lamington's reported intention to continue in office until the expiry of his five years' term.

Jám-e-Jamshed (29), 4th Aug., Eng. cols.

*25. "It was rumoured about two or three weeks ago that His Excellency Lord Lamington intended laying down the burden of office at the end of the present year. Then about three days back we read of His Excellency being ill at Poona suffering from some internal complaint. Happily both these reports have been ascertained to be groundless. Lord Lamington is said to be in as good health as could be wished, and to have no intention of relinquishing the reins of office till his five years' term is completed. It would be no exaggeration to say that this must have come as good news to people of all creeds and classes in the Presidency. Lord Lamington deservedly enjoys great popularity among every section of the people entrusted to his charge. They know him as an intensely sympathetic and sagacious ruler and administrator, and they cannot but wish to see him at the helm of affairs as long as he could continue doing so."

Comments on the Triennial Report on Irrigation in the Bombay Presidency.

Bombay Samáchár (64), 30th July.

26. The necessity of improving and extending the existing irrigation works in the Bombay Presidency has been proved beyond doubt by the bitter experience of successive famines which in recent years overtook large parts of Gujarát and the Deccan. The Irrigation Commission had drawn the attention of Government to the fact that the existing works were inadequate to meet the requirements of the Presidency. The Government of India accepted the recommendations of the Commission and as a preliminary step directed the Bombay Government to publish triennial reports on Irrigation in Gujarát and the Deccan to enable them and the public to judge of the progress made from time to time in the direction of an extension of the area of land under irrigation. The second triennial report on Irrigation which has been recently published shows that four new works were undertaken during the period covered by the report at an expenditure of over 21 lakhs of rupees. In view of the vast agricultural needs of the Presidency, this increase in the expenditure incurred by Government on Irrigation must be pronounced to be insufficient, not to say illiberal. One noteworthy fact disclosed in the report is that even "protective works," which were undertaken not with a view to profit but as an "insurance" against famine, have turned out to be more or less remunerative concerns. We, however, cannot help saying that the fullest benefit is not likely to be derived from the activities of the Irrigation Department, so long as Government do not abandon the policy of stinginess hitherto pursued by them in respect of large irrigation works. The insufficiency of the amount spent at present after large irrigation works will become clear from the list of works for the Deccan suggested by the Chief Engineer Mr. J. Hill, which is appended to the report. These proposed works will require the expenditure of 8 crores and 24 lakhs of rupees, and will be completed in the course of 19 years. If Mr. Hill's suggestions are approved of, Government will have to provide for an expenditure of 45 lakhs *every year* for irrigation works *in the Deccan only*. Compared with this big sum, the insignificance of the amount of 21 lakhs spent during the *three years* covered by the report *for the whole Presidency* will at once become apparent. As regards minor irrigation works, the policy of Government during the period was as liberal as could be desired. The rayats will feel deeply indebted to the authorities for their generosity in spending 11 lakhs of rupees on these works.

Comments on the conviction of a European for attempted assault on a native lady while travelling in a railway train between Poona and Bombay.

Mahrátta (9), 29th July; *Subodh Patrika* (48), 29th July.

27. "It is generally thought that Dillon, the Eurasian convict, in the latest railway case on this side, escaped with an extremely light punishment as compared with the gravity of his offence. He was found guilty of insulting the modesty of a respectable and high-class female passenger in a railway train, and the punishment of a fine of Rs. 200 must be regarded as leniency itself. The accused is said to have put in a plea that if he had known that the lady towards whom he was behaving immodestly was a high-class lady he would have refrained from doing so." Such a plea naturally condemns itself. Apart from its untenability on any ethical ground it betrays a thick shade of Eurasian impudence towards natives. The unconscious confidence that in violating the modesty of a woman belonging to a lower social grade

he would have done nothing that might be punished in a law court under ordinary conditions offers an indirect but instructive comment on the manner in which justice is ordinarily administered in this country in cases of this kind. Surely it behoves Government to move the High Court for an enhancement of the sentence passed on Dillon by the Poona Magistrate, and we make the suggestion with some confidence, seeing that Government have lately resorted to this course in several less serious cases." [The *Subodh Patrika* comments in a similar strain.]

Deshi Mitra (67), 2nd Aug., Eng. cols.; *Gujarát Mitra* (25), 29th July; *Jain* (185), 29th July; *Kaiser-i-Hind* (30), 29th July; *Dnyánottejak* (69), 1st Aug.; *Rást Goftár* (34), 29th July; *Shri Sayáji Vijaya* (35), 2nd Aug.; *Hitechchhu* (71), 2nd Aug.

28. "The light punishment inflicted upon Albert Dillon, a European officer of the Bombay Customs Department, for insulting the modesty of a Hindu lady while travelling in a railway train between Poona and Bombay is bad in equity and worse from the moral point of view. The modesty of a high caste respectable lady valued at rupees two hundred? This from a native Magistrate! And the natives are panting to rule India when a native official like Mr. Jagade has not the moral courage to duly chastise so reckless an offender!......... The case urgently requires to be looked into by Government." [Several other papers of the week express keen disappointment at the lightness of the punishment inflicted upon Mr. Dillon and appeal to Government to order a retrial of the accused with a view to get proper justice meted out to him.]

Complaint against the Mámlatdár of Mahád (Kolába).

Ráshtra Mukha (155), 1st Aug.

29. We can give any number of instances to illustrate how some stupid Magistrates trample the principles of justice under foot and bring it into contempt. It is needless to say in what manner Messrs. Fuller, Emerson and Clements held up the goddess of justice to ridicule. Something of a similar nature is observable in the Magistrate's Court at Mahád (Kolába). The Mámlatdár of Mahád was recently invested with second class Magisterial powers and it was hoped that he would exercise them in a proper manner. But unfortunately such is not the case. In the course of a single week many of the parties to cases pending in his court, thinking that there was no likelihood of their getting justice at his hands, have applied to the higher authorities for the transfer of their cases from his file. In one case especially the procedure of the Magistrate was of a daring character. It was a case of theft and 23rd July was the day fixed for the hearing. But instead of holding the trial on that day he sent for the parties four days earlier, not by means of issuing regular summonses, but by a verbal order sent through his peon. The parties had perforce to obey this order. Though they objected to the case being tried by him and intimated their desire to apply to the Sub-Divisional Magistrate for transfer, the Magistrate went on with the case for two days and examined the witnesses in an arbitrary manner. The inhabitants of the Mahád taluka will feel deeply grateful to the District Authorities, if the latter would pay heed to the anarchy now prevailing in the taluka. The Mámlatdár is himself just and simple-minded, but is surrounded by evil advisers.

Alleged offence caused to the religious feelings of the Vaishnav community by the conduct of the Receiver at the Dákore temple towards a Vaishnav Maharaj.

Mahi Kántha Gazette (81), 29th July; *Gujaráti Punch* (26), 29th July; *Coronation Advertiser* (22), 2nd Aug.

30. When Mr. Maneklal Narottamdas Patel was relieved of the charge of the office of Receiver at the Dákore temple, it was hoped on all hands that care would be taken to appoint as his successor a really capable and sympathetic official, who might carry on his duties quietly and unostentatiously without wounding the feelings and sentiments of the devotees of the temple. When, however, Mr. Atmaram Jamnadas Kazi was selected for the post, all those connected with the Dákore temple expressed their disapproval of the appointment. It was then freely said that Mr. Kazi's work as a Subordinate Judge at Umreth had never been liked by the people of the district and that his appointment at Dákore, therefore, would be much more unpopular

with the public. It pains us to say that the fears of the people have been more than amply realized. The other day Mr. Atmaram Kazi behaved very disrespectfully towards Shri Madhusudanlalji, a Vaishnav Maharaj of Ahmedabad. The Maharaj had gone to Dákore on the 18th July and as usual a carriage belonging to the temple was placed at his disposal. On the following afternoon the Maharaj left his carriage at the gate and went inside the temple for worship. In the meantime Mr. Atmaram Kazi came up and peremptorily ordered the syce to take the carriage for the use of his wife. The result was that when the Maharaj returned from the temple he found his carriage gone and was obliged to hire a hack conveyance for going to his residence. The incident becoming known among the Vaishnavas was regarded as a grave insult to their Maharaj, and they bodily declared a general strike, which ended only after the intervention of Rao Bahadur Heblikar, Deputy Collector, and the offer of an apology to the Maharaj by Mr. Atmaram Kazi. It is needless for us to dwell on the impropriety of the conduct of the Receiver. Though the apology tendered by him has been accepted by the Maharaj, it remains to be seen what action the High Court takes in the matter. Mr. Atmaram has not only wounded the religious feelings of the people, but in spite of his being a Government pensioner and nominee has contravened the Government service rules by using a carriage belonging to the temple for himself and his family. Administrators and Managers of Native States are debarred from turning to their own use carriages and other State property, and it is equally necessary in the public interests that those in charge of religious institutions should also be subjected to a similar restriction. [The *Gujaráti Punch* and the *Coronation Advertiser* make similar comments.]

Lottery nuisance in Ahmedabad.
Praja Bandhu (33), 29th July, Eng. cols.

31. "It really pains us to notice the fallen condition of the people of Gujarát, no better proof of which can be had than their desire to enrich themselves suddenly and without any effort at all. Their credulity only surpasses this desire of theirs, as it is difficult on any other ground to account for the gambling of Jota Patia going on in this city and for the various lotteries successfully launched with the avowed object of carrying out measures possessing some religious merit or other. The last but not the least serious addition to the above evils is the publication of worthless books, every purchaser of which is furnished with a numbered ticket which entitles him to receive a prize ranging in value from one or two thousand rupees to half an anna only. We are told that there are several publications of this nature, which are sold off by unscrupulous vendors to foolish and ignorant people desirous of enriching themselves without any trouble whatsoever. We have before us two handbills, one of which is concerning a book with the title of *Jaymangala Hathini Varta*, and the other deals with a book bearing the title of *Chamatkari Tara*. Both the handbills contain a detailed list of the various prizes, one of which every purchaser of either of the books will be entitled to receive. The former book is sold on the Richey Road, and the latter near the Panch Koova Gate. It goes without saying that this is nothing short of a lottery pure and simple, and it is indeed strange that although the books are sold on a public thoroughfare they have hitherto failed to attract the notice of the local Police. Our wonder is the greater when we remember that more than one local newspaper has already drawn the attention of the Police to this matter."

The forthcoming Provincial Conference at Surat and an appeal to Indian patriots to earnestly exert themselves for the regeneration of their country.
Coronation Advertiser (22), 2nd Aug., Eng. cols.

32. "It is gratifying to note that the leaders of Surat have, with commendable public spirit, undertaken the responsibility of holding the Bombay Provincial Conference in their city.......... If the present political situation in the country has really given birth to a '*sensitive patriotism*' in our educated countrymen, they must remember that the time has come when the reality or depth of their patriotic fervour will not be judged by the glowing periods in which they write or speak.

Now that the educated people of our own district have emerged from their isolation of years to take up their proper place in the 'Councils of the Empire,' it is only to be expected that they will seek to realize through the forthcoming Conferences the ideal of self-respect and self-reliance—the accepted ideal in the whole country to-day. Need we say that the diseases of bloated imperialism, self-aggrandizement and imperious bureaucracy cannot be cured by the remedy of 'political mendicancy.' The remedy must be equally powerful, nay equally poisonous. We have discovered one such potent remedy in the *Swadeshi* movement. There are many other remedies equally efficacious, but the most potent—the grandest of all—is '*self-reliance.*' No more begging for political privileges, no more bending of the knees, and no more complaints for kicks received. We must be as grim and determined as our opponents. The struggle has just commenced. Let our countrymen of the Bombay Presidency, therefore, realize the situation and gird up their loins. Work when it is light, work when it is dark—and all for the mother-land from the innermost core of our hearts....... The trumpeted millions of the mother-land that listen to the sweet tales of the National Assembly see in you a ray of light—the only ray of hope—however feeble. People's Tribunes! Justify the soundness of the people's judgment in electing you by doing something substantial for the nation's weal. Pray! rise up to the necessities of the situation and proceed to do your work sincerely so that the people's feelings of love and reverence for you may have spontaneous outburst."

Alleged defective working of the Registration Department of the Bombay General Post Office.

Jám-e-Jamshed (29), 31st July, Eng. cols.

33. "The light thrown by the recent Sessions case upon the system of work now in vogue in the Registration Department of the Bombay General Post Office and the revelations made in course of the trial have impressed the public with the necessity of taking prompt and effective measures for mending the present departmental methods with a view to securing greater efficiency and security.......... Mr. Justice Russel has shown that a registered letter, containing notes and lottery tickets sent from Ahmedabad to Goa, never proceeded further than the Bombay General Post Office. It can be seen from the evidence of the Railway Mail Service clerk that under the system in vogue for sending registered letters, &c., if a registered cover containing some valuable article were substituted by another containing a worthless article, it would be impossible to detect with any degree of certainty at what stage, in the course of its journey from Ahmedabad to Goa, this substitution had been effected, and by what manner of means. The learned counsel has brought out the irresistible fact that, in the bag which is made up by the Railway Mail sorter, and in which articles from Ahmedabad to Bombay and beyond are put in and sealed, a plain piece of paper is put in to indicate only the *total number* of articles with which the bag is filled, and that there is nothing placed in the bag to show the slightest details of its contents, and that with this practically blank piece of paper the bag is handed over at the General Post Office, Bombay. The Head Clerk, who receives and opens this bag in Bombay, can check only the total number of articles in the bag. He cannot say, by any document accompanying or in the bag, as to what the numbers on the articles are, the place from which each article comes or for what destination it is intended. It is only after the Head Clerk has checked the total number of articles that one of his subordinates examines each article individually; and it is from the receipt attached to each article and from what is written on the article itself that he is able to prepare a list, and after sorting the articles hands them over to low-paid clerks deputed in charge of various circuits. From all this the Jury appears to have been thoroughly satisfied that the postal authorities take upon themselves a heavy responsibility for the sake of effecting an economy in the working expenses......... It seems there is an imperative necessity for Government to do its duty towards the public by immediately instituting inquiries into the manner in which the Registration Department is at present worked, and thereafter to make suitable changes in the present system and employ better-paid and more trustworthy men."

An appeal to the orthodox and the reform parties among Hindus to improve the lot of *Muralis.*

Sudhárak (49), 30th July.

34. A correspondent writes to the *Sudhárak*:—It is a matter of deep gratification that the attention of our people has been of late directed to the question of ameliorating the miserable condition of *Muralis.* But as regards the means for effecting such amelioration there exists a great difference of opinion between reformers and the orthodox party. The latter deem it preposterous to appeal to the legislature for the removal of any social or religious wrongs. Reform, they say, must come from within and not by the application of outward or artificial force. The result of such a conflict of views among the two parties is that the cause of reform suffers. But if the orthodox party seriously mean to improve the lot of *Muralis,* they have room enough to show their sincere activity. Remarriages are allowed among the castes in which the custom of dedicating minor girls to idols prevails. What objection is there if these *Muralis* were to be remarried after their first formal marriage with a dagger? Similarly, there is no reason why Kunbi widowers should object to have a young wife from among the *Muralis* consecrated to the service of idols when they were mere children. They will find that these marriages will turn out more happy than those with widows of advanced years, bringing children with them by former husbands. The parents of these minor *Muralis* will have their vows fulfilled and the *Muralis* themselves will pass their days after remarriage in a state of greater comfort.

The question of the travelling allowances of clerks attached to Sub-Divisional Officers in the Public Works Department of Sind.

Sind Journal (19), 2nd Aug.

35. "Clerks to Sub-Divisional Officers in the Public Works Department receive no travelling allowance although they have to travel with their bosses all the time or almost all the time. Their monthly salary amounts to Rs. 25 or 30, and it passes our comprehension how Government can expect them to travel without *bhatta.* Our rulers are surely not so simple as to imagine that honesty is possible under the circumstances. The expenses are partly met by the Sub-Divisional Officers and partly out of tips. The responsibility for this condition of things, as also the remedy, lies with the Government. We hope this anomaly will speedily disappear".

Alleged undue detention of the dead body of a Hindu girl at the Civil Hospital, Karáchi.

Sind Gazette (18), 27th July.

36. "We learn that a Hindu girl was taken to the Civil Hospital at about 2 A. M. on Tuesday morning suffering from opium poisoning and died after half an hour. The body was then placed in the dead-house. By 12 o'clock that day the police had completed their enquiry and the Medical officer his examination, but though the relatives asked several times for the body, they were not permitted to remove it in order to perform the funeral rites till about 10 on Wednesday morning, *i. e.,* about 24 hours after it should have been made over. Under whose orders was the body detained for such an unreasonably long period—the Police or the Hospital authorities? What was the object of the delay? The incident has caused much indignation among the people concerned."

Education.

The Bombay University Senate and the question of the standard of admission for the M.B., B.S. degree.

Praja Bandhu (33), 24th July, Eng. cols.

37. "The final decision arrived at on Monday last by the Senate of the Bombay University of keeping the Previous Examination in Arts as a preliminary test for the M. B., B. S. degree cannot but be welcomed by medical students. As usual there was, of course, an attempt emanating from not quite disinterested quarters to put more stringent restrictions in the way of students aspiring to the above degree. The attempt, however, failed, as it was bound to do, for good sense after all prevailed with a majority of the members of the Senate......... We must take this opportunity to thank Sir Bhalchandra

Krishna, who along with the late lamented Dr. Bahadurji has during his long career fought strenuously on behalf of the medical students in this matter."

Railways.

Circular letter of the Railway Board regarding the provision of effective means of communication between passengers and guards and drivers in railway trains.

Gujarát Mitra (25), 29th July, Eng. cols; *Bombay East Indian* (1), 28th July.

38. "The circular letter recently issued by the Railway Board to all the Indian Railways in regard to the necessity of providing an effective means of communication between passengers and guards and engine-drivers is a step in the right direction, and the Railway Board deserves, therefore, to be congratulated on the action taken by it. The matter was long made the subject of a grievance by the travelling public, especially in view of the frequent instances of outrage perpetrated on female passengers in railway trains. The Railway Board has after long consideration recommended that the type of communication now in general use in England should be adopted on the railways in India.......... We have no doubt that the proposed reform will be hailed with delight by the travelling public and will be the means of putting an end to the recurrence of such cases as have been periodically occurring on some of the Indian Railways." [The *Bombay East Indian* and several other papers warmly approve of the action taken by the Railway Board in the direction of providing effective means of communication between passengers and guards and drivers in railway trains.]

Municipalities.

Comments on Mr. Wachha's proposed motion in the Bombay Corporation for the abolition of the City Improvement Trust.

Bombay Samáchár (64), 1st Aug.; *Sánj Vartamán* (89), 2nd Aug.

39. The notice given by Mr. Dinshah Wachha for bringing a motion in the Corporation praying Government to repeal the City of Bombay Improvement Act and abolish the Improvement Trust faithfully reflects the opinion of the Bombay public on the subject. The Trust has by its own sins of commission and omission driven the Corporation to approach Government with a proposal of this kind. Eight years have elapsed since the Trust was first brought into being, and after an expenditure of crores of rupees on heroic projects it has failed to justify its existence to the public. The primary object of instituting the Trust was to improve the sanitary condition of the congested and pestiferous slums of the city. But such improvement is still nowhere in evidence. On the contrary, the mortality in the native town has assumed alarming proportions and the crowded quarters of the city have become more congested than ever owing to the mischievous and short-sighted policy pursued by the Trust in dishousing a large portion of the poor population of the city without providing residential accommodation for it elsewhere. In the circumstances it is imperative that Government should abolish the Trust—just as they abolished the Plague Committee which was hastily ushered into existence in a time of panic—and transfer the duty of effecting the sanitary improvement of the city to the Corporation. The Trust's methods have proved by experience to be unduly extravagant and the recent attempt made by it, in framing its proposals for amending the City Improvement Act, to double the contribution hitherto levied by it from the Corporation, constitutes an additional reason why the city's representatives should step in to prevent it from playing ducks and drakes with the money squeezed from the Bombay rate-payers. In England the work of improving towns and cities is undertaken by Municipal Corporations, and experience has shown this procedure to be more effective and economical than the institution of a separate body for executing the work. The powers vested in the Bombay Municipality under its existing constitution are not sufficient to enable it to assume the functions at present devolving on the Trust, and in view of this Mr. Wachha's suggestion to appoint a Committee for suggesting the requisite changes in the existing Municipal Act strikes us as a highly practical one. We think the best course for Government is to re-model the present constitution of the Corporation on the lines of that of the London County Councils. [The *Sánj Vartamán* writes:—The

Trust has become a useless and expensive burden to the city. Many of its schemes have proved failures from a financial point of view, while its resources have been crippled by the resumption by Government of valuable plots of land formerly vested in it. The functions of the Trust can unquestionably be discharged more efficiently and economically by the Corporation and it, therefore, behoves Government not to stand in the way of the transfer proposed in Mr. Wachha's motion.]

The question of the introduction of compulsory vaccination in Hyderabad (Sind).

Sind Journal (19), 2nd Aug.

40. "The deputation appointed by the public meeting held on the 22nd ultimo to protest against the introduction of compulsory vaccination here waited on the Collector on Thursday last, when he told them that he had already forwarded the papers to the Commissioner in Sind. Why such undue haste in the matter! He further said he understood that the people were not only against compulsory vaccination but against vaccination *per se.* We do not know what grounds the Collector has for forming such an impression, but to our personal knowledge and experience the great bulk of the people are in favour of vaccination. There are only a very few families who are against it as they have religious scruples about the matter; but such men form quite a negligible percentage. The available figures show that out of 200 children born in a month, about 65 die and over 100 are vaccinated, which means that not even 35 out of 200 remain unvaccinated. The figures further show that in a single month over 200 children were actually vaccinated because the vaccinators were then disposed to work properly. But if they, seeing the attitude of their superiors, want to shew a different result, there is nothing to prevent them from so doing. The Collector is also influenced by the reports made by the *Madadgar* Vaccinator, who avers that people are against vaccination, but Mr. Pratt seems to have been kept ignorant of the remarks made by certain Municipal Councillors with regard to the work of this vaccinator. At the Municipal meetings where the question of vaccination was considered, some Municipal Councillors have torn to shreds the reports made by the vaccinators as to the people's unwillingness to get their children vaccinated. May we ask whether the Collector is going to rely upon the statements of petty officers or on those of respectable Municipal Councillors?......... We understand that there is a fresh movement among our leading men to send in a strong representation in order to convince the authorities that the people are in favour of and not against vaccination *per se,* and that compulsory vaccination will do much more harm than good. We hope the Commissioner in Sind or the Bombay Government will not decide the matter in a hurry and on *ex parte* representations."

An alleged grievance of the Hindu community of Ahmedabad.

Praja Bandhu (33), 29th July.

41. A correspondent writes to the *Praja Bandhu*:—The carcasses of goats killed in the slaughter-house situated near the Three Gates at Ahmedabad are thence carried uncovered by butchers along some of the most frequented public thoroughfares of the city like the Three Gates Road and the Mirjápur Road. The spectacle of the slaughtered animals carried on the shoulders of butchers is a most hideous one and offends the religious feelings of the Hindus. Besides, the butchers do not hesitate to rub shoulders with passers-by in making their way through the crowd. The authorities concerned should look into this matter, which has become a source of grievous annoyance to the Hindu community of the city.

Native States.

Affairs in the Junágadh State.

Coronation Advertiser (22), 2nd Aug.; *Káthiáwár News* (31), 28th July, Eng. cols.

42. With reference to the reported proceedings against Mr. Purshottamrai Sundarji Zala (*vide* paragraph 44 of Weekly Report No. 30), a Junágadh correspondent of the *Coronation Advertiser* writes:—One Thakor Jamnadas Virji, an inhabitant of Junágadh, who was deprived of his sanad as a pleader during the *régime* of the late Naib Diwan Mr. Purshottamrai Sundarji Zala and whose

brother Premanand Virji was hanged for having committed five or six murders, has now through mali cious intent filed a suit against the *ex*-Naib Dewan charging him with criminal breach of trust in respect of large sums of money alleged to have been misappropriated by him from the State treasury in the year 1892-93. Though the prosecution have yet adduced no proofs in support of their case, the account books of the firms of Parekh Madhavji Kanji, Govindji Girdhar, Shah Jagjivandas Tribhovandas, Parekh Prabhudas Hargovindas and others were attached at their instance by the Dewan and a police patrol was stationed at the house of Mr. Zala. The incident has created a sensation among the public of Junágadh. [The *Káthiáwár News* writes:—"Mr. Purshottamrai, we are informed, is ready to account for the sum, even if the matter goes against the State. It is said that this matter has been put before Mr. Baig more with the intention of diverting his attention from current affairs than for anything else."]

Affairs in the Bajána State.
Káthiáwár Samáchár (78), 1st Aug.

43. When Jivankhánji came to the *gadi* of Bajána, it was anticipated that the administration of that State would be conducted on reformed lines, and that the old system of changing the Karbhari every now and then would be forthwith put a stop to. But we regret to say that our hopes in this respect have not as yet been realised. Every year the Thakor is reported to be in search of a new Karbhari, and we cannot understand why unlike other Chiefs of Káthiáwár he is unable to pull on with any one Karbhari for a reasonably long period. Being illiterate and inexperienced, the Thakor is a mere tool in the hands of his *hazurias*. In selecting his Karbhari he is guided by the advice of these selfish intriguers, who always take care to patronise their favourites. One Mr. Mohanlal, a Barrister-at-Law, and another Mr. Harakhchand were successively appointed to and removed from the Karbhariship, after which the choice of the Thakor's advisers fell upon Mr. Ghulam Mustafa, a retired Customs officer. We have nothing to urge against the fitness of Mr. Ghulam Mustafa to preside over the affairs of Bajána, but we leave it to our readers to judge whether a person who is past the age of sixty can make an efficient administrator. Mr. Ghulam Mustafa has lost the use of one of his eyes and with the other is scarcely able to see properly at night. Old age has so completely disabled him that the sooner he is removed from Bajána, the better would it be in the interests of the State. Only one instance of his incompetency will suffice to convince the Agency authorities of the justice of our remarks. Only the other day when an important civil appeal was being argued before him, he appointed three persons as assessors to help him in deciding the case, although it is not customary to appoint assessors in civil suits. On Mr. Harishankar Pandya, pleader for the appellant, drawing attention to this irregularity, the assessors were removed! It is rumoured that the attention of the Agent to the Governor, Káthiáwár, having been drawn to the old age of Mr. Mustafa, arrangements are being made to remove him from the Karbhariship. If this be a fact, we cannot sufficiently impress upon the Thakor as well as the Agency authorities the urgent necessity of selecting a really able and qualified person to manage the affairs of the State with a view to put a stop once for all to the complaints of the people against the administration.

Administration of the Khairpur State (Sind).
Sind Gazette (18), 27th July.

44. "The increasing prosperity and steady progress, material and moral, of the State of Khairpur, as reflected in the pages of the last Administration Report, must be a source of satisfaction to all who are interested in the welfare of this province.......... Altogether His Highness is to be sincerely congratulated on the progress that has been made during the past twelve years, the period during which the State has been under his rule. Improved canals, roads, bridges, schools and hospitals have been introduced under the present *regime*, as also the advantages of a Telegraph and Post Office. His subjects enjoy protection of life and property and the benefits of a reliable system of administration.......... The steady and consistent advance in all respects, which has been and is being made by the Khairpur State, is undoubtedly largely due to the administrative ability of His Highness's

Vazir, the Honourable Sardar Muhammad Yakub, C. I. E., an officer who gives evidence of possessing in a high degree the qualities of initiative and power of organisation, combined with strong common-sense and the capacity to adapt reforms and institutions to the special requirements of those with whom he has to deal."

Intelligence extracted from the Press.

Shivaji celebration at Tánjore.
Kesari (132), 31st July.

45. The Shivaji festival was celebrated at Tanjore on the 22nd instant. One noteworthy feature of it was that the members of the family of the Raja of Tánjore took a leading part in it. It is natural that Shivaji's descendants or those who were benefited by the Maratha supremacy should take the lead in Shivaji festivals, but unfortunately a different feeling seems to prevail in Maháráshtra in this respect. The programme of the Tánjore celebration consisted of distribution of food and clothing to the poor and a public meeting held in the Durbar hall at the palace under the presidency of Shivaji Maharaj, the present Raja of Tánjore. Speeches in English, Marathi and Tamil were made in honour of Shivaji and there was also a public procession in which Shivaji's portrait, installed in a silver *howdah*, was solemnly paraded through the town.

A meeting for the boycott of foreign sugar convened under the auspices of the Marwari Brahman Sabha of Bombay.
Kesari (132), 31st July.

46. On 22nd July a meeting was held in Suryanarayan's temple behind the Madhav Baug under the auspices of the Marwari Brahman Sabha. The meeting was attended by a large number of Marwaris and a considerable number of Dakshinis and Gujaratis. On the motion of Pandit Nanuram Shastri, Sanskrit teacher in the Elphinstone College, Mr. M. R. Bodas was called to the chair. Pandit Nanuram Shastri then quoted the testimony of learned English doctors to show that foreign sugar from Mauritius and other places is unfit for use from a religious point of view, as bones and blood are employed in refining it. He, therefore, earnestly exhorted his hearers to discard foreign sugar and use only country sugar. Shet Nagindas Purshottamdas of Ahmedabad then brought forward a resolution to the effect that in the opinion of the meeting every one should make it a point to boycott foreign sugar and use country sugar only. He also gave an account of the sugar works of the new Native Sugar Manufacturing Company near Abu Road Station in Sirohi State. Speeches were also made by Messrs. Balubhai Kahandas, Ganpatrao Page, Shastri Ranchhodji Uddhavji, &c., and the resolution was then passed. After considerable discussion it was resolved to call a meeting of the Marwari Panchait on Sunday next for the purpose of arriving at a final decision in the matter.

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 8th August 1906.

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* Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.] [**No. 32 of 1906.**

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT
ON
NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 11th August 1906.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

Affairs in Bengal:
- Appeal to Government to modify the partition of Bengal with a view to allay the agitation in the province against the measure ... 28
- Protest of the Muhammadans of Dacca against Sir B. Fuller's resignation 27
- Resignation of Sir B. Fuller ... ... 19—26

Agrarian matters: Question of the collection of Inamdars' dues in the Sátára District 31

British Rule in India:
- An appeal to Englishmen to adopt a more liberal policy in governing India 12
- Appeal to the people of India not to make delay in advancing to the rescue of their motherland 13
- A warning to Indians against the adoption of the Western system of civilization 14
- Comments on Mr. Bryan's views on the administration of India ... 7—11
- Comments on the Honourable Mr. Gokhale's paper on "Self-Government for India" read before the East India Association, London ... 4—6
- Enactment of a new drama on the stage of India ... 15
- Exhortation to the Indians to strive earnestly for regaining their independence 16
- Is there any real similarity between the circumstances of Russia and India? 17
- Is there a possibility of the outbreak of a national revolt in India in 1907 as apprehended by a writer in the *Pioneer*? 18

India in Parliament: Mr. Morley's speech during the debate on the Indian Budget in Parliament ... ... 1 & 2

Judicial matters:
- Comments on a suggestion made by one Labhshankar Laxmidas to Government to make it penal to allow children wearing ornaments to move about unattended 33
- Mr. Tilak and the Tai Maharaj case... 32

Sind: The Police of Halla (—) and the public of that place 34

South Africa: Reflections suggested by the new constitution granted by the British Government to the Transvaal 3

PARAGRAPHS.

Politics and the Public Administration—continued.

Swadeshi and boycott movements :

Appeal to the people not to allow the boycott agitation to be converted into a purely industrial movement 30
Exhortation to the Indians to persevere in the — as a means for effecting their national deliverance 29

***Education*—**

Affairs of the Thána High School 37
New Marathi readers published by Messrs. MacMillan & Co. 36
Objects of the promoters of a new English school started on national lines at Kolhápur 35

***Railways*—**

Complaint about the third class waiting room at Hotgi and other Railway Stations being monopolised by the Police 39
The E. I. Railway strikers 38

***Municipalities*—**

Pandharpur : Municipal affairs at — (Sholápur) 40
Umreth : Protest against the proposed introduction of a water-works scheme in — (Kaira) 41

***Native States*—**

Bajána : Affairs in — State (Káthiáwár) 44
Baroda : A criticism of Mr. R. C. Dutt's observations on the administration of — State before the East India Association, London 42
Chuda : Complaint against the Karbhari of — State 45
Junágadh : Affairs in — State 43
Kolhápur : Affairs in — State 46
Sávántvádi : Affairs in — State 47

***Intelligence extracted from the Press*—**

Boycott of foreign sugar by the Mahajan of Baroda 48
Release of Mr. Bhopatkar, editor of the *Bhála*, from jail 49

List of Newspapers and Periodicals.

(As it stood on the 1st July 1906.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	J. J. de Abrao; Portuguese; 43	300
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis; Englishman; 50	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P.; Pársi; 53.	1,000
4	Indian Social Reformer	Do.	Weekly	Kamakshi Natarajan; Hindu (Madrási Bráhman); 39.	500
5	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P.; Pársi; 53.	575
6	Indian Textile Journal	Do.	Monthly	John Wallace; Englishman; 48; Civil Engineer.	800
7	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái Advani; Hindu (Amil); 30.	500
8	Káthiáwár Times	Rájkot	Daily	Mávji Govindji; Hindu (Nágar); 38	200
9	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 32.	950
10	Men and Women of India.	Bombay	Monthly	Sorábji Mancherji Ratnagar; Parsi; 40	500
11	Muslim Herald	Do.	Daily	Mahomed Yusuf bin Mahomed Amir; Muhammadan; 32.	700
12	Oriental Review	Do.	Weekly	Rustomji Shapurji Mistri; Pársi; 38	400
13	Pársi	Do.	Do.	Jehangir Sorabji Talayárkhán; Pársi; 30	1,000
14	Patriot	Ahmedabad	Do.	Bhágubhái Fatechand Kárbhári; Hindu (Jain); 33.	650
15	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu; Muhammadan (Khoja); 53	650
16	Poona Observer and Civil and Military Gazette.	Poona	Daily	Cawasji Temulji; Pársi; 50	400
17	Railway Times	Bombay	Weekly	John Alexander Balfour; Christian; 44	1,200
18	Sind Gazette	Karáchi	Bi-weekly	Mrs. J. E. Tate; European; 42	500
19	Sind Journal (formerly named Hyderabad Journal).	Hyderabad	Weekly	Kundanmal Manghirsing, B.A.; Hindu (Amil); 40.	800
20	Sind Times	Karáchi	Bi-weekly	Khánchand Rahumal; Hindu (Amil); 39	200
	ANGLO-GUJARA'TI.				
21	Arya Prakásh	Bombay	Weekly	Motilál Tribhuwandás Dalál; Hindu (Mod Bania); 32.	1,000
22	Coronation Advertiser	Ahmedabad	Do.	Narotámdás Piánjiwandás Shethna; Hindu (Bania); 33.	750
23	Evening Jáme	Bombay	Daily	Pirozsha Jehangir Marzbán; Parsi; 30	1,600
24	Gujaráti	Do.	Weekly	Ichhárám Surajram Desai; Hindu (Surti Bania); 53.	5,000
25	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji; Pársi; 47	700
26	Gujaráti Punch	Ahmedabad	Do.	Somalál Mangaldás Sháh; Hindu (Bania); 29.	1,100
27	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar; Pársi; 46	800
28	Hind Swarajya	Do.	Do.	Chhaganlal Lallubhoy Thanawala	1,500
29	Jám-e-Jamshed	Do.	Daily	Pirozash Jehángir Marzbán; Pársi; 30	3,500
30	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta; Pársi; 57	2,400
31	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji; Pársi; 42	400
32	Káthiáwár Times	Do.	Bi-weekly	Manshankar Jayashankar; Hindu (Nagar Bráhman); 39.	200
33	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám; Hindu (Mewáda Bráhman); 39.	1,400
34	Rást Goftár	Bombay	Do.	Pállonji Barjorji Desái; Pársi; 55	1,550

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*continued.*				
35	Shri Sayáji Vijaya	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 28.	4,200
36	Suryă Prakásh	Surat	Do.	Umedrám Nagindás; Hindu (Bania); 28	200
	ANGLO-MARA'THI.				
37	Christian Citizen	Poona	Monthly	Bháskar Nánáji Kotak; Native Christian; 33.	200
38	Dnyán Chakshu	Do.	Do.	Waman Govind Sápkar; Hindu (Deshasth Bráhman); 48.	500
39	Dnyánodaya	Bombay	Do.	Rev. Mr. J. E. Abbott	660
40	Dnyán Prakásh	Poona	Daily	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 39.	1,200
41	Dnyán Prakásh	Do.	Weekly	Do. Do.	2,400
42	Hind Swarajya	Bombay	Do.	......	3,000
43	Indu Prakásh	Do	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 41.	1,500
44	Native Opinion	Do.	Weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 35.	700
45	Samarth	Kolhápur	Do.	Vináyak Náráyan Joshirao; Hindu (Chitpáwan Bráhman); 37.	750
46	Sardesái Vijaya	Sávantvádi	Do.	Gopal Moreshwar Sáthe; Hindu (Chitpáwan Bráhman); 45.	500
47	Shri Sayáji Vijaya	Bombay	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 41.	5,000
48	Subodh Patrika	Do.	Do.	Dwárkanáth Govind Vaidya; Hindu (Sonár); 32.	600
49	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 39.	1,500
	ANGLO-PORTUGUESE.				
50	O Anglo-Lusitáno	Bombay	Weekly	Leandro Mascarenhas; Goanese Christian; 48.	900
	ANGLO-SINDI.				
51	Al-Haq	Hyderabad (Sind).	Weekly	Syed Mahomed Syed Jamaldin; 30 and Abdul Vahábkhan Ghulám Rasul; Muhammadan; 37.	1,200
52	Prabhát	Do.	Bi-weekly	Lekhráj Tilokchand; Hindu (Amil); 34	500
53	Sindhi	Sukkur (Sind)	Weekly	Virumal Begráj; Hindu (Kurseja); 33	1,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
54	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 73	1,194
55	Hind Vijaya	Do.	Do.	Dáhyábhái Karsandás Sháh; Hindu (Shráwak Bania); 39.	600
	ENGLISH, MARÁTHI AND KÁNARESE.				
56	Karnátak Patră	Dhárwár	Weekly	Mádhav Gopál Tonapi; Hindu (Deshastha Bráhman); 22.	200
57	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorápur; Hindu (Deshastha Vaishnav Bráhman); 44.	300
	ENGLISH, PORTUGUESE AND CONCANIM.				
58	A Luz	Bombay	Weekly	Antone Fernandes; Portuguese; 23	1,200
59	O Bombaense	Do.	Do.	A. Gomes; Goanese Christian; 45	1,000
	GUJARÁTI.				
60	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Mahomed; Muhammadan (Memon); 41.	2,500
61	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 53	3,000
62	Arajadar	Ahmedabad	Weekly	......	...
63	Aryavir	Dohad	Do.	Krishnaráo Mangeshráo Fadnis; Hindu (Shenvi Bráhman); 28.	330
64	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 37.	4,400
65	Broach Mitră	Broach	Weekly	Trikamlál Harináth Thakor; Hindu (Brahman Kshatriya); 24.	350

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*continued.*				
66	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi; Pársi; 51	500
67	Deshi Mitra	Surat	Do.	Maganlál Kikábhai; Hindu (Shráwak); 36	1,400
68	Din Mani	Broach	Do.	Nathálál Rangildas; Hindu (Mathur Káyastha Bania); 27.	125
69	Dnyanottejak	Ahmedabad	Fortnightly	Chhotálál Desaibhai; Hindu (Bania); 42	800
70	Gujarat	Nadiád	Do.	Chandulál Nandlál; Hindu (Bania); 25	500
71	Hitechchhu	Ahmedabad	Weekly	Kálidás Ghelábhai; Hindu (Jain); 47	500
72	Islám Gazette	Amreli	Do.	Ibráhim Daud; 37; and Abdulla Ismail; 28 (both Mahomedan Memons).	750
73	Jám-e-Jahanooma	Bombay	Do.	Ratansbáw Frámji Acharia; Pársi; 31	600
74	Jivadaya	Surat	Monthly	Dhirajrám Dalpatrám; Hindu (Audich Bráhman); 37.	300
75	Kaira Times	Nadiád	Weekly	Anopsi Mánecklál Desai; Hindu (Shrávak Bania).	600
76	Kaira Vartamán	Kaira	Do.	Kahandas Fulchand; Hindu (Bania); 56	125
77	Káthiáwár Mitra	Ahmedabad	Do.	Jadurám Shámji Dave; Hindu (Audich Bráhman); 42.	300
78	Káthiáwár Samáchár	Do.	Do.	Rewashankar Jagjiwan Dave; Hindu (Bráhman); 44.	500
79	Khedut	Bhávnagar	Fortnightly	Parbhurám Rámji Jani; Hindu (Audich Bráhman).	1,000
80	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Minocheher-Homji, B.A; Pársi; 37.	1,000
81	Mahi Kántha Gazette	Sádra	Weekly	Motilál Chhotálál Vyás; Hindu (Audich Tolakia Brahman); 45.	800
82	Mukhbir-i-Islám	Bombay	Daily	Munshi Ali Mahomed Haji Abdulla Shayek Lakhpati; Khoja (Sunni); 35.	500
83	Navsari Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh; Hindu (Bania) 32.	500
84	Navsári Prakásh	Do.	Do.	Rustamji Jámaspji Dastur; Pársi; 58	800
85	Praja Mitră	Karáchi	Bi-weekly	Narbhayshankar Jagjivan; Hindu (Bráhman); 37.	275
86	Praja Pokár	Surat	Weekly	Hormasji Jamshedji; Pársi; 47	500
87	Prakásh and Gadgadát	Bombay	Do.	Nagindás Mancharam; Hindu (Dása Osval Bania); 40.	725
88	Samsher Bahádur	Ahmedabad	Do.	Saváibhai Ráichand; Hindu (Shravak Bania); 63.	150
89	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Rustamji Narsarwanji Vátcha-Gandi; Pársi; 40. (2) Ardeshir Pestonji Contractor; Pársi; 38.	3,800
90	Sataya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Dás Shrimáli Bania); 41.	550
91	Sind Vartamán	Karáchi	Weekly	Devkarn Devji; Hindu (Lohána); 41	200
92	Surat Akhbár	Surat	Do.	Phirozsháh Edalji Patel; Pársi; 51	300
93	Tikákár	Ahmedabad	Do.	......	500
	HINDI.				
94	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 44; and Tarábai, wife of the above; 33.	200
95	Sharman Samáchár	Bombay	Do.	Shambhunáth Sharma; Hindu (Kanoja Bráhman); 45.	1,000
96	Shri Dnyánságar Samáchár.	Do.	Monthly	Janakprasad Laooram; Hindu (Kányakubja Bráhman); 30.	200
97	Shri Venkateshvar Samáchár.	Do.	Weekly	Pandit Babu Amritlal, B.A.; Hindu (Bengali Bráhman); 45.	6,200
98	Swadeshi	Do.	Do.	......	...
	KÁNARESE.				
99	Digvijaya	Gadag	Weekly	Shankrapa Gudi Basrimarad; Hindu (Devang); 39.	150
100	Karnátak Vritta	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Shenvi Bráhman); 36. (2) A. B. Hoskeri; Hindu (Deshasth Bráhman); 37.	810

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KÁNARESE—*continued.*				
101	Loka Bandhu	Dharwár	Weekly	Gururao Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 43.	300
102	Loka Mitra	Haveri (Dhárwár).	Do.	Gundo Nilgire Nádgir; Hindu (Deshasth Bráhman); 30.	150
103	Rájahansa	Dhárwár	Do.	Kamaláshankar Dinkar Jathár; Hindu (Karháda Bráhman); 43.	120
104	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Brahman); 43.	100
	MARÁTHI.				
105	Arunodaya	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 24.	515
106	A'ryávart	Dhulia	Do.	Váman Daji Motiwále; Hindu (Yajurvedi Brahman); 20.	500
107	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 29	500
108	Ban	Poona	Do.	......	...
109	Bhála	Do.	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 30.	2,300
110	Bhagwa Jhenda	Wái	Monthly	Dattatraya Ganesh Agashe; Hindu (Chitpawan Brahman); 27	300-400
111	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 42.	300
112	Brahmodaya	Mahád	Fortnightly	Náráyan Balwant Hardikar; Hindu (Karháda Bráhman); 48.	400
113	Chandrakánt	Chikodi	Weekly	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 41.	100
114	Chandrodaya	Chiplun	Do.	Sadashiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 42.	200
115	Chikitsak	Belgaum	Do.	Mangesh Jiváji Telang; Hindu (Gaud Bráhman); 40 and Moro Balwant Maráthe; Hindu (Chitpáwan Bráhman).	900
116	Deen Mitra	Bombay	Do.	......	...
117	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Joshi; Hindu (Deshasth Bráhman); 34.	200
118	Dharma	Wái	Do.	Kashinath Vaman Lele; Hindu (Chitpáwan Brahman); 48.	1,000
119	Dharwár Vritta	Dharwár	Do.	S. H. Shaháne; Hindu (Karhada Bráhman); 32.	500
120	Dinbandhu	Bombay	Do.	Vásudeo Lingoji Birje; Hindu (Marátha); 40.	1,200
121	Dnyán Ságar	Kolhapur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 42.	350
122	Granthamala	Do.	Monthly	Vishnu Govind Bijápurkar, M.A.; Hindu (Deshastha Bráhman); 43.	700
123	Hindu Punch	Thána	Weekly	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 40.	1,700
124	Hunnarottejak	Násik	Do.	......	100
125	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 53.	280
126	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 76.	1,500
127	Jagatsamáchár	Thana	Do.	Trimbak A'báji Ráje; Hindu (Káyastha Prabhu); 39.	500
128	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 40.	7,500
129	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Brahman); 47.	425
130	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 39.	4,000
131	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 51.	2,000
132	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 49.	18,000
133	Khándesh Vaibhav	Dhulia	Do.	Yádav Bálkrishna Bahalkar; Hindu (Deshasth Bráhman); 10.	600
134	Kumtha Vritta	Kumtha	Do.	Laxman Baburao Hegde; Hindu (Gowdsaraswat); 50.	250
135	Loka Bandhu	Tásgaon	Do.	Bhikáji Gopál Bhide; Hindu (Chitpáwan Brahman); age 35.	200
136	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 29.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
137	Lokseva	Násik	Weekly	Gangádhar Váman Barve; Hindu (Chitpáwan Bráhman); 27.	500
138	Madhukar	Belgaum	Do.	Janárdan Náráyen Kulkarni; Hindu (Saraswat Bráhman); 30.	150
139	Maháráshtra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha); 30.	150
140	Moda Vritta	Wái	Do.	Káshináth Váman Lele; Hindu (Chitpáwan Bráhman); 48.	650
141	Mumbai Punch	Kochara (Ratnágiri).	Monthly	Anandráo Bálkrishna Rángnekar; Hindu (Gaud Sáraswat Bráhman); 31.	300
142	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale, 45	1,650
143	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,450
144	Nagar Samáchár	Ahmednagar	Do.	Vishwanath Gangárám; Hindu (Telgu Fulmáli); 25.	200
145	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 28.	450
146	Nyáy Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 32.	400
147	Pandhari Mitră	Pandharpur	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 43.	75
148	Parikshak	Belgaum	Do.	Váman Rámchandra Kanvinde; Hindu (Sáraswat Bráhman); 33.	400
149	Poona Vaibhav	Poona	Do.	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 37.	250
150	Prabhát	Dhulia	Monthly	......	...
151	Prabodh Chandrika	Jalgaon	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 42.	200
152	Prakásh	Sátára	Do.	Ganesh Ballál Phansálkar; Hindu (Karháda Bráhman); 32.	500
153	Pratod	Islámpur	Do.	Ganesh Rámchandra; Hindu (Karháda Bráhman); 23.	300—360
154	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 42	100
155	Rashtramukh	Máhad (Kolába)	Montly	Balkrishna Raoji Palvanker	...
156	Satya Mitră	Málegaon	Weekly	Bálchand Hiráchaud; Hindu (Gujaráti Jain); 26.	200
157	Satyă Shodhak	Ratnágiri	Do.	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 62.	950
158	Shet, Shetaki and Shetakari.	Poona	Fortnightly	Nominal Editor:—Ganesh Lakshman Sahasrabuddhi; Hindu (Chitpáwan Bráhman). Real Editor:—Rámchandra Vinayak Tikekar; Hindu (Karháda Bráhman); 45.	350
159	Sholápur Samáchár	Sholápur	Weekly	Narsappa Abanna; Hindu (Kámáthi); 47	400
160	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshasth Bráhman); 22.	100
161	Shubh Suchak	Do.	Do.	Rámchandra Appáji Chitale; Hindu (Chitpáwan Bráhman); 61.	150
162	Sumant	Karád	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 33.	80
163	Vidur	Dhamni (Sátára)	Do.	Dámodar Gangádhar Maráthe	200
164	Vidya Vilás	Kolhápur	Bi-weekly	Ganesh Shankar Gokhale; Hindu (Chitpáwan Bráhman); 22.	500
165	Vihári	Bombay	Weekly	Bálkrishna Náráyan Phátak; Hindu (Chitpáwan Bráhman); 41.	1,000
166	Vishvavritta	Kolhápur	Monthly	Vishnu Govind Bijápurkar, M.A.; Hindu (Deshastha Bráhman); 45.	500
167	Vividh Dnyán Vistár	Do.	Do.	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
168	Vrittasár	Wái	Weekly	Lakshman Mahádev Vaidya; Hindu (Chitpáwan Bráhman); 51.	250
169	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkar; Hindu (Deshasth Bráhman); 38.	100
170	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 40.	600
171	Vyápár Samáchár	Ahmednagar	Do.	Rutunchand Punamchand Mutha Hindu (Márwadi); 33.	1,200
172	Wárkari	Pandharpur	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 40.	150

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	SINDI.				
173	Aftab-i-Sind	Sukkur	Weekly	Shámsudin walad Mahomed; Muhammadan; (Ábro); 39.	600
174	Khairkháh	Lárkhána	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 33.	1,000
175	Musáfir	Hyderabad (Sind).	Do.	Dharamsing Tahilsing; Hindu (Amil); 20	1,000
176	Sind Sudhár	Karachi	Do.	Khánchand Rahumal; Hindu (Amil); 39	650
177	Sookree	Do.	Do.	Asaumal Rijhumal; Hindu (Lohána); 52	100
178	Sind Kesary	Shikárpur	Do.	Chelárám Mánghirmal; Hindu (Wadhra); 40.	550
	URDU.				
179	Ajaibat-i-Bambai	Bombay	Monthly	Mahamad Ali Anvar Ali; Muhammadan (Sheikh); 44.	2,000
180	Bombay Punch Bahádur	Do.	Weekly	Hakim Mahomed Abdul Hamid; Muhammadan (Farrukh Dehlavi); 52.	3,000
181	Ghamkhwar-e-Jahan	Bhusáwal	Do.	Munshi Mahomed Jan walad Ahmedalli (Mahomedan).	75
182	Jám-i-Jahánnuma	Jalgaon	Do.	Munshi Abdul Karim *walad* Habibulla; Muhammadan.	50
183	Sultán-ul-Akhbár	Bombay	Daily	Hakim Mahomed Abdul Hamid; Muhammadan (Farrakh Dehalvi); 52.	1,500
184	Tohfa-i-Deccan	Poona	Weekly	Shaik Abdulla *walad* Mahomed; Muhammadan (Shaik); 32.	150
	GUJARA'TI AND HINDI.				
185	Jain	Ahmedabad	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Jain); 33.	1,400
	MARA'THI AND KA'NARESE.				
186	Chandrika	Bágalkot	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 34.	150

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI				
93A	Vande Mataram ...	Bombay ...	Monthly ...	Chhaganlál Lallubhoy Thánáwálla.	...
	MARA'THI.				
123A	Hindu Vijaya	Kochara (Ratnágiri.)	Fortnightly ...	Anandráo Bálkrishna Rángnekar; Hindu (Gaud Saraswat Brahmin); 31.	...

N.B.—(1) The editor of No. 108 is Datto Máruti Nanavare; Hindu (Kásár); 27. Its circulation is 400.

(2) No. 122 has ceased to exist as a monthly magazine.

(3) No. 155 is converted into a newspaper published thrice a month. The editor is a Karhádá Brahmin; 28. Its circulation is 177.

(4) The editor of No. 124 is Prabhákar Krishna Pánge; Hindu (Deshastha Brahmin); 27. Its circulation is 250.

(5) No. 141 has ceased to exist.

(6) The editor of No. 150 is Govind Káshináth Chándorkar; Hindu (Karháda Brahmin).

(7) The editor of No. 93 is Puranchandra *alias* Punamchand Achleshwar Márwádi; Hindu (Brahmin); 44.

[illegible]

Politics and the Public Administration.

Mr. Morley's speech during the debate on the Indian Budget in Parliament.

Gujarati Punch (26), 5th Aug., Eng. cols.

1. "It now transpires that it is not a *Commission* but a *Committee* that is going to consider *in camera* the vital question as to how far the principle of representation should be extended in the Indian Legislative Councils. This, too, is going to be a purely *official* Committee, which, put in plain English, means that the prosecutors are themselves to be the judges. Who does not know the rigidity with which the Heaven-born Service watches over its prestige, prerogatives and administrative supremacy?......... Is it humanly possible for a wolf to feel the least pity for an innocent lamb? Is it possible that these men that have so long tasted the blood of bureaucracy and autocracy will tolerate any encroachment upon their powers by representatives of a conquered and subject race? The logic of the whole thing is so plain that we are surprised at some of our esteemed contemporaries going into hysterics over the hallucinations with which Mr. Morley is trying to hoodwink them. The decision of *such* an interested Committee is bound to be ungenerous, nay, unjust. But supposing for argument's sake that through pressure from Mr. Morley, India *is* given a few more crumbs of representation, what does that come to, after all? Where each Presidency sends only *one* member now, it will henceforth send two or even three............ But how can that affect the destinies of India?—*that* is the question. The official element is bound to predominate, the people's representatives are bound to be a merely microscopic minority. Men like the Honourable Mr. Gokhale will, perhaps, be enabled to make longer speeches and ask a greater number of 'interpellations.' If Mr. Morley's 'Committee' is extraordinarily generous, the people's representatives may even be allowed to move 'amendments.' But what is the use of being able simply to move amendments, when there is not the shrivelled ghost of a chance as to their being carried? The new prerogative, if it is conferred, will have only an *academic* interest......... So this particular boon that has sent many of our friends into hysterics, is merely a 'three cards' or what is popularly known as a 'confidence' trick...... .... It will be seen from the above what a stupendously pious fraud this blessed Committee is. We will now consider another bait with which Mr. Morley has tried to catch the discontented fish of India—that about 'competent and tried natives being given the same access to the higher administrative posts as Englishmen.' This, too, is as great a fraud as the proposed extension of the representative principle. Obviously, the Secretary of State has in mind the appointment to the India Office of one or two natives of India. Sublime generosity this, *apparently*!—but we must not forget that even in this case the boon is merely an academic one. Even at the India Office our representatives will be in a hopeless minority. In short, such boons are a misnomer and we must take care not to be bamboozled by such crocodile generosity. But the worst is yet to come. Mr. Morley has 'talked tall' about reducing the present grinding taxation—the salt tax, in particular. But what are the facts? The present white masters of India *cannot*, even if they willed, reduce taxation in this country, unless they take a *radical* and determined step towards curtailing the military expenditure............ Millions, *bled* by the vampire of *taxation* out of the agricultural population of India, are being placed into the hands of Lord Kitchener, an out-and-out Jingo, for 'frontier efficiency.'......... If our rulers wish to reduce the present burden of taxation, they can do it only if they boldly say to the military martinets. 'Thus far shall you go and no further.' This, however, our rulers are not prepared to do. Because that would involve full *trust in the loyalty of the people*, the dumb three hundred millions of India. Our rulers are perfectly assured that the loyalty of the people of India is not merely skin-deep, that *necessity* is the *mother* of it. But unless such loyalty is duly appreciated, necessity is bound to be the mother of invention. The 'necessity-born loyalty' has already given birth to the twins, boycott and *swadeshism*. Necessity, under certain circumstances, is a prolific mother and who knows what other potent 'issues' she may usher into India in the near future? And yet, in spite of this knowledge, Mr. Morley is

not prepared to reduce the military expenditure in India by a farthing. .... It will be simply suicidal if the people of India allow themselves to be 'gulled' by such pious frauds.......... He *dare* not reduce military expenditure in India, not because there is any danger of the Russian Bear hugging India, or of this country's millions rising *en masse* against British rule, but because if military expenditure in India is reduced, there will be no means of finding berths for the mediocrities of England....... Then comes the most preposterous fraud—his 'patting' the Congress on the back. Mr. Morley cannot understand why anybody should be 'frightened at the Congress.' But he does not assert that he himself recognises it to be what in England is called the 'King's opposition.' Why, then, should Mr. Morley have used such words about India's National Assembly? What is at the bottom of all this jugglery? What can account for such phenomenal *facility* on the part of Mr. Morley in creating hopes which he knew India could never realise?......... We are pained to observe that most of our contemporaries have failed to 'gauge' the real significance of Mr. Morley's Budget speech—that they have been successfully 'baited' by the present Secretary of State."

Al-Haq (51), 28th July, Eng. cols.

2. "It is not safe to venture any remarks on the telegraphic summary of Mr. Morley's Budget speech unless its full text is known, but from the brief report of it wired by Reuter we have every reason to be convinced of the sincerity of feelings which have prompted his utterance and the lofty standpoint from which the administration of this country has been reviewed. The liberality of his views is apparent from the desire he expressed to see the salt tax altogether abolished, to have the representative element in the Legislative Council extended and to see a definite move taken to give competent and tried Indians the same access to higher administrative posts as Englishmen."

Reflections suggested by the new constitution granted by the British Government to the Transvaal.
Gujaráti (24), 5th Aug.

3. The *Gujaráti*, in the course of an article expressing satisfaction at the grant of the new constitution to the Transvaal, writes:—It is the Conservatives that have lowered the reputation of the British public for the possession of liberal ideas and landed Great Britain in grave peril. They are actuated solely by motives of self-interest, and their Imperialistic instincts lead them to harass innocent nationalities. So long as the destinies of a subject nation are in their hands, all hopes about its rise must be forthwith abandoned. During the last twelve years of Conservative rule, the Indians have suffered many indignities and misfortunes, and attempts have been made to put a brake upon their political progress. Fortunately the Liberals have now come to power, and Mr. Morley's speech has sent a ray of hope into the minds of the Indian people about the eventual introduction of self-government into the country. The Congress and its supporters do not demand that the country should be made independent all at once. All that they ask for is that the present unjust and deplorable system of administration should be reformed and that the necessity of ultimately granting Home Rule to India should be acknowledged. This can be done only by the Liberals, who have so readily granted representative government to the Transvaal.

Comments on the Honourable Mr. Gokhale's paper on "Self-Government for India" read before the East India Association, London.
Pársi (13), 5th Aug.

4. "Mr. Gokhale, in his paper on 'Self-Government for India' read before the East India Association, said that 'the true well-being of the people is systematically subordinated to militarism, service interests, and the interests of the English mercantile classes.' Now several views may be held regarding the size of the army it is necessary to keep up, but the fact remains that, in spite of Lord Kitchener's military dictatorship, the army in India is far less costly in proportion, we will not say to the population to be defended as the people are poor, but to the interests involved, than in any other civilised country......... As to the accompanying charge that the country is made to exist for the benefit of those who are nominally her servants, the word 'official' has become a red rag to the Indian bull, and Indian politicians appear to forget that even when India was and may in the future be self-governing, she was and will still be

administered by officials.......... The third part of the charge seems to be the weakest of all. That 'India is sacrificed to the interests of the English mercantile classes' may be explained away by a reference to the indefensible excise duties on Indian cloth, a wrong which India owes to the British democracy not to officialdom.......... Mr. Gokhale says that the million in India who know English are the thinking part of the population. For our own part we believe that though English education is a good thing, knowledge and wisdom are not synonymous terms. Anyhow, this million is said to mould the opinions of the fifteen millions who read the vernaculars, and these again pass them on to an unthinkable number who are innocent of any letters whatever. Therefore, by striking an average of the Native papers you arrive at Indian public opinion. Perhaps it is so, but the deduction is just a little bit too logical. A misleading statement, which is certainly not overburdened with logic, is that educated India wishes the country to become a prosperous self-governing State in the Empire, instead of a poverty-stricken bureaucracy. This we call misleading, because of the assumption it contains that directly India had Home Rule poverty would disappear from the face of the land. Our point of view may be prejudiced, but we are not so sanguine. Mr. Gokhale talked in generous fashion of instituting popularly elected advisory Boards of Control in the districts, and of gradually extending their powers as they learned to use them. The ordinary villager who comprises so much of India, however, cares more for the interests of his village than for the larger affairs of the district, and a revival of the powers of the village *panchayat* (not an unmixed blessing) is the most we can hope for.......... We believe that no Indian could be such a traitor to his country as not to desire with all his heart that his countrymen should go on from height to height of achievement, political as well as other.... .. But every honest thinking man must repudiate the misleading of the British public as a means to that end. And we cannot but so characterise Mr. Gokhale's assertions that India suffers 'terrible wrongs' under 'an unnatural system of Government'; and that her 'noble, free, virile, fearless life, which is the red blood of the nation, gradually becomes torpid.' "

Patriot (14), 4th Aug.

5. "Our readers will agree with us when we say that Mr. Gokhale's paper was very manly and that it correctly described the present situation of India and suggested remedies which can to a large extent cure many of the ills that India at present is suffering from. We quite agree with him when he says that bold and statesmanlike attempts should be made to win back the confidence of the educated classes of the country......... There is absolutely no attempt on the part of Government at comprehending us: sympathy in words is cheap enough, but in action, it is conspicuous by its absence. Much of this will disappear, if the servants of Government, however high-placed they may be, are made to understand that they are servants of the Indian nation, and this can be done only if the Indians have a hand in the Government of their country. The mere holding of a few of the higher administrative appointments or the bulk of the subordinate appointments is not sufficient for this. We ought to have a hand in shaping the policy of the Government, and this can be done only by the introduction of some form of representative Government. But the Anglo-Indian Press fights shy of the very mention of it. The *Times of India* falls foul of Mr. Gokhale and says: 'There is nothing about India more certain than that the country is not ripe even for a moderate measure of self-government; and there are few Indians who unite experience with reflection and sincerity, who will not admit that in moments of candour.'......... It is a great calumny on educated Indians to imply that in their demand for self-government they are wanting in sincerity. The demand has been formulated for a long time. We of the forward party have been contending all along that the country has long been ripe for this form of Government.......... We have begun to realise that we are members—and no mean members—of the great British Empire and as such must be accorded our rights.......... The granting of self-government to India does not at all mean the severance of our connection with England. .... We are not anarchists or nihilists in India; we have always shown our loyalty to whomsoever was our ruler. The pre-British rulers, whether foreigners or natives, took the Indians into their confidence. They had

assemblies of elder statesmen, pandits and ministers to guide them. The people at large had their *Panchayats*. It is absolutely wrong to say that the idea of self-government—as it is understood now—is foreign to the traditions of India or the East."

Gujaráti (24), 5th Aug.; *Hitechchhu* (71), 9th Aug.

6. It is an encouraging sign of the times that an officialised body like the East India Association should have given an opportunity to Mr. Gokhale to voice his views on a subject so unpalatable to Anglo-Indians as that of "Self-government for India." It is an indication of the freshly awakened sympathy of Anglo-Indians with the aspirations of natives for political advancement. Until recently Anglo-Indians used to be frightened at the bare mention of self-government for India, so much so that Lord Curzon in his farewell speech at the Byculla Club in November last plainly declared that Indians should not ask for political rights at all, but should consider their salvation to consist in abject submission to British domination. It is, therefore, a hopeful augury of the political rise of India in the future that the subject of self-government for the country should have been seriously discussed under the auspices of the East India Association by a number of eminent Anglo-Indians, including Lord Reay. Mr. Gokhale did not mince words in depicting the present political situation in India. His words virtually amounted to a warning to Government to the effect that the Indians are determined not to continue any longer in the state of subjugation in which they have been grovelling at present and that they would not fail to exert themselves to the utmost to secure self-government for their country of the type already conceded to Australia, Canada and the Transvaal. He has shown that the love of the people for British rule has been steadily on the wane during the last thirty years; that the indifference of the authorities to Congress agitation has given birth to a class of extremists in the Congress fold who advocate the adoption of more vigorous methods for getting Government to comply with their demands; and that the mass of the people, though not understanding the significance of this new spirit, is actuated by a feeling that things under the present system are not as they should be. The educated classes, as explained by Mr. Gokhale, had hitherto quietly submitted to British rule in the firm belief that the pledges contained in the Charter Act of 1833 and the Proclamation of 1858 would in course of time be redeemed by Government, but now their confidence in the intentions of Government has been shaken and their patience has been exhausted. It is clear that the educated classes cannot rejoice in permanently remaining in an enslaved condition under British rule. Their acquiescence in that rule is based on enlightened self-interest and not on a desire to benefit England at the expense of India. They now demand that the administration of India should be carried on according to the wishes of the people and with a single eye to their welfare. This consummation can be achieved only by means of self-government and the present system of administration should, therefore, be gradually made to approximate to that ideal. The people have begun to realise that the root cause of their misery is their dependent and subject condition. Even a petty Police Constable dressed in a little brief authority does not scruple to lord it over them. It is the dependent condition of the Indians in their own country that has led to their being scandalously ill-treated in the British colonies. The insulting and arrogant behaviour of Englishmen towards Indians in railway trains, etc., can also be ascribed to the same cause. Englishmen carry in their heads a notion that Indians are savages and that they have a right to treat them according to their sweet will. These reckless and insolent whites forget that Indians had attained the pinnacle of civilisation when the ancestors of the present-day Englishmen lived in a barbarous condition and that even to-day from an ethical stand-point Indians are vastly superior to Englishmen. In short, self-government for India is essential for the fulfilment of the aims with which the Indians have accepted British supremacy in their country. They are at present vigorously fighting the battle of self-government and although they may have to carry on this fight for a very long time and with renewed determination, still there is no question that their efforts will in the

long run be crowned with victory. This was the sum and substance of Mr. Gokhale's discourse. We devoutly hope that the British Government will pay heed to his warning, make suitable changes betimes in the existing system of Government and thereby put an end to the present strained relations between the rulers and the ruled. [The *Hitechchhu*, on the other hand, thinks that the ideal set forth by Mr. Gokhale is impossible of realisation in a country like India, where the people are not united, like the Colonists, by the ties of a common religion and a common language. It considers social reform and industrial advancement to be effective means of bringing about the regeneration of the country.]

Comments on Mr. Bryan's views on the administration of India.

Mahrátta (9), 5th Aug.; *Moda Vritta* (140), 6th Aug.

7. "We are glad to find that Mr. Bryan's article on British rule in India, which we reproduced *in extenso* in our columns last week from the *Sun* of New York, has received that attention from the public which it really deserves. In fact it was the one topic of public conversation throughout the Presidency, and so far as we have been able to ascertain, there is a unanimous opinion to the effect that Mr. Bryan has generously raised his voice in a good cause. Owing to his character and influence in the political world, his judgment on the methods and results of British administration in India cannot possibly fail to make a deep impression on the English and even the Anglo-Indian mind. It is interesting to recall in this connection the sentiments which the leading Anglo-Indian paper of Bombay expressed about Mr. Bryan at the time when he arrived in our metropolis some four months ago. In its issue of the 27th of March the *Times of India* described Mr. Bryan as the leader of the great democratic party of the United States whose fame was already world-wide and who was one of the greatest of Americans.......... Mr. Bryan, the *Times* further declared, was not only a great American but was also by common consent the greatest living orator in a nation of orators, and that if he could gather the whole population of the United States into one vast hall, he would be elected President by acclamation. From such a man the *Times of India* expected an eulogy upon the British administration of India, if he could at all be persuaded to speak on politics. The *Times* trusted that 'in the vast machinery which represented British rule in India of to-day he would find some features which may invite his approval.' Curiously enough, however, Mr. Bryan did not open his lips on political matters while in India, and the wish of the *Times*, which may be taken as representing the large class of Anglo-Indian politicians, whether in or out of office, was not gratified at the time. And now that Mr. Bryan has spoken out his mind, it turns out that there is hardly a single feature of British rule in India which the great American may be regarded as looking upon with unqualified approval. We doubt whether we can find any other instance of self-complacent confidence being so cruelly shaken. The issues of American politics may be no direct concern of India; but it cannot but be a matter of gratification that a large-minded and righteous politician like Mr. Bryan should have made the issue of the British Indian administration a direct concern for his observant mind. India occupies too small and too insignificant a place in the world's politics to have any value attached to her opinion of foreign Governments and peoples; but, on the other hand, she cannot but attach a great value and importance to judgments passed upon the administration in the land by an influential and thoughtful politician like Mr. Bryan." [The *Moda Vritta* makes somewhat similar comments.]

Vihári (165), 6th Aug.

8. Mr. Bryan was first impressed with the liberality of British rule, but a few days' sojourn in the country dispelled the delusion from his mind and that rule stood before him in its true colours. But we, in spite of our long contact with Englishmen, have not grown wise and have not yet realised the despotic character of the British administration of India which surpasses even the autocracy of Russian rule. We are still plunged in deep slumber which does not leave us, though the terrible lash of servitude is tearing off the flesh of our backs and causing our blood to flow. The grim spectacle of gaunt skeletons wandering in the streets in a state of starvation does not arouse disgust in our hearts. It is, however, no wonder that our abject plight should move the heart of a liberty-loving

American like Mr. Bryan. America threw off the British yoke simply because a few ordinary articles like tea were taxed. Are we not required to pay far more burdensome imposts and are still utterly unmoved, being utterly devoid of patriotism? Mr. Bryan searched in vain for justice in an administration based on legalised pillage. How could he find it in an edifice raised by such administrators as Wellesley, Dalhousie and Curzon on the foundations laid by such wicked tyrants as Clive and Hastings? Mr. Bryan is surprised that no one wishes India to be free. He seems to labour under the delusion that the present *regime* of tyranny will in future produce a Washington or a Franklin. Alas! Our Franklins are begging at the doors of the British Parliament for paltry concessions! Mr. Bryan's faith in British justice is completely shaken by the discoverey that the pledges in the Queen's Proclamation are not fulfilled, but some wiseacres among us still pin their faith to the assurances contained in that charter. Ye Indian youths! Have no faith in the Proclamation, learn to be self-reliant and take a lesson from the history of nations circumstanced like your own. It is only when a Shivaji or a Washington or a Garibaldi will appear on the scene that you will be able to achieve your national salvation. When such national heroes appear on the stage of our national life, the English will of their own accord leave our shores. Mr. Gokhale demands self-government for India. Is it possible for us in our present impoverished and degenerate condition to obtain it? The limit of civilised oppression is reached in India. Mr. Bryan's countrymen are happy because they wrested self-government from Englishmen. If Indians want to be happy, they should do likewise. Will our countrymen follow Mr. Bryan's advice? Mr. Bryan tells us plainly that Englishmen regard India as a grazing ground for their countrymen and that they will not relax their hold upon her except under compulsion. The British, in other ways, want us to be their slaves. To look upon British rule as founded on justice and benevolence is to make an exhibition of our folly. British rule may be excellent in its own way, but the worth of self-government is much higher. Let the Indians first realise this fully and then they will be able to achieve the desired object erelong. India will then be able to recover self-government and hoist her flag as an independent nation on the lofty heights of the Himálayas. [A correspondent of the paper elsewhere says that India hankers after self-government not under British paramountcy but unconditionally. He adds that Indians should resolutely persevere in the boycott movement.]

Hindu Punch (123), 8th Aug.

9. Our people appear to be deceived by the strictures passed by Mr. Bryan on British rule in India. But they should remember that he is an American. The Americans are a revised edition of the English. They have exterminated the Red Indians of America. When President Roosevelt gave the place of a Post Master to a negro, the Americans raised a hue and cry against him. The English are supplanting us step by step, but the Americans at once laid the Red Indians prostrate on the ground. If our people wish to exchange British for American rule, they would be in the position of one falling from the frying pan into the fire. Americans or Australians—they are all Western wolves having a common object in view. Our people should not be deceived by their fair speeches. Are we not destined to be slaves? Then why not stick to the English, whom we have come to know well by this time? The Americans wish to rob us of what little is still left with us by the English. We should, however, keep ourselves aloof and find out some way to get rid of both.

Gujaráti (24), 12th Aug., Eng. cols.

*10. "Mr. Bryan's powerful impeachment of the British administration in India has been the topic of private conversation and public discussion throughout the country. The indictment is so courageous and crushing that its author, who was praised in March last in the most fulsome terms by the Anglo-Indian press and by men like the Honourable Mr. Fulton and Dr. Mackichan for his world-wide fame, great oratorical gifts and lofty moral qualities, is now deemed only fit to be sent down to the nether regions. He is now 'shamelessly ignorant'; his education is chiefly 'vocabulary' and his article in the *New York Sun* on British rule in India is 'an unscrupulous electioneering document.' He is no longer the great American, or the great American democratic leader, but a man capable of making 'statements of violent mendacity' and actuated with the low motive of discrediting President Roosevelt's imperialism....... We are ready to admit that Mr. Bryan has perhaps erred in minor matters. But it is impossible to ignore the fact that a man of Mr. Bryan's position and reputation and with strong missionary inclinations, who has not the least interest in depreciating or condemning the work of a Christian Government in non-Christian lands, has found the British administration of this country gravely defective in many important respects.......... His judgment is summed up in one sentence. England 'has conferred some benefits upon India, but has extorted a tremendous price for them.' We do not think that any impartial Indian, European or American, can take any other view.......... No Congressman could have drawn up a more powerful impeachment of the administration so as to attract the attention of the civilized world than Mr. Bryan has done. Minor mistakes in his article need not be taken into account in dealing with large principles or large questions of public policy. It is no argument to tell Mr. Bryan that the Negroes are being ill-treated in America.......... Two wrongs do not make one right and two wrong-doers cannot make one saint. The Indian cry is like a cry in the wilderness. Mr. Bryan's trumpet sound cannot share the same fate in England or India. That his fearless indictment has gone home is quite manifest from the fact that the choicest Billingsgate has already been showered upon him in Bombay. We are sure that he will receive an equally appreciative treatment at the hands of other Anglo-Indian advocates of vested rights and of an unprogressive and selfish system of administration which, in spite of its many blessings for which the people of India have ever been grateful, is certain to be held responsible by impartial and independent observers for arresting the moral, intellectual and political growth of civilized and intelligent races in the higher departments of human activity."

Oriental Review (12), 8th Aug.

11. "We are glad to be able to announce that through the kindness of a friend we have been able to re-print Mr. Bryan's article on British Administration in India for free distribution all over India, Great Britain and America. Mr. Bryan's contribution has been well received and highly appreciated by the people of this country except by the jackals of the Anglo-Indian press and its brood—the *Indian Spectator* and one or two other Indian papers which are ever willing and ready to sell their birth-right for a mess of pottage. Those who are initiated into the mysteries of the inner working of these journals will not be surprised at the attitude they have taken up." [Referring to the comments of the *Times of India* on Mr. Bryan's article, the paper writes:—"We are sorry the *Times of India* should have worked itself up to such a pitch of excitement.......... Mr. Bryan has only expressed views which have been given before by other men. Only he has expressed them in his own caustic style. The *Times* is not above using strong language. The very article about Mr. Bryan is full of it. Then where is the use of the pot calling the kettle black? But human nature is everywhere the same, and our contemporary has found it impossible to sit silent any longer after the electric effect produced by Mr. Bryan's letter in the whole of India, so that after lecturing the great American for his strong invective against British rule it has let loose its whole artillery of choice epithets upon him. But it seems our poor contemporary thought itself alone not a sufficient match for the Yankee. So he brought to his assistance an ever-obliging brother, the *Indian Spectator*, the organ of Mr. Malabari 'the Friend and Adviser-General of Viceroys,' the great social reformer, surpassing Ram Mohun Roy and Dayanand Saraswati, and the 'Budh and Christ combined into one' according to a friendly admirer (we wonder why he omitted Zoroaster and Muhammad). But who is unacquainted with the policy of the *Indian Spectator* now-a-days? It is neither fish, fowl, nor good redherring. It hunts with the official hounds while pretending to follow the Congress hare. Of course, a policy like that suits the Anglo-Indian papers to a T, so that when occasion requires they hold up such papers to the gaze of an admiring Anglo-Indian crowd. But the enlightened Indian public and the fair-minded Englishmen are not deceived by such tricks."]

An appeal to Englishmen to adopt a more liberal policy in governing India.

Kesari (132), 7th Aug.

12. One who reads aright the signs of the times will easily see that a crisis is being reached in the political affairs of this country and that our rulers had better be careful about the policy they pursue towards the Indians. Even confirmed optimists like Mr. Gokhale are being filled with despondency as to our prospect of securing political rights and anticipate a hard and prolonged struggle before the Indians. The efforts we shall have to put forth will be enormous. "The battle of freedom once begun is never lost" is a principle taught us by our rulers, and Mr. Gokhale warns Englishmen that unless they are willing to gratify our legitimate political aspirations, they will find another Ireland, only much bigger and more discontented on their hands. Up to this time we had not got an impartial arbitrator to decide the dispute going on between ourselves and our rulers. We have now found him in Mr. Bryan. The *Times of India* may rant and rave at the verdict passed by Mr. Bryan upon British rule, but there is no doubt that Englishmen will do well to follow Mr. Bryan's advice. The days of Fullerism are now over. If they persist in it any longer, they will only be discredited. If the *London Times* encourages the revolutionary propaganda in Russia and Sir Henry Campbell-Bannerman publicly sympathises with the Duma, why should our rulers be blind to the despotism prevailing in their own Empire? Let them take a warning from the signs of the times ere long and adopt a suitable policy in governing India. True statesmanship lies in following such a course.

Appeal to the people of India not to make delay in advancing to the rescue of their motherland.

Hind Swarájya (Anglo-Gujarati) (28), 11th Aug.

13. A contributor, writing to the *Hind Swarájya*, addresses the following exhortation to the people of India:—Ye Indians! If you regard India as your own country and wish that she might be yours, you must ever be prepared to protect her regardless of all fear of death and should resolve not to let her pass into other hands so long as you are alive. Behold! Foreigners are eagerly sucking the breast of your motherland and pay no heed to your rights. If you want to escape starvation and imbibe the nectar of the mother Bharat, advance boldly towards her and remove greedy self-seekers from her presence. If you do not do this, you must wash your hands for ever of the enjoyment of heavenly bliss from the goddess Hind. As proclaimed by writers and orators, Englishmen are oppressing India at the present day. After understanding this, why do not the Indians take a timely warning and make use of their hands with a view to escape misfortune and discharge their duty? Do they think that the time for doing this has not yet come or are they waiting for the advent of an auspicious day? If that be so, let them understand that it is as foolish to make delay in advancing to the rescue of one's motherland that is being plundered as to wait for an auspicious hour before taking steps to extinguish a conflagration. Just as the milk of a lioness can be digested only by a cub, similarly only sensible and bold men can receive and assimilate the drops of juice flowing from my pen.

A warning to Indians against the adoption of the Western system of civilisation.

Hind Swarájya (Anglo-Gujaráti) (28), 11th Aug.

14. In the course of a serial story entitled "Wave of Civilisation" contributed by one Josiba Bhagoji Relekar to the *Hind Swarájya* (Anglo-Gujaráti), an orthodox Hindu mother is made to upbraid her daughter Gulab, whose mind has been puffed up by Western education, in the following words:—O you termagant! What do you mean by such conduct? India has been utterly ruined by European civilisation. Why has our religion been undermined to-day and why have we become so neglectful of our duty? Are the successive visitations of famine in India symptomatic of a benign or tortuous system of administration? Englishmen have squeezed the life-blood of the Indians and reduced them to mendicancy. They have deprived the people of their wisdom to such an awful extent that with open eyes they act blindly unmindful of their own interests. Is it a sign of civilisation for Hindu women to stroll over public promenades in boots and stockings and to frequent haunts of immorality? Such things have brought about the decline of the country. No people on this earth are so mean and self-seeking as Englishmen, and we are doomed to infamy if we tread in their footsteps.

Enactment of a new drama on the stage of India.
Hind Swarájya (Anglo-Gujaráti) (28), 11th Aug.

15. In an article entitled "New drama on the stage of India", the *Hind Swarájya* writes:—Such is the wonderful omnipotence of God that by His divine grace, as remarked in the *Bhagvat Gita*, even the dumb are enabled to speak and the lame to ascend mountains. No one could have dreamt that Lord Curzon by partitioning Bengal would awaken the patriotism of the Indian people. But this has come to pass by the mercy of God, and new scenes are now being witnessed on the stage of this country. For bringing peace to the motherland patriots began to hold meetings in various parts of the country. Certain monsters in human shape attempted to interfere with these demonstrations, but their efforts were foiled by the devotees of the motherland. Their discomfiture can be compared to the retreat of the demons, who came to interfere with the sacrificial rites performed by the Munis but were driven back by Rama. All Indians of either sex, except fools, traitors and greedy men, have unbounded faith in patriotism and always pray for the victory of their motherland. Some over-wise teachers make diabolical attempts to prevent their pupils from taking part in this worship of the motherland, but we would ask them to remember what is said in a Sanskrit work: "The young one of a lion fiercely pounces upon an elephant. Such is the disposition of men of active temperament. Activity does not depend upon age". We are not aware if these teachers realise the truth of the above words. But this much is certain that no amount of oppression can avail to restrain the activity of children who are fired with a zeal to take part in a good deed. On the contrary, such tactics make them more determined than ever to pursue the path of patriotism just as gold becomes brighter by being rubbed and sandal-wood emits greater fragrance by being burnt. Hence we find to-day myriads of men, women and children fighting their country's battle with the weapon of *swadeshism* and boycott. This is a weapon of which they cannot be deprived by their rulers and for carrying which no license from Government is necessary. Its use will stop the drain of wealth from India, improve the condition of the country and preserve the independence of its people. Let the efforts of these heroes be crowned with success. Victory to the motherland! Victory to patriots!

Exhortation to Indians to strive earnestly for regaining their independence.
Shubha Suchak (161), 3rd Aug.

16. A correspondent writes to the *Shubha Suchak*:—It is a pity that we Indians should not be animated by a desire to avenge the wrongs that are inflicted upon us. Heaven knows how we could have grown so silly! Others have gone ahead of us, and are we destined to sink deeper and deeper into the mire? Oh leaders of the Indian nation! Wake up in time. If you once get into the clutches of misfortune, it would be difficult for you to extricate yourselves therefrom. Who can be free from the desire to loosen the noose drawn tightly round the neck? We cannot escape from our hardships by merely wishing to get rid of them. We cannot hope to reach our goal without strenuous exertion. We must search in all directions for the thing we have lost. Does any one of us suppose that it can be recovered by quietly brooding over its loss? Rise, do not be despondent, but harden yourselves by patiently enduring the buffets of an adverse fate. If you want to recover what you have lost, do not be mere talkers. Prepare yourselves rather for active effort in order to regain it. Oh countrymen! Will you not endeavour to overcome your selfish aims and enrol yourselves as volunteers in the service of your country?

Is there any real similarity between the circumstances of Russia and India?
Pratod (153), 3rd Aug.

17. Russian rule is regarded among the European nations as the most oppressive type of rule, while we, following the example of Europeans, have also come to look upon that rule as an extreme type of autocracy. When British officers begin to act in a high-handed manner, we exhort them to profit by the present revolution in Russia. The policy adopted by the Russian people in opposing their Government is one of passive resistance and the Indians are urged to pursue a similar policy. Those who offer this advice do not, however, adequately realise the difference between the political circumstances of Russia and India. The rulers and the

ruled in Russia profess the same religion and follow the same social customs. However oppressive the Russian authorities may be, it is impossible for them to be bent on impoverishing and emasculating their own countrymen. But the circumstances are quite different in India in this respect. There is not only no identity of religion and social customs between the people and their rulers, but their feelings and interests differ as the poles asunder. Besides, the Russians are not deprived of arms and are even obliged to undergo military training for a certain number of years. The system of Indian administration is apparently milder than the Russian, but is in reality more fatal in its operation. Under it we are not only disarmed but reduced to the condition of tamed brutes. Why, we have even lost the power of self-defence which some of the beasts possess. We have neither the courage nor the strength to retaliate the injury done to us by Englishmen. We have become so miserable and impoverished under British rule that famine has become chronic in the land. The people are suffering from starvation while agriculture has languished and deteriorated. There is no hope of an alien Government extending its sympathy towards the people's sufferings. It is to the interest of the Government to keep us just alive to serve its ends. The case of Russia is quite different from this. She is not poor like India, nor have the people been enfeebled in any way. The condition of Russia at the present day is comparable to that of India under Moghul rule. The Moghul rulers no doubt harassed us in a variety of ways, but we had not then become so weak and emasculated as at present. There was ample scope left for us to display our valour and administrative capacity. Though our wealth was pillaged, it still remained within the country, which was consequently not impoverished. Such being the case, what is the good of drawing a comparison between Russia and India and how can a policy of passive resistance answer our purpose? Such a policy must prove unavailing when adopted by a slave towards his master. Passive resistance is effective only when the people have the power to make their strength of resistance felt by the authorities that be. We should, therefore, first endeavour to make ourselves strong and powerful. Without strength passive resistance will never be effective.

Is there a possibility of the outbreak of a national revolt in India in 1907 as apprehended by a writer in the *Pioneer*?

Shri Sayáji Vijaya (47), 5th Aug.; *Parikshak* (148), 9th Aug.

18. An Anglo-Indian correspondent of the *Pioneer* warns his countrymen against an outbreak in India next year of a revolt like that of 1857. Perhaps it is the national movements now set on foot in India that have given rise to such an ominous apprehension in the mind of the writer. He thinks that the gulf between Indians and Englishmen is widening day by day. There is no doubt the people are getting more and more disgusted with the arrogant and unsympathetic attitude of the Anglo-Indians, but we can never bring ourselves to believe that this growing dislike will culminate in a national revolt in the course of one year. Howsoever discontented the Indians may be, they would never harbour the thought of rising in rebellion against their rulers, unless and until they are compelled to take this step by the force of circumstances. The Indians are not so foolish as to forget their present condition of complete helplessness. The oppression of Government, too, has not yet reached that stage when people are driven to revolt against their rulers. The trend of political agitation in India is so far perfectly constitutional. The object of the *Pioneer* correspondent in sounding a note of alarm seems only to create a prejudice in the minds of the British public against the loyalty of the Indians and to dissuade them from interfering with the acts of the Anglo-Indian bureaucracy. [The *Parikshak* ridicules the correspondent of the *Pioneer* for having raised the spectre of a national revolt out of his imagination and infers that the fears of Anglo-Indians are too easily roused. It adds:—The *swadeshi* movement has just begun to make itself felt, but it has already struck terror into the hearts of Englishmen. The English are such cowards that the mere appearance of *swadeshism* has nearly half killed them and that no actual revolt is necessary to kill them outright. The English should thank their stars that the *swadeshi* movement has not taken hold of any other province in India except Bengal. We hope Maháráshtra will soon awake from its slumber.]

Resignation of Sir B. Fuller.
Indian Spectator (5), 11th Aug.

19. "We should have felt considerable sympathy with Sir Bampfylde Fuller, if he had been driven to resign by the needless interference of his superiors with his authority. The reason assigned for his resignation is not that others interfered with his discretion, but that he would insist upon controlling the discretion of independent and superior authorities. The Lieutenant-Governor of Eastern Bengal has no control over the Calcutta University. Neither the Viceroy, as its Chancellor, nor the Government to which it is subject, could be expected to disaffiliate any institution at the dictation of Sir Bampfylde......... He could not be made the monarch of all he surveyed, to whose will Universities, Viceroys and every one must bend. It is possible that the reason publicly assigned for his resignation was not his sole grievance, but we have none other before us, on whose validity we might offer any opinion. Judging from Mr. Morley's replies to interpellations, we have no hesitation in saying that the Secretary of State and the Viceroy did their utmost to maintain his prestige and to make it appear to the world that no pressure was put upon him to revoke any part of his policy. We were told that in the withdrawal of the prohibition of processions and the reinstatement of school-boys, it was the Lieutenant-Governor himself who thought it fit to modify his original action. If the Secretary of State or the Viceroy had been guilty of any blustering interference, we might have said that the unfortunate man on the spot was sacrificed to placate the spirit of clamour and agitation, just as primitive sailors are said to have offered one of the crew to the Demon of Storms in foul weather. What the public knows does not justify any such theory. We are far from sharing the assumption that Sir Bampfylde Fuller has been compelled to resign. Recent events seem to point quite the other way, and those who are acquainted with Lord Minto's past record will need much more than gratuitous assumptions to be convinced that he is at all wanting in loyalty to his subordinates in circumstances of difficulty or danger. Our own view is that Sir Bampfylde Fuller's resignation was voluntary, though we doubt that the reason given for it is the only one that urged him to this extremity".

Akhbár-i-Islám (60), 7th Aug.

20. Lord Minto's Government have committed a grave political blunder in sacrificing the Lieutenant-Governor of East Bengal to the clamorous and senseless indignation of the Bengali press. By taking this ill-advised step, the authorities have manifested their weakness, which the Babus will not fail to turn to their account in future. The situation in the new province was one of extreme complexity and delicacy, but Sir B. Fuller was the right kind of man to cope with it and to restore tranquillity and contentment among the people which had been gravely disturbed owing to the giddy antics of the Babus. He was dealing with the situation by firm and courageous methods, which were perfectly justified by the occasion. By allowing such a Lieutenant-Governor to resign, the Government of India have not only acted unwisely but have actually encouraged the Babus to persist in their career of lawlessness and hostility to Government.

Indian Social Reformer (4), 12th Aug.; *Oriental Review* (12), 8th Aug.

*21. "It is impossible not to sympathise with Sir Bampfylde Fuller in his downfall. The discredit of his failure must rest largely with those who chose him for a task for which he was, as it has turned out, exceptionally unfitted....... But while one sympathises personally with Sir Bampfylde, one is glad that his retirement from the scene makes the pacification of the province easier. There is good reason to believe that the leaders of the agitation against the partition, which has lately become a purely anti-Fuller agitation, are feeling the strain of their protracted activities. They will naturally see in Sir Bampfylde's retirement an assurance that the liberties and sentiments of the people run no risk of being thwarted by the partition. They will also realise that a Government, which is strong enough to enforce its will at the risk—the very greatest in official eyes—of losing a Lieutenant-Governor, will not be slow to assert its authority against any artificial prolongation of the present state of things. It is for the Bengali leaders to show that they do not misconstrue the firmness of the Government of India as its weakness, and that they respect the greatness of a Government which can afford to give such a striking proof of its desire to protect the rights and liberties of the people. Nothing could have been more painful to such a self-effacing Viceroy, so sensitive to the authority of his subordinates, as Lord Minto than to accept Sir B. Fuller's resignation, and His Excellency is entitled to claim the confidence of the Indian public in the measures that he may adopt for settling Bengal. Of course, those who object to the partition are free to carry on their agitation in a constitutional way, but the boycott of the East Bengal administration must end at once. To persist in it would be the height of folly.......... The ostensible reason of Sir Bampfylde's resignation is ridiculously slight and, as has been pointed out, he had withdrawn his circulars against school-boys before this. The truth of the matter seems to be that, after having tried all his resources, the late Lieutenant-Governor found that he could not carry on the administration of the province. It is nearly a year since the province was started, and yet he had not been able to form his Legislative Council.......... British rule in India has to gain very little from administrators of the type of Sir B. Fuller. Not only from motives of sympathy with our Bengal friends whom he had greatly harassed but from a sincere desire to see the British connection endure and prosper in this country for the good of both England and India, we are constrained to regard the departure of Sir B. Fuller as the reverse of calamitous." [The *Oriental Review* writes: —" So slow-footed Nemesis has at last avenged itself on the mad freaks and follies and the irresponsible autocracy of Sir Bampfylde Fuller. We shall not be one of those who would exult and crow over the fate which has overtaken him. Our only expression of feeling shall be one of heartfelt thanks to heaven for this deliverance.......... We are quite sure that his resignation will be followed by comparative calm and quiet in that disturbed province."]

Gujaráti (24), 12th Aug., Eng. cols.

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Bombay Samáchár (64), 7th Aug.; *Sánj Vartamán* (89), 6th Aug.

23. Sir B. Fuller has at last been compelled to send in his resignation; and any one who scrutinises his career closely cannot say that the occurrence is an injustice to him or one that should make us sorry for him. His antecedents did not show that he was a fit and proper person for the highly responsible post of Lieutenant-Governor, and we are sorry to see that the anticipations of his probable failure as Lieutenant-Governor have been fully realised. He was one of those narrow-minded officials who think that the stability of the British Government lies only in keeping within certain limits the advancement and progress of the natives of this country; and it was only after knowing that he was a man of such opinions that Lord Curzon appointed him to the post of High Commissioner of Assam, and subsequently to that of Lieutenant-Governor of the new Province. In the latter capacity, Sir B. Fuller forgot that the present high authorities in England are not such as to countenance his principles and policy. They gave him hints through Lord Minto to change his policy, but, unfortunately for him, he paid no due attention to those hints and he went so far as to scout the authority of the Secretary of State and the Viceroy. The native public were surprised at finding him taking action in directions opposed to the views of the Secretary of State as enunciated in Parliament. Such truculence on his part could not be tolerated; and he has at last been forced to resign. [The *Sánj Vartamán* writes:—There must be great satisfaction felt by the general public—especially the Bengalis—at the news that Sir B. Fuller has resigned. He has been found specially wanting in those qualities of head and heart which go to make a successful administrator. He has embittered the relations between the governors and the governed to such an extreme extent that his *locum tenens* would, in trying to improve them, find it necessary to use much foresight and tact.]

Indu Prakásh (43), 6th Aug., Eng. cols.

24. "It has been officially announced that Sir B. Fuller has resigned and that the Honourable Mr. Hare succeeds him to the satrapy of East Bengal. All friends of *Pax Britannica* will feel a sense of profound relief at the disappearance from Eastern Bengal of the one man who was almost with satanic obstinacy pursuing a policy of enhancing the bitterness caused by the partition of Bengal by abuse of executive power—aye even by insolent transgressions of law. Sir Bampfylde no doubt possesses animal energy to the fullest extent. We would concede that he would have made a capital leader of a detachment of military police commissioned to hunt down and extirpate a gang of criminal desperadoes. The *ex*-Settlement Officer of the Central Provinces was, however, the last person to have been put at the helm of affairs in a disturbed province where the relations between the rulers and the ruled had been particularly embittered and the leaders of the people were showing uncommon determination and spirit. It would have been explicable had Sir Bampfylde persisted in his mad career under Lord Curzon. But he has shown by more than one act that he was incapable of realizing the change from Lord Curzon to Lord Minto and from Mr. Brodrick to Mr. Morley. Sir Bampfylde's resignation no doubt brings with it a profound relief, but we need not consider it as a great triumph.......... What is there in it for us to feel highly jubilant? If Sir Bampfylde had fallen because of the Lyon circular or the Barisal enormities, that would have been something. And after all the main grievance—the Partition—remains untouched."

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partition of Bengal. He had not the ability of Lord Curzon, but possessed all his foibles in full measure. This high-handed officer shamelessly avowed in public Lord Curzon's secret object of destroying the strength of the Bengali people by sundering their province. He also called Hindus and Muhammadans his two wives and declared that he did not like his Hindu wife and wished to show favour to her rival. He tried hard to put down the *swadeshi* movement. The Barisal affair in which the police belaboured respectable people with their batons will serve as a monument of his *regime*. The reason for the resignation is said to be Sir B. Fuller's unwillingness to withdraw his recommendation to the Calcutta University to disaffiliate certain schools. But this cannot be the only reason. It was perhaps the last drop that filled the cup of his iniquities. Howsoever that may be, it is certain that the very school-children, whom he needlessly persecuted, have at last driven him out of office.

Kál (128), 10th Aug.

26. Referring to the resignation of Sir B. Fuller, the *Kál* writes in a sarcastic vein:—A most tragic event came to pass during the current week and the whole of India is rejoicing over it. A similar mishap had befallen the country when Lord Curzon resigned office and left India and all were concerned to know who would diligently and courageously prosecute his policy of ruining the people of India with a show of kindness. As regards such things as giving evasive replies to interpellations at Council meetings, giving lucrative posts to petty Muhammadans and receiving addresses from Municipalities, there was not much difficulty felt, but there was universal anxiety as to who would carry to completion such difficult schemes as the partition of Bengal. But fortunately for the silly population of Bengal, such an officer was found in Sir Bampfylde Fuller. The Indians do not know the advantages of having a strong officer of unbending rigour to rule over them. He is their benefactor in disguise, though outwardly he seems their foe. Sir B. Fuller was such an officer. The Bengalis did not recognise his worth. Orators, journalists and noisy agitators may vilify him, but there is no doubt that he has benefited the Bengalis. The latter take credit to themselves for setting on foot the *swadeshi* agitation. But part of the credit must undoubtedly go to Sir B. Fuller. But for him the agitation would not have attained its present vigour, and surely it is ungrateful to forget his obligations so soon. Who made the names of such small towns in Bengal as Barisal and Rangpur known throughout India? Who strengthened the harmony of relations between Hindus and Mussalmans? Who was instrumental in unmasking the true character of British rule? Sir B. Fuller must be regarded as our friend inasmuch as he made no secret of his policy. He proclaimed himself to be the modern representative of Shaistekhan. He did not work secretly to do us harm by outwardly posing as our friend. In short, we should be sorry to lose such an officer and gratefully shed tears of sorrow upon his departure from our midst!

Protest of the Muhammadans of Dacca against Sir B. Fuller's resignation.

Akhbár-e-Soudágar (61), 10th Aug., Eng. cols.

27. "Now that the resignation of Sir B. Fuller is a settled matter, new tactics have been resorted to and the Muhammadans of Dacca have evidently been put up by some of the Anglo-Indian officials of the place to meet together and pass a resolution, which betrays in every line official knowledge and official influence brought to bear upon the Nawab of Dacca and his associates. The first portion of the resolution, which attacks the Hindu press and 'some members of Parliament' clearly betrays the hand of some official of Dacca, by whom the resolution has probably been drafted.......... The Nawab of Dacca, who convened and presided at the meeting of the Muhammadans, gave away the whole case when he in one breath, as a disinterested head of the community, 'echoed the feelings of all those present at the sudden and untimely resignation of their high-minded, kind-hearted and most beloved Lieutenant-Governor,' and at the next moment said that 'his heart was quite full and he could not give adequate expression to his sorrow, for although they (his audience) lost in him a just ruler and a staunch friend of the community, he lost something more, namely, a *personal friend* and one on whose counsel and support he could always count.'......... Does not

this Muhammadan agitation look like a movement 'manufactured' by the authorities at Dacca? The whole thing is so transparent that one can look through it and say with a clear conscience that this counter-agitation was purposely inaugurated to bamboozle Lord Minto and his Government against whom the Anglo-Indian attack has been directed......... It must not for a moment be supposed that by condemning the bogus agitation raised by the Muhammadans under official guidance and influence, we in any way approve of the agitation carried on by the Bengali Babus. We have on all occasions deprecated and discarded it, and do so even now, expressing the hope that now that they have been freed from the influence of an unsympathetic ruler, they will show both by their words and actions that they appreciate and value the attitude taken up by the Government of India, which must at all hazards be supported by them. The partition is now a settled question and it is no use crying over spilt milk."

Appeal to Government to modify the partition of Bengal with a view to allay the agitation in the province against the measure.

Indian Spectator (5), 11th Aug.

28. "Is it really impossible for the Viceroy and the Secretary of State to devise some means of saving the Bengali agitators the humiliation of an absolute defeat? They do not ask now for a withdrawal of the partition, but for a modification on the lines suggested by Mr. Brodrick himself. To create a Commissionership like Sind is as much or as little partition as the creation of a Lieutenant-Governorship from the standpoint of racial integrity. We do not understand the agitators to mean that the relation between the two parts of the province should be exactly like that between Sind and Bombay Presidency proper. They want some modification to save their prestige. Does not the Government care for its prestige? Why should not the leaders of the people? The two provinces have a common High Court? Why should they not have a common legislative machinery? The Legislative Councils may discuss their budgets separately and the two Governments may be independent of each other. But they may make laws in unison. The two Councils may meet together for legislation, which ought to be common. The details of such a scheme may be arranged easily by a little give-and-take between the two Governments. The unity of the whole province will thus be sufficiently preserved to flatter the national sentiment. But here we are confronted by the old difficulty: who is to speak on behalf of the people and assure the Government that any modification that it may hit upon will give general, if not universal, satisfaction? There is no authorised body in existence to represent the sense of the people in such matters, and unless the Government is absolutely certain that a given modification will afford general satisfaction, it will make itself ridiculous by trying to please critics like the old man with his ass in the fable."

Exhortation to the Indians to persevere in the *swadeshi* and boycott movements as a means for effecting their national deliverance.

Shubha Suchak (161), 3rd Aug.

29. Who will not be vexed to find that India, which at one time was noted for the fertility of her soil, has become sterile by falling into the hands of aliens? Who will not shed tears by witnessing her fall from the pinnacle of industrial prosperity to the depth of industrial decay? Who will be sanguine about her regeneration when her sons, instead of being heroes and intellectual giants as of old, have degenerated into a race of treacherous cowards? Whose heart will not break on seeing his motherland enduring the unbearable agonies of servitude? It is but natural that the Indians should lose all heart in the face of their present degradation. But they should remember that they will never be able to get rid of the yoke of foreign domination so long as they do not cultivate the virtue of self-reliance among themselves. God is truly merciful. He will not fail to take pity upon them if they place their grievances before Him. No Empire can withstand His mighty desire. God incarnated Himself in the past for delivering oppressed communities and individuals from the persecution of despots like Ravan and Hiranya Kashyapu. He also overthrew the supremacy of the proud Musalmans by sending down Shivaji. Will He not then help us at the present juncture? Why need we then despair? Let us resort to the

swadeshi movement, which is the *kamadhenu* (cow fulfilling all desires) sent by God for our deliverance. Let us show devotion to her and become fat by drinking her milk. There are people bent upon killing this cow, but their efforts are destined to fail, because she is sent by God. [Elsewhere the paper makes somewhat similar comments about the boycott movement.]

Appeal to the people not to allow the boycott agitation to be converted into a purely industrial movement.

Prabhát (150), for Aug.

30. "A philosopher" contributes an article to the *Prabhát*, in the course of which he observes:—Incensed at the partition of their province, the Bengalis retaliated with the boycott, the only weapon available to a disarmed but loyal people, intending thereby to bring the Government to its knees. But to our utter disgrace and humiliation, the grand manœuvre is about to degenerate into a simple agitation for industrial advance, thereby bearing witness to our national weakness and puerile nature. Our leaders have shown to the world that they are utterly incapable of understanding the real needs of India. Had our rulers known beforehand that we were mere talkers, they would certainly not have taken alarm at the boycott movement and resorted to various acts of oppression. The past history of our public movements has all along shown us to be no better than mere children. When Maháráshtra passed under British sway, the conciliatory policy pursued by our new rulers bamboozled us to such an extent that one might have imagined that we were eagerly waiting to pass under the British yoke. It did not strike us then that the mild policy of our rulers was only intended to enable them to tide over the troublous times. Now that this has been done, the lash is being applied heavily to the backs of the bullocks. The above-mentioned spell of fascination lasted till the year 1880, and during the interval we made futile attempts to ape the social manners and customs of our rulers. This social movement having failed, we next directed our energies to our political regeneration and founded many public institutions like the Congress, the Sarvajanik Sabha, &c., for the prosecution of that aim. But having found out, after an experience extending to the year 1905, that Government cared not a whit for public opinion in this country, we resorted to the boycott movement, and the authorities were at first a little frightened by our attitude. But that attitude has undergone a radical change in consequence of some of our leaders like the Honourable Mr. Gokhale having thrown cold water upon the boycott movement, and it is now in process of being transformed into a purely industrial one. This new phase will, we believe, last for about twenty-five years, during which time our rulers will not be sorry to see German and other foreign imports handicapped by the movement. Then a Viceroy is sure to appear upon the scene and to swoop down upon and throttle the industrial movement, and we shall again be left to flounder about in search of other openings for our activities. We shall find our agriculturists gradually converted by Government into mere tenants-at-will and shall take up their cause, but in the meantime the whole of the land shall have fallen into the hands of Government and our descendants will be reduced to the position of mere hewers of wood and drawers of water. That is the goal to which our leaders are apparently leading us. God alone can prevent our advancing towards it.

Question of the collection of Inamdars' dues in the Sátára District.

Shri Sháhu (160), 8th Aug., Eng. cols.

31. "As the Revenue year 1905-06 is just over, we are obliged once more to revert to the subject of Inamdars' dues again with a view to rousing the Revenue officers of this District and the Government of Lord Lamington from their apathy and requesting them to cause a special inquiry to be made into the grievances of the Inamdars and the disgraceful neglect and indifference of the village officers of Inam villages in the strict performance of their duties. .... Last year, we published a series of articles on this subject......... We do not know what action was thereupon taken by the Collector of Sátára and the Government in the matter......... Some of the Inamdars inform us of the issue of certain orders by the Mamlatdar of Sátára in the matter of collecting the Inamdars' revenue and keeping accounts of the collections. With this solitary exception, nothing, it seems, has been done by any other Revenue officer in connection with this most important branch of their legitimate

work. This is an additional reason for our return to this subject......... The grievances of Inamdars in this district are of long standing and various efforts were made in the past by the Inamdars to draw the attention of Government officers to their deplorable condition, but without avail......... The main source of the grievances of the Inamdars lies (1) in the apathy and indifference of the Revenue officers and their want of active sympathy, with a few honourable exceptions, for the majority of Inamdars, and (2) in the most disgraceful, fraudulent and neglectful conduct of the majority of village officers."

Mr. Tilak and the Tai Maharaj case.
Mahrátta (9), 5th Aug.; *Indu Prakásh* (43), 3rd Aug., Eng. cols.

32. "It is now some seventeen months since Mr. Tilak was acquitted of all criminal charges by the Bombay High Court. The occasion for our present reference to that sensational case is afforded by the judgment of the Court of the First Class Subordinate Judge at Poona which shows that Mr. Tilak's statements as to the facts about the Aurangabad adoption have been proved to the hilt. .... The issues in the case were very few and simple; and in the ordinary course the suit should have been disposed of more than three years ago. But as is now notorious enough, Mr. Justice Aston, then District and Sessions Judge of Poona, transferred all the records in the civil case to his court under the pretext of dealing with an application for the revocation of probate made by Tai Maharaj, and these records were involved in criminal proceedings which lasted for about two years. After Mr. Tilak's acquittal by the High Court, the civil suit was taken up by the Poona Court, and the present incumbent, Mr. J. L. Thakur, put the seal of finality upon this typically prolonged litigation. The case has most agreeably terminated as in fact it was expected to do. The Court holds the Aurangabad adoption as proved and also valid; the adoption of Bala Maharaj is declared to be invalid; Mr. Tilak and the other trustees are declared to be entitled to hold and manage the property of the late Sardar Baba Maharaj as guardians of the adopted boy till he attains majority. It will be thus seen that Mr. Tilak has morally and legally triumphed all along the line and has thus been recompensed in a way for his troubles during the last five years." [*The Indu Prakásh* writes:—"The judgment of the Subordinate Judge must be taken to prove that Messrs. Tilak and Khaparde had no bogus case and that in all they did they were honestly striving to do their duty by a departed friend. It would be idle to press again upon Government the moral duty of making reparation to Mr. Tilak for all the injury done to him by the criminal proceedings against him which proved so abortive."]

Comments on a suggestion made by one Labhshankar Laxmidas to Government to make it penal to allow children wearing ornaments to move about unattended.
Indu Prakásh (43), 7th Aug., Eng. cols.

33. "It often falls to the lot of judicial authorities to pass the extreme sentence of law on criminals found guilty of murdering children for the sake of their petty ornaments. In view of the regrettable frequency of this crime, Mr. Labhshankar Laxmidas sends us a copy of the letter addressed by him to the Government of India praying that steps may be taken to make it penal to allow a child to move about unattended and with ornaments on. Mr. R. Knight, Sessions Judge of Dhárwár, suggests that no penalty need be imposed beyond the confiscation of the ornaments, the administration of the law being left in the hands of village officers. He thinks that whether the law be administered honestly or not, it will attain its object and become a dead letter within six months. Mr. Labhshankar whose humanitarian views are well-known would have this suggestion adopted. If confiscation or such other deterrent punishments are the only remedies to awaken careless parents to the safety of their children, we would suggest that the ornaments be confiscated only for a year and not permanently. But before such punishments are sanctioned by law, it would be interesting to see why such crimes are becoming frequent......... If desperate poverty is at the bottom of such crimes, it will certainly be a very difficult matter to eradicate the same."

The Police of Halla (Sind) and the public of that place.
Phœnix (15), 4th Aug.

34. "Elsewhere we publish an order of the Judicial Commissioner in a case where 30 inhabitants of old Halla were prosecuted by the police. It appears that the residents of old Halla felt dissatisfied with the police as crime had increased in their midst and the police paid no heed to the people's complaints. The villagers stated all this in their petition to the Deputy Inspector-General of Police. The Assistant Superintendent of Police, who was deputed to enquire into the petition, submitted a report that the petitioners had not been able to make good their allegations, whereupon the District Superintendent of Police, Hyderabad, directed the prosecution of all the 30 petitioners, who thereupon applied to the Sadar Court to quash the order for their prosecution. This prayer, as will appear from the order of the Judicial Commissioner published elsewhere, has been granted. The humane order of the Judicial Commissioner will commend itself to the public. The result of the prosecution otherwise would have been to gag all who had any cause for complaint against the police. The police would certainly prefer to secure permanent immunity from criticism so that they might fearlessly carry on their work in any manner they thought fit.......... We do not approve of the action of the District Superintendent of Police in prosecuting the petitioners. Such action would be open to the construction that the District Superintendent of Police views with disfavour complaints against his subordinates. It may be urged against this that reckless complaints which the complainants are not able to substantiate must be put down. To this, however, the reply is that some complaints, even if true, stand small chance of substantiation. Besides, when the power of the police is arrayed against that of poor villagers, substantiation becomes in any case a very hard task....... In the present case three men, whom the Assistant Superintendent questioned, were not able to substantiate their statements. The petitioners had asked for the transfer of the Chief Constable. And surely if an enquiry was intended to be held, it was essential for a successful elucidation of the truth and would have been in consonance with the practice usually followed in such cases that the Chief Constable should have been transferred before the enquiry was held, so that intending witnesses might not through fear of that official be dissuaded from disclosing the truth."

Education.

Objects of the promoters of a new English school started on national lines at Kolhápur.
Vishvavritta (166), June.

35. The *Vishvavritta* publishes an article, contributed by Mr. V. G. Vijapurkar, on the new Samarth Vidyalaya started at Kolhápur of which the following is the purport:—At present the state of education in our country is most unsatisfactory. At the commencement of British rule, Government opened schools and colleges, no doubt, but their sole object was to turn out men qualified for the public service. As soon as a sufficient number of such men became available, Government began to withhold their encouragement to education. The importance of education is recognised by such eminent men as Sir Norman Lockyer, but in India the expenditure on education amounts only to 1½ annas per head. Hitherto we blindly trusted to Government in this respect, and ignorance, despair, weakness of mind and want of self-respect are the consequences of such trust. We want education of such a kind as will suit all classes and unite them together in the national cause. This is the view of the promoters of the Indian National University. It is with the object of supplementing the efforts of that body that we have opened the Samartha Vidyalaya at Kolhápur. We intend to adopt everything that is worthy of imitation in the Eastern and the Western systems of education. With this end in view, the authorities of the school require celibacy on the part of the students. The strict enforcement of this rule will, it is hoped, tend to eradicate the evil custom of early marriages among us. The second rule which we mean to enforce is that no boy will be admitted into the school who is not endowed with a good physique. The next point to

which the attention of the school authorities will be directed is the physical and moral training of the boys. Our fourth object is to impart to the students a knowledge of their religion and national customs. In order to attain this object, portions of classical epics like the Ramayana and the Mahabharata will be taught in the school. To keep the boys acquainted with the progress of modern thought in various countries, biographies of great men like Washington, Cromwell, Bradlaugh, Demosthenes, &c., and histories of different countries will be prescribed as text books. English, being the language of our rulers, is given undue importance in the present educational system. We, however, mean to give our students only a practical knowledge of that language.

New Marathi readers published by Messrs. MacMillan & Co.
Kesari (132), 7th Aug.

36. A correspondent of the *Kesari* writes :—The revised Marathi readers are gradually seeing the light after a period of long incubation. I wish to say a few words on the three readers that have already been published by Messrs. MacMillan & Co. I shall first notice the Infants' Primer. The binding is not sufficiently durable, while the general get up is clumsy. Coming to the contents, the primer opens with instructions for the teachers. I won't trouble myself with these, though it is possible to point out mistakes therein. There is no "Shri" or the usual "Salutation to Ganpati" at the top of the first page. Government don't like the Ganpati celebrations now in vogue and perhaps think that the insertion of the words "Salutation to Ganpati" would produce a bad impression on the minds of boys. On the first page the component parts of the letters are shown. We have never seen a similar device resorted to in the teaching of the English alphabet. The Marathi alphabet are not only dissected, but their original order is not also preserved. The illustrations are neither appropriate nor attractive as one might have expected in a series of readers brought out by an English firm. The cow in one of the pictures is a miserable specimen of the species, the lemon is more like a ball, while the spoon is ugly to look at. The correspondent proceeds to point out similar faults of detail in the illustrations and adds :— The printing of the series is careless and several typographical blemishes have consequently crept in. There are also several grammatical inaccuracies. Some of the verses are inelegant and worthless. Lastly, the price of the Primer—2½ annas—is exorbitant and many people cannot afford to pay it.

Affairs of the Thána High School.
Arunodaya (105), 5th Aug.; *Hindu Punch* (123), 8th Aug.

37. The affairs of the Thána High School are, we are afraid, not being managed smoothly at present. Such a routine matter as the settling of the Time Table of the school necessitated a discussion between the Head Master and his Assistants, which lasted a fortnight. The Head Master is making frequent trips to Poona. We can well imagine what progress the boys must be making in their studies under these circumstances. The subscription of the gymnasium was only ½ anna per month till 1904. Then it was raised to one anna and it has recently been notified that two annas will be levied from each boy from August. Though the subscription is thus raised, the gymnasium is not properly equipped and all the boys cannot avail themselves of it owing to want of accommodation. A few boys play cricket; their wants are well looked after by the Head Master, while those who wish to attend the gymnasium are denied the necessary facilities. It would be well if the higher educational authorities looked into the matter. [The *Hindu Punch* writes :—It is rumoured that the Head Master is shortly to go on furlough at the suggestion of the Director of Public Instruction. Whether he takes leave of his own accord or is compelled to take it by his superiors, the town is to be congratulated on its riddance. Mr. Fadke, who was First Assistant in the Thána High School some years ago, will, it is said, be the new Head Master. It is hoped that he will be able to remove the present confusion and that the boys will make good progress under him in their studies.]

Railways.

The E. I. Railway strike.
Mahrátta (9), 5th Aug.; *Rást Goftár* (34), 5th Aug., Eng. cols.

38. "A lot of nonsense has been written and spoken about the origin and the working of the E. I. Railway strike. The Babu agitator may or may not have encouraged it, and the strike may or may not ultimately succeed. But its real merits ought not to be judged by the one or the other of these things. It may safely be presumed that Bengali Babus, when they are settled in service and have thus a distinct stake in any disturbance of the situation, will not go on strike merely for the fun of it. An unsuccessful strike means instant dismissal and a gloomy prospect of re-employment, and the E. I. Railway men could not have struck work unless they had found their situation almost intolerable. The memorial addressed by the Indian staff to the Agent of the E. I. Railway sets out their grievances and demands, and a perusal of this memorial ought to convince any one that there was after all very good cause for the strikers to take the extreme step they have taken. It appears that Station Masters on the E. I. Railway do not get adequate pay, and the grievance is the greater because it is only on account of their being native that they are kept from drawing the salaries which are paid to European Station Masters doing the same duties as themselves and not showing any better capacity for work. The native Station Masters in some cases do not, it is said, get even $\frac{1}{8}$th of the pay of the Europeans in the same posts, and surely it is not unreasonable for the memorialists to claim that they should get at least $\frac{1}{2}$ or $\frac{1}{3}$ of the salaries to which Europeans are entitled......... Then again the grievance about leave is undeniable. For such hard-worked men as these Railway employés, it is absolutely necessary that prompt and sufficient leave should be given. But this is not done. The memorialists also complain of the want of suitable quarters and facilities of medical aid. All these are evidently very pressing grievances, and we fail to see why aggrieved people like these should be maligned for resorting to a desperate but a legitimate remedy. Men in their position deserve sympathy rather than ill-treatment and blasphemy......... The E. I. Railway strikers like the G. I. P. Railway strikers of ten years ago are entitled not only to public sympathy in their grievances but also to a public appreciation of their spirited action." [The *Rást Goftár*, on the other hand, writes:—"The strike of the employés of the East Indian Railway is not the outcome of material grievances of the operatives, but takes its root in the hot-bed of political agitation. The strikers receive their inspiration from wire-pullers who have no earthly connection with them, nor own any vested interest in their grievances. The machinators are mostly rabid dabblers in politics, whose only aim is to put spokes in the wheels of the Government and render the task of administration as difficult as they possibly can...... They aim at fostering discontent, and to give an impression abroad that the agitation against the partition of Bengal has not cooled down....... They want to raise a class of lawless, discontented grumblers, smarting under a sense of grave wrong and ready at their beck and call to help them in their disloyal work of raising a disturbance in the province........ We wonder that Government should sit with folded hands when a bare-faced attempt is made to incite people in broad daylight to join the band of the strikers, for, this is no ordinary strike which should be left to be settled between the employers and the employed. Desperate attempts have been made to wreck trains and endanger the safety of life and property. When things have come to such a fearful pass, it is high time for Government to take prompt and drastic action against the abettors to the strike."]

Complaint about the third class waiting-rooms at the Hotgi and other Railway Stations being monopolised by the police.
Kesari (132), 7th Aug.

39. A correspondent writes to the *Kesari*:—A waiting-room for the convenience of third class passengers is built at the Hotgi Railway Station. Passengers have to wait at this station for four or five hours before they get a train to go to Bijápur. The waiting-room is specially intended for them, but the police have practically monopolised the use of it. They drive the passengers

from the waiting-room shortly after the departure of the train by which they arrive and make them seek refuge in the unprotected *dharamsala.* The police seem to look upon the waiting-rooms at the different stations as places of recreation for themselves. It is, therefore, necessary that Government should look into the matter.

Municipalities.

Municipal affairs at Pandharpur (Sholápur).
Kalpataru (129), 5th Aug., Eng. cols.

40. A correspondent of the *Kalpataru* addresses the following "Open Letter" to the Commissioner, C. D. :—"Even a casual observer of the present working of the Pandharpur Municipality cannot fail to be struck with the spirit of perverse obstinacy with which our civic affairs are managed. This state of things would never have been tolerated anywhere except at Pandharpur......... The administration of our Municipality has too long got into a fixed groove and it is necessary to bring it in line with other progressive administrations. The well-known pump case was decided in June last. The Magistrate who committed the case to the Court of Session at Sholápur found the Municipal Secretary, Mr. Sardesai, more than an accomplice in the fraud. The Magistrate thoroughly distrusted his honesty and found that he was prompted by sinister motives in purchasing the pump from Messrs. Paranjpe, Athalye & Co. The learned Sessions Judge at Sholápur remarks: 'It is impossible to close this judgment without adverting to the gross and culpable negligence with which the affairs of the Pandharpur Municipality have been managed. The evidence shows that the Municipality are willing to be cheated, as even after the facts that have been brought to light the Secretary states on his own behalf and on that of the Municipal Councillors that he has no complaint to make against the Company. This attitude of resignation under commercial sharp practice is an open invitation for more which few houses will be able to resist.' Now is it not a deep reflection on the character of the Municipal Councillors that they have allowed such a man to continue as Secretary?......... The recent flying visit of His Excellency the Governor of Bombay to Pandharpur was unfortunately a private one. Otherwise, the people were prepared to represent the matter to Lord Lamington in detail. Transactions entered into with Messrs. Paranjpe, Athalye & Co. on behalf of our Municipality since the beginning of the career of the present Municipal Secretary amount at least to Rs. 20,000. In a petty purchase of Rs. 900, we incidentally find a difference of nearly Rs. 300. Why not then ransack the whole list of transactions entered into with that Company? But it appears the Municipal Councillors want to hush up the matter......... The financial condition of the Municipality is not very strong as it was once and the growing expenditure is absorbing the present income. The state of the roads and the want of public latrines and house accommodation for pilgrims from whom we chiefly derive our revenue are scandalous......... I, therefore, request the Commissioner, C. D., to look into the Municipal affairs at Pandharpur. He will find that the present Councillors are unfit to carry on their civic duties."

Protest against the proposed introduction of a water-works scheme in Umreth (Kaira).
Mahi Kántha Gazette (81), 5th Aug.

41. We fail to understand why the Umreth Municipality should be in a hurry to embark upon a scheme of water-works, when there are so many pressing needs of the town which have a more urgent claim upon its attention. The Municipality has been in existence for the last 16 years, but during this long period it has done nothing of importance towards promoting the public welfare. Bad roads, imperfect lighting and watering of the streets, and deficient conservancy arrangements are all the return that the people have got for the exorbitant taxes squeezed from them by the Municipality. The financial condition of the Board is far from satisfactory, and the water-works scheme, if carried through, will only tend to make it more embarrassed. The wells in Umreth contain a plentiful supply of good potable water, which has very well suited the public health. The Municipal Board will, therefore, be committing a grave blunder, if it hastily launched the project without considering

its suitability to the condition and requirements of the town. The people of Umreth are mostly poor and can ill afford to bear the burden of a water-tax. Besides, a scientific drainage is the invariable adjunct of a scheme of water-works, and the experience of Bombay and Ahmedabad proves beyond doubt that a drainage system befouls the air, breeds unknown diseases and swells the rate of mortality. The people of Umreth have scant sympathy with the proposed scheme. They want the Municipality to provide better buildings for schools, to construct more pucca-built roads and decent privies, and to improve the lighting arrangements of the town. They have already submitted to the authorities concerned a representation protesting against the proposed scheme. The Municipality is morally, though not legally, bound to show regard to public opinion in this matter. If it does not do so, we hope that the Collector of Kaira, the Commissioner, N.D., and the Bombay Government will compel it to shelve the project.

Native States.

A criticism of Mr. R. C. Dutt's observations on the administration of Baroda State before the East India Association, London.
Naosari Patrika (83), 5th Aug., Eng. cols.

42. "During the discussions on the paper read by Mr. Gokhale before the East India Association, Mr. Dutt made a speech which calls for special comment. Adverting to the question of the separation of executive and judicial functions, he said: 'This urgent reform had been successfully accomplished in the State of Baroda, with which he had the honour of being now connected, and it had not cost His Highness the Gaekwár the expenditure of a single rupee more than he had spent under the system which had been swept away.' In relation to this remark of Mr. Dutt, it would suffice to say that the executive and judicial functions under the British Government are separate in the same sense in which they are in the Gaekwár's dominions. He should not forget the two-fold powers of Police Patels in villages and of Subás in the more important districts. But the remark that follows is one which we would not expect from a man of Mr. Dutt's position and responsibility. He talks of the advantages of compulsory education as reaped by the Baroda *Raj*, although, as every one knows, the scheme of compulsory education is in embryo and is likely to be tried in certain localities from the next month. We wonder how he could talk of things which do not exist, and the greater is our surprise for the way in which the remark passed unnoticed in such a learned assembly. 'So, too, with compulsory education. They were trying the experiment in Baroda over a selected area and the success they had obtained was so complete that the application of the principle to the whole State was under serious consideration.' Yes, the principle is under serious consideration, but the experiment of purely compulsory education was never tried in the State till now over any selected area. Mr. Dutt possibly made most of the opportunity by giving a due, though exaggerated, tribute to his overlord, or on account of over-enthusiasm for his scheme he could not help showing a picture of the advantages anticipated to follow from it."

Affairs in Junágadh State.
Káthiáwár Times (32), 5th Aug., Eng. cols.

43. "A correspondent from Junágadh gives us some further particulars as regards the examination of the account books of Mr. Purshottamrai Sundarji Zala, late Naib Dewan of Junágadh. He states that during the period from Samvat year 1948 to 1950, a sum of Rs. 1,53,000 was deposited in the State treasury for being changed into currency notes of Rs. 1,000 each. Hundis were bought from bankers in Junágadh from that amount and posted to Bombay to Mr. Nrisinhprasad S. Zala, brother of the Naib Dewan, who was trading in Bombay, for the purchase of currency notes. On examination it has been found that the said sum belonged to the Vazier Saheb Shaikh Bahauddinbhai, who wanted the currency notes and who deposited the sum through the Naib Dewan in the State Treasury for being changed into currency notes. It is thus seen that a person who had once the honour of enjoying the responsible post of Naib Dewan has been

wantonly and unfairly dealt with. Those responsible for the attachments, etc., ought, in the beginning, to have inspected their own accounts satisfactorily and should then have instituted such stringent enquiries."

Affairs in Bajána State (Káthiáwár).
Káthiáwár Samáchár (78), 8th Aug.

44. The annual income of Bajána State is only Rs. 75,000, while the debts owed by the Darbar to Government and private creditors aggregate in all to Rs. 1,75,000. It behoves the Chief to retrench expenditure so as to be in a position to soon wipe away his liabilities, but it pains us to say that he grossly neglects his duty in this respect. The Chief is in the leading-strings of his favourite hazurias, the chief of whom are one Bawa Mian of Viramgaum and another Bhala Khimji, a Luhana. Bawa Mian has great influence not only with the Chief but also in the zenana with the Wagheli Rani. He has pitchforked a number of his *protéges* into the personal service of the Darbar, as also into several State appointments. He is practically the sole pilot of the barge of Bajána State, and we have grave apprehensions that he will one day embroil the State into serious troubles, and compel Government to place it permanently under Agency management. While Bawa Mian is quite illiterate, Bhala Khimji has received the rudiments of vernacular education at a village school. He is the right hand of Bawa Mian and has been known to be the Dewan-maker for the last twenty years. Bhala is an intriguing character, as will be seen from the fact that in the time of the late Chief he was dismissed by the Prant officer from the State service on the ground of unfitness. It is also stated that in the Government Resolution regarding the succession of the present Chief Jivankhanji, it has been directed that Bhala should be kept away from the State service, but fortune being propitious to Bhala, he was reinstated by Mr. Mohanlal, the late Karbhari, on his own responsibility. On re-admission into the service of the State Bhala turned against his benefactor, Mohanlal, and got him removed from the Dewanship. Mr. Harakchand, who succeeded him, was also removed at the instigation of Bhala. It remains to be seen how long the present Karbhari, Mr. Ghulam Mustafa, continues in his appointment. We strongly urge Mr. Mustafa to enforce the Government order about removing Bhala from the State service, especially as the responsibility for readmitting him was not accepted by himself, but by Mohanlal. In conclusion we recommend Lieutenant-Colonel Davies in the interests of Government and private creditors of the State to examine the accuracy of the various items in the State budget which has been submitted to him for sanction. The Darbar has not paid its instalments in liquidation of the Government loan for the last two years, as also a sum of Rs. 10,000 on account of the tribute due from it to Government. The revenue realised by the Darbar last year amounted to one lakh of rupees, but a smaller sum has been shown on this account in the budget. The income of the village of Gorayya (small), which amounts to about Rs. 9,000 every year, has not been entered in the budget at all. It is understood that this village has been transferred to the Wagheli Rani at the instance of Bawa Mian. The Political Agent should ascertain whether the items entered in the daily account book in the time of the late Karbhari tally with those contained in the budget.

Complaints against the Karbhari of Chuda State.
Káthiáwár Samáchár (78), 8th Aug.

45. Mr. Umiashankar, Karbhari of Chuda, has been enabled, by hoodwinking Lieut.-Colonel Davies, to wield supreme and uncontrolled authority in the State. He has made the Thakor a mere figure-head and even goes the length of countermanding the orders given by him to the servants of the State. In several instances Mr. Umiashankar has been guilty of dismissing officers from the State service at his caprice. A few days ago, some State sowars having obeyed certain orders given to them by the Thakor, the Karbhari gave them to understand that they should comply only with such orders as emanated from himself. The sowars defended their action in carrying out the behest of the Darbar, whereupon Mr. Umiashankar was enraged and removed them from the State service. Lately the Kumar ordered a Havaldar to impress a bullock-cart and send it to Chuda station to receive his father-in-law who was coming to Chuda as a

guest of the Darbar. The Havaldar duly complied with this order, but on the matter coming to the notice of Mr. Umiashankar, was dismissed from his post. Mr. Motiram, formerly Police Superintendent of Chuda, had received a sword and a present from Government in recognition of his bravery during the Miana dacoities. Mr. Umiashankar grew jealous of this appreciation of Mr. Motiram's services and removed him from his office although he had committed no fault. Mr. Joshi, a Barrister-at-law, had recently come to Chuda with the object of gathering some particulars with a view to enable him to proceed against Mr. Umiashankar on behalf of the Thakor. Mr. Umiashankar refused to treat him as a State guest, and the Thakor had to pay the expenses of his entertainment out of his own pocket. Government have not placed the State under Agency management. On the contrary, Lieut.-Colonel Kennedy, the late Agent to the Governor, had declared that the sole authority in the State was vested in the Thakor. How is it, then, that Mr. Umiashankar is all-in-all in the State and the Thakor and the Kumar have to play the second fiddle to him? We suspect that the latter put up with Mr. Umiashankar's arbitrary doings, because they fear that otherwise he would poison the ears of the Political Agent and make them incur his displeasure. It is said that Mr. Umiashankar has by his cunning and eloquence succeeded in creating a delusive impression in Lieut.-Colonel Davies' mind about his abilities, integrity and so forth. But we would ask the Political Agent to come and stay in the State for a few days, keep Mr. Umiashankar away from Chuda during the period and get acquainted with the actual state of things at first hand. Then alone will the truth be revealed and an end be put to the complaints of the subjects against the prevailing mal-administration. Lieut.-Colonel Davies should also inquire about the antecedents of Mr. Umiashankar—how he illegally procured by force an *inam* from the Kotda Darbar and what led to his leaving Sáyla State. It is deplorable that the administration of Mr. Umiashankar should cast a slur upon the entire Nagar community. Mr. Umiashankar may, perhaps, be laying the flattering unction to his soul that nobody can prevent him from doing what he likes, as both the Daftardar and the Shirastedar are Nagars. But in this he is mistaken as the Daftardar is an honest and loyal servant of the State, who has obtained a title by meritorious service and not by flattery as Mr. Umiashankar has done.

Affairs in Kolhápur State.
Samarth (45), 8th Aug., Eng. cols.

46. "To the public of the Bombay Presidency, the Kolhápur Darbar has made itself odious by the seed of discontent sown by what is known as the Vedokta movement. Imbued with the spirit of liberal education as His Highness Shri Shahu Chhatrapati Maharaja claims to be, it is very strange that he should stake so much on an antiquated religious formality......... It is a pity that he should have moved heaven and earth and ruined some of the best families respected by his predecessors......... Another affair which has made Kolhápur loom largely before the public outside its small limits is the Darbar's unnecessary complication in the now famous Tilak case regarding the trust of the late Baba Maharaja's estate. If we turn to the internal administration, Kolhápur does not present a more attractive spectacle......... A whole community, we mean the Brahman, is put under ban......... All possible offices are given to the Marathas under the guise of encouraging the backward classes. When enough men of this class are not available, all possible and impossible offices are concentrated in the hands of one Maratha. A reign of terror is established which should horrify the Brahman class. There is an embitterment of relations with the five Feudatories and four Jahagirdars, dissatisfaction among the people at large, discontent and a sense of insecurity among land-holders of all sorts, no conscious advance in education, a clear falling off in the efficiency of the medical department, woful mismanagement of the water-works and confusion in everything all round......... The sorest wounds His Highness's administration has inflicted are on his own dumb and generally uncomplaining rayats......... It is the nature of the hapless and helpless rayat to bear meekly and submissively all the oppression of the merciless officers. It is very rare that even a tithe of what they suffer sees the light of day and when the irrepressible truth struggles to get out, it is strangled by the self-same agents of tyranny with all the vigour that they can command......... This has been the case with the rayats of Shirol, whose miseries have been put forth in greater detail in our Marathi correspondence columns. It is really a shame and a scandal that there should be no relief works near Shirol in these dire days of famine." [In its vernacular columns the paper publishes a letter from a Shirol correspondent in which the latter states that Mr. Desai, Revenue Officer, S. D., recently paid a visit to Shirol nominally with the intention of inquiring into the grievances of the people, but really with the object of finding out the writer of the petition presented to the Darbar by the rayats of Shirol. The correspondent observes that it would better behove the authorities of the State to alleviate the miseries of the rayats than to spend their energies in finding out the name of the person, who encourages the rayats to place their grievances before their ruler in a fearless and outspoken manner.]

Affairs in Sávantwádi State.
Sardesái Vijaya (46), 1st Aug.

47. The *Sardesái Vijaya* complains of the frequent interference of the Political Agent, Sávantwádi, in the affairs of the State and the consequent lowering of the status of the Raja. It observes that orders for illegal acquisition of land or the incurring of extravagant expenditure are promulgated in the Raja's name. It also complains about the inadequate allowance sanctioned for the personal expenditure of the Raja and the waste of State money on such objects as the purchase of motor cars, wholesale and indiscriminate promotions to State servants, &c. It adds that the plot of ground on which the bodies of the late Raja and his wife were cremated is not kept sacred by the erection of a cenotaph, but is allowed to be desecrated by wild dogs. It further complains that the amount of presents given by the Scindia and the Gaekwar to the late Raja at the time of his marriage and the private property of Tarabai, his wife, have been unjustly credited into the State treasury. [Elsewhere the paper complains about the improper stoppage by Captain Condon of native music played by a party of palace employés.]

Intelligence extracted from the Press.

Boycott of foreign sugar by the Mahájan of Baroda.
Bombay Samáchár (64), 4th Aug.

48. The Baroda correspondent of the *Bombay Samáchár* writes:—At a meeting of the Mahájan of Baroda, held at the *Haveli* of Sheth Haribhaktidás, the following resolution was passed:—The present custom among the Hindus of using foreign sugar for household purposes and caste dinners militates against their religion, as this sugar contains impure ingredients and as blood and the powder of bones are used in the process of its refinement. Every member of the Mahájan should, therefore, abstain from the use of foreign sugar in his house and at caste dinners. Any one infringing this resolution will be liable to such penalty as the Mahájan may fix. The head as well as the religious authorities of every caste should vigilantly enforce the above resolution.

Release of Mr. Bhopatkar, editor of the *Bhála*, from jail.
Arunodaya (105), 5th Aug.; *Indu Prakásh* (43), 11th and *13th Aug.

49. A correspondent writes to the *Arunodaya*:—The editor of the *Bhála* Mr. Bhasker Balvant Bhopatkar, whose patriotic career was, to the regret of his fellow-countrymen, temporarily interrupted some six months ago by his being sent to jail, is to obtain his release on the 11th, the day of Gokul Ashtami. This is a memorable day because on it the Almighty incarnated himself as god Krishna for killing wicked demons like Kansa and Shishupala, who had been harassing and enslaving virtuous people. As the editor of the *Bhála* is to be liberated on such an auspicious day, the people of Thána will, it is hoped, show due honour to him. [It its editorial columns the paper writes that some persons intend to entertain the editor of the *Bhála* at a *pansupari* party on the day of his release from jail. The *Indu Prakásh* writes:—The

editor of the *Bhála* was released from jail at Thána this morning. A number of people had assembled near the jail premises to escort him in procession into the town. He was first taken to the *Arunodaya* office and garlanded. He is to proceed to Poona by a night train and a public meeting is to be held in his honour at Thána at 5 P.M. in the Shivaji theatre. Many persons have specially gone to Thána from Bombay, Poona, Násik and other places to attend the meeting which promises to be a crowded one. Mr. Bhopatkar will speak at the meeting. In its issue of 13th August, the paper publishes an account of the meeting, at which Mr. Bhopatkar is said to have exhorted his hearers to press the demand of 'Home rule' upon Government and to unite together in every national cause.]

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 16th August 1906.

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* Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.] [No. 33 of 1906.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 18th August 1906.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

Affairs in Bengal:
  Alleged hollow character of the protest made by the Muhammadans of Dacca against Sir B. Fuller's resignation ... ... 22 & 23
  Celebration of the *Swadeshi* Day by the Bengalis 24
  Resignation of Sir B. Fuller ... ... 20 & 21
Bombay Legislative Council:
  Financial Statement laid before the — 26
  Protest against the nomination of Syed Zain Al Edrus as an Additional Member of the — 27
British Rule in India:
  A hint to the Aryans to "move their hands" and restore prosperity to their country 10
  Alleged selfish character of — 14
  Comments on Mr. Bryan's views on the administration of India ... 7
  Conflict in an Indian's breast between love for his sweet-heart and love for the motherland... 12
  Exhortation by an Indian woman to her sons to rush to the rescue of their motherland 11
  Exhortation to Hindus and Muhammadans to resent offensive treatment accorded to them by Europeans 15
  Genuine union and patriotism are indispensable conditions for a country's rise 13
  The *Times of India's* attack on Mr. Bryan and a plea for a wholesale boycott of certain Anglo-Indian newspapers 8
  Verses on the need of union among the people of India 9
  What should be done by the Indians before relying on a policy of "passive resistance" as an effective weapon in their political armoury? ... ... 16—19
Collisions between Europeans and Natives: Alleged rude and insolent behaviour of Europeans towards Natives and the helpless condition of the latter 36
Governor of Bombay: Lord Lamington's visit to the Fergusson College, Poona 25
Income tax: —administration in Surat District 35
India in Parliament: Mr. Morley's speech during the debate on the Indian budget in Parliament ... ... 1—4

CON 594—1

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—continued.

Indian Legislative Councils: What reforms are necessary in the existing constitution of the —? 5
Indian National Congress: The Parsis and the Congress movement ... 39—41
Native Press:
  Aims and objects of a new Gujaráti periodical entitled *Vande Mátaram*... 42
  Condemnation of demonstrations made in the Deccan in connection with the release of Mr. Bhopatkar, editor of the *Bhála* ... 43
Partition of Khándesh ... ... 31—34
Police:
  Protest against the alleged inquiries made by the — about the names of subscribers to native newspapers in certain villages in Gujarát and Káthiáwár 37
  Protest against the alleged treatment of certain Bengali students in Ahmedabad as suspects by the local — 38
Post Office: Postal strike in Bombay ... ... 28—30
South Africa: Reflections suggested by the grant of the new constitution to the Transvaal 6

Education—

Views of the European Principal of an Arts College in the Presidency on the conduct of some Englishmen towards Indians 44

Railways—

The East India Railway strike ... ... 45 & 46

Municipalities—

Belgaum: Question of entrusting plague duties to primary teachers in the Municipal schools at — 48
Bombay: Leper nuisance in — City and an appeal to Government and the Corporation to co-operate in abating it 47
Hyderabad: Relief of congestion at — 49

Native States—

Baroda: Complaints against the Police of — State 53
Bhávnagar: Complaints against the Dewan of — 52
Bilkha: Complaints against a Fouzdar in — State (Káthiáwár)... ... 54
Junágadh: Affairs in — 51
Káthiáwár: Contradiction of the rumour about the contemplated transfer of the Customs management of the — ports to the British Government... 50

Intelligence extracted from the Press—

A public meeting in Poona in honour of Mr. Bhopatkar, editor of the *Bhála* newspaper 56
Boycott of foreign sugar by the Hindu community of several villages in Viramgaum taluka (Ahmedabad) 58
Celebration of the *Swadeshi* Day at Ahmedabad 57
Mr. Tilak's proposed visit to Belgaum 55
Proposed Industrial and Agricultural Exhibition at Pandharpur (Sholápur) at the time of the Kartiki fair 59

List of Newspapers and Periodicals.

(As it stood on the 1st July 1906.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	J. J. de Abrao ; Portuguese ; 43	300
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 50	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 53.	1,000
4	Indian Social Reformer	Do.	Weekly	Kamakshi Natarajan ; Hindu (Madrási Bráhman) ; 39.	500
5	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 53.	575
6	Indian Textile Journal	Do.	Monthly	John Wallace ; Englishman ; 48 ; Civil Engineer.	800
7	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái Advani ; Hindu (Amil) ; 30.	500
8	Káthiáwár Times	Rájkot	Daily	Mávji Govindji ; Hindu (Nágar) ; 38	200
9	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 32.	950
10	Men and Women of India.	Bombay	Monthly	Sorábji Mancherji Ratnagar ; Parsi ; 40	500
11	Muslim Herald	Do.	Daily	Mahomed Yusuf bin Mahomed Amir ; Muhammadan ; 32.	700
12	Oriental Review	Do.	Weekly	Rustomji Shapurji Mistri ; Pársi ; 38	400
13	Pársi	Do.	Do.	Jehangir Sorabji Talayárkhán ; Pársi ; 30	1,000
14	Patriot	Ahmedabad	Do.	Bhágubhái Fatechand Kárbhári ; Hindu (Jain) ; 33.	650
15	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 53	650
16	Poona Observer and Civil and Military Gazette.	Poona	Daily	Cawasji Temulji ; Pársi ; 50	400
17	Railway Times	Bombay	Weekly	John Alexander Balfour ; Christian ; 44	1,200
18	Sind Gazette	Karáchi	Bi-weekly	Mrs. J. E. Tate ; European ; 42	500
19	Sind Journal (formerly named Hyderabad Journal).	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 40.	800
20	Sind Times	Karáchi	Bi-weekly	Khánchand Rahumal ; Hindu (Amil) ; 39	200
	ANGLO-GUJARA'TI.				
21	Arya Prakásh	Bombay	Weekly	Motilál Tribhuwandás Dalál ; Hindu (Mod Bania) ; 32.	1,000
22	Coronation Advertiser	Ahmedabad	Do.	Narotámdás Pránjiwandás Shethna ; Hindu (Bania) ; 33.	750
23	Evening Jáme	Bombay	Daily	Pirozsha Jehangir Marzbán ; Parsi ; 30	1,600
24	Gujaráti	Do.	Weekly	Ichhárám Surajram Desai ; Hindu (Surti Bania) ; 53.	5,000
25	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 47	700
26	Gujaráti Punch	Ahmedabad	Do.	Somalál Mangaldás Sháh ; Hindu (Bania) ; 29.	1,100
27	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar ; Pársi ; 46	800
28	Hind Swarajya	Do.	Do.	Chhaganlal Lallubhoy Thanawala	1,500
29	Jám-e-Jamshed	Do.	Daily	Pirozash Jehángir Marzbán ; Pársi ; 30	3,500
30	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 57	2,400
31	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 42	400
32	Káthiáwár Times	Do.	Bi-weekly	Manshankar Jayashankar ; Hindu (Nagar Bráhman) ; 39.	200
33	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám ; Hindu (Mewáda Bráhman) ; 39.	1,400
34	Rást Goftár	Bombay	Do.	Pállonji Barjorji Desái ; Pársi ; 55	1,550

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI—*continued.*				
35	Shri Sayáji Vijaya	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 28.	4,200
36	Suryă Prakásh	Surat	Do.	Umedrám Nagindas; Hindu (Bania); 28	200
	ANGLO-MARA'THI.				
37	Christian Citizen	Poona	Monthly	Bháskar Nánáji Kotak; Native Christian; 33.	200
38	Dnyán Chakshu	Do.	Do.	Waman Govind Sápkar; Hindu (Deshasth Bráhman); 48.	500
39	Dnyánodaya	Bombay	Do.	Rev. Mr. J. E. Abbott	660
40	Dnyán Prakásh	Poona	Daily	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 39.	1,200
41	Dnyán Prakásh	Do.	Weekly	Do. Do.	2,400
42	Hind Swarajya	Bombay	Do.	......	3,000
43	Indu Prakásh	Do	Daily	Indu Prakash Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 41.	1,500
44	Native Opinion	Do.	Weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 35.	700
45	Samarth	Kolhápur	Do.	Vináyak Náráyan Joshirao; Hindu (Chitpáwan Bráhman); 37.	750
46	Sardesái Vijaya	Sávantvádi	Do.	Gopal Moreshwar Sáthe; Hindu (Chitpáwan Bráhman); 45.	500
47	Shri Sayáji Vijaya	Bombay	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 41.	5,000
48	Subodh Patrika	Do.	Do.	Dwárkanáth Govind Vaidya; Hindu (Sonár); 32.	600
49	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 39.	1,500
	ANGLO-PORTUGUESE.				
50	O Anglo-Lusitáno	Bombay	Weekly	Leandro Mascarenhas; Goanese Christian; 48.	900
	ANGLO-SINDI.				
51	Al-Haq	Hyderabad (Sind).	Weekly	Syed Mahomed Syed Jamaldin; 30 and Abdul Vahábkhan Ghulám Rasul; Muhammadan; 37.	1,200
52	Prabhát	Do.	Bi-weekly	Lekhráj Tilokchand; Hindu (Amil); 34	500
53	Sindhi	Sukkur (Sind)	Weekly	Virumal Begráj; Hindu (Kurseja); 33	1,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
54	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 73	1,194
55	Hind Vijaya	Do.	Do.	Dáhyábhái Karsandás Sháh; Hindu (Shráwak Bania); 39.	600
	ENGLISH, MARÁTHI AND KÁNARESE.				
56	Karnátak Patră	Dhárwár	Weekly	Mádhav Gopál Tonapi; Hindu (Deshastha Bráhman); 22.	200
57	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorápur; Hindu (Deshastha Vaishnav Bráhman); 44.	300
	ENGLISH, PORTUGUESE AND CONCANIM.				
58	A Luz	Bombay	Weekly	Antone Fernandes; Portuguese; 23	1,200
59	O Bombaense	Do.	Do.	A. Gomes; Goanese Christian; 45	1,000
	GUJARÁTI.				
60	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Mahomed; Muhammadan; (Memon); 41.	2,500
61	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 53	3,000
62	Arajadar	Ahmedabad	Weekly	......	...
63	Aryavir	Dohad	Do.	Krishnaráo Mangeshráo Fadnis; Hindu (Shenvi Bráhman); 28.	330
64	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 37.	4,400
65	Broach Mitră	Broach	Weekly	Trikamlál Harináth Thakor; Hindu (Brahman Kshatriya); 24.	350

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*continued.*				
66	**Broach Samáchár**	**Broach**	**Weekly**	**Ardeshir Dinsha Gándhi; Pársi; 51**	**500**
67	**Deshi Mitra**	**Surat**	Do.	**Maganlál Kikábhai; Hindu (Shráwak); 36**	**1,400**
68	Din Mani	**Broach**	Do.	**Nathálál Rangildas; Hindu (Mathur Káyastha Bania); 27.**	**125**
69	Dnyanottejak	Ahmedabad	Fortnightly	Chhotálál Desaibhai; Hindu (Bania); 42	800
70	Gujarat	Nadiád	Do.	Chandulál Nandlál; Hindu (Bania); 25	500
71	Hitechchhu	Ahmedabad	Weekly	Kálidás Ghelábhai; Hindu (Jain); 47	500
72	Islám Gazette	Amreli	Do.	Ibráhim Daud; 37; and Abdulla Ismail; 28 (both Mahomedan Memons).	750
73	Jám-e-Jahanooma	Bombay	Do.	Ratansbáw Frámji Acharia; Pársi; 31	600
74	Jivadaya	Surat	Monthly	Dhirajrám Dalpatrám; Hindu (Audich Bráhman); 37.	300
75	Kaira Times	Nadiád	Weekly	Anopsi Máneckl&#225;l Desai; Hindu (Shrávak Bania).	600
76	Kaira Vartamán	Kaira	Do.	Kahandas Fulchand; Hindu (Bania); 56	125
77	Káthiáwár Mitra	Ahmedabad	Do.	Jadurám Shámji Dave; Hindu (Audich Bráhman); 42.	300
78	Káthiáwár Samáchár	Do.	Do.	Rewashankar Jagjiwan Dave; Hindu (Bráhman); 44.	500
79	Khedut	Bhávnagar	Fortnightly	Parbhurám Rámji Jani; Hindu (Audich Bráhman).	1,000
80	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Minocheher-Homji, B.A; Pársi; 37.	1,000
81	Mahi Kántha Gazette	Sádra	Weekly	Motilál Chhotálál Vyás; Hindu (Audich Tolakia Brahman); 45.	800
82	Mukhbir-i-Islám	Bombay	Daily	Munshi Ali Mahomed Haji Abdulla Shayek Lakhpati; Khoja (Sunni); 35.	500
83	Navsari Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh; Hindu (Bania) 32.	500
84	Navsári Prakásh	Do.	Do.	Rustamji Jámaspji Dastur; Pársi; 58	800
85	Praja Mitră	Karáchi	Bi-weekly	Narbhayshankar Jagjivan; Hindu (Bráhman); 37.	275
86	Praja Pokár	Surat	Weekly	Hormasji Jamshedji; Pársi; 47	500
87	Prakásh and Gadgadát	Bombay	Do.	Nagindás Mancharam; Hindu (Dása Osval Bania); 40.	725
88	Samsher Bahádur	Ahmedabad	Do.	Saváibhai Ráichand; Hindu (Shravak Bania); 63.	150
89	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Rustamji Narsarwanji Vátcha-Gandi; Pársi; 40. (2) Ardeshir Pestonji Contractor; Pársi; 38.	3,800
90	Sataya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Dás Shrimáli Bania); 41.	550
91	Sind Vartamán	Karáchi	Weekly	Devkarn Devji; Hindu (Lohána); 41	200
92	Surat Akhbár	Surat	Do.	Phirozsháh Edalji Patel; Pársi; 51	300
93	Tikákár	Ahmedabad	Do.	......	500
	HINDI.				
94	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 44; and Tarábai, wife of the above; 33.	200
95	Sharman Samáchár	Bombay	Do.	Shambhunáth Sharma; Hindu (Kanoja Bráhman); 45.	1,000
96	Shri Dnyánságar Samáchár.	Do.	Monthly	Janakprasad Laooram; Hindu (Kányakubja Bráhman); 30.	200
97	Shri Venkateshvar Samáchár.	Do.	Weekly	Pandit Babu Amritlal, B.A.; Hindu (Bengali Bráhman); 45.	6,200
98	Swadeshi	Do.	Do.	......	...
	KÁNARESE.				
99	Digvijaya	Gadag	Weekly	Shankrapa Gudi Basrimarad; Hindu (Devang); 39.	150
100	Karnátak Vritta	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Shenvi Bráhman); 36. (2) A. B. Hoskeri; Hindu (Deshasth Bráhman); 37.	810

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KÁNARESE—*continued.*				
101	Loka Bandhu	Dhárwár	Weekly	Gururao Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 43.	300
102	Loka Mitra	Haveri (Dhárwár).	Do.	Gundo Nilgire Nádgir; Hindu (Deshasth Bráhman); 30.	150
103	Rájahansa	Dhárwár	Do.	Kamaláshankar Dinkar Jathár; Hindu (Karháda Bráhman); 43.	120
104	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 43.	100
	MARÁTHI.				
105	Arunodaya	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 24.	515
106	A'ryávart	Dhulia	Do.	Váman Daji Motiwále; Hindu (Yajurvedi Bráhman); 20.	500
107	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 29	500
108	Ban	Poona	Do.	......	...
109	Bhála	Do.	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 30.	2,300
110	Bhagwa Jhenda	Wái	Monthly	Dattatraya Ganesh Agashe; Hindu (Chitpawan Brahman); 27	300-400
111	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 42.	300
112	Brahmodaya	Mahád	Fortnightly	Náráyan Balwant Hardikar; Hindu (Karháda Bráhman); 48.	400
113	Chandrakánt	Chikodi	Weekly	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 41.	100
114	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 42.	200
115	Chikitsak	Belgaum	Do.	Mangesh Jiváji Telang; Hindu (Gaud Bráhman); 40 and Moro Balwant Maráthe; Hindu (Chitpáwan Bráhman).	900
116	Deen Mitra	Bombay	Do.	......	...
117	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Joshi; Hindu (Deshasth Bráhman); 34.	200
118	Dharma	Wái	Do.	Kashinath Vaman Lele; Hindu (Chitpáwan Bráhman); 48.	1,000
119	Dhárwár Vritta	Dhárwár	Do.	S. H. Shaháne; Hindu (Karháda Bráhman); 32.	500
120	Dinbandhu	Bombay	Do.	Vásudeo Lingoji Birje; Hindu (Marátha); 40 .	1,200
121	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 42.	350
122	Granthamála	Do.	Monthly	Vishnu Govind Bijápurkar, M.A.; Hindu (Deshastha Bráhman); 43.	700
123	Hindu Punch	Thána	Weekly	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 40.	1,700
124	Hunnarottejak	Násik	Do.	......	100
125	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 53.	280
126	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 76.	1,500
127	Jagatsamáchár	Thána	Do.	Trimbak A'báji Ráje; Hindu (Káyastha Prabhu); 39.	500
128	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 40.	7,500
129	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 47.	425
130	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 39.	4,000
131	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 51.	2,000
132	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 49.	18,000
133	Khándesh Vaibhav	Dhulia	Do.	Yádav Bálkrishna Bahalkar; Hindu (Deshasth Bráhman); 40.	600
134	Kumtha Vritta	Kumtha	Do.	Laxman Baburao Hegde; Hindu (Gowdsaraswat); 50.	250
135	Loka Bandhu	Tásgaon	Do.	Bhikáji Gopál Bhide; Hindu (Chitpáwan Bráhman); age 35.	200
136	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 29.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
137	Lokaseva	Násik	Weekly	Gangádhar Váman Barve; Hindu (Chitpáwan Bráhman); 27.	500
138	Madhukar	Belgaum	Do.	Janárdan Náráyen Kulkarni; Hindu (Saraswat Bráhman); 30.	150
139	Maháráshtra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha); 30.	150
140	Moda Vritta	Wái	Do.	Káshináth Váman Lele; Hindu (Chitpáwan Bráhman); 48.	650
141	Mumbai Punch	Kochara (Ratnágiri).	Monthly	Anandráo Bálkrishna Rángnekar; Hindu (Gaud Sáraswat Bráhman); 31.	300
142	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale, 45	1,650
143	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,450
144	Nagar Samáchár	Ahmednagar	Do.	Vishwanath Gangárám; Hindu (Telgu Fulmáli); 25.	200
145	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 28.	450
146	Nyáy Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 32.	400
147	Pandhari Mitră	Pandharpur	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 43.	75
148	Parikshak	Belgaum	Do.	Váman Rámchandra Kanvinde; Hindu (Sáraswat Bráhman); 33.	400
149	Poona Vaibhav	Poona	Do.	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 37.	250
150	Prabhát	Dhulia	Monthly	......	...
151	Prabodh Chandrika	Jalgaon	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 42.	200
152	Prakásh	Sátára	Do.	Ganesh Ballál Phansálkar; Hindu (Karháda Bráhman); 32.	500
153	Pratod	Islámpur	Do.	Ganesh Rámchandra; Hindu (Karháda Bráhman); 23.	300—360
154	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 42	100
155	Rashtramukh	Máhad (Kolába)	Montly	Balkrishna Raoji Palvanker	...
156	Satya Mitră	Málegaon	Weekly	Bálchand Hiráchand; Hindu (Gujaráti Jain); 26.	200
157	Satyă Shodhak	Ratnágiri	Do.	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 62.	950
158	Shet, Shetaki and Shetakari.	Poona	Fortnightly	Nominal Editor:—Ganesh Lakshman Sahasrabuddhi; Hindu (Chitpáwan Bráhman). Real Editor:—Rámchandra Vinayak Tikekar; Hindu (Karháda Bráhman); 45.	350
159	Sholápur Samáchár	Sholápur	Weekly	Narsappa Abanna; Hindu (Kámáthi); 47	400
160	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshasth Bráhman); 22.	100
161	Shubh Suchak	Do.	Do.	Rámchandra Appáji Chitale; Hindu (Chitpáwan Bráhman); 61.	150
162	Sumant	Karád	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 33.	80
163	Vidur	Dhamni (Sátára)	Do.	Dámodar Gangádhar Maráthe	200
164	Vidya Vilás	Kolhápur	Bi-weekly	Ganesh Shankar Gokhale; Hindu (Chitpáwan Bráhman); 22.	500
165	Vihári	Bombay	Weekly	Bálkrishna Náráyan Phátak; Hindu (Chitpáwan Bráhman); 41.	1,000
166	Vishvavritta	Kolhápur	Monthly	Vishnu Govind Bijápurkar, M.A.; Hindu (Deshastha Bráhman); 45.	500
167	Vividh Dnyán Vistár	Do.	Do.	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
168	Vrittasár	Wái	Weekly	Lakshman Mahádev Vaidya; Hindu (Chitpáwan Bráhman); 51.	250
169	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkar; Hindu (Deshasth Bráhman); 38.	100
170	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 40.	600
171	Vyápár Samáchár	Ahmednagar	Do.	Rutunchand Punamchand Mutha Hindu (Márwadi); 33.	1,200
172	Wárkari	Pandharpur	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 40.	150

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	SINDI.				
173	Aftab-i-Sind	Sukkur	Weekly	Shámsudin walad Mahomed; Muhammadan; (Abro); 39.	600
174	Khairkháh	Lárkhána ...	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 33.	1,000
175	Musáfir	Hyderabad (Sind).	Do.	Dharamsing Tahilsing; Hindu (Amil); 20 ...	1,000
176	Sind Sudhár	Karachi... ...	Do.	Khánchand Rahumal; Hindu (Amil); 39 ...	650
177	Sookree	Do.	Do.	Asanmal Rijhumal; Hindu (Lohána); 52 ...	100
178	Sind Kesary	Shikárpur ...	Do.	Chelárám Mánghirmal; Hindu (Wadhra); 40.	550
	URDU.				
179	Ajaibat-i-Bambai ...	Bombay... ...	Monthly ...	Mahamad Ali Anvar Ali; Muhammadan (Sheikh); 44.	2,000
180	Bombay Punch Bahádur ...	Do.	Weekly	Hakim Mahomed Abdul Hamid; Muhammadan (Farrukh Dehlavi); 52.	3,000
181	Ghamkhwar-e-Jahan ...	Bhusáwal ...	Do.	Munshi Mahomed Jan walad Ahmedalli (Mahomedan).	75
182	Jám-i-Jahánnuma ...	Jalgaon	Do.	Munshi Abdul Karim *walad* Habibulla; Muhammadan.	50
183	Sultán-ul-Akhbár ...	Bombay	Daily	Hakim Mahomed Abdul Hamid; Muhammadan (Farrakh Dehalvi); 52.	1,500
184	Tohfa-i-Deccan	Poona	Weekly	Shaik Abdulla *walad* Mahomedi; Muhammadan (Shaik); 32.	150
	GUJARA'TI AND HINDI.				
185	Jain	Ahmedabad ...	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Jain); 33.	1,400
	MARA'THI AND KA'NARESE.				
186	Chandrika	Bágalkot ...	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 34.	150

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI				
93A	Vande Mataram	Bombay ...	Monthly ...	Chhaganlál Lallubhoy Thánáwálla.	...
	MARA'THI.				
123A	Hindu Vijaya	Kochara (Ratnágiri.)	Fortnightly ...	Anandráo Bálkrishna Rángnekar; Hindu (Gaud Saraswat Brahmin); 31.	...

N.B.—(1) The editor of No. 108 is Datto Maruti Nanavare; Hindu (Kásár); 27. Its circulation is 400.

(2) No. 122 has ceased to exist as a monthly magazine.

(3) No. 155 is converted into a newspaper published thrice a month. The editor is a Karhádá Brahmin; 28. Its circulation is 177.

(4) The editor of No. 124 is Prabhákar Krishna Pánge; Hindu (Deshastha Brahmin); 27. Its circulation is 250.

(5) No. 141 has ceased to exist.

(6) The editor of No. 150 is Govind Káshináth Chándorkar; Hindu (Karháda Brahmin).

(7) The editor of No. 93 is Puranchandra *alias* Punamchand Achleshwar Márwádi; Hindu (Brahmin); 44.

(8) The editor of No. 62 is Maháshanker Dájibhái; Brahmin; 35. Its circulation is 1,500—2,000.

Politics and the Public Administration.

Mr. Morley's speech during the debate on the Indian Budget in Parliament.

Indian Spectator (5), 18th Aug.

1. "As regards the economic condition of the people of this country, Mr. Morley does not deny that India is a poor country, but he sees signs of improvement: more land is brought under cultivation, the purchasing power of the people is increasing, which must mean greater wage-earning. Among the proofs of improvement Mr. Morley mentions that the value of gold and silver held in India outside the currency has increased during the last five years by 9 millions sterling annually. The most important portion of the speech was that which indicated Mr. Morley's future policy towards the demands of the educated classes. Mr. Morley is convinced that there are no symptoms of a crisis and that there is no demand for any new departures of a startling or violent nature......... The Government of India will in the first place consider how the time given to the discussion of the Budget at Calcutta might be extended. Secondly, there is the question of moving amendments to 'the proposals of the Viceroy and his advisers.' Evidently the proposals contained in the Financial Statement are meant. This is an old suggestion. When the Indian Councils Act of 1892 had to be piloted through the House of Commons, the only reason against that proposal given by Mr. (now Lord) Curzon was that the non-officials would feel their impotence all the more keenly, and the friction between the official and the non-official members would be all the greater, if the non-official amendments were thrown out by the Government party, as most of them were likely to be. The *London Times* seems to have repeated now the very same objection in, perhaps, a slightly different form. The friction cannot be avoided: the best thing is to face the situation boldly, as the courageous Secretary of State recommends. Lastly, the number of elected members is to be increased. The privilege of election has been denied up till now to the Punjáb and the Central Provinces. To remedy this omission, if for no other reason, the elected members must be increased. Mr. Morley would construe in a 'liberal and generous sense' the promise in the Queen's Proclamation to employ, 'so far as may be,' all subjects possessing the educational and other qualifications in the public service, irrespective of race and creed. Mr. Morley will make a definite and deliberate move with the view of giving competent and able Natives 'the *same* access to the higher posts in the administration that is given to our own countrymen.' There is nothing recondite about the words of the Proclamation: 'so far as may be' must mean something. These Saxon monosyllables are very simple to understand: the generosity comes in, not when we have to 'construe' the words in themselves, but with reference to given circumstances. The Lieutenant-Governorship of Eastern Bengal is now vacant. A Judgeship in the Madras High Court is vacant, and the local Government has temporarily appointed a European, instead of the Native gentleman who had more than once acted as a Judge of that Court. Let us see how Mr. Morley fills up the vacancies. We are told that the Government of India is in thorough sympathy with the necessities of the day and the hour. There are vacancies constantly occurring in the Political Department. We shall wait and see how the Proclamation is construed in filling up these vacancies during the next few years. When referring to the extension of the representative element in the Legislative Council, Mr. Morley added the words, '*not* the Executive Council.' Why did he do so? Was it because he wanted the Honourable Members to understand that there were no elected members in the Executive Council? He said nothing about his own Council: we may hope he will introduce the native element at least there. We have no difficulty in interpreting plain words: let us see the effectuation of the generous construction."

Gujaráti (24), 19th Aug., Eng. cols.

*2. "Barring Mr. Morley's errors and misconceptions in connection with economic and cognate questions and his attitude towards the question of placing the salary of the Secretary of State on the British Estimates, and one or two other matters, the rest of his speech is scarcely open to objection. Its general tone and spirit are all that could be desired. In its broadest aspects, in the enunciation of large principles and exposition of a courageous, sympathetic and large-hearted policy, the speech is worthy of a high-minded and scholarly statesman. If he is a little too cautious, he is throughout fair-minded, honest and sincere. There is no Curzonic ring about it. His protest against the interpretation of the Queen's Proclamation in 'a narrow, literal, restricted and pettifogging sense,' which impliedly carried with it disapproval of the construction put upon it by Lord Curzon, reflects the highest credit upon him and is worthy of the liberal instincts for which he is so well-known. It reminds one of the indignant and righteous protest uttered by Lord Ripon against the repudiation of the promises and pledges embodied in the Proclamation."

Mahratta (9), 12th Aug.

3. "The full text of Mr. Morley's Budget speech is now before the public, and it is calculated to confirm the general estimation in which the new Secretary of State has been held by them. Mr. Morley is an absolutely safe and honest administrator. His heart is full of sympathy for the Indian people, though it is not so abundant as to make him an enthusiastic or a bold reformer.......... As for Mr. Morley's Budget speech it is a plain, honest and good-natured statement of his views about the Indian administration. There is not the least evidence in it of a *confirmed* partiality for the official school of Indian politics.......... As regards the new spirit which is coming upon India, he spoke very gratifying words. 'How could you suppose' he asked 'that India could go on just as it was when there was little higher education and the contact between one part and another was difficult and infrequent?' 'We should be untrue', he remarked, 'to all the traditions of this Parliament and to those who from time to time and from generation to generation have been the leaders of the Liberal party, if we were to show ourselves afraid of facing and recognising the new spirit with candor and consideration.'.......... What he said by way of holding the scales even between bureaucrats and agitators was sensible as well as assuring.......... He declared that it was a fantastic and ludicrous dream to transplant the oak of free British institutions into the Indian soil, and that he could not also insist upon India being put on the same footing as a self-governing Colony. But unfortunately Mr. Morley did not state positively the ideal or the goal which he would allow India to look to in the matter of self-government.......... India may not be allowed to be a self-governing Colony like Canada. But on the other hand can she rest content with such trifling concessions as a departmental Committee sitting at Simla might be expected to adumbrate? On this point Mr. Morley's speech was positively defective.......... There is, however, one item in his speech which we must mention with thankfulness. Mr. Morley has been good enough to completely neutralise the mischievous interpretation sought to be put upon the Queen's Proclamation by Lord Curzon. In regard to the question of the employment of Indians in the higher offices, he thought a definite and deliberate move ought to be made with the view of giving competent and able Natives the same access to the higher posts in the administration as is given to Englishmen, and all eyes are naturally turned to see in what way he is going to fulfil the agreeable expectations thus raised by him."

Kesari (132), 14th Aug.

4. A perusal of the full text of Mr. Morley's Budget speech does not in the least make it necessary for us to alter our judgment we formed about it on receipt of its cabled summary. Mr. Morley no doubt accepts many liberal principles in theory, but at once proceeds to explain why these cannot be given effect to in practice. Those who have not thought deeply on the present political and economic condition of India are likely to be carried away by the ingenious reasoning of Mr. Morley's speech. He says that it is necessary to sweep away the salt tax altogether, but adds immediately that this is not practicable at present. He similarly acknowledges that India is poor, but cleverly passes over the point by merely remarking that England, too, is not free from poverty. He deals in an ingenious but unconvincing manner with the question of Home charges, and the public debt. There is no getting over the solid fact that India has to export produce worth 40 crores

of rupees without any return in order to defray the Home charges. It does not matter to us in the least that a large portion of these exports is sent not to England but to Germany or some other country. Mr. Bryan has told the world what kind of material prosperity is enjoyed by India. No amount of ingenuity on Mr. Morley's part can alter the existing situation. He plainly tells us that the character of Indian administration must remain personal and absolute and that he does not believe a word of the complaint often made that it is not beneficial to the people. What can be more explicit than the above statement? Mr. Morley wants India to be kept out of the vortex of party politics and his arguments in favour of this contention are likely to deceive the unwary. The more closely we ponder over his speech, the more are we convinced of his shrewdness. He says no one need be frightened at the aspirations of the Congress because these aspirations are the natural outcome of the education imparted to the people. He adds that if the people are dissatisfied, it does not follow that they are disaffected. But he forgets that the Indian Government has ignored this distinction in framing its law of sedition. As regards the employment of Indians in high administrative posts, Mr. Morley no doubt says that the words "so far as may be" should not be construed in a narrow or illiberal sense, but he nowhere commits himself that he is prepared to carry out the pledges of the Queen's Proclamation. There is a promise of the reform of Legislative Council to some extent, but then Government will have a standing majority in the Council at all times and the beneficence of the reform will thus be practically nullified by European officers. In the end, we shall have gained nothing more substantial from Mr. Morley than the exalted commonplaces interspersed in his speech, which school-boys may be asked to learn by rote. It is a matter of regret, however, that we do not realise our present position and shape our conduct accordingly. If we do not do so, we must be considered the greatest simpletons in the world.

What reforms are necessary in the existing constitution of the Indian Legislative Councils?
Patriot (14), 11th Aug.

5. "Referring to the Committee appointed by Mr. Morley to consider what changes it would be desirable to introduce in the existing constitution of the Viceregal Legislative Council, the *Patriot* writes:—Any one who has calmly considered this question will agree with us when we say that the present system of electing non-official members to the various Legislative Councils is extremely faulty and that no amount of tinkering with it will ever be satisfactory. The system requires root and branch reform. Large tracts of land and lakhs of people to be represented by only one man! It is beyond the powers of any one human being to cope with the thousand and one questions that may interest his constituents. The different districts of a division have different grievances and these necessarily require different men to study them and bring them before the Government. In our opinion the various Legislative Councils must be enlarged, in the first instance, so as to enable each district to send up a representative. This will be only the first step towards the desired goal. The Secretary of State should not shrink from this because legislation may be necessary.......... Next, the Councils should be placed on a popular footing. Why should not all the members of a Council be elected? It may be urged that if all the seats on a Council were thrown open to election, the interests of minorities would suffer, but nothing is easier than safeguarding their interests by creating proper electorates. It is extremely absurd to think that the Hindu members of a Council will not look after the interests of their Muhammadan constituents or *vice versa*. The shoe that pinches the Muhammadan pinches the Hindu also; if the land tax or salt tax or any other tax presses heavily on the Hindu, equally heavy is the pressure on the Muhammadan, the Parsi or the Native Christian."

Reflections suggested by the grant of a new constitution to the Transvaal.
Bhála (109), 11th Aug.

6. The Boers have obtained the right of self-government within the short interval of four years. The Indians have been clamouring for rights for a century and a half, but instead of getting any new rights, they are being deprived of some already possessed by them. What may be the cause of this? The Liberal Ministry have

literally complied with the demands of the Boers, who, for nearly a year and a half, sorely taxed the military resources of Great Britain and who are even now prepared to take up arms against England once more in the event of their demands not being complied with, but the Indians cannot obtain even a shred of any important political right though they have always been loyal and attached to the British Government. Does it not follow from this that the present times are not favourable to the good, the truthful and the righteous? Granting that the British people were bound by the treaty of Vereeniging to grant responsible Government to the Boers, would it not be fair and proper to fulfil the pledges embodied in the Proclamation of 1858 by granting rights to the people of this country? Is the administration of India conducted in accordance with the principles laid down in that charter? Is it not, on the contrary, carried on in direct contravention of those principles? This is the way in which our loyalty to England is rewarded!

Comments on Mr. Bryan's views on the administration of India.

Gujarát Mitra (25), 12th Aug., Eng. cols.; *Pársi* (13), 12th Aug.

7. "Mr. Bryan's article on 'British Rule in India' is a bold and fearless indictment of the British *ráj*.......... It would seem a strange coincidence that the views expressed by the great American democrat are, with some notable exceptions, the very same that have been expressed by the Congress and the progressive party in India......... There are, however, allegations in that article against the British Government that we never can or shall endorse. It is only our respect for the writer that keeps us back from calling some parts of his article mere balderdash. As for instance, he compares the British Government with Russian despotism and calls it even worse than that, in so far as in Russia the Government is not alien and there is no outgoing drain....... It is true that the British Government of India is not based on the sovereign will of the people as in America, that we have no Parliamentary control over the executive, that the highest offices are closed against the sons of the soil, and that the money of the tax-payer is spent not according to his wishes, but at the will of the executive. But it is equally true that the British Indian Government, though not vested in the people, is being modelled slowly and steadily after the free institutions of England; that though we have no Parliamentary control, yet the executive is subordinate to law; that the orders of the highest executive officer like the Governor of a Province can be criticised freely in the Press and even challenged in a court of law. The British Government with all its shortcomings is a progressive Government. It is foreign and not indigenous, but because it is foreign, it has the germs of free institutions in it. If it were purely indigenous and untinged by the free institutions of England, it would have been, at the present day, a fair copy of what Indian administration was in the middle of the 18th century. Worse than Russian despotism! Does Mr. Bryan see no difference between the free citizens of British India and the down-trodden *Moujiks*? We have pointed many serious shortcomings of the British Government, we have complained of the slow march of our political progress, we have denounced signs of retrogression sometimes, but all along we have had faith in the sense of justice of the British nation and we do hope that the British administration of India, 'broad-based' as it is on freedom, will go 'broadening down from precedent to precedent.'" [The *Pársi* writes:—"Mr. Bryan is one of those foreign critics of the British Indian administration who have entirely misinterpreted the nature of England's mission in this country.......... All the varied experiences of his short stay here have been worse than useless in enabling him to form even a partially correct view of the Government and the people.......... When we consider that this unjustifiable criticism comes from the pen of one who has not lifted his little finger in favour of the millions of his negro fellow-subjects who are, on account of their colour, crushed under a most iniquitous system of laws devised by his own countrymen, what should we say of his invocation to 'the quickened conscience of England's Christian people' to apply to 'Britain's greatest colony the doctrines of human brotherhood that have given to the Anglo-Saxon race the prestige that it enjoys'? Let Mr. Bryan himself try to give an answer to this question."]

The *Times of India's* attack on Mr. Bryan and a plea for a wholesale boycott of certain Anglo-Indian newspapers.

Praja Bandhu (33), 12th Aug., Eng. cols.

8. "To any one who is acquainted with the real state of India, who has truly diagnosed the evils that affect the body politic and has the honesty to speak out his mind fearlessly, Mr. Bryan's picture must appeal as a true presentment of the real situation. .... His indictment ought to suggest reflection to thoughtful Anglo-Indians and lead them to re-examine their whole position. Yet the leading Anglo-Indian journal of this Presidency is awfully wroth that Mr. Bryan should have had the courage to depict the main features of British rule in India in such dark colours. Instead of refuting the facts and figures on which Mr. Bryan relies, this rabid Anglo-Indian journalist pours forth foul invective and abuse on his devoted head and attributes to him mean and unworthy motives............ In justice to ourselves and the cause we represent, is it not worth while asking ourselves whether every one who has the welfare of India at heart should not bethink himself of some practical steps that will arrest the growing hostility towards us of the Anglo-Indian Press, especially of papers like the *Times of India*?......... The hostility to our cause proceeds from two sources, *viz.*, the ignorance or selfishness of our own people, and secondly the Anglo-Indian Press. We are sure the first will diminish as time moves on, but for the second, a systematic attack is needed. It would be a mistake to suppose that the *Times of India* represents the unanimous view of the official world. There are several among the officials who are prepared to go the whole way with us. As for the organs of the rest, we must, in justice to ourselves and the noble cause we have espoused, make it a point to discourage and weaken them by withholding from them all patronage in the shape of advertisement, printing work or subscriptions, in short by an extensive boycott. This is the least we could do to satisfy the demands of our patriotic obligations. We cannot afford to let honest foreign critics be abused in the way Mr. Bryan has been for speaking the truth. The dictates of patriotism here coincide with those of morality."

Verses on the need of union among the people of India.

Hind Swarájya (Anglo-Gujaráti) (28), 18th Aug.

9. Pandit Kripashankar Jhinabhai contributes some verses to the *Hind Swarájya* of which the following is a translation:—Ye heroes of all classes! Make common cause with one another, because unity and contentment will enable you to do your duty. For want of unity kingdoms have been ruined, national wealth looted and the people exposed to miseries. Carefully ponder over the condition of India that has been enslaved and subjected to a constant drain of her wealth ever since the disappearance of unity among her people. The differences which arose between Ram and Ravan led to the slaying of thousands of heroes of Lanka. Owing to want of unity brother killed brother in the war between the Pandavas and the Kauravas. When noble heroes saw that the country was plunged into calamities, they went away and with them courage disappeared from India. For want of timely unity the Yadavas were wantonly slain. When Arjun lost Krishna's help, Kaba got the mastery over him and plundered all his possessions, no one being left to defend him. Subsequently Prithuraj had to lament over the miserable plight to which the country had been reduced owing to disunion. The Turkish rule in India disappeared owing to want of union and the same cause brought about the downfall of the Mahratta Empire. Behold! The Britons and the Japanese are happy on account of union. When there was union in this land of Ind, the country was resplendent with such brilliance that even the gods used to bow before her. With the loss of union all good that was in the land disappeared. Alas! The ship of Bharat has sprung a leak and on account of mutual jealousy there is no port where it can find a safe refuge. O Ind! You have fallen upon evil times. Where have those heroes gone who were maddened with a desire to fight? Alas! Where are Chanakya, Vishwakama, Ram, Sita, Harishchandra, Bhim, Rana Sang and Pratap? The enemies of the country were in the past humbled to dust and the prestige of the Kshatriyas was never tarnished. Mark how swarms of insects and ants build their homes by union. They live happily in harmony among themselves and sting any oppressor who dares

to molest them. See how excellently they work in union and store up their grain. Slender threads of cotton coiled into a rope can keep a powerful elephant in check. Similarly by union the condition of India will be changed for the better and innumerable benefits will be gained in the end.

A hint to the Aryans to "move their hands" and restore prosperity to their country.

Vande Mátaram (93A), July.

10. In a poem entitled "Words of encouragement to the Aryans", one Maneklal Chhotalal Desai addresses the following exhortation to the Indians:—Arise, O Indians! Hail the sun of Indian's prosperity which has just dawned. Begin to utter the cry of "Vande Mátaram," betake yourself to trade, and do away with jealousies and animosities in order to gain independence. Such a favourable opportunity will never come again. Give up idleness, neglect of duty and infatuation. Receive education, but do not be Europeanized. Do not indulge in servile imitation and be denationalised. We have become devoid of the means of subsistence and trade has lost its former prosperity. Empty pomp is all that has remained to us. Lakhs and crores of rupees are nominally shown on paper. Precious articles are exported to the West and mere baubles are received in return. Agriculture has declined and commerce has fled to enrich Europe. Say, then, what has been left to you in India? Let these hints warn you to move your hands. Cry "Vande Mátaram" and increase your love for commerce. Arts and sciences have been taken away from you; you have become dependent and have lost your manliness. Ruin and destitution have suddenly overtaken India so as to teach a lesson to her sons. If you are a lover of education, spread it; if you are a trader, develop trade; if you are proficient in arts and industries, make use of your knowledge to promote them. Gird up your loins and make a name for yourself, if you are made of the right metal. Cry "Vande Mátaram" and increase your love of commerce.

Exhortation by an Indian woman to her sons to rush to the rescue of their motherland.

Vande Mátaram (93A), July.

11. The *Vande Mátaram* reprints a short collection of poems composed by Javerbai, the deceased mother of the editor, Mr. Chhaganlal Lallubhai Thanawala, describing in glowing terms the virtues and heroism of ancient Indian women and exhorting the women of the present times to emulate their conduct and impart such education to their sons as might make them patriots ready to march to the field of battle and acquire a name for themselves. In the last of these poems the authoress makes a heroic woman thus exhort her sons:—Be bold in fight and show your valour to your enemies. There is no time to think. Rush forward and marry the Goddess of Fame. You possess a sword known as Mahádevi, which will enable you to break through the ranks of your enemy. Whose help are you counting upon now? Proceed at once to the battle-field. Crafty people have laid snares in order to deprive India of its vitality. Do they imagine that it is easy to do this? India is like a mine of precious jewels. O Indians! When you see others rushing forward to plunder this mine, why do you not come to the rescue. O you leaders! Cherish a zeal to serve your country. If you waste time in talking, your own hearths and homes will be plundered.

Conflict in an Indian's breast between love for his sweetheart and love for the motherland.

Vande Mátaran (93A), July.

12. The *Vande Mátaram* publishes verses entitled "What should be done?" to the following effect:—The enemy stands before me, while the fair one lures me from behind. My heart goes towards both. I am puzzled whether I should advance or step back. Love for my sweetheart struggles in my breast with love for my mother-land. I am unable to decide whether I should enjoy the company of my beloved or march to the field of battle. I have not the heart to say "No" to my sweetheart, but at the same time I would be considered a vile creature if I did not go to the rescue of my mother. Time rolls away, but there is no end to the train of my thoughts. My soul pines at the sight of my mother's distress and I an equally grieved by the bewailings of my dear one. How can I resist the claims of both? Ah! A happy thought has flashed upon my mind. Let me go to the battlefield accompanied by my beloved. If I die, I shall enjoy the bliss

of Heaven. If I live, earthly happiness will be in store for me. Knowing this, I cannot tarry here any longer. Chhagan says that the desired end can be thus secured. This, then, is what should be done.

Genuine union and patriotism are indispensable conditions for a country's rise.
Gujarát (70), 16th Aug.

13. The advancement of a country depends on unity and self-pride. These two qualities engender a spirit of self-sacrifice, while their absence is followed by misery. They form the main factors of a country's rise, although innumerable subsidiary forces have to be employed for bringing about national advancement. Whichever nation has been inspired by these qualities, has easily gained independence. Japan was lagging behind other nations in every respect, but no sooner were her people animated by unity and racial pride than their rise was assured and their greatness has now become the envy of the whole world. India's present decline can be traced to the absence of these two qualities among her people. Our union means vanity and frivolous religious discussions, while our pride is but a synonym for egoism. What hope could there be for our rise? Despite all our tall talk about union and patriotism, an Indian is always ready to cut the throat of his countryman; nay, he takes pride in such a deed. Every Indian sheds tears over his own misfortunes and envies the happiness of others. So long as this state of things does not disappear, it is futile to hope for our rise. Fruitless bickerings are a spectacle to be commonly witnessed in all spheres of life in this country—social, political as well as religious—with the result that all our institutions are becoming devitalised. Honest difference of opinion is a *sine qua non* for progress, but personal malice and egoism conduce to a country's decay. We should try to be free from these evils and cultivate genuine and not spurious patriotism and unity. Our true welfare consists in discarding what is our own and exerting ourselves for the welfare of our fellow-countrymen. If an obscure individual in a remote part of the country has to endure suffering, we should regard his suffering as our own; otherwise, we shall be put down as mere blusterers. Until this consummation is achieved, we cannot be said to be really happy, although we may fancy ourselves to be so.

Alleged selfish character of British rule in India.
Vihári (165), 13th Aug.

14. The history of those countries in Asia and Africa that have been conquered by the European nations establishes the fact that the latter are never actuated by the desire of elevating the status of the conquered peoples. They are ever bent upon advancing their own selfish interests. It is, therefore, the height of folly to suppose that Englishmen have come to India with any benevolent object in view. So long as 50 per cent. of the population under their rule remain insufficiently clad and fed, any vaunting on their part about the beneficent character of their rule is out of place. Their interests are quite at variance with ours. Their gain means loss to us, while their prosperity spells our impoverishment and ruin. The high-sounding promises contained in the Queen's Proclamation were deliberately made with the object of deceiving a credulous people. The object of our rulers is to overawe us with their superior might. It is foolish to expect of them that they would hand over the reins of administration to us. They will never accede to our demands for political rights except under compulsion. They take advantage of our loyal and law-abiding nature and use an army, manned by our own countrymen, to harass us. Our people should, therefore, make it a point not to serve in the British army. Our rulers turn a deaf ear to our complaints because they have ceased to fear us. Unless, therefore, we make our strength felt by them and adopt a line of policy calculated to strike terror into their hearts, we shall not be able to accomplish our objects.

Exhortation to Hindus and Muhammadans to resent offensive treatment accorded to them by Europeans.
Vihári (165), 13th Aug.

15. A correspondent writes to the *Vihári*:—The Indians have now-a-days become so degenerate and demoralized that they are dead to all sense of honour and do not at all feel the pangs of humiliation or public censure. It is sickening to behold the unpatriotic and enfeebled descendants of those ancient Aryans, who were once a terror to their enemies and who at one time boasted of a hero like **Shivaji. Ye Hindus and Muhammadans, do not forget your patriotic ancestors,**

who resented the slightest affront cast upon them. Are you not ashamed to be called "wives?" Have you lost all your manhood, courage and heroism so as to be incapable of resenting the position of a wife metaphorically ascribed to you? Enough of your forbearance and effeminacy. It is better to commit suicide than lead an ignoble life.

What should be done by the Indians before relying on a policy of "passive resistance" as an effective weapon in their political armoury?

Pratod (153), 10th Aug.

16. In continuation of its leading article in the issue of 3rd August (*vide* paragraph 17 of the last Weekly Report) the *Pratod* writes:—Before the policy of "passive resistance" can be relied upon as an effective weapon of political agitation in India, it is necessary that the people belonging to the higher classes of Indian society should, by giving up their habits of indolence, learn to lead unselfish and patriotic lives and impress the lower classes with the impoverished condition of the country. Funds should be raised and institutions established in different talukas and districts for the purpose of enlightening the masses upon the shortcomings of the present administration and to teach them the lesson of agitating ceaselessly for the redress of their grievances. A feeling of unity should thus be engendered among the people so that they may stand shoulder to shoulder and work strenuously for promoting the public weal. Clubs should be established and trusts formed after the manner of western countries. In short, no efforts should be spared to create a healthy public opinion and to strengthen it as much as possible with a view to effect perfect union among the people.

Pársi (13), 12th Aug.

17. "Sir Bampfylde, as has been represented in some quarters, may be of a somewhat stern and autocratic nature, but it is doubtful if any Lieutenant-Governor of the newly severed province could have been conciliatory enough to satisfy the *Bande Mataram* people without gravely failing in his duty in other directions, especially towards the Muhammadan majority. We regret to note that Lord Minto, instead of playing the part of an arbitrator between his subordinate and the Secretary of State, is apparently content to passively echo humane radical sentiments, no matter whether they fit the case or not. Sir Bampfylde's superiors who thought they could allay the wrath of the Bengalis by sacrificing their hated victim at the altar of the Partition ought to know that the Bengali and his friends fomented the agitation against the head of the new province, not so much with the object of heaping discredit on the head personally, as with that of forcing the hands of the Supreme Government to reverse the Partition decree.......... Sir B. Fuller's disappearance from the arena of Bengal politics will not in any way silence the clamour of these anti-partition agitators.

Rást Goftár (34), 12th Aug., Eng. cols.; *Bombay East Indian* (1), 11th Aug.

18. "Sir B. Fuller has done a wise thing by deciding to adopt the only dignified course that was left open to him. The circumstances of his resignation, however, excite our sympathy, and we cannot help commisserating the fate of a functionary who stuck to his responsible post with exceptional fortitude and decision of purpose, but who has been thrown over-board just because he discharged his onerous duties with conscientiousness and zeal. We doubt the wisdom of the course which goaded him, in a way, to throw off the portfolio of office in disgust, and think no one had a better right than Sir Bampfylde to expect a more judicious recognition in higher quarters of services rendered at great self-sacrifice at a critical period of history.......... The glib and unguarded utterances of Mr. Morley, publicly discrediting the acts and measures of the man on the spot, are not likely to render the administration of the province smoother, or to allay disturbances and restore peace. If the policy of firmness and strength in which Sir Bampfylde had put faith is to give way to one of laxity and weakness, the province would soon be reduced to a state which would make its government by peaceful methods and ordinary laws an utter impossibility. We only regret that while the few shortcomings of Sir Bampfylde's Government have been made much of, its strong points should have been altogether ignored. Though some of the acts and measures of his administration were grossly wanting in tact and

statesmanship, in so far as they interfered with trivialities which would better have been left rigidly alone, the administration was conducted on the whole with a vigour and firmness of purpose which were not unjustified." [The *Bombay East Indian* writes:—"It is undeniable that one of the greatest blunders committed under the British rule in India is the acceptance of the resignation of Sir Bampfylde Fuller. The Secretary of State for India is greatly responsible for this blunder, and we think that a premium has been set upon agitation, the results of which will be disastrous to the whole administration of India if it is encouraged by those who ought to uphold the policy of British rule in India."]

19. *Gujaráti* (24), 12th Aug. Sir Bampfylde Fuller had left nothing undone to abuse his authority and repress the political awakening of the Bengalis. But the latter raised against him the powerful weapon of national unity and scored a signal victory over him without over-riding the established laws of the country. Sir B. Fuller has only to thank himself for his humiliation. He fell from his high pedestal, because he was incapable of reading the signs of the times. He was amazingly oblivious of the great change wrought in the political situation of India during the last twenty years and of the strides made by the people towards the goal of unity and patriotism. A wise ruler in Sir Bampfylde's place would have adopted a conciliatory policy towards the Bengalis and endeavoured to pour oil on troubled waters. But ever since his assumption of the Lieutenant-Governorship of the new province, Sir Bampfylde was led into a series of blunders which only tended to fan the Bengali agitation into fiercer flames. He set about his stupendous task with the settled, albeit foolish, conviction that the authorities could lord it over the Indians at their sweet will and that the latter being a conquered people should meekly obey the former's mandates. At the outset of his career he toured through the disturbed province with all the pomp and circumstance of State, and when the Bengalis extended but a cold reception to him, he attempted to extort honours and addresses from them by force. Next he openly flouted the supreme authority of Parliament over Indian affairs by his defiant declaration that beyond two or three angry speeches in that assembly nothing would be done by the authorities in England to annul the partition measure. Had Sir Bampfylde been a high official in England or a Colonial Governor, he would have been swiftly taught a lesson for speaking so contemptuously of Parliament. But thanks to the dominant influence of the Indian bureaucracy in England, his indiscretion was connived at. Then followed that series of illegal and high-handed circulars and orders, which were covertly directed at the suppression of the *swadeshi* and boycott movements and which culminated in the forcible dispersion of the Barisal Conference. The end of all this is what one could have easily foreseen, and Sir Bampfylde has been recalled from office in utter humiliation and disgrace. Sir B. Fuller's resignation will have no effect whatsoever upon the Bengali agitation, the central objective of which is the partition of Bengal. Yet the event has a significance all its own as indicating the transformation that has been lately brought about in the political situation of India. The moral of the resignation is that the authorities have been compelled to bend before the rising tide of public opinion. Hitherto the efforts of the people to attain to a higher political status have been met by silent hostility and repression on the part of the powers that be. The conflict between Sir B. Fuller and the Bengalis was, as it were, a local reflex of the more stupendous Imperial struggle between the British authorities and the people of India. The victory achieved by the Bengalis over Sir B. Fuller is a significant augury of the ultimate triumph in store for the people of India in the latter struggle. The glorious stand made by the Bengalis against the partition has convinced the authorities of the hopeless impossibility of governing India in a spirit of autocracy and defiance of popular opinion. It has been indelibly impressed upon their minds that India is for the Indians and should be governed in conformity with *their* wishes. The biblical maxim, "Out of evil good cometh," can be applied with truth to the herculean efforts made by Lord Curzon and his favourite lieutenant, Sir B. Fuller, to rule

over the people autocratically. Our very adversaries have proved our helpers and have effectively opened the eyes of the people of England and America to the deplorable state of things prevailing in India. Indians should rejoice that the curtain has at last fallen over the *regime* of autocracy and that the drama of self-government will soon be enacted on the stage of this country.

Resignation of Sir B. Fuller.
Mahrátta (9), 12th Aug.;
Patriot (14), 11th Aug.;
Prabhát (52), 7th Aug., Eng. cols.

20. "The news of the resignation by Sir B. Fuller of his office as Lieutenant-Governor of Eastern Bengal and Assam will be received everywhere in India with intense relief. For, the Partition apart, it was patent that it was Sir B. Fuller who was personally responsible for most of the administrative blunders which convulsed the Bengali nation for the last twelve months. His apologists may indeed say that his subordinates played him false, but these blunders were the blunders more of policy than of execution, and no one but the man at the helm could be held responsible for them. It is said that Lord Minto betrayed a weakness of character in allowing his Lieutenant to be crushed under the pressure of his critics. We for one are inclined to regard it rather as an indication of strength than of weakness. It was infinitely more easy for His Lordship, had he but so chosen, to turn a deaf ear to the popular clamour and to yield to the insistent demand of Anglo-Indian officialdom to go on in the name of prestige with the policy pursued by Sir B. Fuller. In India at the present day it is quite possible for a Viceroy to ignore any public agitation, howsoever loud or noisy, with perfect immunity, and it demands greater courage of mind on the Viceroy's part to go against the united opinion of the Anglo-Indian bureaucracy than to go against the wishes of the people. Lord Minto obviously chose the more courageous path and the Indian public must really be grateful to His Lordship for the bold step he has taken. The right way of showing a proper appreciation of the step taken by Lord Minto in compelling Sir B. Fuller to resign his post is, in our opinion, to abstain from proclaiming that it is a triumph of the popular cause. Vaunting and boasting at this time will do the popular cause more harm than good. We can certainly afford to take Sir B. Fuller's resignation with dignified reserve......... The blunders of Sir B. Fuller were already so numerous and phenomenal that any Viceroy with the least sense of fairness in him would have felt himself bound to interfere. Perhaps Lord Minto stayed his hand too long." [The *Patriot* writes:—"Any other person than Sir B. Fuller would have resigned long ago, especially after Mr. Morley's crushing censure in the reprieve case. The reason assigned for Sir B. Fuller's resignation is very silly......... The *Times of India* condemns Lord Minto for accepting the resignation. It says the Viceroy should have stood by his lieutenant...... But Lord Minto knows his business better than this wiseacre of Bombay." The *Prabhát* writes:—"The news of Sir Bampfylde Fuller's resignation will be received with a chorus of joy throughout the length and breadth of the country....... We doubt whether in the long list of provincial rulers that we have had since the establishment of the British *raj*, there could be found one more inconsiderate, unsympathetic, incompetent and incapable."]

Hindu Punch (123), 15th Aug.; *Kál* (128), 17th Aug.

21. The *Hindu Punch* publishes a number of cartoons on the subject of Sir B. Fuller's resignation. In one of these Sir B. Fuller is represented as a victim bound hand and foot and offered to the goddess Durga by Lord Minto and the Secretary of State, who pray for her propitiation by kindly accepting the victim offered. In another, Sir B. Fuller is compared to the demon Rawan and is shown as having been utterly discomfited in bending the huge bow of the *swadeshi* agitation. In a third cartoon, Bengali Babus are represented as wolves pursuing Anglo-Indian administrators and the latter are shown as having offered Sir B. Fuller as a victim to temporarily stay the fury of the ferocious animals so as to gain some breathing time to effect their escape. [The *Kál* refers to the demonstrations of Muhammadans of Dacca and other places in honour of Sir B. Fuller and remarks that their bogus character is unmasked by Bengali newspapers like the *Amrita Bazaar Patrika* and that Musalmans are being made to play into the hands of some selfish Anglo-Indians.]

Alleged hollow character of the protest made by the Muhammadans of Dacca against Sir B. Fuller's resignation.

Kaiser-i-Hind (30), 12th Aug., Eng. cols.

22. "It may be instructive to quote the *Advocate of India* as to that artificial demonstration got up by the Muhammadans in 'honour' (?) of the resigned satrap! Of course, nobody in India believes in the genuineness of the affair; however, the organs of the bureaucracy may try to make us believe so and besides mislead the ignorant British public in England. Indeed, the demonstration was the demonstration of the distinguished service by the mouth of their slavish Muhammadans and meant for 'home consumption.' The Secretary of State must have been mightily amused by the flaming telegram which the friendly Reuter must, *of course*, have wired to England. But to expect that either he or any other Englishman of common sense could have been deceived by the report of the bogus demonstration would be absurd. Rather Mr. Morley must have been more than convinced of the present character of the Civil Service by this latest specimen of their corruscation. Says the *Advocate*: 'We have read the Muhammadan protest with some amusement. Are these loyal millions of Mussalmans going to start a counter agitation in order to demonstrate their loyalty? Why has all this admiration for Sir B. Fuller come so late? Ungenerous people might suggest that its origin is not due to the faithful Muhammadan community, but to those gentlemen of the Civil Service who were particularly exasperated by Mr. Morley's severe notice of an unfortunate irregularity detected in their sacred order.' People *have* sometimes to be ungenerous or uncharitable, but it is better that they should be frankly so than indulge in legendary stories and bogus demonstrations."

Indu Prakásh (43), 17th Aug., Eng. cols.

23. "The *Englishman* and other Anglo-Indian journals of its type are making the best they can of the Muhammadan disapproval of the acceptance of Sir Bampfylde Fuller's resignation, which has found articulate expression in meetings and in letters to the press, and which may be said to have been engineered by Anglo-Indians to a very large extent. .... Our Anglo-Indian friends are chuckling now, but we are afraid they will have to shed bitter tears of repentance, if by their own action they hasten the development of the spirit of political discontent and agitation among the Muhammadans. The Moslems will be far more unpalatable and indigestible than the Hindus. Beware, oh our Anglo-Indian friends, of the influence of Mullas on the Moslems, beware of the respect they have for the Caliph at Constantinople, beware of Pan-Islam."

Celebration of the *Swadeshi* Day by the Bengalis.

Gujaráti (24), 12th Aug.

24. Tuesday, the 7th August 1906, witnessed the celebration of the *Swadeshi* Day in Bengal. It was really the anniversary of the dawn of the rise of the Indian nation. On that day the Bengalis took a solemn vow to boycott foreign goods and they have steadfastly adhered to it with the tenacity exhibited by the Poles. On the occasion of the celebration the Bengalis performed the ceremony of waving the "National Flag". This will be regarded as a unique event in the history of India. Every nation has its own standard, which is displayed on suitable occasions and is indicative of national victory. The raising of the Bengali standard shows how the iniquitous system of administration presses hard on the people of India. The words Triumph and Unity are inscribed on the banner, which consists of three colours, bright red, pale red and green, signifying a union of all the castes and communities of India. In the centre of the banner is inscribed the motto "Bande Mataram"; on its upper corners are painted half-blossomed lilies and on the lower corners are displayed the rise of the Sun and the Moon. The Bengalis have sworn to pay homage to this flag, just as Europeans respect their national standards. This banner will be displayed, whenever national business has to be transacted. We wish that this flag may be regarded as the standard of the whole Indian nation, and that the country's political, industrial, religious and social advancement may be achieved under its auspices. Unfortunately the people of India have lost their nationality, their national anthem, and their national pride. If this flag awakens the national pride of the people of India and makes them cry, "We are Indians, we are Aryans," the first anniversary of the *Swadeshi* Day will for ever remain

a memorable event in the history of this country. The workings of Providence are inscrutable. A blade of grass is turned into a huge mountain, and a huge mountain is in no time reduced to a mere straw. Is it not an encouraging augury of the good fortune in store for India that the Bengalis should have floated their national standard almost synchronously with Mr. Morley's announcement about reform in the administration of the country?

Lord Lamington's visit to the Fergusson College, Poona.

Jám-e-Jamshed (29), 18th Aug., Eng. cols.; *Dnyán Prakásh* (40), 18th Aug.

25. "Lord Lamington's visit to the Fergusson College and the speech His Excellency made there should go far to discount the suggestion that Government do not favour *swadeshism* even when directed along proper paths. The College is perhaps the noblest and most magnificent offering laid on the altar of *swadeshism* in India, and it has been viewed by none with more unstinted admiration and approval than by the Government and the British officials. Lord Lamington has been no less cordial and emphatic than his predecessors in his acknowledgment of the excellent work that has been done by the Life Members of the College and others, and the splendid example in patriotism and devotion to high ideals they have set to the students and the community at large. His Excellency must be said to have exploded the fallacy, at least so far as this Presidency is concerned, of the British Government being inimical to independent native enterprise and effort for the furtherance of the material and moral progress of the people." [The *Dnyán Prakásh* writes in a similar strain.]

Financial Statement laid before the Bombay Legislative Council.

Indian Social Reformer (4), 19th Aug.

*26. "The most noteworthy feature of the Provincial Financial Statement, presented to the local Legislative Council yesterday, is the astonishing discrepancy between the estimates and actuals of famine relief expenditure. In the last official year, an amount of over 16 lakhs was budgetted for, but only 2½ lakhs were actually spent. In the current year 42 lakhs had been provided when the Budget figures were sent up to the Government of India in January last, but it is not expected that more than 12 lakhs will be spent. This is not due to the famine having been less severe than it was expected to be. Mr. Muir-Mackenzie says that in the districts affected the situation was as acute as in 1896-97. The savings were effected on account of the almost complete abstention of people from the relief works opened by Government. The probable reasons assigned for this result are emigration to Hyderabad, increased demand for labour in the Bombay mills, the loss of population owing to the ravages of plague and the self-reliance of the people. Some time ago we quoted a statement from the *Dnyánodaya* to the effect that the rate of wages paid on the relief works was very low, but even this does not account for the extraordinary fall in the attendance. Some years ago the people would not resort to Government relief works for sentimental reasons. These were broken down by the last two famines and the complaint was that they were resorting too freely to them. The Government estimates were framed on the actuals of the previous famine, most probably. We have not been able to ascertain that there was any large influx of labourers in Bombay mills, and it is known that the Nizam's dominions were themselves visited by famine. At any rate, this is the first time that it is admitted that the population of British districts was saved from the effects of famine by the work and wages available in a Native State. We do not think that there has been any movement at work among the people of the affected parts during the last few years, having for its object the promotion of the qualities so lavishly attributed to them by the Honourable the Revenue Member. In any case, the fact stares us in the face that in the affected districts there has been within the last five or six years an economic or moral revolution, the effects of which had altogether escaped the notice of Government and the district officials. Either the people had grown rich and self-sufficient all of a sudden without any apparent industrial development and given up their prejudices against migration, or there has been during recent years a diminution of the population far exceeding the calculations of Government, based on the reported number of births and deaths in these districts. Whatever may be the reason, the enormous disparity between the estimated and actual expenditure on famine relief adds point to the complaints, which have of late become loud and numerous, that the present system of Administration is totally out of touch with the conditions of the every-day life of the people."

Protest against the nomination of Syed Zain Al Edrus as an additional member of the Bombay Legislative Council.
Sánj Vartamán (89), 11th Aug.; *Mukhbir-i-Islám* (82), 16th Aug.; *Akhbár-e-Islám* (60), 11th Aug.

27. The nomination of Syed Zain Al Edrus as an additional member of the Bombay Legislative Council has been received with delight by the Muhammadan community of this Presidency, but we feel bound on principle to record our emphatic disapproval of the selection made by Government. The days are long since past when a seat on the Legislative Council was considered a reward for mediocrities of noble birth in recognition of some kind of service rendered to Government. The Council is no longer regarded by the public as an assemblage of ornamental figureheads. The primary aim of the Indian Councils Act of 1892 was to get into the Councils men who might serve as a link between the Government and the people and whose knowledge, experience and foresight might be helpful to the authorities in deliberating on public questions. We cannot, therefore, help expressing our disappointment, when Government pursue the short-sighted policy of making nominations solely with a view to swell the official majority instead of fulfilling the aim of the Councils Act. We have nothing to say against Mr. Edrus personally, but his record of public services, barring his work in the Surat Municipality and in connection with the Muhammadan Educational Conference held in that city, has been a blank. We regret that Government have ignored the claims of several Muhammadan gentlemen, who have come in closer contact both with the officials and the people and whose presence in the Council might have proved more useful to the authorities. It is to be regretted that the local Government should regulate their nominations to the Council on narrow principles just at a time when Mr. Morley has promised to place the Legislative Councils on a more popular basis. If Government wanted to mark their appreciation of the services of Mr. Edrus, we submit they could have done so, with greater credit to themselves and justice to Mr. Edrus, by rewarding him with a title instead of thrusting him into a position fraught with grave and delicate responsibilities. [The *Mukhbir-i-Islám* and the *Akhbár-e-Islám* on the other hand are highly delighted at the nomination of Syed Edrus to the local Legislative Council. The former paper eulogistically reviews his loyal and meritorious services to Government, while the latter thanks Government for having redressed a long-standing grievance of the Muhammadans of Gujarát about the want of a representative to look after their interests in the Council.]

Postal strike in Bombay.
Indu Prakásh (43), 16th, 17th and 18th Aug., Eng. cols.

28. "At last the Bombay Postmen have gone on strike! .... A solemn warning was given in these columns to the authorities of the possibility of a strike and we did our best to impress upon them the reasonableness of the men's grievances and the necessity to give to their demands the consideration they deserved. The authorities began by neglecting the petitions from the men and ended by giving half-hearted concessions, which could only finally come in force more than six months hence.......... We may here take our readers into confidence and say that we exerted all our influence with the men to avert a strike, and while this had the desired effect upon the men, at least for some time, the authorities ignored all our warnings. But it is not yet too late to mend. An assurance that immediate consideration would be given to what the men have to say will, we feel sure, bring about compromise.......... It is sympathy much more than actual concessions that wins in such cases. Let us hope there will be greater wisdom shown in this respect in Bombay than has been displayed in perturbed and unhinged Calcutta." [In its issue of 17th August the paper writes:—"The men of the postal distribution service who struck work yesterday failed to effect a compromise with the authorities. A deputation of senior peons waited on the Director-General and the grievances put forward by them were discussed. The Postal authorities placed certain concessions before the deputation, and the men were given one hour in which

to arrive at a definite decision. The deputation retired at 3 o'clock and the Post Office officials waited till 4 o'clock for the reply. By 4 o'clock the strikers sent a reply refusing to accept the concessions offered to them at the meeting. The authorities thereafter thought it fit to adopt a strong line of policy......... The authorities left to the men the alternative of summary dismissal in case of non-acceptance of the concessions already offered. The men, even at this stage, refused to return to work and all the men who had signed the second memorial, 488 in number, were immediately dismissed and the police were instructed to relieve them of all Government clothing........ Contrary to general expectations, the strikers do not at all seem to be in a mood to budge from the resolve they took yesterday.......... When questioned whether they would give in, they pointedly said 'no.' Nor are they in a mood to give up their uniforms, which they think cannot be taken from them by any legal means. Our representative reports that the deliveries of the newly arrived English mail letters, parcels, &c., have not been made, and it is only window deliveries that are successful. There is great dislocation of business. The strikers are more determined than ever." In its issue of 18th August the paper writes:—"In a quarrel between the rich and the poor, it is so easy to take the side of the rich, and the rich have such facilities to gold-gild their own case as often to lead even sensible men to conclude that the fault entirely lies with the poor. We are very much afraid that it has been so in regard to the postmen's strike. No doubt, the public has been seriously inconvenienced by the strike. But when it is maintained that it is the strikers, who have put themselves out of court by showing a total disregard of public convenience by the suddenness with which they stopped work, let us remember that it is the Postal authorities who by their own attitude brought the men to that frame of mind.......... The men's waiting on the Director-General at 8 P.M. at his lodgings has been attacked as an inroad upon private time. It is not, however, recognised that to the oriental mind personal approach seems the most natural way of seeking redress. The men are again blamed for breaking off the negotiations for a settlement of the dispute for the sake of only 90 of them. We should really consider that it is a point highly to their credit that they have not been selfish enough to allow even a small number out of their own to go by the board. We admire the energy shown by the Postal authorities, but we are afraid the verdict must be that they are caught napping. But for the Policemen, there would have been a complete collapse and even with the Policemen there is a total disorganisation in the work of delivery of postal articles. We think under these circumstances that the public have the right to demand that either the authorities should promptly make tolerably efficient arrangements for coping with the work or make up with the men by giving the small concession they demand. A hundred men are still said to be staunch. May we remark that their presence in distribution is not discernible by ordinary eyes. Our information is that there are 563 men in the strike and all these are firm. There have been only 16 blacklegs. The others, namely 22, are on leave. It is ordinarily not for the public to tell employers to yield to strikers, but the Postal Department is a public Department and stoppage of work is no matter of loss to the employers, but to the public." Elsewhere the paper says that it has received subscriptions amounting to Rs. 50 to help the strikers, and promises to acknowledge through its columns further contributions received by it towards the same object.]

Kaiser-i-Hind (20), 19th Aug., Eng. cols.; *Gujaráti* (24), 19th Aug., Eng. cols.

*29. "It is grievous to notice the strike of the postmen, a most intelligent, hard-working and honest class of men, who richly deserve the sympathy and support of all right-minded citizens. We owe the efficiency of our Bombay Post Office, which carries the palm in all India, to these men. Of course, the service organs have given the departmental version. Without in any manner challenging it at this stage, may we not also hear what the poor postmen themselves have to say in their defence? Have we at all heard their side? And if we have not, why should we condemn these men?........ Can it be that the departmental story alone is always right and the story of these men all wrong? Are the departments the very embodiment of fair-play, justice and generosity, and is it only the perversity and folly of the strikers which are at fault—men who know that starvation would stare them

in the face without service? Are they so utterly blind to their own interests as to foolishly go on strike? Are the 'ring-leaders,' as they are absurdly called, really criminal, because they, feeling like their comrades, are only more bold and prominent in explaining their side of the case? Who is then to judge between the wrongs of these poor starvelings and the rights of the mighty and over-bearing State Department?" [The *Gujaráti* writes:—"The Postal Department is not working at a loss. Its efficiency and prosperity are due to no small extent to the faithful, continuous and patient work done by postmen. They have an undoubted claim upon the sympathy of their superiors and of the public in general, in so far as their demands are reasonable, and we cannot but deplore the lack of foresight and consideration which the higher authorities have shown for a long time in dealing with some of the more urgent grievances of their low-paid but hard-worked employés."]

Akhbár-i-Soudágar (61), 18th Aug.; *Bombay Samáchár* (64), 18th Aug.; *Jám-e-Jamshed* (29), 18th Aug.; **Pársi* (13), 19th Aug.

30. A dispassionate observer will admit that the postal delivery peons are a most deserving but hard-worked and under-paid class of Government servants. In view of the daily increasing cost of living in Bombay City, they submitted several representations to the authorities praying for an improvement in the scale of their pay and the conditions of their service. But the postal authorities met these representations in a niggardly and ungenerous spirit. However, such little crumbs as were thrown out to them were quietly accepted by the postmen, excepting ninety of them who prayed for an increase of two rupees per head in their salary. This request was not granted by the authorities. and its refusal, according to the official version, has led to the present strike. Granting that the departmental version is correct, we cannot help saying that the strike could have been averted, had the authorities pursued a more conciliatory policy towards their discontented staff. In any case the public will have scant sympathy with the extreme step taken by them in dismissing the strikers in a body. This ill-advised action will inevitably result in a disorganisation of the postal service, which it will not be possible to set right for some months. We still hope that the postal authorities will meet the strikers half-way and prevail upon them to resume their duties. [The *Bombay Samáchár* deplores the alleged want of tact and coolness displayed by the postal authorities in dealing with the strikers. It deprecates the action of the Director-General in refusing to grant an interview to the men at the Byculla Club. It asserts that the Director-General's attitude, more than anything else, provoked the men to go on strike. It admits that at the subsequent interview with the Director-General, the men acted perversely and indiscreetly, but it deplores that the authorities should have made capital out of their folly and ordered their wholesale dismissal out of a mistaken regard for their own prestige. The *Jám-e-Jamshed*, on the other hand, heartily supports the steps taken by the postal authorities in dealing with the strikers and observes that the latter have been justly punished for their attempt to bully the authorities into passive submission to their demands. It condemns the conduct of the strikers as reckless and suicidal, and deplores that they should have been led astray at the instigation of certain thoughtless ring-leaders. It pays a warm tribute of praise to the postal authorities for the admirable manner in which they have coped with the situation created by the strike and adds that the energy and resourcefulness displayed by the Department in preventing a dislocation of the postal service must have come as a rude shock to the strikers and convinced them of the futility of the means adopted by them for enforcing their demands. The *Pársi* writes:—"While we acknowledge that the grievances of the delivery peons are to a great extent genuine, we cannot help thinking that the course they adopted was an extremely foolish one. Had they resumed their duties after their conference with the Director-General, they would have fared better at his hands, but they did not do so, and have, therefore, only themselves to thank for the position they now find themselves in."]

Partition of Khándesh.

Pársi (13), 12th Aug.; *Kaiser-e-Hind* (30), 12th Aug.

31. **"The unwieldy size of some of the British Districts has often led to the breakdown of the administrative machinery in many cases. Whatever might have been the reasons which induced the Government, in days of old, to divide the country into large administrative units, there is no denying the fact that such a policy has resulted in a kind of administrative stagnation in some cases. It is the**

recognition of this fact that has lately induced the Governments of Madras and Bombay to the creation of fresh districts out of the old ones for administrative purposes, and though there are not wanting critics who suggest that the *raison d'être* of such a policy is to create more posts for the members of the ruling race, the people as a whole appreciate the necessity of the change. The recently sanctioned partition of Khándesh is of great importance, inasmuch as it will bring the Government in closer touch with the people of that district. An area of ten thousand square miles is too large to be administered by the members of a district staff.......... Now that the district has been divided into two, an era of material and moral progress is sure to dawn upon it in the near future." [The *Kaiser-e-Hind* writes in a similar strain.]

Mahrátta (9), 12th Aug.

32. "There are partitions and partitions, and we may say that the partition of Khándesh, which was under contemplation for the last twenty years and has now been sanctioned by the Secretary of State for India, will receive public approval. The interests of good administration had too long suffered owing to seventeen talukas and two pethas being included in the charge of a single Collector, and the division of Khándesh into two districts is expected to make the Revenue Administration more vigorous and effective. To the debit side of this administrative re-organisation there are not many items, if we exclude the initial cost of three lakhs required for new buildings and an annually recurring charge of about eighty thousand rupees, being the increased cost of official establishment. If Dhulia suffers somewhat by a rival district town being created, the gain to the public by the prospects of prosperity in store for Jalgaon will more than compensate the loss. There are, however, some aspects of the present method of partition that require to be noticed. In the first place the grouping of the talukas in the scheme of re-organisation has been made on a bad principle. If Khándesh had been divided by a line running from east to west instead of from north to south, the present grouping, by which all the good talukas have been included in the eastern Collectorate and all the bad ones in the western might have been avoided. The western half of Khándesh is almost throughout a region of malarial forests and equally pestilential hill tribes, and the inconvenience of being eternally condemned and confined to the western division would be severely felt by all grades of officers below Mamlatdars. Then again the present re-organisation appears to have been made mainly with a view to meet the needs of the Revenue Department, and adequate provision has not been made for shortening distances for litigants or other parties concerned in the judicial administration of the district. We hope the attention of Government will soon be attracted to this aspect of the question."

Kesari (132), 14th Aug.

33. Though the partition of Khándesh cannot be said to be prompted by the same motives as the partition of Bengal, *viz.*, that of destroying the unity of a people speaking the same language, we cannot help remarking that it is a very good illustration of the policy of Government to carry on the administration solely in accordance with the wishes of European officers and in utter disregard of public opinion. If one Collector was able to administer the district in days when there was no railway passing through it, we wonder how it could have become too unwieldy a charge for one District officer in these days of increased railway and telegraph facilities. It is said that the retention of the district as an undivided charge is calculated to entail inconvenience upon the Collector, but is this a sufficient justification for incurring an initial outlay of 3 lakhs and a recurring expenditure of 80 thousand rupees per annum? Does the strain fall on the Collector alone? Is it not a folly to spend Rs. 80,000 per year in order to consult the convenience of one officer? If there had been any Native Member in the Executive Council, he would never have sanctioned such an outlay. When Mr. Bryan says that natives are excluded from these Councils not for their incapacity but because they will protest against the present policy of extravagant expenditure, he is saying what is perfectly true. A glance at the policy of the Bombay Government during the last 30 years will show that with increased revenue it creates fresh berths for Europeans in each Department, while it stints expenditure on objects of public utility. It is true that the Supreme Government occasionally swoops down upon the balance in the Provincial exchequer, but that which is left is not applied to promote the rayat's well-being. We are, therefore, forced to

conclude that the British Government rules India not for benefiting its black subjects, but for providing a comfortable grazing ground to its European officers.

Indu Prakásh (43), 15th Aug., Eng. cols.; *Khándesh Vaibhav* (133), 3rd Aug.

34. "The least that was expected of Government after their experience of the partition of Bengal was that before they introduced another partition scheme elsewhere they would at least take the public into confidence and give them an opportunity to offer their criticism and suggestions in time. But Government have not learnt this lesson. We have the Khándesh partition now, and those most concerned have had no opportunity of discussing the scheme. That Khándesh required a partition because of its unwieldiness under one Collectorate nobody denies. But certainly the wisdom of the actual plan now adopted is questionable enough. In spite of the fact that sometime back the Honourable Mr. Dikshit drew the attention of Government to the desirability of laying the proposed scheme before the public, the authorities have, it seems, very deliberately, laid it before the public only in the final stage.......... As it is, we find that the two divisions newly created are very unequal as regards area, population and revenue......... Apart from such inequalities we find that Dhulia, the old capital of Khándesh, has been included in the smaller division under a Junior Collectorate when it should not have been difficult to respect public sentiment in this respect.......... Even now, Government can remove such of the inconveniences as may not necessitate any considerable revision of its settled scheme." [The *Khándesh Vaibhav* considers the partition to be ill-advised, improper and opposed to the consensus of public opinion. It adds :—If the district is larger than any of the other districts in the Presidency, the Collector has the assistance of a Personal Assistant and a Daftardar to cope with routine work. The plea that it is necessary to provide additional officers to keep the Bhil tribes under check loses much of its force when it is remembered that the turbulent spirit of these people has already been greatly tamed. If a partition was at all necessary, the talukas of Amalner and Chálisgaon should have been included in West Khándesh. We fail to see how the partition is expected to benefit the people in future. For the present, it will necessitate an initial outlay of three lakhs of rupees and a recurring charge of 80 thousand rupees per annum. Had this money been devoted to the development of primary education, the people of Khándesh would have heartily thanked the authorities for the boon. Before the opening up of the district by means of the railway and the telegraph, the partition would have been justified. We believe the present partition to be solely due to Mr. Curtis, whose administration of the district was characterised by utter indifference to public opinion. The Tápti Valley Railway, by diverting the course of trade, has already lessened the importance of Dhulia as a commercial centre and the present partition is calculated to lower its status still further.]

Income tax administration in Surat district.

Sánj Vartamán (80), 14th Aug.

35. The unpopularity of the income tax can in a large measure be attributed to the vagaries of executive officials in assessing incomes. The generosity of Government in raising the minimum limit of taxable income has, it is notorious, been nullified through the over-zeal of revenue underlings who are eager to bring in the largest returns to the Government Treasury. Incomes below Rs. 1,000 a year have been exempted by Government from the income-tax, but the benefit of this concession has failed to reach persons of moderate means, as incomes formerly assessed at Rs. 500 or 600 are now assessed at Rs. 1,000 and over. Such irregularities are more noticeable in the district towns than in large cities. We are glad to note that Mr. Westropp, Collector of Surat, has been making a laudable endeavour to check the vagaries of the tax-gatherers. He personally hears appeals from parties dissatisfied with the assessments and grants relief in deserving cases. In the case of two merchants, who were declared liable to pay the amounts of Rs. 1,000 and Rs. 250 by way of income tax, he has reduced the amounts to Rs. 250 and Rs. 130 respec-

tively, while another merchant, who was called upon to pay Rs. 250, has been totally exempted from the tax. These instances clearly prove how unfairly incomes are assessed by subordinate officers in the first instance. Nobody would object to the income tax if it were fairly levied, but as it is, well-to-do people escape payment altogether, while the poor are subjected to exorbitant assessments. It behoves the Collector of Surat to take notice departmentally of the conduct of those officers, who have been responsible for over-assessing incomes. The example of Mr. Westropp, it need hardly be added, deserves to be emulated by other Collectors.

Alleged rude and insolent behaviour of Europeans towards Natives and the helpless condition of the latter.

Ráshtramukh (155), 11th Aug.

36. Just as a he-buffalo, grown fat and refractory by eating green and succulent grass in the rainy season rushes against and attacks other animals, so these white he-buffaloes, fattened at India's expense, make desperate assaults upon Indians and thrash them incessantly. Cases of this kind are now reported every day, and all the natives of India being disarmed are in anxiety as to how they can resist them. As spirited persons like Dr. Mallik, capable of resisting their opponents and taking the conceit out of them are well-nigh rare, there is no knowing how long Europeans will continue to play their pranks. They are in the habit of bragging of their own standard of morality and jeering at natives, but in view of the iniquitous doings of these civilised people and the encouragement they receive at the hands of the Goddess of Justice, one is constrained to say that the people of India are now without any protector.

Protest against the alleged inquiries made by the Police about the names of subscribers to native newspapers in certain villages in Gujarát and Káthiáwár.

Sánj Vartamán (89), 13th Aug.

37. The newspaper press in every country fulfils the useful function of bringing the rulers in touch with the people and a wise Government always considers its duty to encourage its activity. We are, therefore, disagreeably surprised to learn that the Police in many villages of Gujarát and Káthiáwár visit the houses of the people and inquire which newspapers are subscribed to by the inmates thereof. It is even said that a regular list is being kept of subscribers to newspapers. We cannot help characterising this procedure as objectionable, as every citizen has a right to subscribe to any newspaper he likes, so long as it is not proved that it indulges in seditious writing. The fact of the Police making inquiries frightens ignorant people, who forthwith discontinue the paper they are subscribing to. The authorities are mistaken if they think that a particular paper will become extinct by such proceedings. They know too well that undue restrictions imposed upon a newspaper only tend to give it greater notoriety. If it is desired that a certain newspaper should not reach the hands of the masses, it would be better to stop its publication in the first instance. If Government servants and pensioners are prevented from subscribing to a certain newspaper, they will get it all the same in the names of other people. The proceedings in question savour of want of trust in the people, and Government should make inquiries thereanent and take such steps as may be necessary to re-assure the public mind. It is not improbable that the police inquiries owe their origin to the whim or self-willedness of some subordinate officer, who has not taken care to ponder over the effect his action is calculated to produce upon the public.

Protest against the alleged treatment of certain Bengali students in Ahmedabad as suspects by the local police.

Patriot (14), 11th Aug.

38. "It has come to our knowlege that some Bengali youths, who have come here to study the art of weaving, were called to the city Police head-quarters and made to submit to an examination of their bodies with a view to note the marks thereon. We thought this could be done only under the orders of a Magistrate in the case of suspects and criminals. These young men are all respectable and we can't understand what led the police to take all this trouble. We hope our information is incorrect."

The Parsis and the Congress movement.
Pársi (13), 19th Aug.

*39. "It is not usual for the proprietor of a newspaper to come forward to defend its policy in person, but Mr. Jehangir B. Marzban has recently taken such a step to vindicate the policy of the *Jám-e-Jamshed* against the accusations of some of the Congress party. In a couple of sensible and sober articles he has reviewed the situation and has justified the policy pursued by his journal of advising the Parsis to keep aloof from the Congress. There is nothing new in the views expressed by Mr. Marzban—he himself makes no such claim—but the importance of the articles lies in the fact that they are the views openly expressed by a well-known citizen, a prominent member of the Parsi community and a journalist of long and varied experience. Mr. Marzban says that the Parsis are no anti-congressmen, but that they emphatically disclaim any sympathy with the movement as it is conducted at present. 'Are the Parsis really enemies of the Congress?' asks Mr. Marzban. In the early years of the Congress some Parsis took interest in its deliberations, but almost all of them soon left the camp, being dissatisfied with the extremist tendencies of the majority of its promoters. The immoderate criticism of the Congressmen and their organs has alienated from them the sympathy of sober men, and Mr. Marzban is perfectly right when he says that among those who count for something in the Parsi community there exist hardly half a dozen who can be found to endorse the present Congress policy. 'The Parsis,' says Mr. Marzban, 'really once wished to see the Congress take its proper place in the ranks of the constitutional popular representative assemblies—and they still wish it. But they could never contemplate with approval or equanimity the rabid and hysterical utterances which are freely given vent to on the public platform by the Congress leaders, or bring themselves to sanction immoderate, disrespectful, inflammatory language employed by the Congress scribes in criticising Government officials and their policy and measures. No. They never approved these, nor will they ever.' That this statement is true to the letter can be seen from the attitude of aloofness the Parsis have taken in these exciting times of the partition and boycott agitations when from one end of the country to the other Congressmen and their friends are going into hysterics over the 'iniquities' of British rule in India....... Recently, things have gone so hopelessly from bad to worse, and so systematic has been the vilification of the Government, that it is impossible to expect Parsis to make common cause with an agitation which has filled all right-minded men with disgust. The Parsis are prepared to stand shoulder to shoulder as much with the Indians as with the British, if only the former will understand that it is not by bullying and browbeating the Government, by abusing and vilifying it at every step, that the original commendable aims and objects of the Congress can be secured. If the Congressmen think that these are the methods by which the battle is to be waged between them and the Government, let the two parties fight out, for, as Mr. Marzban says, 'when the elephants fight, the forest suffers and you (Parsis) have no business to be there, nothing to do in that battle,' which is perfectly true and very well said."

Jám-e-Jamshed (29), 13th Aug., Eng. cols.

40. Mr. Jehangir B. Marzban, proprietor of the *Jáme-e-Jamshed* newspaper, in replying to the criticism of a Parsi Congresswala on his articles on the position of the Parsis with reference to the Congress movement referred to in the preceding paragraph, writes:—"When I wrote my papers on the Parsis' position in the Congress, I knew perfectly well that I was, in a manner, putting my foot into it; but I confess I was not prepared for a sort of organised onslaught from 'the other side.' I am sufficiently thick-skinned to sleep over the howling twaddle of mediocrities and irresponsible scribblers. But the case with my friend Mr. D. N. Bahadurji, Barrister-at-Law, is different. I have respect for his sobriety of judgment and expression.......... Mr. Bahadurji puts in plain language some specific questions, and I feel I am bound to answer them....... 'What is it that Mr. Marzban advocates,?' asks Mr. Bahadurji. The individual referred to advocates the following:—(1) Take the present hysterical upheaval in Bengal and elsewhere with a pinch of salt. (2) Do not for goodness' sake, mix up the Bengali agitation and the tall talk of 'patriots' with the original good intentions of the first organisers of the Congress.

(3) Until the Congress leaders, or at least some of them, choose to conduct their agitation on more sober and dignified lines than at present, the Parsis need not necessarily put their heads into the pond. (4) Let all and sundry know that the Parsis have carved out a position for themselves by sheer force of character and that they mean to stick to it. (5) Let those to whom it may concern know that we cannot afford to go about the streets like raving maniacs, that we are above meaningless processions, that we do not relish jubilees, *mahotsavs* and such tom-fooleries. I have said and say it again that the Parsis as a community are *not* inimical to the Congress as an institution. I repeat that the legitimate functions of a Congressman do not consist in waving blue and yellow flags and talking himself hoarse on the platform. I am positively averse to harsh language being used towards our rulers. They are trying to do their best, decidedly better than what we would have done under similar circumstances. It is an open secret that the majority of Englishmen hate the Congress movement. What I, therefore, wish to advocate is—try and get as much as you can by a little give-and-take. If you have studied the character of John Bull, you must know by this time that when his back is up he is a most unmanageable party............ Then again, Mr. Bahadurji wants to know what I mean by the exclamation that 'the Parsis are staunch Zoroastrians.' Yes, sir, I mean what I say. .... To the true Zoroastrian I wanted to carry conviction that our Zoroastrian faith insists on every true follower of its commandments to pay proper respect to his ruler. It is true that 'no Zoroastrian Savant either of the East or West has argued that Zoroastrianism teaches us to abjure our country, to abjure our rights, to abjure our manliness.' I admit all that, but then those self-same savants would not teach one to use abusive language to secure doubtful rights; they would not teach us to believe that to gloat over a noble lady's death is manliness; and lastly, they would not teach us to do anything which would ultimately end in our taking the third place, when we have already secured the second."

Jám-e-Jamshed (29), 15th Aug., Eng. cols.

41. Mr. H. A. Wadia, Barrister-at-Law, of Rájkot, writes to the *Jám-e-Jamshed*:—"I have perhaps the temerity to be a Parsi Congresswala. I am, however, not so enamoured of autocracy within Congress circles as to resent all outside criticism of its work or methods. Neither am I an admirer of those extremists, who have so unaccountably been allowed of late to magnify themselves and fill the whole public platform, and whom I regard as the greatest enemies of the Congress cause. I am anxious only that the proper aims and aspirations of the Congress should not be mistaken or misunderstood, particularly by the Parsi community. You have recently indulged in some criticism of the Honourable Mr. G. K. Gokhale's views which is not only unfair to Mr. Gokhale but is also calculated to create a mistaken impression of the real scope of those changes which we advocate as necessary for our country's progress and well-being." The writer here defends Mr. Gokhale against an adverse criticism on his speech which recently appeared in the *Jám-e-Jamshed* and concludes as follows:—"I have read your elaborate pleas against the Parsis joining the Congress and I have read them with greater regret than surprise. If you will allow me, I propose at an early date to avail myself of the courtesy of your columns and show why the Parsis cannot follow your advice, unless they are dead to the virtues to which they owe all that you claim for them."

Aims and objects of a new Gujarati periodical entitled *Vande Mátaram*.

Vande Mátaram (93A), July.

42. The Editor of the *Vande Mátaram*, a newly started Gujarati periodical, explains as below the object with which that journal has been launched into existence:—"Whether moralists bless or curse, whether wealth comes or goes away, whether the soul dies now or at the end of the creation, patient men do not swerve an inch from the path of righteousness." "To be devoted to one's mother, always to ponder over her virtues and endeavour to ensure her happiness is the duty of every man; those who do not discharge this duty are exposed to the wrath of God." In accordance with the utterances quoted above, we should endeavour to ensure the happiness of our mother who feeds all

of us with her milk. Owing to their neglect of this duty, the Indians have been pining under the noose of dependence up to the present day. Some of them did not receive sufficient nourishment from their mother and died of starvation; internecine wars ensued and on account of mutual jealousy among the people, all was lost by them, and a third party, like the monkey in the fable, usurped what belonged to them. By the grace of God, owing to a combination of circumstances the inhabitants of Bharat have now begun to realise this and are turning their attention to removing the yoke of dependence from their necks and supplicating their mother. They have taken up the duties that rightly belong to them, and are always revolving the words "Vande Mátaram in their minds." Happiness is, therefore, assured to them, but they will secure it only after they repent of their past follies. They will have to pass through a severe ordeal, and when they have proved that they are truly devoted to their mother and never likely to forget her, then what is their own will come to them of its own accord and they will be able to step into their rightful place by their mother's side and drive away the children of foreigners who are at present sucking her breast. As the Indians are aware of all this, they are now devoting themselves whole-heartedly to the utterance of the *mantra* of "Vande Mátaram" for propitiating their mother. When they have fully undergone the necessary observances in connection with this worship, no calamity will befall them. Until this good time comes, every Indian should steadfastly adhere to his resolution. He should patiently prosecute his studies of "Vande Mátaram" and on passing the examination in this subject, should ask for his reward from the Almighty. This periodical will suggest these thoughts to its readers and follow the dictates of "Vande Mátaram". It is the duty of every votary of the motherland to patronise our journal, which undertakes to remind him of his duties towards her.

Condemnation of demonstrations made in the Deccan in connection with the release of Mr. Bhopatkar, Editor of the *Bhála*.

Oriental Review (12), 15th Aug.; *Sudhárak* (49), 13th Aug.; **Indian Social Reformer* (4), 19th Aug., Eng. cols.; *Evening-Jáme* (23), 15th Aug.

43. "Mr. Bhopatkar was released from jail on Saturday last after serving out his term of six months' simple imprisonment. Some of our Deccani friends did not think it decent or patriotic to allow the incident to pass without a demonstration in his honour. If a few personal friends had met to receive him, we should have raised no objection. But a demonstration and a procession are ridiculous in the extreme in this connection. But this is quite in accordance with the unfortunate hankering amongst certain people after public meetings and demonstrations in connection with all sorts of things. These have now become a mark of patriotism, and we are not sure if Mr. Tilak and his papers are not responsible for this growing but unhealthy spirit. What has Mr. Bhopatkar done to deserve a public demonstration and a procession at Thána or Poona or elsewhere? His counsel who defended him at the Sessions had no words strong enough in condemnation of the silly effusion for which Mr. Bhopatkar was tried, convicted and sentenced. He himself in his defence suggested that some student, and not he, was responsible for the offending article. There is nothing to be proud of in such culpable negligence. As a man of education, Mr. Bhopatkar himself should have discountenanced any such demonstration. But then he would not have got an opportunity to see himself advertised as a hero and patriot......... Side by side with patriots like Mr. Bhopatkar, we have now very cheap *swadeshi* patriots. Even the late Mr. Tata was never honoured in the way some of these loquacious patriots are being honoured. Men whose patriotism lies in empty talk and irresponsible writings or utterances and who are ignorant of the very elements of industrial and commercial progress make a good deal of hollow-sounding noise about *swadeshism* and pass off as *swadeshi* patriots! We hope at least the sensible public in this Presidency will discriminate between true and bogus patriots and resolutely discourage the unhealthy growth of the undesirable species." [The *Sudhárak* makes somewhat similar comments. The *Indian Social Reformer* writes:—"It is impossible to imagine what reasons there were for the ovation with which Mr. Tilak and others are reported to have received the editor of the *Bhála* on his release from jail. The article for which he was convicted was described by his own Counsel in terms of

withering contempt. Is it a great thing to write silly articles in this country? Quite apart from the prosecution, the editor deserves to be left alone for having published such a stupid article. If it was the object of Mr. Tilak and his friends to bring the administration of the law into contempt, it was hardly a graceful thing, to say the least of it." The *Evening-Jáme* vehemently condemns the demonstrations organised by certain Poona Brahmins in honour of Mr. Bhopatkar on his release from the Thána jail. It considers that the demonstrations were tantamount to an insult to the British Crown and conceived in vulgar taste. It adds that Messrs. Tilak and Kelkar have by such tactics put back genuine political progress in the country by a decade.]

Education.

Views of the European Principal of an Arts College in the Presidency on the conduct of Englishmen towards Indians.

Praja Bandhu (33), 12th Aug.

44. At the recent Annual Social gathering of the students of Baroda College, the Principal of the institution, Mr. Clarke, delivered a speech which at once stamps him as a genuine Englishman holding liberal and broad-minded views. Referring to India, he said, "those who have fallen are bound to rise again. The British Government gave pledges of equality to the Indians fifty years ago, yet the conduct of some Englishmen at the present day is calculated to wound the feelings of the Indians and produce irritation in their minds. But don't you believe that we approve of such conduct. We are eager to see the promises given to the Indians redeemed." What have the Anglo-Indians to say to Mr. Clarke's utterance? Mr. Clarke probably does not know that the Anglo-Indians far from caring to fulfil the promises made to the Indians believe that the latter are destined to remain in bondage for ever. They do not consider it sinful or unjust to behave towards the Indians stupidly, illegally or wickedly. They regard the Indians as brutes devoid of any feeling and rule over them in an arbitrary and insolent spirit. If these Anglo-Indians take a leaf out of Mr. Clarke's speech, untold benefit would accrue both to the rulers and the ruled. The students of the Baroda College must consider themselves fortunate in that their *alma mater* is presided over by such a high-minded English gentleman. The welfare of the rising generation of Indians would be assured, if the heads of all schools and colleges in the country respected, and not scoffed at, the patriotism of the students.

Railways.

The East Indian Railway strike.

Gujaráti Punch (26), 12th Aug., Eng. cols.

45. Referring to the E. I. Railway strike the *Gujaráti Punch* writes:—"Not the faintest attempt was made by the authorities of the E. I. Railway to even partially redress the legitimate and long-standing grievances of the hard worked men. Patiently they had been plodding along, hoping against hope that sooner or later their employers would do them justice. But there is a limit even to railway slaves' patience. This limit in the case of the E. I. Railway employés was reached a few weeks ago. The weak, downtrodden worm at last turned upon its oppressors. They resorted to that effective *cure*—the terrible weapon of *strike*. Surely, there could not possibly be anything suspicious or 'seditious' about it? It was a constitutional, legitimate method of making oneself heard! And, what is of still greater importance, it is *not* a *swadeshi* idea at all. This has been one of the revolutionary ideas imported into this country by our rulers themselves. *They* have been our teachers in this respect......... Railway employés, miners, pressmen, clerks, aye! even school-masters and professors go on strike in England, and they are called 'manly fellows' for thus vindicating the rights and privileges of labour against the tyranny of capital......... Nobody thinks of insinuating that these desperate men are disloyal, that they are bit by the rabies of anarchism, that they mean to subvert the existing order of things, or that they are enemies to the British Constitution and the British Government......... But, presto! let the same thing take place in India, and our Anglo-Indian friends

find a thousand and one suspicious things about it. Take the present strike on the E. I. Railway for instance. This is not the first strike of its kind in India as our readers already know. In fact, in this matter the Europeans and their hybrid cousins have always led the way. But during the last few months India has undergone a wonderful change. She has been completely metamorphosed. The whole atmosphere has grown dynamic. New forces have come into existence, new ideas have become rampant and a new Gospel of 'Fatherland' is being preached and earnestly listened to by the young and old of India. .... The partition of Bengal roused the ire of one Province, the flame of sympathy carried its burning brands to the farthest nooks and corners of the continent of India, forces that had hitherto been lying dormant suddenly blazed forth and—well, India became what she is to-day—a nation that has shaken off its lethargy and awakened to the reality of its sad position. With these new spectacles of prejudice on, with conscience making cowards of the ruling race, the British railway slave-dealers in India have begun to see ghosts of sedition in every dark nook and corner, nay! to think that the ubiquitous Bengali Babu (for a change—the Poona Brahmin being too old a tale) was at the bottom of everything unusual or out of way that takes place.......... This is the ridiculous nightmare that has taken possession of the bosoms of Anglo-Indians. The whole *impasse* on the E. I. Railway is being attributed to the Bengali 'agitators,' to the new cult of the *swadeshi* movement, the new spirit of 'antagonism' which is said to have spread its magic net over all sorts and conditions of men in India."

Indu Prakásh (43), 15th Aug., Eng. cols.

46. "We had hoped that with the retirement of Fuller, Fullerism would also go. That, however, is not to be and Fullerism is at work among us still. The latest outburst of Fullerism is the refusal of His Honour the Lieutenant-Governor of Bengal and the Railway Board to listen to the representation made to them to play the blessed *rôle* of peace-makers in the matter of the E. I. Railway strike.......... We are surprised at the reply of the Lieutenant-Governor. He said that the Railway was a private concern and that the Railway authorities knew best how to deal with the situation created by the strike. We challenge Mr. Hare's preposterous assertion that the East Indian Railway is a private concern. Do not Government own it?.........Do not Government take four-fifths of the profits up to twenty-five lakhs and fourteen-fifteenths above that amount? And apart from this profit-sharing, are not railways a monopoly created by Government for the public good, in the smooth working of which they are bound to interfere?......... We are surprised to note that not only did His Honour decline to interfere but even the Railway Board has given the same reply to the strikers. What for then does this Railway Board exist? The replies only add another instance to the aloofness of the administrators from the people.......... If the Indians get more and more dissatisfied, the explanation is to be sought in such conduct as the one we have brought to the notice of all concerned to-day. While Mr. Morley is talking of sympathy at the other end of the Pole, his subordinates here are doing quite the reverse."

Municipalities.

Leper nuisance in Bombay City and an appeal to Government and the Corporation to co-operate in abating it.

Pársi (13), 12th Aug.; *Gujaráti** (24), 19th Aug., Eng. cols.

47. "One of the most disgusting experiences that city residents in India constantly meet with arises from the necessity they are often under of rubbing shoulders with that unfortunate class of human beings who have fallen victims to the malignant disease of leprosy. In every street and in every lane, the leper can be seen going leisurely on his begging tour and mingling freely with crowds of passers-by, to the great annoyance of many among them...... The nuisance arising from the presence of these unfortunates in Indian cities has been often brought to the notice of local authorities, but in the absence of any provision in the law allowing the police to forcibly remove these people from the public thoroughfares, the public complaint has hitherto remained unredressed.......... Bombay is in no way behind other

cities in the number of its leper population, and in the annoyance her residents are subjected to by them. The Government and the Corporation have together managed to maintain a Leper Asylum for some years, but the accommodation in it is insufficient to meet the needs of the city. .... Dr. N. N. Katrak brought this fact the other day to the notice of the Corporation, but nothing apparently was done to improve the present condition of the Leper Asylum. In a matter like this, it is a pity that differences between the Government and the Corporation should have arisen as to the exact portions of the expenditure to be shared by them. The money they get comes, after all, from more or less the same source, and even if it were not so, none would grudge a small sum spent on an object, which will benefit both the public and the lepers." [The *Gujaráti* writes:—"The existing state of things in Bombay is a downright scandal. It is in fact highly discreditable to this great city. If the leper problem is to be solved in a satisfactory manner, there ought to be sufficient provision made for helpless and destitute lepers......... It is neither fair nor humane to denounce these most helpless sufferers for wandering in the streets, when the community at large and the Government are not prepared to fulfil their obligations towards them."]

Question of entrusting plague duties to primary teachers in the Municipal schools at Belgaum.
Parikshak (148), 16th Aug.

48. At a special general meeting of the Belgaum Municipality held on the 15th instant, the question of entrusting teachers in primary schools with the performance of plague duty was discussed. Mr. Chougule, one of the Municipal Councillors, brought forward a motion to the effect that the teachers be asked to discharge plague duty, and that in consideration of this extra duty they should receive an allowance amounting to one-fifth of their pay. The motion was strongly opposed by the Deputy Educational Inspector, Mr. Joshi, who remarked that the performance of plague duty by the teachers seriously interfered with their legitimate school work and that it was, therefore, impolitic to burden them with such work. Several prominent Councillors took a similar view of the matter, but on votes being taken the motion was declared to have been carried by a majority. The President, Mr. Ardesir, was in favour of the motion. It is a pity that all Parsi Councillors should have voted in favour of Mr. Chougule's motion.

Relief of congestion at Hyderabad (Sind).
Sind Journal (19), 9th Aug.

49. "The request made by the Hyderabad Municipality to Government to make the Hyderabad Fort available for building sites will, we earnestly hope, be favourably considered by the authorities. It is admitted on all hands that the city is very much congested and that early steps should be taken to improve matters in this direction. For widening streets, leaving open spaces and relieving over-crowding, land is required. The land available to the north is hardly enough, much of it has already been taken up and the remainder will soon be occupied. On the west we have the superb Cantonment plateau, but that is regarded by the officials as out of the question, though in our opinion the only solution of the problem lies in handing it over to the townspeople.......... The land within the Fort, being on a high level and in extension of the town proper, will be very useful for the purpose of abating over-crowding. After the recent explosion which shook the town to its very foundations, all explosives have been removed from the Fort. Government should, therefore, find no difficulty in acceding to the prayer of the Municipality."

Native States.

Contradiction of the rumour about the contemplated transfer of the Customs management of the Káthiáwár ports to the British Government.
Káthiáwár News (31), 11th Aug., Eng. cols.

50. "The Bombay newspapers often take credit for enlightening their readers on Káthiáwár affairs, and when one paper publishes some nonsense others follow suit......... In ordinary matters such nonsense can be treated contemptuously, but in serious affairs it requires a peremptory check. Some time ago a Bombay paper informed its readers that the Government of India were bent either upon depriving the maritime States of Káthiáwár of all the ports they possess or taking

up the Customs control of such ports, and that the States of Junágadh, Jámnagar and Janjira had already surrendered their rights to Government in this respect, while others were about to follow suit. This absurd piece of news was largely copied by other papers, some of which adversely commented on the short-sighted policy of Government in so dealing with the Native States! The truth of the matter is that Government contemplate no such measure. All that they are doing in this connection is that they are conferring with the maritime States of Káthiáwar with a view to remove the Viramgaum Frontier line which comes so much in the way of trade and commerce."

Affairs in Junágadh.
Káthiáwár News (31), 11th Aug., Eng. cols.; *Mahi Kántha Gazette* (81), 12th Aug.

51. "It is understood that Mr. Purshottamrai Sundarji Zala has protested against his house at Junágadh being searched under a warrant for his account books in order to see what became of the *hundis* of a lakh and fifty-three thousand rupees sent through him to Bombay from Junágadh several years ago. It would appear that Mr. Purshottamrai says that the *hundis* were forwarded to Bombay for the purchase of currency notes of a thousand rupees each, which were handed over to Bahauddinbhai in presence of his then Kamdar, Mr. Ghoda. It is inquired by the State authorities as to whose money it was and how Bahauddinbhai came in possession thereof. Bahauddinbhai states that it was State money and that he has not been paid back. His statement to this effect is likely to be forwarded for the opinion of the Advocate General with a view to further proceedings in the matter. This matter has created a tremendous sensation in Káthiáwár, and it is said that it would lead to the attachment of the account books of several officers connected with the State with a view to see what light they throw on this transaction." [The Junágadh correspondent of the *Mahi Kántha Gazette* writes:—It appears that certain intriguing *hazurias* of the Nawab are at the bottom of the proceedings against Mr. Zala, although nominally the lead in instituting proceedings has been given to one Mr. Jamnadas. Otherwise, it is inconceivable how an obscure individual like the latter could have obtained permission to inspect the account books of the State. It is a pity that the Nawab's ears should have been poisoned by his attendants and that he should be made the instrument of ruining an *ex*-servant of the State, who has done so much to lift Junágadh to its present level of prosperity.]

Complaints against the Dewan of Bhávnagar.
Káthiáwár Mitra (77), 9th Aug.

52. We regret we have again to refer to the chaotic state of affairs prevailing in Bhávnagar. The blame for the mismanagement does not lie at the door of the Maharaja, who is completely under the thumb of his Dewan, Mr. Pattani. Mr. Pattani has arrogated to himself all the powers of the Chief, so much so that no aggrieved party is allowed to approach the Maharaja direct. We do not know when this state of affairs will cease. Mr. Pattani's desire for self-aggrandisement has involved the State in heavy debts which threaten to bring on a financial crisis. Self-interest actuates Mr. Pattani to do things which are in direct contravention of the established policy of the State. None of his predecessors in office had ever undertaken a journey to England or Egypt at State expense, but Mr. Pattani has not scrupled to do so. We fail to see why Mr. Pattani should be allowed to carry on the administration at his sweet will. He comes of a very poor family and his education is not of a very high order. But from his young age he became a bosom friend of the Maharaja and gained such a complete ascendancy over His Highness's mind that the latter appointed him Dewan of Bhávnagar on coming to the *gadi* of the State. On assuming the Dewanship Mr. Pattani dismissed competent men from the State service and gave their places to his friends and relations with a view to strengthen his own position. He has tightened his hold over the Maharaja by using his influence to procure loans for the State from private sources. With reference to Mr. Pattani's recent visit to Egypt, it is bruited abroad that his eldest son Mr. Anantrai, who is prosecuting his legal studies in England,

had fallen in love with an English girl and eloped with her to Egypt. Lest the matter might assume a grave complexion, Mr. Pattani immediately came down to Bombay in a special train and took out a passage for Egypt at State expense. We hear that Mr. Pattani is shortly going to take some action directed against the proprietor of this paper. Our repeated comments on his administration have apparently offended him, and we understand that he is trying his best to prevail upon the Maharaja to ruin us. Perhaps he is afraid that in a British Court of law it would be hardly possible for him to refute all the allegations we have made against him, and so he is devising other means of injuring us. These are still rumours and we await the result. [The paper then proceeds to complain of the inefficiency of the Police of Bhávnagar in preventing crime and tracing culprits. It insinuates that the Police officers of the State act as the accomplices of criminals and share their spoils. It urges the Darbar to place a strong man at the helm of the Police Department and invest him with independent powers. In conclusion, the paper dwells on the shortcomings of the Educational and Medical Departments of the State and winds up with a prayer to the Maharaja to place these departments on a more satisfactory footing.]

Complaints against the Police of Baroda State.
Mahi Kántha Gazette (81), 12th Aug.

53. Judging from outward appearances, an onlooker might be deluded into thinking that the administration of Baroda State is a progressive and enlightened one, but a closer and more minute observation would go far to dispel this delusion. We have nothing to say against His Highness the Gaekwar and his Dewan, but the majority of the State officers are culpably negligent in promoting the interests of the State and its subjects. They lead an indolent and luxurious life and abuse their authority for the sake of compassing their own private ends. Laxity and mismanagement prevail more or less in all the departments of the State, but are most prominently noticeable in the Police Department. We can adduce many instances to prove that when a theft is committed in foreign territory, the Police officers screen the criminals if they happen to be the subjects of Baroda State, and in so doing get their own palms greased. To cite one instance, the Kadi division of the State is infested with thieves and robbers who commit depredations either in the adjoining British districts or within the limits of the Mahi Kántha and Pálanpur Agencies and carry their spoils into Baroda territory. The culprits in such cases are hardly, if ever, traced, and if by chance they are arrested, in 99 cases out of 100 the stolen property is not recovered. The reason for this is not far to seek. The Police officers of the Gaekwar, instead of helping the Agency or the British authorities to trace the culprits, concentrate all their energies on protecting them. Even if any help is given at all, it is done in a half-hearted manner. It is imperative that the Gaekwar should endeavour to put a stop to this scandalous state of things. The British Government also should co-operate with His Highness in taking such steps as may be necessary to prevent the Baroda Police from screening offenders who commit crime beyond the State limits.

Complaints against a Fouzdar in Bilkha State (Káthiáwár).
Káthiáwár Samáchár (78), 15th Aug.

54. The *Káthiáwár Samáchár* addresses the following letter to Mr. Roch (?), Inspector of Police at Galol in the Bilkha State, Káthiáwár:—We have received your Yadi No. 561 calling upon us to withdraw the remarks made in our issue of the 23rd May last about your having polluted a well in Kotda by throwing therein a dead serpent and a frog and alleging that the remarks in question have been written at the instigation of your enemies and with a view to damage your reputation. In reply to your letter we beg to say, in the first place, that you seem to be ignorant of the Government service rules. If you have been libelled by our writing, it is a personal grievance of yours. You should have written to us a private and not an official communication, and it was improper on your part to have used service stamps in forwarding your letter, which dealt with a private matter totally unconnected with State business.

We appeal to Mr. Anandrav, Police Superintendent, Jetpur, to take due notice of your conduct in this respect. We cannot help expressing our surprise that the Manager of Bilkha State, Mr. Dias Albert, who is your brother-in-law, should have pitchforked you into the responsible post of Fouzdar. We know of no other instance of two men, so closely related as you are, enjoying supreme power in a Native State under Agency management. How can the rayats be happy under the rule of two brothers-in-law, one of whom wields revenue and the other Fouzdari powers. We would advise the Agency authorities to transfer you forthwith to Chital or Jetpur in conformity with the Agency service rules, which prohibit the formation of family cliques in a State under management. No sooner did you assume charge of your duties at Bilkha early last year than you began to behave autocratically towards the people and left nothing undone to wound their religious susceptibilities. The result was that a numerously signed petition, dated 16th September 1905, complaining of your conduct was forwarded by the leading men of Bilkha to the Police Superintendent of Jetpur. We quote the petition below *in extenso* for the information of the public. The petitioners bitterly complained therein that you were in the habit of shooting pigeons and other birds at Hálol; that realising that your propensity towards *shikar* was likely to bring you in trouble, you promised not to wound the religious feelings of the people by shooting game; that you broke your promise soon after by capturing six pigs; and that you would have killed these animals, had not the Hindu residents of the place clandestinely prevailed upon your servants to release them. The memorialists prayed the Police Superintendent to impress upon you the advisability of refraining from offending the religious susceptibilities of the people. Subsequent to this petition, you gave offence to the people of Kotda by wantonly polluting their well as stated above and by encouraging a *shikar* party there to indulge in sport. We are not aware if you have secured permission to shoot under the Agency game laws, but if you have not, your conduct amounts to a crime and should be taken due notice of by the Police Superintendent of Jetpur. In exposing your misdeeds which have exasperated the people of Bilkha, we have not libelled you, but done our bare duty to the public. We appeal to Mr. Hudson, Japti Superintendent, Káthiáwár, to inquire into the allegations we have publicly made against you and transfer you from Bilkha where under the protecting wings of your brother-in-law, the Manager, you have been riding roughshod over the religious feelings of the people with impunity.

Intelligence extracted from the Press.

Mr. Tilak's proposed visit to Belgaum.
Indu Prakásh (43), 17th Aug.

55. The *Indu Prakásh* publishes the following telegram from its Belgaum correspondent:—'Mr. Tilak has accepted Belgaum's invitation and will arrive here on the 27th instant. He will stay here for three days. Representatives from Belgaum, Sholápur and Angal met at the house of Mr. Natu, *ex*-member of the Bombay Legislative Council. A strong reception Committee was formed with Mr. Natu as Chairman and consisting of leading pleaders, merchants, bankers and journalists. Messrs. Paranjpe and Bhopatkar are also expected to arrive. Suitable reception will be accorded to the guests.'

A public meeting in Poona in honour of Mr. Bhopatkar, editor of the *Bhála* newspaper.
Indu Prakásh (43), 16th Aug., Eng. cols.; *Arunodaya* (105), 12th Aug.; *Hindu Punch* (123), 15th Aug.; *Kál* (128), 17th Aug.

56. "At Poona on Tuesday evening in the Sarvajanik Sabha Hall, a meeting was held to honour the editor of the *Bhála* on his release from jail. Mr. Tilak presided. The proceedings were conducted in Marathi. Mr. S. M. Paranjpe, editor of the *Kál*, in addressing those present said the meeting had been convened for the purpose of honouring Mr. Bhopatkar and to announce publicly that though the Government's Courts of law had declared Mr. Bhopatkar guilty, the people had their own Courts and they declared that Mr. Bhopat-

kar was not guilty. This, said the speaker, was proved by the honours paid to Mr. Bhopatkar on his release at Thána, Talegaon and Chinchwad on his way to Poona, and at Poona also by the meeting. Mr. Bhopatkar was garlanded and then thanked those present for the honour they had done him. They were thankful to Government, he said, for giving them a liberal education, but at the same time Indians wished to have Home Rule. Mr. Tilak then addressed those present. He said Mr. Morley had in his speech in Parliament declared that Indians had the right of free speech and free writing, but the limitations of section 124A of the Indian Penal Code were too restrictive to meet this view. Absence of affection for the Government was called disloyalty, but, said the speaker, this was not the true meaning of that word. It was only the person, who tried to upset the Government by any act, who could be called disloyal. The speaker went into further details and concluded by saying that the section was too severe." [The *Arunodaya* and the *Hindu Punch* publish detailed accounts of the reception given by some people in Thána to the editor of the *Bhála* on his release from jail and of the proceedings of the public meeting held in the local theatre in his honour. Mr. Bhopatkar, it is said, was received by about 500 people and garlanded upon stepping out of the gates of the jail amidst cries of 'Shivaji Maharajki Jai'. A Mela from Bombay escorted him to the Arunodaya office, where a *pan supari* party was held in his honour. At the public meeting held later in the afternoon, Mr. Bhopatkar is reported to have thanked the people of Thána for having honoured him on his release and thereby bound him in a solemn manner to serve the cause of his country. In the course of his remarks he is said to have pressed for Home Rule for India, which meant, in his opinion, nothing more than the power of levying taxation and controlling public expenditure. The *Kál* writes that Mr. Bhopatkar will be presented with a silver medal by the Swadesh Bandhu Samaj at a meeting to be held in Bombay on 19th August.]

Celebration of the *Swadeshi* Day at Ahmedabad.
Sánj Vartamán (89), 14th Aug.

57. The Ahmedabad correspondent of the *Sánj Vartamán* reports:—A meeting was held here on the 11th August to celebrate the *Swadeshi* Day. The Bengalis had mustered strong on the occasion. The proceedings began with the singing of patriotic songs from the collection published by the local Literary Society. The Bengali students then chanted "Bande Mataram" in a sweet voice. This was the first occasion on which "Bande Mataram" was sung at a public meeting in the city. Mr. Jivanlal, Bar.-at-Law, then made a speech in which he exhorted his hearers to walk in the footsteps of the Bengalis and to draw Gujarát and Bengal closer by holding such meetings. The speaker hinted that the local Police were unnecessarily harassing Bengali students and expressed his readiness to help such students when necessary. After a fresh recital of "Bande Mataram" and the distribution of *pán-supári*, the meeting was brought to a close.

Boycott of foreign sugar by the Hindu community of several villages in Viramgaum Táluka (Ahmedabad).
Bombay Samáchár (64), 16th Aug.; *Dnyánottejak* (69), 16th Aug.

58. The *Bombay Samáchár* publishes reports of two meetings held at Mandal in the Viramgaum Taluka (Ahmedabad) under the auspices of Shri Mandal Jain Bharati Bhusan Sabha where speeches were made exhorting the people to refrain from using foreign sugar on religious grounds. Numerous pledges were signed and vows taken by the audience not to use foreign sugar. [The *Dnyánottejak* adds that the residents of several neighbouring villages, *viz.*, Málanpur, Kochada, Jagdesan, Ambála, Vadháda, Ribdi, Navrangpur, Kadvasan, etc., have also pledged themselves to abstain from the use of foreign sugar.]

Proposed Industrial and Agricultural Exhibition at Pandharpur (Sholápur) at the time of the Kartiki fair.
Mahratta (9), 12th Aug.

59. "We are glad to learn that it is proposed to organise an Industrial and Agricultural Exhibition at Pandharpur at the time of the ensuing Kartiki fair. The Exhibition will be opened on the 18th October, and held for about three weeks thereafter. The choice of Pandharpur is, we must say, excellent so far as the site of the Exhibition is concerned, for it is estimated that while the holy place attracts a lakh of people on the Kartiki Ekadashi day, about 30 or 40 thousand people on an average visit it from different parts of the country during the Divali festival. And the hope is certainly justified that, through the medium of this varied congregation, the idea of encouraging such exhibitions will spread far and wide in the country. Here is an opportunity for all *swadeshi* merchants and dealers, and we are requested to announce that the Secretary of the Exhibition, Mr. V. V. Apte, will be glad to give all the information that may be required by intending exhibitors."

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 23rd August 1906.

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* Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

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SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Bombay, 23rd August 1901.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.] [No. 34 of 1906.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 25th August 1906.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

Agrarian matters:
- Alleged death of a Katkari from starvation at Pen (Kolába) ... 35
- Complaint about the destruction of crops near Sátára by wild pigs and a request to the Collector in the matter 36
- Question of the collection of Inamdars' dues in the Sátára District ... 34

Bombay Legislative Council:
- Comments on the replies to the interpellations at the last meeting of the — 20
- Financial Statement laid before the — ... ... 14—19

British Rule in India:
- Alleged contrast between the condition of the people of India and Egypt. 10
- Alleged impoverishment of India under British rule and exhortation to the Indians to unite for their country's regeneration 9
- Alleged necessity of making Indians realise their power by the universal spread of education among them 12
- Alleged reckless exploitation and impoverishment of India by Englishmen 11
- Alleged resemblance between the circumstances of India and Russia ... 7
- Comparison between Englishmen and Americans in respect of the treatment accorded by them to the subject races under their sway ... 6
- Exhortation to the Indians to elevate themselves and their country by fearlessly discharging their duty 8
- The Goddess of Victory will in the end marry true patriots ... 5
- Will Indian Muhammadans remain loyal to the British Government in the event of an outbreak of hostilities between Great Britain and Turkey? 4

Forest Administration: Government Resolution on the — Report of the Bombay Presidency 31

Governor of Bombay: Lord Lamington on *swadeshism* at the Fergusson College, Poona 21

Income tax: Complaint about the severity of the — assessments in Hánsot Mahál (Broach) 37

India in Parliament:
- Alleged insincerity of Mr. Morley's declaration in favour of giving high administrative posts to Indians 2
- Mr. Hyndman's criticism of Mr. Morley's remarks on the prosperous condition of India 3
- Mr. Morley's speech during the debate on the Indian Budget in Parliament 1

PARAGRAPHS.

Politics and the Public Administration—continued.

Indian National Congress:
  Parsis and the Congress movement 42
  Split between the moderates and the extremists in the ranks of the Congress party in Bombay 41
Native Press:
  Condemnation of demonstrations held in the Deccan in connection with the release of Mr. Bhopatkar, editor of the *Bhála* ... 40
  Reflections suggested by the release of the editor of the *Bhála* from jail 39
Obituary: The late Mr. Justice Tyabji 32
Partition of Khándesh 30
Police: Alleged harassment of drivers of hack conveyances at Ahmedabad by the local — 38
Post Office: Bombay Postmen's strike ... ... 22—29
Public service: A suggestion to Government about filling the vacancy created on the Bench of the Bombay High Court by the death of Mr. Justice Tyabji 33
Sind:
  Alleged tyranny exercised by Amil Subordinates in Government offices in — over Muhammadan Zamindars 44
  Complaint about alleged delay in the trial of accused persons committed to the Sessions in the Sukkur-Larkána District in — ... 46
  Complaint about alleged irregularity in fixing dates for the delivery of judgments by the — Courts 47
  Police reorganization in — 43
  Protest against a notification relating to the playing of street music in Hyderabad (—) 48
  Protest against the appointment of a junior officer as Huzur Deputy Collector, Karáchi 45
Swadeshi and boycott movements: Exhortation to Hindus to boycott foreign sugar and glass bangles 13
Judicial matters: Alleged unsatisfactory administration of criminal justice in India ... ...

Legislation—

Mamlatdars' Courts Amendment Act 49

Education—

Affairs of the Thána High School 50
Complaint against a teacher in the Anglo-Vernacular School at Sukkur ... 52
Disapproval of the proposed abolition of the Tharushah Anglo-Vernacular School in Sind 53
Press Note concerning the suspended students of the Thána High School ... 51

Railways—

G. I. P. Railway: Why is the — a losing concern financially? 54

Municipalities—

Broach: Alleged offence caused to the religious susceptibilities of the Muhammadans of — owing to the action of the President of the local Municipality in digging out a burial ground of the community ... 55
Hyderabad: Affairs of the — (Sind) Municipality 56

Native States—

Baroda: A vindication of Mr. R. C. Dutt's observations on the administration of — State in his speech before the East India Association, London . 57
Chuda: Alleged misdoings of the Kárbhári of — State (Káthiáwár) ... 60
Jámnagar: The question of succession to the — *gádi* ... ... 58 & 59

Intelligence extracted from the Press—

Movement for the boycott of foreign sugar at various places in the Bombay Presidency 62
Mr. Tilak's lectures on the Ganpati festival 63
Public meeting in Bombay in connection with the postal strike 61

List of Newspapers and Periodicals.

(As it stood on the 1st July 1906.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	J. J. de Abrao ; Portuguese ; 43	300
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 50	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 53.	1,000
4	Indian Social Reformer	Do.	Weekly	Kamakshi Natarajan ; Hindu (Madrási Bráhman) ; 39.	500
5	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 53.	575
6	Indian Textile Journal	Do.	Monthly	John Wallace ; Englishman ; 48 ; Civil Engineer.	800
7	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái Advani ; Hindu (Amil) ; 30.	500
8	Káthiáwár Times	Rájkot	Daily	Mávji Govindji ; Hindu (Nágar) ; 38	200
9	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 32.	950
10	Men and Women of India.	Bombay	Monthly	Sorábji Mancherji Ratnagar ; Pársi ; 40	500
11	Muslim Herald	Do.	Daily	Mahomed Yusuf bin Mahomed Amir ; Muhammadan ; 32.	700
12	Oriental Review	Do.	Weekly	Rustomji Shapurji Mistri ; Pársi ; 38	400
13	Pársi	Do.	Do.	Jehangir Sorabji Talayárkhán ; Pársi ; 30	1,000
14	Patriot	Ahmedabad	Do.	Bhágubhái Fatechand Kárbhári ; Hindu (Jain) ; 33.	650
15	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 53	650
16	Poona Observer and Civil and Military Gazette.	Poona	Daily	Cawasji Temulji ; Pársi ; 50	400
17	Railway Times	Bombay	Weekly	John Alexander Balfour ; Christian ; 44	1,200
18	Sind Gazette	Karáchi	Bi-weekly	Mrs. J. E. Tate ; European ; 42	500
19	Sind Journal (formerly named Hyderabad Journal).	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 40.	800
20	Sind Times	Karáchi	Bi-weekly	Khánchand Rahumal ; Hindu (Amil) ; 39	200
	ANGLO-GUJARA'TI.				
21	Arya Prakásh	Bombay	Weekly	Motilál Tribhuwandás Dalál ; Hindu (Mod Bania) ; 32.	1,000
22	Coronation Advertiser	Ahmedabad	Do.	Narotámdás Pránjiwandás Shethna ; Hindu (Bania) ; 33.	750
23	Evening Jáme	Bombay	Daily	Pirozsha Jehangir Marzbán ; Pársi ; 30	1,600
24	Gujaráti	Do.	Weekly	Ichhárám Surajram Desai ; Hindu (Surti Bania) ; 53.	5,000
25	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 47	700
26	Gujaráti Punch	Ahmedabad	Do.	Somalál Mangaldás Sháh ; Hindu (Bania) ; 29.	1,100
27	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar ; Pársi ; 46	800
28	Hind Swarajya	Do.	Do.	Chhaganlal Lallubhoy Thanawala	1,500
29	Jám-e-Jamshed	Do.	Daily	Pirozash Jehángir Marzbán ; Pársi ; 30	3,500
30	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 57	2,400
31	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 42	400
32	Káthiáwár Times	Do.	Bi-weekly	Manshankar Jayashankar ; Hindu (Nagar Bráhman) ; 39.	200
33	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám ; Hindu (Mewáda Bráhman) ; 39.	1,400
34	Rást Goftár	Bombay	Do.	Pállonji Barjorji Desái ; Pársi ; 55	1,550

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*continued.*				
35	Shri Sayáji Vijaya	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 28.	4,200
36	Suryă Prakásh	Surat	Do.	Umedrám Nagindăs; Hindu (Bania); 28	200
	ANGLO-MARA'THI.				
37	Christian Citizen	Poona	Monthly	Bháskar Nánáji Kotak; Native Christian; 33.	200
38	Dnyán Chakshu	Do.	Do.	Waman Govind Sápkar; Hindu (Deshasth Bráhman); 48.	500
39	Dnyánodaya	Bombay	Do.	Rev. Mr. J. E. Abbott	660
40	Dnyán Prakásh	Poona	Daily	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 39.	1,200
41	Dnyán Prakásh	Do.	Weekly	Do. Do.	2,400
42	Hind Swarajya	Bombay	Do.	......	3,000
43	Indu Prakásh	Do	Daily	Indu Prakăsh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 41.	1,500
44	Native Opinion	Do.	Weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 35.	700
45	Samarth	Kolhápur	Do.	Vináyak Nárăyan Joshirao; Hindu (Chitpáwan Bráhman); 37.	750
46	Sardesái Vijaya	Sávantvádi	Do.	Gopal Moreshwar Sáthe; Hindu (Chitpáwan Bráhman); 45.	500
47	Shri Sayáji Vijaya	Bombay	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 41.	5,000
48	Subodh Patrika	Do.	Do.	Dwárkănáth Govind Vaidya; Hindu (Sonár); 32.	600
49	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 39.	1,500
	ANGLO-PORTUGUESE.				
50	O Anglo-Lusitáno	Bombay	Weekly	Leandro Mascarenhas; Goanese Christian; 48.	900
	ANGLO-SINDI.				
51	Al-Haq	Hyderabad (Sind).	Weekly	Syed Mahomed Syed Jamaldin; 30 and Abdul Vahábkhan Ghulám Rasul; Muhammadan; 37.	1,200
52	Prabhát	Do.	Bi-weekly	Lekhráj Tilokchand; Hindu (Amil); 34	500
53	Sindhi	Sukkur (Sind)	Weekly	Virumal Begráj; Hindu (Kurseja); 33	1,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
54	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 73	1,194
55	Hind Vijaya	Do.	Do.	Dáhyábhái Karsandás Sháh; Hindu (Shráwak Bania); 39.	600
	ENGLISH, MARÁTHI AND KÁNARESE.				
56	Karnátak Patră	Dhárwár	Weekly	Mádhav Gopál Tonapi; Hindu (Deshastha Bráhman); 22.	200
57	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorápur; Hindu (Deshastha Vaishnav Brăhman); 44.	300
	ENGLISH, PORTUGUESE AND CONCANIM.				
58	A Luz	Bombay	Weekly	Antone Fernandes; Portuguese; 23	1,200
59	O Bombaense	Do.	Do.	A. Gomes; Goanese Christian; 45	1,000
	GUJARÁTI.				
60	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Mahomed; Muhammadan; (Memon); 41.	2,500
61	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 53	3,000
62	Arajadar	Ahmedabad	Weekly	......	...
63	Aryavir	Dohad	Do.	Krishnaráo Mangeshráo Fadnis; Hindu (Shenvi Bráhman); 28.	330
64	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 37.	4,400
65	Broach Mitră	Broach	Weekly	Trikamlál Harináth Thakor; Hindu (Brahman Kshatriya); 24.	350

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*continued.*				
66	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi; Pársi; 51	500
67	Deshi Mitra	Surat	Do.	Maganlál Kikábhai; Hindu (Shráwak); 36	1,400
68	Din Mani	Broach	Do.	Nathálál Rangildás; Hindu (Mathur Káyastha Bania); 27.	125
69	Dnyănottejak	Ahmedabad	Fortnightly	Chhotálál Desaibhai; Hindu (Bania); 42	800
70	Gujarat	Nadiád	Do.	Chandulál Nandlál; Hindu (Bania); 25	500
71	Hitechchhu	Ahmedabad	Weekly	Kálidás Ghelâbhai; Hindu (Jain); 47	500
72	Islám Gazette	Amreli	Do.	Ibráhim Daud; 37; and Abdulla Ismail; 28 (both Mahomedan Memons).	750
73	Jám-e-Jahănooma	Bombay	Do.	Ratansbáw Frámji Achăria; Pársi; 31	600
74	Jivadaya	Surat	Monthly	Dhirajrám Dalpatrám; Hindu (Audich Bráhman); 37.	300
75	Kaira Times	Nadiád	Weekly	Anopsi Mánecklál Desăi; Hindu (Shrávak Bania).	600
76	Kaira Vartamán	Kaira	Do.	Kahandăs Fulchand; Hindu (Bania); 56	125
77	Káthiáwár Mitra	Ahmedabad	Do.	Jadurám Shámji Dave; Hindu (Audich Bráhman); 42.	300
78	Káthiáwár Samáchár	Do.	Do.	Rewashankar Jagjiwan Dave; Hindu (Bráhman); 44.	500
79	Khedut	Bhávnagar	Fortnightly	Parbhurám Rámji Jani; Hindu (Audich Bráhman).	1,000
80	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Minocheher-Homji, B.A; Pársi; 37.	1,000
81	Mahi Kántha Gazette	Sádra	Weekly	Motilál Chhotálál Vyás; Hindu (Audich Tolakia Brăhman); 45.	800
82	Mukhbir-i-Islám	Bombay	Daily	Munshi Ali Mahomed Haji Abdulla Shayek Lakhpati; Khoja (Sunni); 35.	500
83	Navsari Patrika	Navsári	Weekly	Harivallabhdás Piánvallabhdás Párekh; Hindu (Bania) 32.	500
84	Navsári Prakásh	Do.	Do.	Rustamji Jámăspji Dastur; Pársi; 58	800
85	Praja Mitră	Karáchi	Bi-weekly	Narbhayshankar Jagjivan; Hindu (Bráhman); 37.	275
86	Praja Pokár	Surat	Weekly	Hormasji Jamshedji; Pársi; 47	500
87	Prakásh and Gadgadát	Bombay	Do.	Nagindás Manchăram; Hindu (Dása Osval Bania); 40.	725
88	Samsher Bahádur	Ahmedabad	Do.	Saváibhai Ráichand; Hindu (Shrăvak Bania); 63.	150
89	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Rustamji Narsarwanji Vátcha-Gandi; Pársi; 40. (2) Ardeshir Pestonji Contractor; Pársi; 38.	3,800
90	Sataya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Dás Shrimáli Bania); 41.	550
91	Sind Vartamán	Karáchi	Weekly	Devkarn Devji; Hindu (Lohána); 41	200
92	Surat Akhbár	Surat	Do.	Phirozsháh Edalji Patel; Pársi; 51	300
93	Tikákár	Ahmedabad	Do.	......	500
	HINDI.				
94	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 44; and Tarábai, wife of the above; 33.	200
95	Sharman Samáchár	Bombay	Do.	Shambhunáth Sharma; Hindu (Kanoja Bráhman); 45.	1,000
96	Shri Dnyánságar Samáchár.	Do.	Monthly	Janakprasăd Laooram; Hindu (Kányakubja Bráhman); 30.	200
97	Shri Venkateshvar Samáchár.	Do.	Weekly	Pandit Babu Amritlal, B.A.; Hindu (Bengali Bráhman); 45.	6,200
98	Swadeshi	Do.	Do.	......	...
	KÁNARESE.				
99	Digvijaya	Gadag	Weekly	Shankrapa Gudi Basrimarad; Hindu (Devang); 39.	150
100	Karnátak Vritta	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Shenvi Bráhman); 36. (2) A. B. Hoskeri; Hindu (Deshasth Bráhman); 37.	810

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Kánarese—continued.				
101	Loka Bandhu	Dhárwár	Weekly	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 43.	300
102	Loka Mitra	Haveri (Dhárwár).	Do.	Gundo Nilgire Nádgir; Hindu (Deshasth Bráhman); 30.	150
103	Rájahansa	Dhárwár	Do.	Kamaláshankar Dinkar Jathár; Hindu (Karháda Bráhman); 43.	120
104	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 43.	100
	Maráthi.				
105	Arunodaya	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 24.	515
106	A'ryávart	Dhulia	Do.	Váman Daji Motiwále; Hindu (Yajurvedi Bráhman); 20.	500
107	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 29	500
108	Ban	Poona	Do.	......	...
109	Bhála	Do.	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 30.	2,300
110	Bhagwa Jhenda	Wái	Monthly	Dattatraya Ganesh Agashe; Hindu (Chitpawan Brahman); 27	300-400
111	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 42.	300
112	Brahmodaya	Mahád	Fortnightly	Náráyan Balwant Hardikar; Hindu (Karháda Bráhman); 48.	400
113	Chandrakánt	Chikodi	Weekly	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 41.	100
114	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 42.	200
115	Chikitsak	Belgaum	Do.	Mangesh Jiváji Telang; Hindu (Gaud Bráhman); 40 and Moro Balwant Maráthe; Hindu (Chitpáwan Bráhman).	900
116	Deen Mitra	Bombay	Do.	......	...
117	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Joshi; Hindu (Deshasth Bráhman); 34.	200
118	Dharma	Wái	Do.	Kashinath Vaman Lele; Hindu (Chitpáwan Bráhman); 48.	1,000
119	Dhárwár Vritta	Dhárwár	Do.	S. H. Shaháne; Hindu (Karháda Bráhman); 32.	500
120	Dinbandhu	Bombay	Do.	Vásudeo Lingoji Birje; Hindu (Marátha); 40.	1,200
121	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 42.	350
122	Granthamála	Do.	Monthly	Vishnu Govind Bijápurkar, M.A.; Hindu (Deshastha Bráhman); 43.	700
123	Hindu Punch	Thána	Weekly	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 40.	1,700
124	Hunnarottejak	Násik	Do.	......	100
125	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 53.	280
126	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 76.	1,500
127	Jagatsamáchár	Thána	Do.	Trimbak A'báji Ráje; Hindu (Káyastha Prabhu); 39.	500
128	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 40.	7,500
129	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 47.	425
130	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 39.	4,000
131	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 51.	2,000
132	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 49.	18,000
133	Khándesh Vaibhav	Dhulia	Do.	Yádav Bálkrishna Bahalkar; Hindu (Deshasth Bráhman); 40.	600
134	Kumtha Vritta	Kumtha	Do.	Laxman Baburao Hegde; Hindu (Gowdsaraswat); 50.	250
135	Loka Bandhu	Tásgaon	Do.	Bhikáji Gopál Bhide; Hindu (Chitpáwan Bráhman); age 35.	200
136	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 29.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
137	Lokaseva	Násik	Weekly	Gangádhar Váman Barve; Hindu (Chitpáwan Bráhman); 27.	500
138	Madhukar	Belgaum	Do.	Janárdan Náráyen Kulkarni; Hindu (Saraswat Bráhman); 30.	150
139	Maháráshtra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha); 30.	150
140	Moda Vritta	Wái	Do.	Káshináth Váman Lele; Hindu (Chitpáwan Bráhman); 48.	650
141	Mumbai Punch	Kochara (Ratnágiri).	Monthly	Anandráo Bálkrishna Rángnekar; Hindu (Gaud Sáraswat Bráhman); 31.	300
142	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale, 45	1,650
143	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,450
144	Nagar Samáchár	Ahmednagar	Do.	Vishwanath Gangárám; Hindu (Telgu Fulmáli); 25.	200
145	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 28.	450
146	Nyáy Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 32.	400
147	Pandhari Mitră	Pandharpur	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 43.	75
148	Parikshak	Belgaum	Do.	Váman Rámchandra Kanvinde; Hindu (Sáraswat Bráhman); 33.	400
149	Poona Vaibhav	Poona	Do.	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 37.	250
150	Prabhát	Dhulia	Monthly	......	...
151	Prabodh Chandrika	Jalgaon	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 42.	200
152	Prakásh	Sátára	Do.	Ganesh Ballál Phansálkar; Hindu (Karháda Bráhman); 32.	500
153	Pratod	Islámpur	Do.	Ganesh Rámchandra; Hindu (Karháda Bráhman); 23.	300—360
154	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 42	100
155	Rashtramukh	Máhad (Kolába)	Montly	Balkrishna Raoji Palvanker	...
156	Satya Mitră	Málegaon	Weekly	Bálchand Hiráchand; Hindu (Gujaráti Jain); 26.	200
157	Satyă Shodhak	Ratnágiri	Do.	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 62.	950
158	Shet, Shetaki and Shetakari.	Poona	Fortnightly	Nominal Editor:—Ganesh Lakshman Sahasrabuddhi; Hindu (Chitpáwan Bráhman). Real Editor:—Rámchandra Vinayak Tikekar; Hindu (Karháda Bráhman); 45.	350
159	Sholápur Samáchár	Sholápur	Weekly	Narsappa Abanna; Hindu (Kámáthi); 47	400
160	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshasth Bráhman); 22.	100
161	Shubh Suchak	Do.	Do.	Rámchandra Appáji Chitale; Hindu (Chitpáwan Bráhman); 61.	150
162	Sumant	Karád	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 33.	80
163	Vidur	Dhamni (Sátára).	Do.	Dámodar Gangádhar Maráthe	200
164	Vidya Vilás	Kolhápur	Bi-weekly	Ganesh Shankar Gokhale; Hindu (Chitpáwan Bráhman); 22.	500
165	Vihári	Bombay	Weekly	Bálkrishna Náráyan Phátak; Hindu (Chitpáwan Bráhman); 41.	1,000
166	Vishvavritta	Kolhápur	Monthly	Vishnu Govind Bijápurkar, M.A.; Hindu (Deshastha Bráhman); 45.	500
167	Vividh Dnyán Vistár	Do.	Do.	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
168	Vrittasár	Wái	Weekly	Lakshman Mahádev Vaidya; Hindu (Chitpáwan Bráhman); 51.	250
169	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkar; Hindu (Deshasth Bráhman); 38.	100
170	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 40.	600
171	Vyápár Samáchár	Ahmednagar	Do.	Rutunchand Punamchand Mutha Hindu (Márwadi); 33.	1,200
172	Wárkari	Pandharpur	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 40.	150

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Sindi.				
173	Aftab-i-Sind	Sukkur	Weekly	Shámsudin walad Mahomed; Muhammadan; (Abro); 39.	600
174	Khairkháh	Lárkhána	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 33.	1,000
175	Musáfir	Hyderabad (Sind).	Do.	Dharamsing Tahilsing; Hindu (Amil); 20	1,000
176	Sind Sudhár	Karachi	Do.	Khánchand Rahumal; Hindu (Amil); 39	650
177	Sookree	Do.	Do.	Asaumal Bijhumal; Hindu (Lohána); 52	100
178	Sind Kesary	Shikárpur	Do.	Chelárám Mánghirmal; Hindu (Wadhra); 40.	550
	Urdu.				
179	Ajaibat-i-Bambai	Bombay	Monthly	Mahamad Ali Anvar Ali; Muhammadan (Sheikh); 44.	2,000
180	Bombay Punch Bahádur	Do.	Weekly	Hakim Mahomed Abdul Hamid; Muhammadan (Farrukh Dehlavi); 52.	3,000
181	Ghamkhwar-e-Jahan	Bhusáwal	Do.	Munshi Mahomed Jan walad Ahmedalli (Mahomedan).	75
182	Jám-i-Jahánnuma	Jalgaon	Do.	Munshi Abdul Karim *walad* Habibulla; Muhammadan.	50
183	Sultán-ul-Akhbár	Bombay	Daily	Hakim Mahomed Abdul Hamid; Muhammadan (Farrakh Dehalvi); 52.	1,500
184	Tohfa-i-Deccan	Poona	Weekly	Shaik Abdulla *walad* Mahomed; Muhammadan (Shaik); 32.	150
	Gujara'ti and Hindi.				
185	Jain	Ahmedabad	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Jain); 33.	1,400
	Mara'thi and Ka'narese.				
186	Chandrika	Bágalkot	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 34.	150

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI.				
93A	Vande Mataram	Bombay ...	Monthly ...	Chhaganlál Lallubhoy Thánáwálla. Hindu (Shrimali Brahmin); 24.	...
	MARA'THI.				
123A	Hindu Vijaya	Kochara (Ratnágiri.)	Fortnightly ...	Anandráo Bálkrishna Rángnekar; Hindu (Gaud Saraswat Brahmin); 31.	...

N.B.—(1) The editor of No. 108 is Datto Maruti Nanavare; Hindu (Kásár); age 27. Its circulation is 400.

(2) No. 122 has ceased to exist as a monthly magazine.

(3) No. 155 is converted into a newspaper published thrice a month. The editor is a Karhádá Brahmin; age 28. Its circulation is 177.

(4) The editor of No. 124 is Prabhákar Krishna Pánge; Hindu (Deshastha Brahmin); age 27. Its circulation is 250.

(5) No. 141 has ceased to exist.

(6) The editor of No. 150 is Govind Káshináth Chándorkar; Hindu (Karháda Brahmin).

(7) The editor of No. 93 is Puranchandra *alias* Punamchand Achleshwar Márwádi; Hindu (Brahmin); age 44.

(8) The editor of No. 62 is Maháshanker Dájibhái; Brahmin; age 35. Its circulation is between 1,500 and 2,000.

(9) The editor of No. 28 is a Hindu (Shrimali Brahmin); age 24; and the circulation of the paper is 800.

(10) The editor of No. 42 is Jyotibá Bhágoji Relekar; Hindu (Namdeo Shimpi); age 24. Its circulation is about 1,000.

(11) The editor of No. 98 is Swámi Yuglánandji; Hindu (Vaishnav Brahmin); age 35. Its circulation is about 1,000.

(12) The editor of No. 116 is Sadáshiv Vishwanáth Máyadeo; Hindu (Chitpáwan Brahmin); age 32. Its circulation is about 1,000.

(13) The editor of No. 46 is Mr. Dádkar, pleader. Mr. Gopál Moreshwar Sáthe has ceased to edit the paper.

(14) No. 160 occasionally contains English articles.

Politics and the Public Administration.

Mr. Morley's speech during the debate on the Indian Budget in Parliament.
Kaiser-i-Hind (30), 19th Aug., Eng. cols.

1. "Mr. Morley's speech was a memorable one, full of fair promise, high encouragement and reasonable hope. It might be said, without the slightest fear of contradiction, that no Secretary of State for India, whether Liberal or Conservative, has during the last twenty years been known to have breathed the noble thoughts which Mr. Morley has so refreshingly thought out and expressed in his own cautious and well-defined but statesman-like language, as unfaltering and unhesitating in its accents as it is free from the arrogance, insolence, and equivocation which disfigured the mediocre harangues of many of his predecessors. We shall not undertake to say that it was an 'epoch-making' speech, but it was certainly one well-nigh so, and liable by and by to create an epoch in our annals............ If Mr. Morley is a man of firm *action* as he is undoubtedly a man of robust thinking, we may fairly hope that the policy he has announced will be unswervingly carried out in practice. But it is also the case that while the Secretary of State proposes, it is the Government of India that disposes. In this respect the latter authority is like a terrestrial Providence. And as it has unfortunately been the case for the last twenty years or so, the Government of India has striven to over-rule the orders and instructions of the Secretary of State with varying success—that is to say, the success is greater when there are weak-kneed Secretaries of the type of Lord George Hamilton or Mr. Brodrick and next to nothing when there is a man like Mr. Morley at the helm. The Government of India is in reality the Government of the *four or five chosen men* of the bureaucracy with vested interests......... Whatever proposals are repugnant to their wishes or in conflict with their interest are opposed tooth and nail by more than one device. First and foremost there is the traditional trick of dilatoriness in order to gain breathing time and wait for that lucky chapter of accidents which may favour their own views, regardless of the views of the governed. There is the chance of the overthrow of one Ministry and the return to power of another. And it is notorious that the Government of India has almost invariably been in good humour when the Tories are in power. The policy of the Government is *never to move.* If it moves at all, it is entirely owing to the force of circumstances and the inevitable and irresistible march of progress. And as the policy of the Tories is to perpetuate chaos and stagnation, progress being their enemy, it stands to reason that the Government of India feels itself more in its element when the Tories are in power. Liberalism and Radicalism stink in the nostrils of the Indian Government, that is to say, of the select four of the permanent bureaucracy, whose first and immediate care is to preserve intact, to the best of their power and ability, the monopoly of the privileges belonging to their own hierarchy. It will be thus intelligible why at present there is such a wild yell and hysterical cry in the organs of opinion of this sacrosanct body because of the proposals for a very moderate reform, we may say, almost snail-like, which Mr. Morley has limned in response to the agitation of the Congress. The reader may rest assured that but for this potential force inspiring from behind there would be no such cry as is being heard here and in Calcutta, Allahabad and Láhore. It is the cry of the monopolists who are threatened with a fractional diminution of their power and of their lion's share of the loaves and fishes of office...... The next strategy—for it is nothing short of well-calculated strategy—is to raise all manner of objections which their craftiness and consummate sophistry could bring forward. To their credit be it said that there is no bureaucracy in the world so adept in the art of presentation of objections whereby the worse might be made to appear the better reason. While on the one hand these objections, more or less captious and fallacious, are solemnly paraded in State despatches, on the other hand, there is the third device simultaneously adopted of inspiring their public organs to give the loudest expression to them. Let alone misrepresentation, abuse and exaggeration, of which the readers

must have noticed many recent elegant samples in the columns of these hollow oracles, there is enough of the paraphrase and amplification of objections which necessarily could not go in a State despatch..... .... Lastly, there is the India Council, a body of men, the majority of whom are recruited from the self-same bureaucracy in place and authority in India. Having played their traditional *rôle* here, some get themselves, more or less by influence and luck than by sheer good statesmanship, transplanted at the Westminster Board. In reality they act in league with their counterparts in the Government here. Private correspondence is carried on in which the plan of operations to be carried out is carefully described and discussed. It will be thus seen what a powerful secret machinery is constantly set at work to foil the liberal proposals made by a Secretary of State of the ability and strength of character of Mr. Morley. Look at the storm which has already been created about his proposals. We had fully anticipated it. It will not be allowed to be allayed. This kind of fight against the elements of progress will be carried on to the last moment. And when, thanks to the firmness of the Secretary, the battle ends in defeat, and the proposals have to be carried, the second campaign will begin, namely, how far the proposals in practice could be minimised, chipped, chopped, and so circumscribed as to make them almost a nullity.......... It is, however, a matter of rejoicing that notwithstanding the resources, strength and other qualities displayed by the Anglo-Indian bureaucracy, *it is the people* who have finally triumphed in this great democratic struggle for Indian reform. In reality it is the triumph of truth and no more. The new struggle has now begun in right earnest. We know that the customary strategy is being actively brought into play; but we have also hope that the cause of truth will triumph, and the progress of the Indian people in their natural aspirations to obtain a larger share in the Government of their native country be advanced a reasonable stage."

Alleged insincerity of Mr. Morley's declaration in favour of giving high administrative posts to Indians.
Moda Vritta (140), 20th Aug.

2. In his recent Budget speech Mr. Morley expressed himself in favour of admitting a larger number of natives to positions of trust and responsibility. But since the expression of that opinion several incidents have occurred in India which prove its insincerity. Recently two vacancies occurred on the Bench of the Madras High Court and both were filled by the appointment of Europeans in utter disregard of the recommendation of the Public Service Commission that there should be at least two Indian Judges in each of the Indian High Courts. It cannot be said that there was no native who could worthily fill one of the vacancies in the Madras High Court. Mr. Shankar Nair, C. I. E., has twice acted as a Judge of that Court and there can, therefore, be no question about his worth and ability. At the present juncture his claims should not have been over-looked. Another instance in point is that of the Lieutenant-Governorship of Bengal, which fell vacant by the appointment of the Honourable Mr. Hare to succeed Sir B. Fuller in Eastern Bengal and Assam. The temporary vacancy should have been conferred upon Mr. Gupta, who is senior to the Honourable Mr. Slacke and possesses a thorough knowledge of the Revenue administration in all its branches. It would be a folly to urge that no native has as yet been elevated to the responsible position of the ruler of a province. If it is really Mr. Morley's desire to give high administrative appointments to Indians, a beginning must be made sooner or later and, in our opinion, the sooner it is made, the better. The above-mentioned appointments require the sanction of the Secretary of State before they are finally made. Hence, when the proposals to bestow them on Europeans went up to him he should have inquired whether there were any natives of proved ability who could be appointed thereto. As he did not do so, it is natural for the Indian people to suppose that his sympathy for them is hollow and insincere. Two vacancies have recently occurred in the Opium Department and Government have notified that only Europeans and Eurasians need apply for the same. All these things are happening while Mr. Morley is trumpeting forth his sympathy with the children of the soil.

Mr. Hyndman's criticism of Mr. Morley's remarks on the prosperous condition of India.

Kesari (132), 21st Aug.

3. **Mr. Hyndman** sharply criticises in the columns of "Justice" Mr. Morley's remarks on India's prosperity and exposes the hollowness of the contention of the Secretary of State for India. He also charges Mr. Morley with wilfully distorting facts in attempting to show that India is not subject to a terrible drain of her wealth and that the Indians are lightly taxed. Mr. Hyndman says that since the year 1757, she has been drained of her wealth to the extent of 300 crores of rupees. Will not any country be impoverished under this heavy drain? The land revenue has also been enhanced under British rule by 50 per cent. Messrs. Digby and Dadabhai have proved that the average income of an Indian is Rs. 10 only per year, out of which he is required to pay Rs. 2-10-0, in the shape of taxes. Can a man, who earns only Rs. 10 and has to pay Rs. 2-10-0 out of it to the State, be considered to be lightly taxed? Mr. Hyndman concludes that nowhere in the history of humanity can we find such a type of administration as that of the British in India which indirectly helps to produce such visitations as famine and plague.

Will Indian Muhammadans remain loyal to the British Government in the event of an outbreak of hostilities between Great Britain and Turkey?

Gujaráti (24), 19th Aug.

4. Referring to Nawab Mohsin-ul-Mulk's letter to the *Times of India* on the attitude which Indian Muhammadans should adopt in the event of an outbreak of hostilities between the British Government and the Sultan of Turkey, a correspondent of the *Gujaráti*, one Hasham Sharif, writes as follows:—Indian Muhammadans being British subjects are precluded from giving direct military aid to the Sultan of Turkey, but they are not likely to forego any opportunities that might be afforded to them of indirectly helping the Khalifa when necessary. In the first place, their religious feelings are so keen that their sympathy is sure to be aroused in favour of the Sultan when they find him landed in difficulties. Secondly, Englishmen have not conferred any such benefits upon the Muhammadan community as to lead them to count upon its sympathy in times of peril. On the contrary, their conduct has alienated the sympathy of the Muhammadans, as the following instances will show:—(1) A white officer in Sind shot his Muhammadan servant dead, because the latter had religious scruples against carrying a pig which was *shikarred* by his master. What was the punishment awarded to the European in this case? (2) A Muhammadan servant of a European officer in Bengal being engaged in saying his prayers did not answer the call of his master, whereupon the latter kicked him during *nimaz*. How was justice meted out to the European? (3) What justice do Indians get at the hands of Englishmen in the South African colonies? (4) Were the sentences of death and whipping passed on certain Egyptians during the Turko-Egyptian affray just and proper? (5) The outrage committed upon the Mahadi's tomb. (6) Mismanagement in connection with the tomb of the Moghul Emperor Bahadur Shah and the grant of paltry allowances to his descendants. (7) In Bengal a punkha coolie boy was kicked to death by a European without any provocation. Instead of the soldier being punished, the boy's father was accused of making a false complaint. Were the ends of justice satisfied in this case? Such instances can be multiplied *ad libitum*. They are nothing short of a stigma upon the reputed justice of the British Government. The policy of making scandalous distinctions between "black" and "white" is at the bottom of such ill-treatment accorded to Indians by Englishmen. Discontent will continue to exist in the country so long as this policy is not changed. But even though a change in this direction were brought about, the loyalty of the Muhammadans towards their Khalifa will for ever remain unshaken in view of the dictates of their religion.

The Goddess of Victory will in the end marry true patriots.

Hind Swarájya (Anglo-Gujaráti) (28), 25th Aug.

5. The *Hind Swarájya* (Anglo-Gujaráti) of the 25th August in its leading article, entitled "Lovers of the country will at last marry the Goddess of Victory," writes:—"I am to die, but it is not certain when. Instead of wasting the short time that is at my disposal, I should do my duty and be ready to face death." He whose mind is occupied with this thought is alone capable of doing his duty and gains victory in the end. With a view to preserve his self-respect and independence, he endures many a calamity and, wandering away from his home, makes determined and undaunted efforts to carry out his cherished object. He washes

his hands of all worldly temptations, accepts the creed of patriotism, shuns flattery and calumny, and with a view to safeguard his country's interests rushes to the field of battle regardless of his life. He knows full well that those with whom he is going to measure his strength are rich, powerful, numerous and well-armed; that his countrymen, being indolent cowards, cannot advance forward; that he is in consequence alone and unarmed on the battle-field and devoid of the least hope of victory. He is convinced that he will not return alive from the battle-field. But at the same time he reflects that death is preferable to the pangs of the heart caused by seeing one's country plundered, having to associate with cowards and witnessing the black faces of prostitutes. So he fears not death, accepts the inevitable and firmly adheres to his resolution. On hearing the praises of these patriots, cowards, who are blinded by jealousy and whose heart is not in the right place, leave nothing undone to calumniate them with a view to wean them from their fixed determination. But their efforts are all in vain, for brave patriots care not a whit for their evil tongues and do not desist from the task they have set to themselves. Under the British rule, patriots, who speak and write the truth, are brought into trouble by Government, but official wrath and the calumny of the sycophants of Government are unavailing to make them swerve from the path of rectitude. Under the present administration wealth is idolised and justice is deflected in favour of the rich, while the poor have to grovel in misery and are looked down upon with contempt. But will this detract from their honour? Let it be remembered that under the British Government adulterous women, sinners and those who are traitors to their country enjoy happiness; while true patriots, chaste women and those who walk in the path of rectitude are harassed. Ah! The Government under which the latter endure so much misery will not last for ever. It is bound to crumble down one day. As our rulers sow, so will they reap, and it is not necessary to say in plain words that this maxim will apply to others also. In conclusion, it may be said that what we see at present is like a fleeting dream. Truth in the end will triumph and untruth will go to the wall. Those who tread the path of truth alone will be happy and the Goddess of Victory will surely marry those who love their country.

Comparison between Englishmen and Americans in respect of the treatment accorded by them to the subject races under their sway.

Brahmodaya (112), 22nd Aug.

6. In reply to Mr. Bryan's article on the British administration in India, an English correspondent of the *Times of India* says: "England has not exterminated the natives of India as the Americans have hunted out of existence the Red Indians, nor has she enslaved them. Our Indian administration is carried on so humanely that we forget that we have conquered that country." Now, the Americans and the English belong to the same race. Why then are the latter kind to the natives of India? The reason is that the people of India, unlike the aborigines of America, are still in a position to make the Anglo-Indians tremble with fear as was proved by the events of 1857. Moreover, though the English have not directly exterminated or enslaved the people of India, their policy has had in effect such a tendency. Do they ever feel any sympathy for the natives, who are carried off by famine, plague, &c.? It is true that England has not yet planted a permanent colony in India; still she does not prevent her children from recklessly taking the lives of poor natives on trivial pretexts. The English disinterred Mahadi's remains, decapitated Bambaata's corpse and burnt alive some people in China. Before the year 1857 they also cut off the thumbs of Indian weavers. Thus the difference between the treatment accorded by Americans and Englishmen to the natives of America and India respectively is due only to the circumstances of the two countries and not to any difference in the character of the ruling race in each.

Alleged resemblance between the circumstances of India and Russia.

Kál (128), 24th Aug.

7. Referring to the dissolution of the Duma and to the manifestos issued to the people of Russia by the members of that body, the *Kál* writes:—We devote particular attention to the present condition of Russia because there is a slight resemblance between the circumstances of that country and the present situation in India. Even writers in the English press admit that there is at present a feeling of unrest in India. Englishmen have found out that a new spirit has come over the country and are thinking of how best to placate it. The Honourable Mr. Gokhale is laying his schemes of reform before the British public and British politicians

like Mr. Morley and Lord Reay and holding discussions as to how far self-government can be further extended in India. The discontent in India is thus recognised to be a factor worth consideration. Here lies the resemblance between the circumstances of India and Russia. In both countries, the people are desirous of acquiring rights of self-government, but the Government in each case is trying to deceive them. Here, however, the resemblance ceases. In one respect in particular, there is a vast difference between the Russians and the Indians. The former hold very advanced views in politics and are carrying on their agitation in a resolute spirit. Their resources in men and money are also vast; so the methods of the Russians will not suit us. But we may be sure of one thing, *viz.*, that the endeavour to maintain Empire by a show of granting Self-Government is destined to fail. One way of convincing ourselves that the methods of the Russians are not suited to our country is to turn our eyes to the difference between the results of strikes in western countries and in India. Here the strikes are ineffective. A disarmed people like the Indians cannot gain much out of a blunt weapon like strikes. There is an overwhelming disparity of strength and resources between the two parties to a strike in India. The strikers being poor and helpless cannot hold out for long, while Government command very large resources. So long as we are disunited, this state of things must continue, but we should not despair. We are slowly gaining strength and undermining the enemy's fortifications.

Exhortation to the Indians to elevate themselves and their country by fearlessly discharging their duty.
Swadeshi (98), 14th Aug.

8. Referring to the East Indian Railway strike and the strike of mill-hands at Serampur, the *Swadeshi* thus exhorts the Indians to make use of the present favourable opportunity to defend their country's cause:—Oh Indians, be heroic in elevating yourself and your country and maintain unsullied the high reputation of your forefathers. If you fail to do so and to make the necessary self-sacrifice, be sure that the stigma of infamy will attach not only to your names but also to those of your descendants. Since death is sure one day to overtake all, strive to leave a good name behind by being firm in the discharge of your duty. When we overcome the fear of death, there is nothing else in the whole world to be afraid of; even beasts resist the oppression practised on them. Should men then fall back under similar circumstances? Awake, therefore, and seize the present golden opportunity. If you once let it slip, it will never return.

Alleged impoverishment of India under British rule and exhortation to the Indians to unite for their country's regeneration.
Swadeshi (98), 14th Aug.

9. It has become the fashion with some Indians to scoff at the Bengalis indiscriminately and to run down the Congress movement. But these people forget that it is the Congress that has enlightened the entire Indian nation upon the inherently selfish character of British rule in India. It is meet that the Indians should realise this fact fully and give up the policy of depending on others for their elevation. Oh Indians! it is now time for you to leave off your effeminacy and to spread patriotic ideas among your fellow-countrymen. You should cease to earn your living by flattering others, but carve out independent careers for yourselves. Your ancestors venerated and worshipped their kings like gods, but then those kings were just and merciful, whereas our present King-Emperor is our sovereign merely in name and has no authority to do us good. India's decline began with the Kali Yuga (Iron age) and we now find her enslaved and reduced to beggary. Smarting under the fanatic sway of Moslem rulers, the Indians were first captivated by the external polish of the crafty British traders, whom they took to be incarnations of virtue and goodness. They surrendered all their possessions into the hands of the British and voluntarily accepted their sway. But the crafty and selfish British, from whom the Indians expected many boons, have begun to treat us with contempt and have thereby driven us to desperation. The Indians have also ceased to regard their rulers with pious reverence. The western conception of a ruler being the servant of his people has taken the place of the old oriental notion of a king being venerated like a god by his subjects. Indians are beginning to realise that they are all the children of the same motherland. The demonstrations

in honour of men like Mr. Bhopatkar also serve to indicate the signs of the times and herald the future rise of India. [Elsewhere the paper publishes verses contributed by one Babu Shital Prasad wherein the Indians are exhorted to co-operate, for their country's regeneration, with self-sacrificing individuals like Babu Surendranath and to prevent the impoverishment of their country by boycotting foreign goods.]

Alleged contrast between the condition of the people of India and Egypt.
Kesari (132), 21st Aug.

10. Mr. Bryan has published in the *Commoner* his views on the administration of Egypt under British control. He is struck with the vast difference between the condition of the people of India and Egypt. To him the Indians appeared as starvelings, while the Egyptians looked well-fed and happy. He ascribes this difference to the different systems of administration prevailing in the two countries. It is true that England exercises the chief controlling authority over Egypt, but as that authority is exercised through the Khedive and his Council, Egypt is not, like India, subject to a drain of her wealth to other countries. Also, the cost of the British army in Egypt is paid by England. According to Mr. Bryan, the cause of the different treatment of the two countries by England is this. England cannot do just as she pleases in Egypt, because she is, by the treaty of 1882, bound to consult the representatives of other European nations. But in India the English not being subject to any earthly power, our country is being pillaged in broad daylight. One danger, however, is threatening Egypt at present. As the people there are not well educated, the land of Egypt is passing into the hands of Europeans. The Legislative Council in Egypt have noted this fact and are desirous of spreading education far and wide among the people. This last circumstance accounts for the retrograde educational policy of the Government of India.

Alleged reckless exploitation and impoverishment of India by Englishmen.
Brahmodaya (112), 22nd Aug.

11. India is like a milch cow, which is squeezed dry by Englishmen until blood begins to come out of the udders. When Mr. Morley recenly laid its half-dead body on the table of the House of Commons, the creature must have given out a piercing cry as is heard in a slaughter-house and shed tears of agony at being whipped by the lash of uncontrolled Imperialism. Mr. Morley may have patted it and the other M. P.'s must also have examined its pulse. While the poor cow is subjected to such mal-treatment, who else but God can prevent it? Indians are aware of the kind of treatment meted out to their country in Parliament, but they have lost the instinct of retaliation entirely. Their martial spirit has been tamed. While the Indians are thus in a state of paralysis, what hope is there of the cow being vivified and strengthened? But Mr. Gokhale is sanguine and is pleading hard with Mr. Morley for a morsel of grass to the poor and dying cow. While it is suffering from the dire pangs of hunger, Mr. Morley is blowing the breath of sympathy on its body!

Alleged necessity of making Indians realise their power by the universal spread of education among them.
Bhála (109), 21st Aug.

12. The foolish idea that a handful of British soldiers are able to hold in subjection thirty crores of Indians is so very deeply rooted in our minds that we are led thereby to tremble before the might of the British and have become their slaves not only physically but mentally also. A nation which is diffident of its own powers will never be able to throw off an alien yoke. The idea that we Indians are inferior to the English, both intellectually and physically, completely dominates our minds at present, and unless we try to free ourselves of it we shall never be able to achieve our political emancipation. Happy will be the day when the Indians will learn to form a correct estimate of their potentialities. All efforts must, therefore, be directed to spread such knowledge among the people as would teach them that they are not mere beasts. This is the only way of elevating a fallen people from the abyss of degeneration. Institutions for imparting free education to the illiterate masses should be opened far and wide and every educated person should in his turn be actuated by the noble ambition of enlightening his ignorant fellow-countryman upon the true condition of his mother-land.

Exhortation to Hindus to boycott foreign sugar and glass bangles.
Bhála (109), 21st Aug.; *Kesari* (132), 21st Aug.

13. In the course of an article exhorting Indians to boycott foreign sugar on religious grounds the *Bhála* writes:—Oh Indians, are you not ashamed to use foreign sugar in refining which cow's blood is freely used? Is it proper that you should be ready to disregard your religion simply to gratify your palate? Fie upon your wretched existence! Shivaji must be weeping bitterly in heaven to see you thus laying the axe to your religion. Ye wicked people, our sages in heaven must be extremely angry with you on seeing you devouring hundreds of cows to satisfy your epicurean tastes. Ye beef-eaters, the venerable Ramdas must be incessantly shedding tears to find you so very depraved as to consume kine while professing to be Aryas. Those of you, therefore, that care for Hinduism and have reverence for Shivaji should desist from the use of foreign sugar. [The *Kesari* writes that Mr. Bhopatkar, the editor of the *Bhála*, gave a lecture on the 19th instant on the *swadeshi* movement before a crowded meeting at Goregaonkar Buildings, Bombay, in which he exhorted his audience to particularly boycott glass bangles and sugar of foreign manufacture.]

Financial Statement laid before the Bombay Legislative Council.
Indu Prakásh (43), 20th Aug., Eng. cols.

14. "The preparation and reading of the budget of a Provincial Government must always continue to be an empty formality so long as the principle of decentralization has not been carried to its logical conclusion.......... So far as the Bombay Government is concerned, its *rôle* has been reduced almost to that of an humble accountant so far as the Provincial revenue and expenditure are concerned.......... It will be seen that the main resource of income of our Provincial Government is the land revenue which in our Presidency is subject to the greatest fluctuations on account of the total failure of the rains to which the Deccan, the S. M. Country and latterly Gujarát are from year to year subject. Coupled with this fact we have to bear in mind that just in those years when owing to the withholding of the rains the land revenue falls, the expenses under famine relief increase, and under the new Provincial Settlement arrived at in the *regime* of that merciless squeezer of Provincial resources for Imperial purposes, Lord Curzon, the responsibility for famine relief is thrown entirely upon the Provincial Government. The preposterously cruel principle has been laid down that the Provincial resources must be totally exhausted before the Government of India come to the relief of the Bombay Government. Under this system the Bombay Government becomes a perpetually bankrupt Government and almost every year's accounts show that equilibrium is obtained by hap-hazard contributions from the Imperial Government."

Indian Spectator (5), 25th Aug.

15. "Not long ago the Budget debates were looked forward to as so many tournaments at which the Norman and the Saxon knights broke their lances. Lord Minto and Lord Lamington, if not also other provincial rulers, have apparently come to the conclusion that for a time these debates, while being instructive, shall not be exciting, for the excitement tends to feed that vague discontent which manifests itself in several ways, and which has set many an Englishman a-thinking. The last Budget debate in the Bombay Legislative Council was characterised by almost a studied attempt on the part of the highest Government officers to receive every criticism and suggestion with gratitude and sympathy. The Revenue Member struck the key-note by apologising for the late publication of the Financial Statement and promised that from next year it would be published early in April. In his closing remarks he declared that in having taken up much of the time of the Council for replying to criticisms, he was only anxious to show to the Honourable Members that if the Government differed from their critics, it was not for want of sympathetic consideration. There are fashions, which vary from time to time, in politics as in society. Mr. Morley has set the welcome and much-needed fashion of showing a profound respect for feelings."

Gujaráti (24), 26th Aug., Eng. cols.

*16. "A Budget which is five months old and every item in which is settled once for all naturally becomes a thoroughly stale and jejune affair. The Honourable Mr. Muir-Mackenzie in introducing the Financial Statement for the current year announced his intention in future years to place the Budget in the Councillors' hands as early as the month of April. This will doubtless enable them to study it more closely. But when not even a pie can be displaced from one side to the other, the discussion is bound to be only of academical interest. The Budget day, however, gives the Councillors an excellent opportunity to bring to the notice of Government several questions of public interest. The speeches of the non-official members have been condemned as being too lengthy. We cannot endorse this complaint. We would rather like to see the discussion extended over more days and thus converted into a real debate.......... The temper and spirit of the entire proceedings of the last meeting of the Council was a distinct improvement upon the past. Infallibility, omniscience, defiance and similar manifestations on the part of the superior and heaven-born bureaucrats were happily absent. We congratulate His Excellency Lord Lamington and his official colleagues upon this improvement. Let us sincerely hope it will not be a short-lived wonder."

Kaiser-i-Hind (30), 26th Aug., Eng. cols.

*17. "It is recognised by the Government itself that the Budget day should be considered the one day in the Legislative Council when Honourable Members might by sufferance be allowed the privilege of airing all kinds of grievances.......... But the scribes in the official press look askance at the variety of topics which are gone through on that one exceptional day of five hours in the Council. These airy critics, who indulge in their own breezy criticism, however, are all 'irresponsible.'......... They speak without the book, and only repeat like the parrot the cry of the members of Government who, if they could, would prefer absolute autocracy and keep the spokesmen on behalf of the people at arm's length.......... It is simply vulgar arrogance on the part of these officially inspired scribes to set up as oracles and pass criticism on the speeches of responsible non-official members of the gravamen of which they have not the slightest conception. Who is unaware that all the tall talk in their columns is the echo simply of the views of the *two members of the Council who really are the Government*? Why should these scribes, then, presume to set up as authorities and arrogate to themselves a knowledge of the true feelings and sentiments of the people—a knowledge which in reality they do not possess. It is only borrowed knowledge, the knowledge imparted to them by the official classes whose interests they are bound to advocate *per fas et nefas*. Just see what took place at the last meeting of the Council.......... Mr. Gokuldas has made himself thoroughly conversant with the land revenue policy of the local Government. We wonder whether any scribe of the official organ, however able, possesses or has ever attempted to acquire, a fraction even of the information that member has at his finger's ends.......... But criticised is Mr. Gokuldas all the same. Why? Because Mr. Muir-Mackenzie fancies he has 'smashed' Mr. Gokuldas' arguments and, therefore, the scribe should play second fiddle to the Honourable the Revenue Member. There is no objection to his fiddling all the year round. It will make no impression on those who know the question. But let him not hug the belief that he *knows* anything of the subject he prates about and that his criticism has even a feather's weight with the intelligent Indian public. It is a matter of regret that the procedure of the Council forbids a rejoinder. Otherwise, we may take it for granted that Mr. Gokuldas would have there and then replied to the many specious statements of the Revenue Member who essayed to controvert his points. If the Gujarát Inquiry has rendered *one public good*, above all others, it is the clear light which it has thrown on the many dark and crooked ways in which land revenue in the districts is collected.......... It cannot be that all that the Revenue Member observed in reply to Mr. Gokuldas' observations was correct, while all that the non-official member observed was incorrect. Only an independent tribunal could give the right verdict.......... Why does the State studiously

avoid meeting the popular wishes by instituting once for all an impartial and independent investigation ? Surely no harm but great good would come out of it. At any rate it would set at rest many a burning controversy ! Meanwhile it is only natural that the popular representatives in the Council should continue to draw the attention of the Government to such defects and blunders as they are able to detect either from personal observation or authentic non-official information communicated to them. Similarly with the topics of forests, education, etc., on which other Honourable Members spoke, each with full knowledge and responsibility. We have not the least doubt in our mind that each of them, had the procedure of the Council permitted, would have given a convincing rejoinder to the many specious arguments of the revenue and other official members. It is much to be wished that members of the Government will forget that they are no infallible oracles and that in these days of free thought, free speech, free inquiry and rationalism, the claim they set up for themselves is ridiculous. But for the accident of their being in power and authority, few would have any respect for their opinions and dogmas. Let outside and independent critics take special note of this undesirable feature of the administration. And let Lord Lamington who is not yet inoculated with the vices and virus of the Anglo-Indian bureaucracy exert his beneficent influence to drive away from the minds of his Civilian colleagues their pretentious conceit that they know better about the subjects they prate about than the chosen representatives of the people."

Bombay Samáchár (64), 20th and 23rd Aug. ; *Sánj Vartamán* (89), 18th and 21st Aug. ; *Jám-e-Jamshed* (29), 25th Aug.

18. Our readers may be aware that copies of the Financial Statement are supplied to members of the Legislative Council about two weeks before the date of the Council meeting in order to enable the members to study the Budget beforehand and discuss it in detail at the time of its presentation. It is, however, regrettable that the Press is not admitted to this valued privilege. If copies of the Budget were supplied to the Press at the time they are distributed among members of the Council, Government would be in a position to know the trend of popular opinion upon the various questions touched in the Budget. If the Press comments on a particular question are unjust or unreasonable, they would have an opportunity to explain their position in the Council ; if they are otherwise, it would be to the advantage of Government to adopt any practical suggestions that might be recommended for their consideration. Besides, the Budget statement issued to the Press is meagre and wanting in many important details. These details are no doubt subsequently published, but the comments that may be made thereon are too belated to be of any practical use. Turning to the Financial Statement itself, the chief point that arrests our attention therein is the havoc wrought by famine and plague in the Presidency. Despite the severity of the famine the relief charges did not mount up, and in explaining the situation the Honourable Mr. Muir-Mackenzie has given a very effective reply to the charge hurled from some quarters against the rayats that they have become demoralised owing to a succession of famines and that they resort to relief works too freely instead of tiding over a time of distress by relying on their own resources. The Honourable Member's remarks on the subject, we are gratified to observe, breathe genuine sympathy for the hard lot of the woe-begone agriculturists. Under the Provincial contract system the local Government are required to utilise all their available resources for meeting famine expenditure, but experience has repeatedly shown that the policy of saddling local Governments with famine charges has crippled their resources and disabled them from undertaking much-needed reforms. Under these circumstances the demand made by the Honourable Member for a change in the present Provincial contract system will have the full support of the public, and we trust the Government of Lord Minto will concede this demand when the question comes up before them for consideration. [In its issue of the 23rd August the paper, in criticising the Honourable Mr. Fulton's speech at the close of the Budget debate, asserts that the Judicial Member's defence of the educational policy of Government was halting and unsatisfactory. The *Sánj Vartamán*, in discussing the Financial Statement, regrets that the Honourable Mr. Muir-Mackenzie should have omitted to refer to the paltry

wages paid on relief works as one of the causes which dissuade the famine-stricken from seeking Government help. In a subsequent issue the paper adversely criticises the Honourable Mr. Muir-Mackenzie's reply to the Honourable Mr. G. K. Parekh's complaint about the high assessments levied from agriculturists in the Broach District. It asserts that the Revenue Member has been led astray by the one-sided reports of district officers and urges him to pay a surprise visit to the Broach District and satisfy himself whether the complaints that are every now and then laid before Government by the Honourable Mr. Parekh are well-founded or otherwise. The *Jám-e-Jamshed,* while admitting the accuracy of the instances of contumacy cited by the Revenue Member, refuses to believe that the Broach agriculturists as a class are contumacious and deliberately evade the Government demand.]

Arunodaya (105), 19th Aug.

19. The Provincial Budget was laid before the meeting of the Bombay Legislative Council held yesterday. It appears from it that the actual receipts for 1904 exceeded the budget estimates owing to the contributions from the Imperial Government and increased revenue under the heads of 'Stamp,' 'Customs,' 'Forest,' etc. The expenditure also fell short of the estimated figures owing to the decreased outlay on 'Education,' 'Police,' 'Famine Relief,' etc. Now is it not an incontrovertible proof of the crafty policy of Government that there should be increased receipts under such heads as 'Customs,' 'Forest,' 'Police,' &c., while expenditure should go down under the heads of 'Education' and 'Famine relief?' Government know how to derive enhanced revenue, but do not know to what purposes such increased revenue should be applied. Plague expenditure also showed an increase, but this was most probably caused by the salaries of the plague inspection staff. The figures for 1905-06 show similar increases of revenue and decreases of expenditure as those of the previous year. The surplus in the Provincial exchequer would have been much larger but for the expenditure on 'Forests,' 'Civil Works,' 'the Prince's visit,' &c. While making the last statement, Government should have blushed! No one says that nothing should have been spent in according a welcome to the Prince, but it was scarcely statesmanlike to have wasted lakhs of rupees on the Prince's reception by starving relief works. The budget for the current year also furnishes similar unmistakable proofs of the sympathy of the local Government for the rayat!

Comments on the replies to the interpellations at the last meeting of the Bombay Legislative Council.

Bombay Samáchár (64), 25th Aug.; *Akhbár-i-Soudágar* (61), 23rd Aug.; *Shri Sayáji Vijaya* (35), 23rd Aug.; *Broach Samáchár* (66), 23rd Aug.

20. Referring to the replies of Government to the interpellations of the non-official members at the last meeting of the Bombay Legislative Council, the *Bombay Samáchár* writes:—The question put by one of the non-official members concerning the increase of duty on country liquor in the Thána and Kolába Districts attracts our special attention at the present juncture. The increase has been avowedly made with the object of discouraging the consumption of liquor among the people, but the public view of the matter is that the enhancement of the duty on country liquor tends to put a premium upon the adulteration of spirits and stimulates the consumption of English liquors which, unlike country liquor, act as a poison upon the human system. We think this view is a sound one, being based on wide and mature experience. However that may be, the whole question of the effects of the existing excise system is being considered by a special Committee appointed by the Government of India, and we cannot, therefore, help characterising the action of the Bombay Government in increasing the duties in question without waiting for the results of the investigation entrusted to the Committee as precipitate and inexpedient. Equally unsatisfactory was the reply of Government concerning the Bahadurji Ward at the Grant Medical College, Bombay. This ward has been established for the reception of sick students of the Grant Medical College, but it will be shortly abolished as the building in which the ward is located is to be pulled down under a scheme of improvements to be carried out in the J. J. Hospital buildings. The contemplated abolition of the ward will be nothing short of a calamity to the medical students, especially those coming from the mofussil who under the present arrangements are compelled to live in insanitary surroundings owing to the neglect of Govern-

ment in providing residential accommodation in connection with the College. We, however, hope that Government will not in an illiberal spirit adhere to the letter of the conditions made by them with the subscribers to the Bahadurji Memorial fund, but set apart a ward for sick students of the College elsewhere on the premises. We wish Government had vouchsafed a more sympathetic reply to the question put by the Honourable Mr. Gokuldas regarding local self-government in Gujarát. It is an anomaly that the inhabitants of the towns of Dholera, Dhandhuka, Borsad, Umreth and Dákor should not be allowed the privilege of electing Councillors for their respective Municipalities, while the inhabitants of less important towns in the same district enjoy that right. The mismanagement prevailing in some Municipalities of Gujarát, about which frequent complaints are being heard, is chiefly due to the absence of the popular element on the Municipal Boards and the high-handedness of the official presidents of these bodies. The best remedy for checking the mismanagement is to confer the elective franchise upon the rate-payers and place non-official presidents at the helm of the Municipalities. The explanation given by Government for the exclusion of the Municipalities in question from the right of elective franchise is not satisfactory, as it applies to the state of things as it existed 15 or 20 years ago. The strides made by the people of this Presidency in the matter of educational progress during the last two decades should, we think, justify the extension of the elective franchise to those Municipalities which have not hitherto enjoyed this right. The above remarks would apply *mutatis mutandis* to the reply of Government to the question concerning the appointment of a non-official President to the Surat Municipality. It would be an unmerited slur on the intelligence and public spirit of the citizens of Surat, if it were held that there was none among them qualified to hold the office of President of the local Municipality. [The *Akhbár-i-Soudágar* regrets that the Bombay Government should have expressed their inability to alleviate the hardships suffered by the Hajis on their embarkation from Bombay and hopes that they will represent the sad plight of the pilgrims to the Home Government and get the needful done in the matter. The *Shri Sayáji Vijaya* and the *Broach Samáchár* condemn the replies given by Government to the interpellations in general as vague and unsatisfactory.]

Lord Lamington on *swadeshism* at the Fergusson College, Poona.
Mahrátta (9), 19th Aug.; *Moda Vritta* (140), 20th Aug.

21. "The friends of *swadeshism* in this Presidency will feel thankful to Lord Lamington for the words of advice on *swadeshism* addressed by His Excellency to the students of the Fergusson College on the occasion of his recent visit to that institution.......... In referring to the question of *swadeshism*, His Excellency said there was in it nothing inconsistent with loyalty to British rule in these days of free criticism of Government. We think this declaration of Lord Lamington is fully as important as the one made by Mr. Morley in his Budget speech, *viz.*, that discontent and dissatisfaction with the existing Government did not necessarily mean disaffection or disloyalty.......... Let us hope that His Excellency's pronouncement will sweep away many a cob-web in the minds of some of our nervous educational authorities, non-official and official." [The *Moda Vritta* writes in a similar strain.]

Bombay Postmen's strike.
Mahrátta (9), 19th Aug.

22. "The genesis of the postal strike in Bombay lies in the half-hearted response given by the Postal authorities to the demands formulated after great deliberation and submitted with the utmost loyalty to the authorities a couple of months ago. The principal grievance of the Postmen was about their pay and hours of work. It is a notorious fact that house-rents have gone up in Bombay about 100 per cent. during the last few years. The rise in prices again has been a constant feature of these several years and the living in the city of Bombay has become extremely dear. The Postal authorities were all these years engaged in introducing reforms in the administration of the Department, but unfortunately an unwise economy was mistaken for one of such reforms. The net result of all these circumstances was that the Bombay Postman found himself hard hit in every way......... It will be seen that the Postmen had thus a real grievance, and they could not be blamed if passing events suggested to them a suitable, if also a desperate, remedy. So

much for the strikers who are one of the parties to the situation. The other party is, of course, the Government represented by the Postal Department; and let us examine the ethics of their conduct in this matter. It is generally known that the Postal Department is working at a profit. Thus, for example, the receipts of the Department *hover* round an average of 2¼ crores of rupees, while the expenditure lies midway between 1¾ crores and 2 crores. This shows that the working of the Department results in a broad margin of profit which renders all unwise economy unnecessary....... The public appreciate the hard work done by the men of the Department, and we are confident that if a plebescite were taken to-day, almost a unanimous vote would be recorded in favour of spending the entire margin of profit earned by the Department upon bettering the condition of the large body of Postmen and the Postal clerks. The facts about the financial surplus of the Postal Department are not, however, generally known to the public, but whether they do or do not know them, there is not the least doubt that the sympathy of the public is wholly on the side of the strikers....... We, therefore, appeal to the Government to deal with the Postmen in a generous spirit."

Indu Prakásh (43), 24th Aug., Eng. cols.

23. "Happily for the public the postal strike is at an end.......... The most notable factors that have contributed to bring about this result are, in the first place, the highly praiseworthy spirit of generous concession to the men and of due attention to public interests shown by Mr. Doran, the Post Master General, and in the second place, the good offices of the promoters of Sunday's public meeting at Thakurdwar road and of the deputation elected thereat........ The postmen's strike cannot possibly be treated as a mere ordinary private dispute between the capitalist and the labourer. It was a quarrel not between masters and men, but between one set of servants and another set. The employer here was the State. The State was but the representative of the people at large, and therefore the final voice in this matter ought to be that of the public. The Director-General, the Post Master General and the Presidency Post Master are as much the servants of the public as the humblest postman who in despair turned to bay and ran the risk of losing his bread. No doubt, the higher Postal officials have got powers of control. But just because the Postal Department is a State Department, it is the bounden duty of the controlling officers to be just and kind towards their humble fellow-servants over whom for the purpose of practical organization they are given the control. Looking at the history of the postmen's strike in Bombay, it is impossible to say that till Wednesday all these higher authorities exercised their trust either with prudence or with kindness. They at first tried to browbeat the men into abject submission and would seem to have formulated a programme of trying to do without them, whatever sufferings the public might have to undergo.......... Thanks, however, to the good sense and innate generosity of Mr. Doran, the Post Master General, these views did not prevail to the bitter end. He saw things clearly and yielded everything he could, consistently with his not quite unjustifiable resolve to maintain the principle of not yielding everything as a demand, nor *treating* with the men in a body as such. His action in taking back all the men without exception cannot be too highly praised....... One more feature of the strike worth noting was the help of the police, which prevented a complete break-down of the system of postal delivery. In a free country, such use of the police would surely have raised a clamour. .... We praise the Bombay Police for their energy and appreciate the regard shown by Mr. Souter for public convenience, but on principle the temporary conversion of the police into postal peons cannot be wholly justified."

Indian Spectator (5), 25th Aug.

24. "The postmen of Bombay are on the whole a hard-working, faithful and tractable class of men, and in a case of real hardship they would readily enlist public sympathy. When it was first known in a general way that they had a dispute with the authorities regarding their salary, many a sympathising soul might be heard moralising to the effect that European officials are ready to add to their salaries by the hundred, but if poor, hard-worked postmen ask for the addition of a couple of rupees to their pay, they must needs be disappointed and driven to despair. But when it was known that the autho-

rities had granted many of the requests of the postmen, and that the principal bone of contention was the salary of a particular grade, it was then generally felt that there was no justification for a strike and that the servants were trying to usurp the place of the masters and dictate to them. However, they are more or less an ignorant class, and the authorities deserve every praise for having insisted upon nothing more than an apology as a condition of their reinstatement.......... We go further than congratulating the local police and the postal authorities on the success and energy with which they coped with the situation; we are pleased to think, in the interests of efficient administration, that the Government has so many strings to its bow. At the same time we hope that it is not merely the peons that have learnt a lesson. It is desirable that the administrators, too, should remember that if they mean to remedy a grievance, the sooner they do it, the better."

Gujarati (24), 26th Aug., Eng. cols.; *Kaiser-i-Hind* (30), 26th Aug., Eng. cols.

*25. "Though journals which pose as models of fairness and veracity were truthful enough to declare that no grave inconvenience was caused to the public, and fair-minded enough to ridicule any such complaint as imaginary, we are glad that the Postmaster-General at any rate was frank enough to tell the deputation that waited upon him that he fully realised that a great many members of the public must have suffered much inconvenience. The European and other influential quarters were no doubt well looked after. But in the native town the gravest inconvenience was experienced and serious confusion followed. Heaps of letters, parcels, &c., were lying undisposed of, and it was only on Friday last that the postmen were able to clear up the arrears with the utmost difficulty. Again, the deputation has come in for a good deal of grossly unfair criticism. But the members of the deputation were decidedly better representatives of the native population than the gramophones of the Postal Department with their unblushing perversions and misrepresentations. The temporary staff that was improvised has had an opportunity of realising how hard and exacting the postmen's duties are. If the Policemen who were employed on special duty were asked to give their opinion without fear, they would be the first to admit that the postmen's duties are not easy to perform.......... In a struggle between the weak and the strong, the former are, of course, bound to suffer a defeat and this is what has happened in the present instance.......... We still think that the men, who are called upon to discharge heavy and responsible duties the whole year round in a city like Bombay with its storied buildings and varied population and to furnish security for good behaviour, deserve to be treated with greater consideration and liberality than has been extended to them so far. It is a pity the postmen did not take good counsel before they ventured upon a risky step without giving a formal intimation to their employers. But we are sincerely glad that none of the men have been treated in a vindictive spirit by the postal authorities. That, however, does not remove the injustice that has so far marked the attitude of the Postal Department in dealing with a very deserving class of public servants." [The *Kaiser-i-Hind* writes:—"The public need not mind the many misstatements concerning the strike which have appeared in a section of the rabid Anglo-Indian Press which has now achieved unenviable notoriety for defending anything and everything official, right or wrong.......... It should be remembered that after all a great State Department is strong, and it would be folly on the part of its employés, especially of the lowest grade, to combat against it.......... But that does not necessarily signify that the strong is just and true and the weak is untrue and stupid.......... It is not the case, as is vociferously and inaccurately alleged, that the Departmental officers were all martyrs and the postmen all sinners who, therefore, should be treated with *zabardasti*. There have been faults on both sides, perhaps, more, in the initial stage, when the grievance first took some kind of shape and form, on the side of the Department. But it is now fruitless to refer to them. Suffice it to say that all is well that ends well. But it would have been a romance if the business of the Post Office had in three or four days gone like clock-work as before! It is absolutely correct to say that for *at least six months* it would *never* have attained the same efficiency and regularity for the public in general (and not for the favoured few) which was discernible prior to the strike. That was the grim situation which stared the Department in the face as many who knew the *inwardness* of it could testify."]

Jám-e-Jamshed (29), 21st Aug., Eng. cols.

26. "It is impossible to read the full history of the postal strike and not to feel that the men thought rather too much of themselves and that they really aimed at exacting their demands by coercive methods which no employer could tolerate, and which could only be excused or tolerated at very grave risk to the efficiency and discipline of a great public department like the Post Office. It would not be too much to say that, though the public is prepared to sympathise to the utmost possible extent with the postmen in their legitimate grievances, it is not prepared to countenance intimidation and impudence, and it would be generally admitted that if they have been rather severely dealt with, the severity has been by no means so excessive as it might have been and such as has been merited by their own recalcitrant and unreasonable attitude."

Bombay Samáchár (64), 21st, 22nd and 25th Aug.; *Akhbar-i-Soudágar* (61), 25th Aug.; *Sánj Vartamán* (89), 24th Aug.

27. The *Bombay Samáchár* of the 25th August, in expressing its satisfaction at the termination of the postal strike, writes:—It is to be regretted that the postal authorities should have displayed a lack of the requisite skill and tactfulness needed to avert a strike of their employés. Despite the grandiloquent protestations of the Anglo-Indian press to the contrary, the public of Bombay had to suffer grave inconvenience during the time the strike lasted. No doubt new hands were imported into Bombay from the mofussil to take the place of the strikers, but these could not properly cope with the arduous and responsible work falling to the lot of the Bombay postmen, and the postal arrangements of the city were in consequence completely disorganised. There were loud and bitter complaints in the native quarters of the town about the non-delivery or belated delivery of business and private letters. The authorities have been saved from an awkward predicament by the unexpected termination of the strike, and it is to be hoped they will take care in future to avoid a repetition of last week's occurrence. [The *Akhbár-i-Soudágar* and the *Sánj Vartamán* write in a somewhat similar strain. The *Samáchár* in its issues of the 21st and 22nd August publishes a series of letters from its correspondents complaining of the alleged misstatements made by the *Times of India* and other English dailies of Bombay about the work of the Postal Department during the strike and asserting that the strike resulted in hopeless confusion in the delivery of letters, especially in the native quarters of the town.]

Kesari (132), 21st Aug.

28. Referring to the postal strike in Bombay the *Kesari* remarks:—In civilised countries there are trades-unions to safeguard the interests of labour against the tyranny of capital. In England there were 1,272 unions of this kind in 1900, with a total membership of nearly two million workmen of all classes. In western countries, strikes are becoming more and more successful day by day, but in India, where the Government controls such large industrial undertakings as railways, telegraphs, post offices, famine relief works, &c., and employs workmen in very large numbers, its policy is to get all the work of drudgery done by natives at a very small remuneration and to entrust the work of supervision to highly paid Europeans. There is an outcry against the long hours of work prevailing in Indian mills, but Government seem to be heedless of the conditions of labour in some of their own concerns like the Post Office. If strikes are regarded as a legitimate weapon of agitation in Europe, why should they be considered illegal in India, which is crushed under the domination of foreign traders and highly paid bureaucrats? Government have deliberately shut their eyes to this state of things, but how long will starved employés endure their miseries? The cost of living has risen so high in Bombay that it is impossible for a postman on Rs. 10 to make both ends meet. Some years ago Government readily granted exchange compensation allowance to their highly paid European officers, when the fluctuations of exchange

affected their incomes adversely. But they did not see any necessity for revising the salaries of their native employés, whose incomes have also been reduced owing to the fall in the value of the rupee. What are the native employés of Government in such departments as the Railway and the Post Office to do under such circumstances? They tried the remedy of submitting petitions, but without avail. Nothing can be more disgraceful than that the higher officers of Government should turn a deaf ear to the hardships of their subordinates. The demands of the postmen in the present case are most reasonable, and it is a folly to refuse them because they struck work. As Government are pursuing the policy of a Marwari in directing their concerns, it is meet that the people should carry on the fight with them with greater vigour and resolution than with a private manufacturer. In the absence of trades-unions, it is the duty of the public to help the strikers in their struggle with the authorities, and we shall be glad to receive subscriptions on their behalf and to remit the same to the Committee formed in Bombay.

Dnyán Prakásh (40), 21st Aug.

29. Strikes have of late become pretty frequent in India. Whatever their real cause may be, Englishmen generally attribute them to the seditious spirit of the Bengali Babu or the Poona Brahmin. Fortunately, the Postal strike at Bombay is not attributed to the above cause. People do not go on strike for the mere fun of the thing. They resort to this extreme remedy only when other means of obtaining redress are found to fail. The Bombay Postal strike was not the result of mere whim or caprice. The men had duly represented their grievances to the authorities, and the Native Press had dropped a hint to the authorities that if the grievances of the men remained unredressed, they would strike work. The men took this extreme step only when they were driven to it by sheer necessity. It is not creditable to the Postal authorities that they should have wilfully shut their eyes to the existing situation and failed to take measures in time with a view to avert the strike. It is a pity that they should have chosen to treat an intelligent and zealous body of servants like the postal peons in a niggardly spirit. We hope they will now show due consideration to the men's grievances. It is not a wise thing on the part of the authorities to give a political aspect to every industrial agitation. Such an attitude will never produce harmonious relations between the rulers and the ruled.

Partition of Khándesh.
Gujaráti Punch (26), 19th Aug., Eng. cols.

30. "Why has Khándesh been 'partitioned?' There was no question here of a growing solidarity, or of the ghost of a progressive spirit. It has been partitioned simply to suit the convenience of two or three white officials. But the British Government are bound to have their own way and the people of India to whine mute protests against the persistent disregard of their interests. How this kind of tug-of-war will ultimately end, what the 'resultant' of these opposite forces will be is in the womb of Time. But in the meanwhile the people of India are bound to do all they can to 'dam' the tide of unnecessary expenditure and bridle the forces of retrogression. The question of the Partition of Khándesh has been on the anvil for more than twenty years, but for certain reasons it has been systematically shelved. Why? Simply because there was nothing to be said in its favour. But the white sons of the Heaven-born Service are nothing if not 'opportunists.' Partition was in the air. The *most iniquitous* partition of Bengal was accepted a 'settled fact' by a Liberal Secretary of State! Now was the time—*now or never*. The ball, which had so long lain in the 'nets', was again set rolling, and Mr. Morley, of course, 'caught it.' The present Secretary of State has sanctioned the partition of Khándesh. An initial expenditure of three lakhs and a recurring annual one of nearly a hundred thousand rupees has been voted—for whom and for what purpose? Not a *pie* of this huge sum will benefit the people of Khándesh. The Bhils of that district will continue to roam about in the simple garb of Adam, there will be villages without number where even the teaching of the alphabet will be unknown, and famine will continue to pay its intermittent visits. And yet a lakh of rupees is henceforth to be annually spent, we beg our readers' pardon, to be played ducks and drakes with,

simply for the convenience of a couple of British officials—the Collector, the Police Superintendent, &c. We admit that Khándesh is a backward province, and that the Bhils are a troublesome tribe. But, surely, the administrative machinery that could cope with the situation even in *pre-railway* days should suffice when facilities for communication have increased......... Of course, Collectors and Superintendents of Police have got to exercise their legs and work. *But they are paid for it.* The Collector of a district earns as much as the Prime Minister of England with an unwieldy Empire's burden on his shoulders! No doubt, Khándesh, like Bijápur, is a benighted district. But no Collector is made to stay there all his life. Every Collector has to take his turn. It is nothing less than a crime, therefore, to saddle so much unnecessary expenditure on the poor tax-payer simply on the score of the inconvenience caused to half a dozen European officials.......... Is the Government of India justified in playing ducks and drakes with the revenues bled out of the starving rayats of India? In matters military they have already a free hand. Should they become equally prodigal in the other departments of administration? To-day it is Khándesh—to-morrow the Collector of another District will sing the same tune. Is the same story of partition to be repeated in every such case?......... Would it not be better to make a couple of British officials *work* for the splendid remuneration which the Indian tax-payer gives them and to spend a lakh of rupees annually on sanitation and primary and industrial education in Khándesh? Is it just or statesman-like to starve all these departments simply with a view to fatten a few British officials? But the powers that be are like the proverbial mule—you can take them to the river of common sense, but *cannot* make them drink. As long as there is taxation without representation in India, as long as we have no voice in the *spending* of the national revenues, so long such anomalies are bound to be."

Government Resolution on the Forest Administration Report of the Bombay Presidency.

Bombay Samáchár (64), 24th Aug.

31. The Government Resolution on the Report of the Forest administration of the Bombay Presidency during the year 1904-05 shows that Government have attended to the long-standing complaints of the non-official members of the Bombay Legislative Council regarding the difficulties experienced by the agriculturists in grazing their cattle. The Resolution in fact is a tangible proof of the assurance given by the Honourable Mr. Muir-Mackenzie at the last meeting of the Council about providing facilities to the villagers in the direction of opening Government forests for the grazing of cattle. The directions given in the Resolution to Forest Conservators and Divisional Commissioners for a partial relaxation of the restrictions hitherto placed on such grazing will be welcomed by the public and go a great way towards mitigating the hardships of the agriculturists, provided they are loyally carried out in practice by executive officers. It is, however, to be regretted that although Government have acceded to the popular demand for laying their forests open for grazing purposes, they have not been pleased to allow the rayats to enjoy this concession *gratis*. The Revenue Member, in reply to a complaint made by a non-official member in the Council, said that only a nominal fee was levied from the villagers for grazing cattle in Government forests. But it must be remembered that the successive famines of the past few years have rendered the rayats so destitute that even a nominal fee would press heavily on them. The attitude taken up by Government in the Resolution in the matter of preventing the offence of setting fires to forests deserves unqualified commendation. Certain forest officials have for a long time past been complaining of the alleged inadequacy of the punishments inflicted on the offenders by Magistrates, but they fail to see that the Magistrates have to decide cases on the evidence before them and not according to the wishes of forest officers. If a forest officer is dissatisfied with the punishment inflicted upon an offender, the best course for him, as suggested in the Resolution, is to appeal against the Magistrate's decision. Government have acted wisely in discountenancing the tortuous suggestion that official pressure should be brought to bear upon Magistrates with a view to compel them to inflict severe punishment upon offenders. We also note with gratification that

Government have disapproved of the severity of the punishments inflicted in Western Khándesh on certain accused convicted of negligently setting fire to forests and have even asked the Commissioner, C. D., to call upon the Magistrates concerned to submit explanations to Government about the severity of the sentences passed by them. It is to be hoped that the sympathy shown by Government in this matter towards the poor and illiterate villagers will produce a salutary effect on the minds of the officials concerned. The policy outlined in paragraph 8 of the Resolution about taking steps to secure the co-operation of villagers in the conservation of forests by appealing to their sense of self-interest, instead of inflicting deterrent punishment upon forest offenders, will meet with the cordial approval of the public and is sure to bear good fruits in the long run.

The late Mr. Justice Tyabji.

**Kaiser-i-Hind* (30), 26th Aug., Eng. cols; **Gujaráti* (24), 26th Aug., Eng. cols.; *Indian Spectator* (5), 25th Aug.

32. "On the 20th instant Bombay was startled and shocked by the sad news of the sudden death of Mr. Justice Badruddin Tyabji in London.......... In Mr. Tyabji Bombay has lost a most distinguished citizen and an erudite and strong Judge of the High Court.......... His death removes the most towering and esteemed Muhammadan personality in all India.......... In point of Muhammadan social reform Mr. Tyabji stood far ahead of his co-religionists in the country.......... Education was the strongest plank in his platform for the amelioration of the condition of Mussalmans of this Presidency......... To the Muhammadan community his loss will be almost irreparable, seeing that there is not a single Muhammadan of his culture and commanding influence who could be considered every way worthy and qualified to fill the place left vacant by his death. But if Mr. Tyabji did so much for his co-religionists, he was not backward to take his share in the general political activity in the country. To us he seemed to have been a born politician, and had his lot been cast in a great Muhammadan State, we have not the least doubt that he would have risen to high fame as a Prime Minister like the great Salar Jung and achieved success and renown like him. ...... Mr. Tyabji's activity in connection with national politics is a matter of history. He was a staunch Congressman from its very birth in this city to his dying day. Whenever opportunity offered, he was never slow to explain the true aims and objects of the national organisation to his co-religionists......... To lose such a man in the full manhood of his life is indeed a great *national* loss." [The *Gujaráti* writes :—"Mr. Tyabji was a most enlightened, progressive and powerful force amongst his co-religionists and as such he was a valuable connecting link between the different communities. As a public man he commanded their respect and confidence, and in a country like India with its heterogeneous population it is not easy to come across men of the stalwart and sterling type which Mr. Justice Badruddin represented.......... His fearless, unequivocal and patriotic identification of his self with the Congress movement combined with the unique position he held made him a power to be reckoned with. So far as the Muhammadan community is concerned, it was he who supplied the cohesive force and restraining influence which are so essential to the steady development and stability of the Congress.......... His death is nothing less than a grievous national loss, the far-reaching effects of which it is yet premature to forecast. .... In the whole history of the Congress such heavy and successive losses have not occurred within less than three weeks. Mr. Justice Badruddin Tyabji's death has created in the public mind a sense of a deep social and political void. We do not think it is possible to fill it up in the life-time of this generation. It is a sad reflection, but the fact is undeniable, that the places of the great Indians whom we are losing one by one are remaining unfilled in this land of dearth and poverty." The *Indian Spectator* writes :—"Mr. Justice Badruddin may be best described as the most Indian of all Muhammadan celebrities. He possessed a rare combination of zeal and caution which made him a safe guide as well as a gallant leader. His independence was usually accompanied by toleration. In Messrs. Bonnerji and Badruddin the Congress loses two of its main pillars."]

A suggestion to Government about filling the vacancy created on the Bench of the Bombay High Court by the death of Mr. Justice Tyabji.

Sánj Vartamán (89), 24th Aug.

33. It is rumoured that the Honourable Mr. Scott will be confirmed in his present acting appointment on the Bench of the Bombay High Court in view of the death of Mr. Justice Tyabji. There is no question about Mr. Justice Scott's legal attainments and acumen, but we cannot help protesting on principle against his permanent appointment as Puisne Judge, as it will tend to violate the time-honoured tradition of reserving two seats on the Bench of the High Court for natives, which has been maintained unbroken for many years past. We would submit that it is the turn now of a Parsi Barrister to be appointed to the High Court Bench and we would suggest the name of Mr. Dinshah Dhanjibhai Davar in this connection. In case Mr. Davar is unwilling to sacrifice his lucrative practice at the Bar for the sake of a seat on the Bench, we think Mr. Chimanlal H. Setalvad, who is well qualified for a Judgeship, should be appointed to the vacancy. Mr. Morley, who has lately declared himself in favour of giving high posts to qualified Indians, has now a good opportunity of giving a tangible proof of his sympathy with their aspirations by appointing a native to succeed Mr. Tyabji.

Question of the collection of Inamdars' dues in the Sátára District.

Shri Sháhu (160), 15th Aug., Eng. cols.

34. "We learn from a reliable source that in some surveyed Inam villages village form No. 1, which is the most important paper and the basis of all other account papers of a village, is not to be found at all in the records of the Kulkarni or of the Taluka, while, in most of the villages, where this important paper is still in existence, it has not been corrected, from time to time, to show the various alterations in names of registered occupants, which have taken place since its preparation many years ago......... As regards the other important paper, namely, village form No. 6, the Lavani Patrak, it has not been prepared for many years in the majority of surveyed Inam villages in spite of repeated orders from the Taluka officer; in such cases, the Kulkarnis stoutly refuse to prepare the Lavani Patrak, saying that it is not their duty to prepare it.......... The Revenue officers in this District do not appear, with a very few exceptions, to have bestowed any thought upon the deplorable condition of the records in alienated villages. Any complaints made to them in this respect are not promptly attended to.......... As an instance, we may cite the gross confusion, which has been discovered, of late, in the accounts of the alienated village of Jihe in Sátára taluka, prepared by the Watandar Kulkarni, who, after misappropriating large sums of the Inamdars' revenues and embezzling also a portion of Government dues, lately disappeared from the village. The defalcations and misappropriations extended over a series of years and the devilishly clever Kulkarni managed the matter so thoroughly that, before he absconded, he sold or otherwise disposed of his whole landed property, without attracting the notice of Government officers to his proceedings.......... The Revenue officers here are perfectly deaf to the piteous cries of the Inamdars, who are clamouring for the revenues realised by the Kulkarni. The whole attention and energies of the officials have been directed towards the full recovery, by hook and crook, of the amount still due to Government on account of Judi and Nazarana, but the most astounding part of the affair is that none of the Inamdars have been informed of the total amount of the Government demands, which is to be recovered from the Inamdars and their tenants.......... But there is something more to fill the cup of miseries of these Inamdars. A cash allowance of about Rs. 200 a year is annually payable to the Inamdar family of this village of Jihe from the Sátára Taluka Treasury. This allowance had remained undisbursed for more than five years, pending the entry in the accounts of the name of the proper heir to the deceased holder. This matter was finally disposed of nearly two years ago and the name of the heir has now been duly entered. But the arrears of the allowance in question, instead of being paid to the different claimants, are said to have been, all of a sudden, swept into the bottomless pit of

Government demands. Is this, we seriously ask, an instance of British sympathy towards the Inamdars?......... The grievances of Inamdars in this district, we think, cannot be thoroughly redressed unless an independent officer is appointed by Government, expressly for the purposes of recovering the long-standing balances of Inam revenues and for improving the state of the Inamdars' accounts throughout the district." [The paper next goes into details concerning the accounts of the villages of some prominent Inamdars of the Sátára district. It also notes that the runaway Kulkarni of Jihe has since been arrested.]

Alleged death of a Katkari from starvation at Pen (Kolába).

Shri Sayáji Vijaya (47), 18th Aug.

35. A Pen (Kolába) correspondent of the *Shri Sayáji Vijaya* writes:—On Sunday last a man of the Katkari caste died at Pen of starvation and from the effects of exposure to cold and wind. On the previous night the fact of his lying by the bank of a tank in Datar Street was reported to the Chairman of the Managing Committee of the Pen Municipality, but no notice was taken of the report. The result of this negligence was that the man was found dead the next morning. The residents of Datar Street reported the occurrence by wire to the Assistant Collector in charge of the Taluka and to the President of the Pen Municipality, but no reply has yet been received. The next day the Chairman of the Managing Committee of the Municipality, the Mamlatdar of Pen and the Municipal President met together to hold an inquest on the dead body. The *Panch* first formed were sent about their business because they differed from the Mamlatdar on some points and another *Panch* was summoned who brought in a verdict that the man had died of cholera. The above facts will give some idea of the conduct of the local authorities. It is necessary that those who by their negligence are responsible for the man's death should be punished.

Complaint about the destruction of crops near Sátára by wild pigs and a request to the Collector in the matter.

Pratod (153), 17th Aug.

36. We have received complaints about the damage done to crops by wild pigs in the vicinity of Sátára. If the Collector does not adopt prompt measures to protect the crops from the ravages of these wild pests, there is a possibility of their being utterly lost. The Collector should either cause these wild creatures to be destroyed by his own officers or supply the rayats with the necessary weapons to do so. It is difficult for a people, rendered powerless by the operation of the Arms Act, to destroy these animals wholesale. The Collector should take into consideration the responsibility resting upon Government in the matter of protecting the rayat's property from the depradations of wild beasts and adopt adequate measures for their destruction.

Complaint about the severity of the income-tax assessments in Hánsot Mahál (Broach).

Gujaráti (24), 19th Aug.

37. A Hánsot correspondent writes to the *Gujaráti*:—Agriculture and money-lending are the two main pursuits of the population of Hánsot Mahál in Broach district. Owing to a succession of lean years following on the heels of the famine of 1899-1900, the income of those who follow either of these vocations has greatly dwindled down. As income derived from land is not liable to the income tax, the incidence of that tax falls mostly on the money-lenders. But the income of this class has gone down a great deal during recent years, as money-lending transactions have practically ceased owing to the continued recurrence of unfavourable seasons. The miserable plight of the money-lenders has, besides, been aggravated by the introduction into the district of the Deccan Agriculturists' Relief Act which prohibits the recovery of interest on old debts. In view of these unfavourable circumstances the public of the Mahál have been thunderstruck at the figures of the income-tax assessments for the year 1906-07, which have been lately published. The assessments have not only been increased as compared with the previous year, but persons who are not liable to pay a tax of Rs. 10 or 15 are required to pay as much as Rs. 20. This shows how disastrous have been the effects of the posting of a new and inexperienced officer here. It is to be hoped that Government will take the above facts into their kind consideration and order the local officers to prepare a revised and more equitable scale of assessments for the Mahál.

Alleged harassment of the drivers of hack conveyances at Ahmedabad by the local Police.

Praja Bandhu (33), 19th Aug., Eng. cols.

38. "Although the strike of the owners of hackney carriages in this city ceased long ago, they continue to be harassed from time to time by the Police. Under one pretext or another the licenses of some of the license-holders were taken away by them. But the culminating point in this affair was reached when Mr. Hume, District Superintendent of Police, in the plenitude of his wisdom deemed it desirable to serve notices on some of them asking them to show cause why their licenses should not be cancelled as they had taken a prominent part in the recent strike. He was, however, in such hot haste that he issued the notices under a section of the Public Conveyances Act that had no place in it. This is, however, by the way. As a result of this the parties who were served with such notices took the matter to the District Judge's Court. Mr. Knight, the District Judge, while passing an order on the application before him praying for an injunction restraining the District Superintendent of Police from enforcing his notices, remarked that although the notices were *primâ facie* illegal, he was loth to grant an *ex-parte* injunction that may have the effect of interfering with the executive order of the Police, and that a copy of the order as well as of the application be, therefore, sent to the Superintendent. The case was to be heard on last Tuesday, for the notice was made returnable after a week, but on receipt of the order Mr. Hume realized his untenable position and at once withdrew the notices............ We have all along maintained that the action of the local Police officials has been from the very outset wrong and injudicious, and the humiliation, although it has come rather late in the day and after putting the *gharrywallas* and the public respectively to heavy pecuniary loss and serious inconvenience, is but a fitting reward for the wrong-headedness shown by the local Police. The poor *jehus* have already suffered heavily, and it is certainly time that they should be assured that they would not receive any further molestation at the hands of the Police."

Reflections suggested by the release of the editor of the *Bhála* from jail.

Gujaráti (24), 19th Aug.

39. Several Anglo-Indian officials startle at the shadow of their own dark deeds and are always eager to suppress writings which indulge in caustic criticism upon their actions. The editor of the *Bhála* has fallen a victim to the craven fears of these officials, which lead them to magnify the discontent which admittedly exists in the country into sedition. The High Court convicted Mr. Bhopatkar of sedition by unduly straining the meaning of section 124A of the Indian Penal Code, but the public have consistently refused to consider him guilty of that offence. This was abundantly demonstrated by the ovation accorded to Mr. Bhopatkar on his arrival in Poona last Tuesday. What does this enthusiastic reception of one who was once branded as a traitor by the highest tribunal in the Presidency signify? Time was when the Indians had implicit faith in the purity of British justice, but at present they look askance at it. He who is an offender in the eyes of the law is considered innocent by them. Mr. Bhopatkar has not achieved any great deed, yet the public of Poona felt themselves called upon to convene a meeting in his honour solely with a view to proclaim that they considered him innocent of the offence for which he was sent to jail. Mr. Tilak, in the course of his speech on the occasion, remarked that Mr. Morley's Budget speech clearly showed that he was opposed to the policy of instituting State prosecutions for sedition. Those who have truly gauged the political situation of India and are acquainted with the efforts made by Government to repress the growing aspirations of the people are well aware of the *raison d'etre* of such prosecutions. We hope that the gentle reproof administered by Mr. Morley will exorcise the bogey of sedition which has been haunting the minds of the authorities and that the *Bhála* prosecution will be the last of its kind launched by the Bombay Government against a native newspaper. Government should remember that, by sending journalists and public leaders to jail, the seditious spirit, if it ever exists among the people, will be aggravated and ultimately burst out with disastrous results like a dynamite shell. In view of this, Government should in its own interests promote contentment among the people and eradicate the root causes of the so-called sedition existing in the country, instead of sending journalists to jail for indulging in alleged seditious writing.

Condemnation of demonstrations held in the Deccan in connection with the release of Mr. Bhopatkar, editor of the *Bhála.*

Evening Jáme (23), 18th Aug., Eng. cols.

40. **"The good people of Poona, we mean the Deccan Nationalists as they love to call themselves, have found a new idol to be set up in their pantheon. Burnished by such eminent** and distinguished artists as the editors of the *Kál* and the *Kesari,* the jail-returned editor of the *Bhála* has been presented to the valiant patriots of Poona as one of the sacred hierarchy, a demi-god for the worship of the faithful, an idol before whom incense is henceforth to be burnt and at whose shrine oaths are to be taken for the revival of 'national life' and the restoration of national rule. The Poona patriots are welcome to sing canticles in honour of these gods as loud and long as they wish. But it is hard to overlook the fact that the destinies of these gods and their worshippers are in the hands of a race that could easily turn iconoclasts, that it is more by sufferance than by right that such patriotic orgies as have been recently witnessed at Thána, Talegaon, Chinchwad and Poona are allowed to be held."

Split between the moderates and the extremists in the ranks of the Congress party in Bombay.

Jám-e-Jamshed (29), 21st Aug., Eng. cols.

41. "'Why is this?' Why is Mr. B. G. Tilak suffered to represent 'the Bombay Presidency unrestrained and uncontrolled,' why is he allowed to dominate the Congress platform in Bombay, he 'whose ways and views are repugnant' to many of the moderate Congresswallas, asks 'H. A. W.' in the columns of the *Times of India*! Mr. Hormasji Ardeshir Wadia is the third most prominent Parsi Congresswalla in our midst. He is a keen but remarkably staid and sober partisan in the political conflicts of our day, and withal a most keen and sagacious observer of what passes around him. His blunt, plain, straightforward question to 'our leaders', therefore, is bound to attract public attention, and we trust that they will not evade answering it frankly and clearly.......... It is not the croaking of a disaffected or disappointed follower. Mr. Wadia is as staunch and faithful a Congresswalla as any in the ranks of the party and must be answered. It is from within the camp that the cry has arisen and it ought not to be stifled. Mr. Wadia has, indeed, rendered a valuable public service by throwing the gauntlet to the Congress leaders. It is a service to the cause of honest public life in this country and the Bombay Presidency in particular. It is a service to the Congress itself. We can easily realise what the feelings of the Congress leaders in the matter must be, how they must be raving against Mr. Wadia for giving this fresh bone, as they would say, to the enemies of the Congress. But they are purblind leaders if they thought that such a question was not bound to be asked one of these days, if not by Mr. Wadia, by somebody else. It is practically every thoughtful, moderate, honest Congresswalla, who has been asking the question and Mr. Wadia admirably echoes the sentiments of that class when he says:—'Those who initiated the Congress movement and have used it hitherto for a good purpose are bound to see that no bad use is made of it. And we who have accepted their lead and guidance in this Presidency owe it to them and to ourselves to say that they cannot to their own credit or without injury to our cause allow the public impression that they have taken fright at the velocity of the movement which is directed by Messrs. Lala Lajpat Rai, Tilak and Khaparde and have, therefore, to all appearances abandoned their station. Such an impression already prevails and is gathering and growing.'"

Parsis and the Congress movement.

Mahratta (9), 19th Aug.

42. "It is a pity that some members of the Parsi community allow themselves to be used as instruments by the Anglo-Indians whenever it suits the purpose of the latter to attack the Congress. The *Jám-e-Jamshed* has been of late wasting some of its ink upon the subject with a view to show that the Parsis have never seriously troubled themselves about the Congress and that they have also not much good reason to do so. Mr. I. B. Murzban in a recent article speaks in a superior tone and a patronising manner. He says that until the Congress leaders choose to conduct the movement on more sober and dignified lines than at present, the Parsis need not put their heads into the pound. He warns 'all and sundry' that the Parsis have carved out a position for themselves by sheer force of

character, and that they mean to stick to it. We do not exactly appreciate the position which Mr. Murzban says his community has carved out for itself. It is evidently one of selfish aloofness, and this takes away much from Mr. Murzban's assurance that Parsis as a community are not inimical to the Congress. But we have the consolation which is to us more substantial than Mr. Murzban's doubtful sympathy for the Congress—the consolation, *viz.*, that in Mr. Dadabhai Naoroji, Sir P. M. Mehta, Mr. Wacha, Mr. B. D. Petit, Mr. Kama, Mr. H. A. Wadia and others we have much better representatives of the Parsi community and that all these are inspired by an affection for the Congress which is far more valuable to us than the indifferent sympathy of Mr. Murzban and other Parsis of his school."

Police reorganization in Sind.

Sind Gazette (18), 21st Aug.

43. "We note with the greatest satisfaction the reply of Government in connection with the reorganization of the Sind Police. While the population of Sind has been steadily augmenting for several years past and crime increasing in proportion, the Police force has remained stationary both in regard to numbers, pay and prospects. The number of Police stations require to be largely increased and the strength of the force raised by at least 40 per cent. if not by a still higher percentage. The working of the Railway Police by the Punjáb has long been an anomaly and has added greatly to the difficulty of tracing thefts committed on the railway line. The Punjáb Police naturally are handicapped by their want of knowledge of Sindhi and they receive little help from their Sindhi confreres, by whom they are regarded as interlopers. The whole question of the reorganization of the Police in Sind has been hanging fire for over a year and we heartily rejoice that something practical is going to be done at last."

Alleged tyranny exercised by Amil subordinates in Government offices in Sind over Muhammadan Zamindars.

Al-Haq (51), 11th Aug., Eng. cols.

44. A correspondent writes to the *Al-Haq* :—"You have been at considerable pains to point out what difficulties poor Muhammadans have to face at the hands of Amil subordinates in Government offices, and here is an instance in point. A certain Amil co-partner of a Muhammadan Zamindar is anxious to shake him off as the land is now improved by the latter's professional exertions. So the Amil has commenced scratching. The bewildered Muhammadan opens his mind to the father of his district in an application and requests the same to be on his file and record. The Collector makes an English order in pencil 'Issue an order to the Chief Constable lest any bloodshed might occur. Also file this to be of use to me in case I require it.' The actual order in Sindhi is 'the application is returned to the applicant. The applicant should appear with proper proofs in a proper Court.' Comment on this is unnecessary as the vernacular order is indited and submitted for signature in the face of the English order in pencil being still on the application and so hot was the haste with which this reply is sent out of office (*i. e.*, the very next day) that the 8-anna stamp with the Collector's initials has not been punched at all ! What happens to the Zamindar before this order reaches him (it goes through the usual gamut of Mukhtyarkar, Tapedar and Arazdar) is a tale which is at present being told in the Criminal Courts with the applicant as an accused, and therefore cannot be told now." [In its editorial columns the paper writes:—"We particularly invite the attention of the authorities to the letter which appears in another column. The event related therein is significant of the power which the 'Amil bureaucracy' has been allowed to attain in order to tyrannise over helpless Muhammadans. This disregard of the Collector's order remains undetected and the poor Muhammadan finds his condition much worse than before. All this indicates how tremendous has become the power of the office establishment....... We have ourselves examined the original document referred to by our correspondent and we have been quite astounded to see that the vernacular order signed by the Collector was in direct contravention of the instructions written in his own handwriting in pencil on the same sheet of paper......... We shall watch with deep concern what steps are taken in this matter, and if the powers that be care to ascertain from us more details about this complaint, we shall not have the least hesitation in placing our knowledge at their disposal."]

Protest against the appointment of a junior officer as Huzur Deputy Collector, Karáchi.
Karáchi Chronicle (7), 19th Aug.

45. "The latest issue of the Sind Official Gazette announces the postings of Deputy Collectors consequent on Mr. J. P. Lobo's retirement. Mr. Hanson has been posted to Karáchi as Huzur Deputy Collector. Now this post carries with it a special allowance of Rs. 100 in addition to the grade salary of the officer holding it and therefore the practice hitherto has been to give it to a senior man. But Mr. Hanson is very junior, and his being thrust into the office means injustice to many senior men......... The postings are in the hands of the Commissioner in Sind, and he has somehow been led to bestow the favour on a man who is almost the last man on the list of Deputy Collectors. Are we to understand that the authorities in Bombay approve of such acts? If not, they may well interfere in this instance and insist on seniority with ability being considered in filling the Karáchi Huzur Deputy Collectorship."

Complaint about alleged delay in the trial of accused persons committed to the sessions in the Sukkur-Lárkhána district in Sind.
Prabhát (52), 14th Aug., Eng. cols.

46. "It is indeed very hard upon accused persons to have to wait in jail for as many as three months for trial after their commitment to the sessions. And yet as we learn, in the Sukkur-Lárkhána District such experience on the part of under-trial prisoners is by no means uncommon. No fault is or can be found with the Judges. They do as much work as can be reasonably expected of them. But the work is in excess of what they can cope with, and the result is that it goes on accumulating, and prisoners under trial have to rot in jail for months before their cases are taken up. Humanity as well as the spirit of the beneficent laws under which we live are alike opposed to this practice, which indeed reminds one of the barbarous times when accused persons were treated as though they were chattels. We hope, therefore, that those responsible for the speedy dispensation of justice will earnestly address themselves to the matter, and without delay remove the cause of what in all conscience is a scandal."

Complaint about alleged irregularity in fixing dates for the delivery of judgments by the Sind Courts.
Sind Journal (19), 16th Aug.

47. "It is notorious that most of the Civil Courts in Sind, in the generality of cases, do not pronounce their judgments in open Court, nor are the days on which they are pronounced previously notified to the parties or their pleaders. When a case is concluded, a date is fixed for judgment *sometimes*. But if the judgment is not pronounced on that day, no other date is fixed at all or intimated to the parties. Judges deliver their judgments at their convenience and send them on to the office without any intimation to the parties. This is a practice fraught with great mischief, and instances can be easily multiplied where it has worked extreme hardship. But what is worse still is that in several Courts the practice is not to fix any date at all for judgment when a case is concluded, but when the judgment is actually written out and sent to the office after a week or a month or months, that date, we mean the date of the judgment, is entered in the diary as having been originally fixed for delivery of judgment. Apart from the fact that the severest reproach attaches to this deliberate tampering with a solemn document like the diary of a case, serious evils result from the practice. To quote one among many, a party dissatisfied with the judgment sometimes never knows of it till the time allowed for appeal has expired or is materially cut short. And thus his right of appeal is lost to him or seriously hindered. Affidavits are sometimes boldly filed as to the true state of things, and considerate appellate Courts admit appeals. But in some cases no weight is attached to such affidavits in the face of the entries in the diaries."

Protest against a notification relating to the playing of street music in Hyderabad (Sind).
Prabhát (52), 14th Aug., Eng. cols.

48. "We have frequently protested against the notification which requires passes to be taken out for such necessary and innocent things as marriage processions. It required no gift of prophecy to predict that the notification would operate very harshly in practice. The facts have verified our anticipation. Of late the hardship experienced has become rather serious. In the

beginning, the rules were at least worked with good sense and considerateness. Things have now changed and the inconvenience to the public is becoming more and more accentuated. Some people applied for permits to take out marriage processions on the night of last Janmashtami, and they were forbidden to beat drums or blow brass bands after midnight. Now the celebration of marriages on Janmashtami day *begins* at midnight and lasts till 2, 3, or even 4 A. M. How could people be expected to forego without demur musical accompaniments to marriage processions? Is this not undue interference with people's liberties? Again, a man applied for a pass on Sunday and he could not get one because it was a holiday. The man had arrived from an outstation the night previous and there was nobody in his family who could have applied on his behalf. Did the District Superintendent of Police expect that the marriage should be postponed? Janmashtami day is regarded by the Hindus as very auspicious for marriages, and apart from the reluctance to forego such a day, circumstances would usually not allow of a postponement. It may be mentioned here that it sometimes happens that the day for a marriage is fixed at the eleventh hour, and if such a day happens to be a public holiday, the non-issue of a pass on that account becomes an intolerable hardship. It is absurd to expect people to put off their marriages merely to satisfy the whimsical demands of officials. We contend, therefore, that at least marriage processions like funeral ones should be excluded from the purview of the notification. Of course, the requirement that no undue obstruction or annoyance should be caused remains always valid, and this can be enforced in the case of marriage processions as well as in other cases without issuing permits."

Legislation.

Mamlatdars' Courts Amendment Act.
Gujaráti (24), 26th Aug., Eng. cols.

*49. "The Mamlatdars' Courts Act Amendment Bill has passed into law almost in the shape in which it had emerged from the hands of the Select Committee. The various amendments that were proposed by the non-official members shared the usual fate.......... Bare votes were on the side of the Government, but reason and judgment were emphatically with the movers of some of the principal amendments. The Collector is an over-worked official who must not be further burdened with work, if, for instance, the Government are not disposed to reply to an inconvenient question. But he is not so over-burdened that he ought not to be entrusted with powers of superintendence over the Mamlatdars' Courts in possessory suits. The parties with their pleaders were not hitherto called upon to dance attendance upon the peripatetic Collectors. But henceforward they will have to do so. The general power of superintendence possessed by the High Court is in no way curtailed and the effect of the creation of an intermediate Court will only mean further expense and delay to litigants. We are surprised to see the Honourable Mr. Fulton telling the Council that the High Court has no power to transfer cases from the Mamlatdars' Courts. This power has been exercised in the past. On both these grounds the conferment of new powers upon migratory and over-worked Collectors seems to us to be an undesirable and indefensible departure. Decided cases show that Collectors with their wholly inadequate knowledge of civil law are ill qualified to discharge the functions now performed by the High Court. Again, the unfettered and wide discretion conferred upon Mamlatdars to withhold relief is also a mistake. A certain class of cases could have been easily specified to which alone the exercise of the discretion should have been restricted......... No one who is acquainted with the working of the Mamlatdars' Courts Act can fail to see the fallacy of the argument that District Judges would be called upon to sit in judgment upon their own decisions, if they were invested with the power of superintendence over the Mamlatdars' Courts. Such an argument might mislead the public, but not the legal profession. The Mamlatdars have to decide the question of possession only, irrespective of all other matters relating to title to the property, and the questions raised in regular suits will in the majority of cases be wholly different and the evidence, too, adduced therein must differ except in regard to the factum of possession for a period of six months............ The Honourable Mr. Fulton's

remarks make it doubtful whether parties can appear before the Collectors with their pleaders. We fail to see how they can be deprived of this right. If this view is correct, there remains no valid reason for conferring new powers upon Collectors whose knowledge of the intricacies of civil law is scarcely superior to that of the Mamlatdars.......... We congratulate the Honourable Mr. Setalwad and his colleagues, who made a stubborn fight over their amendments but failed. Their defeat was a foregone conclusion and affords one more illustration of the farcical character which our Legislative Councils are capable of assuming at the bidding of the Executive."

Education.

Affairs of the Thána High School.
Arunodaya (105), 19th Aug.

50. The Head Master of the Thána High School, the Fuller Khan on this side, has taken a year's furlough. He should properly speaking have been dealt with in the same way as Sir B. Fuller. Strange to say, the decision of Government in his case has not yet been officially published. This shows the dilatory procedure of the Educational Department. Meanwhile, the Head Master and his satellites are engaged in organising cricket matches with mofusil teams. A team from the High School was recently sent to Poona and suffered ignominious defeats at the hands of the New English School and the Bhave School. The studies of the boys are not making satisfactory progress and it is strange that the Head Master should, under these circumstances, be thinking mainly of cricket matches. Though the decision of Government in the case of Mr. Joshi has not yet been formally published, Mr. Phadke, the new Head Master, took charge of his duties yesterday and it is understood that the dismissed boys would be readmitted on expressing regret for having attended a *swadeshi* meeting in violation of the Head Master's notice. Even such a decision would be unfair, inasmuch as the boys cannot be said to have committed any fault in not complying with a notice which was illegal and unjust.

Press Note concerning the suspended students of the Thána High School.
Akhbár-i-Soudágar (61), 25th Aug.

51. The *Akhbár-i-Soudágar* expresses its approval of the action taken by Government concerning the students of the Thána High School and remarks:—Parents and guardians of school-going children would do well to ponder over the weighty views expressed by Government on the subject of school discipline in their Press Note. It is not to be supposed that the authority of a schoolmaster ends when the classes are not sitting. In the interests of discipline it is imperative that the school-master should exercise some sort of control over the actions of his pupils even out of school hours. Indian parents forget that according to the past tradition of their country a teacher's authority over his pupils is in every respect greater than that of their parents. It is to be regretted that the recent political movement in Bengal should have made parents forgetful of this tradition and led them to incite their sons to disregard the authority of their teachers.

Complaint against a teacher in the Anglo-Vernacular School at Sukkur.
Sindhi (53), 11th Aug., Eng. cols.

52. A correspondent writes to the *Sindhi*:—" Since I read in the vernacular columns of the last issue of your paper a reflection against the character of Mr. Baharsing, B. A., I have been wondering what the authorities have done in the matter. Is it possible that a man, who is reported to be so demoralised as to be loafing about, drinking openly in grog-shops and frequenting notorious theatres in company of school-boys, can have the least influence for good on the boys of the school? Can the parents of the latter expect their sons to come out with any sound ideas of morality, any lofty aspirations or an improved tone of thought and character from a school over the destinies of which a man of such low morality presides? It is very strange that knowing the character of this master by frequent reports the members of the Sukkur Municipality have not moved an inch to bring him to book; nay, on the contrary, it appears that the Chairman of the School Board, Divan Pessumal, has been shielding him.......... It is time that Mr. Chatfield, the President of

the Sukkur Municipality, and the Educational Inspector gave their serious consideration to the matter and saved the Municipality from the existing disgrace."

Disapproval of the proposed abolition of the Tharushah Anglo-Vernacular school in Sind.

Sindhi (53), 11th Aug., Eng. cols.

53. "We learn with great regret that there is a movement in the Noushahro Feroze Division to abolish the Tharushah Anglo-Vernacular school and to start a Madressah at Noushahro. We have reason to credit the report, but we cannot understand why an institution that has been maintained for the last 20 years by the Local Board should make room for a sectarian school. The Anglo-Vernacular school has justified its existence admirably......... And there is not the slightest reason to think that it is either deteriorating or deserves to be abolished. The starting of a Madressah may be highly desirable from the Muhammadan point of view, and we wish such an institution godspeed; but when it involves the sacrifice of an established institution that has worked immeasurable good to its pupils, we think we ought to raise our voice against the step. The school is in a highly flourishing condition, teaches up to 5th standard and has on its rolls 125 pupils. The masters give satisfaction in the discharge of their duties and the abolition of such a school in the hey-day of its life would be too drastic a step."

Railways.

Why is the G. I. P. Railway a losing concern financially?

Kaiser-i-Hind (30), 19th Aug.

54. From the figures of revenue and expenditure of the G. I. P. Railway administration, which are being published from time to time, it appears that the railway has suffered a net loss of 16 lakhs of rupees during the last four months only. It is deplorable that the financial condition of the railway should not have improved even after the transfer of its management to Government. The G. I. P. is one of the two principal railway systems in India which are worked at a loss. The chief reason why the railway is a losing concern is that the bulk of its staff consists of Europeans and Eurasians, who are paid salaries which are far in excess of their deserts. If native agency were substituted for the European agency on this railway, its administration would be carried on not only more cheaply but also more efficiently. In this respect the authorities concerned might well take a leaf out of the book of the B. B. & C. I. Railway. It is notorious that Eurasian railway employés, while drawing handsome salaries, are indolent and addicted to drink, besides being very inconsiderate and discourteous in their behaviour towards native passengers. The practice of pitchforking Eurasian lads fresh from school into posts of ticket-collectors, etc., which has become a craze on this railway since the time of the late Mr. Conder, should be sternly discouraged by Government. The policy, while originating in philanthropic motives, has proved detrimental to the public interests. For one thing if these young employés embezzle the moneys entrusted to them, it would not be possible under the law to institute civil proceedings against them. When candidates of mature age are to be had by hundreds in these days of scarcity of employment, we see no reason why the G. I. P. Railway authorities should employ in their service boys whose age varies from 13 to 17 years.

Municipalities.

Alleged offence caused to the religious susceptibilities of the Muhammadans of Broach owing to the action of the President of the local Municipality in digging out a burial ground of the community.

Bombay Samáchár (64), 24th Aug.

55. The recommendation made by the Deputy Sanitary Commissioner, N. D., for closing the Muhammadan cemetery in Broach, situated near the Geláni (?), Kuváni Vádi beyond the limits of the fort, on the ground that it injuriously affects the sanitation of the surrounding locality has not yet been disposed of, when it transpires that the President of the local Municipality has ordered the grounds of the cemetery near the Ratan Talav to be dug out for being converted into a new road to be constructed in that quarter. The local Muhammadans have submitted the following

petition to Government on the subject which, it is to be hoped, will meet with due and prompt consideration:—Rao Bahadur Motilal Chunilal, President of the Broach Municipality, had resolved some time ago, against the wishes of the Muhammadan community of Broach, to dig out the burial ground surrounding Fakir Nasiruddin's grave near the railway station. The ground has historical associations, and fortunately for the Muhammadans, Rao Bahadur Motilal did not succeed in his object although he made strenuous efforts to achieve it. Not daunted by this failure, Rao Bahadur Motilal has ventured to get another Muhammadan cemetery, *viz.*, that near the Ratan Talav, dug out. For two days the Muhammadans implored him not to disinter the bones of their dead ancestors, but he paid no heed to their remonstrances and persisted in the work of desecrating the grounds. On the third day the Muhammadans collected in a body at the place and repeated their entreaties, but the help of the police was requisitioned on this day and the crowd was made to disperse by being threatened with arrest by the police. Thereupon the Muhammadans went to the Collector who was graciously pleased to order the work to be suspended. We pray the authorities to order the Municipality to stop the work altogether and to re-build the portion of the ground that has been dug up. This is not the first time that an attempt has been made to remove this burial ground from its present site. In 1873-74 an endeavour was made by the Municipality to acquire a portion of the ground for the purpose of widening the road leading to the Zadeshwar Gate. The then Collector, Mr. J. G. White, on being appealed to in the matter, gave his decision after due inquiry in favour of the Muhammadans. Subsequently in 1887 when Mr. Wilson was President of the Municipality, the question was re-opened by Mr. Jamiatram Jivanram Vakil, Chairman of the Managing Committee. The Muhammadans complained to Mr. Wilson, but failing to get redress at his hands, they were again obliged to submit a representation to the Collector who pacified them by censuring the Municipal President and ordering the work in question to be stopped.

Affairs of the Hyderabad (Sind) Municipality.

Sind Journal (19), 16th and 19th Aug.; *Phœnix* (15), 22nd Aug.

56. "In anticipation of the sanction of the General Board, which *alone* under the rules is competent to suspend an officer of the position of Engineer and Secretary, the Managing Committee of the Hyderabad Municipality have suspended Mr. M. V. Lele for 'gross misconduct and open insubordination.' This has created not a little stir in the town. It was expected that an important matter of this nature would be taken up at the meeting that came off on Tuesday last. The meeting was, therefore, well attended, there being as many as 20 members present, and a number of visitors, too. On the proceedings being opened, Mr. Lele presented an appeal and requested the President to take up his matter first as an urgent one, but the latter refused to do so; whereupon Mr. Bulchand Dayaram proposed that the agenda be suspended and the Secretary's matter be taken up. The President ruled the motion out of order on the ground that at an adjourned meeting, under the Municipal Act, 'No business shall be transacted other than that left undisposed of at the meeting from which the adjournment took place.' The matter was thus shelved for the time. Looking to the urgency and importance of the matter, we wish the question had been taken in hand at the meeting, but the law being against such a course, we cannot blame the President for the procedure he adopted......... Mr. Lele after a time felt that he was guilty of some misconduct for which he was ready to express his regret. .... We cannot say how far the Committee was justified in suspending Mr. Lele in anticipation of the sanction of the General Body......... Apart from the justice or otherwise of the Committee's resolution, we think it has committed a tactical blunder in summarily suspending the Secretary. There are several charges against him and some of them are of rather a serious nature, but this harsh step of the Committee has caused a revulsion of feeling in his favour and the result may be that he might be excused on those counts." [In its issue of the 19th instant the paper writes:—"**Our readers are aware that for some weeks past the friends of Mr. Lele have made the transaction of business at the meetings of the Managing Committee impossible because the charges against him were on the agenda paper. There is a regular tug of war in the Municipality. The President, we fancy, has to devote a lot of time devising schemes to meet his antagonists. The office establishment has become quite demoralised. It is a sad state of things, indeed. Business goes on**

at an exceedingly slow pace, and the public interests suffer very much. All this cannot be remedied until the divisions in the Municipality, which are due to private grudge and feuds, are healed and members work solely for the public good." The *Phœnix* writes:—"Things seem to be coming to a bad pass in the Hyderabad Municipality. So far as we can gather, the President is mainly, if not solely, responsible for this......... With regard to Mr. Lele's suspension, we must say that while we strongly disapprove of his conduct, we do at the same time hold that it is not so serious as to merit suspension."]

Native States.

A vindication of Mr. R. C. Dutt's observations on the administration of Baroda State in his speech before the East India Association, London.

Gujaráti Punch (26), 19th Aug., Eng. cols.

57. "The *Navsári Patrika* has had the audacity to challenge the truth of Mr. Dutt's statements and, with vulgar elation, presumes to assert that compulsory education had never been introduced experimentally over a prescribed area in the Gaekwar's territory......... We would not have cared to notice the vapid outpourings of the Navsári rag. But they have been brought into mischievous prominence in the columns of the *Times of India*, to whom a fling at Maharaja Sayajirao is always a treat......... Over the *nom de plume* of 'Bonus' a cowardly critic of the Gaekwar in the *Times* not only certifies to the truth of the *Navsári Patrika's* remarks, but goes out of his way to insinuate that Mr. Dutt made his statements, knowing them to be untrue, simply with the object of flattering the vanity of his august master. We wonder if impertinence, audacity or mendacity could go further............ As we remarked some weeks ago, when noticing the Baroda Administration Report of last year issued by Mr. Dutt, H. H. Sayajirao is not only the *bete noir* of the Anglo-Indian Press, but for some mysterious reason, even many of his own countrymen take delight in wilfully misunderstanding or deliberately misrepresenting his motives and actions. On that occasion we tried to find out the real cause of this anomoly, and were convinced that it was the enlightened Maharaja's perfect independence of spirit and absolute hatred of tadpoles and sycophants—both British and Indian—that was at the bottom of his being in such evil odour in certain quarters. We wonder if 'Bonus' is one of the 'disappointed' tadpoles. But to return to this worthy's allegations. After perusing his outburst in the columns of the Bombay journal we deliberately set about collecting authentic information from independent sources on the points in dispute. .... We are convinced from the facts that have come to our knowledge that Mr. Dutt, if anything, modestly *under-stated* his case before the enlightened London assembly......... The first experiment in introducing compulsory education over a prescribed area was commenced *thirteen years ago in the Amreli District*. Maharaja Sayajirao is not in the habit of doing things in haste and then repenting at leisure. It was only when he was convinced *after thirteen years' experience* that compulsory education had proved an unqualified success in the Amreli district, that he issued orders for steps being taken at an early date to introduce the same beneficent system throughout his dominions. As for the other question, *viz.*, the separation of Judicial and Executive functions, *it was taken in hand in the year 1903.* That was a year of great scarcity, which added not a little to the normal burden of the officers. Advantage was, therefore, at once taken of it and the statesmanlike work of separating the Judiciary from the Executive commenced. Slowly but surely it has now been completely carried out and the results are not only splendid and satisfactory, but the change, as Mr. Dutt authoritatively remarked, has not cost His Highness *one extra rupee*. These are the facts we have gathered after careful and independent inquiry and we make a present of them to Maharaja Sayajirao's uninformed, vicious, irresponsible and anonymous critics and their Anglo-Indian sponsors."

The question of succession to the Jámnagar *gadi*.

Káthiáwár News (31), 18th Aug., Eng. cols.

58. "The Chief of Navánagar has died without an heir and none has been adopted by him. It may be rather early to discuss at present the Navánagar succession question and the rights of the various claimants, yet so much could be said, we believe, without fear of contradiction, that Lakhubha's father having been disinherited and K. S. Ranjitsinhji adopted as a son to replace him, the former's claim cannot stand,

unless Government think that the sins of the father cannot be visited upon the son, and that though his right was waived in favour of a son born to Jam Saheb Vibhaji, it cannot be waived otherwise. It does not seem possible, however, that Government will take this view. Ranjitsinhji's claim as an adopted son was only set aside when Jam Vibhaji had a son—the late Jam Saheb—born to him. Consequently K. S. Ranjitsinhji can claim the *gádi* by right of adoption, that right not having been affected in any way nor set aside by the late Jam Saheb. As there is nothing to urge against Ranjitsinhji, Government should certainly be most pleased to acknowlege his claim, provided, of course, there is no chance of a posthumous heir being born to the late Jam Saheb."

Káthiáwár Times (8), 20th Aug.

59. "The sad and untimely demise of His Highness Jam Shri Jashavantsinhji once more brings to the fore the vexed question of succession to the *gádi* of the Jámnagar State. But this time it wears quite a new aspect which renders its solution more difficult. All sorts of idle rumours are in the air and vain conjectures are made as to the probable successor to the Jámnagar *gádi*....... Our readers are well aware how the question stood during the life-time and at the death of Jam Shri Vibhaji. The latest desire of Jam Shri Vibhaji was that K. S. Jashavantsinhji should be installed on the *gádi* after his death and later events have shown how his desire was carried out, and how the claims of Prince Ranjitsinhji and K. S. Lakhubha were set aside.... Everything, however, will be set at rest, if the report which we published the other day that Her Highness the Sodhee Rani is *enceinte* proves true. No authentic information can be had about this statement which is gravely doubted by some people. But supposing that it is incorrect, we find that there are three different views taken of the question by different persons. One view is that Prince Ranjitsinhji can well maintain his claim, inasmuch as he was declared as his adopted son and successor by the late Jam Shri Vibhaji before the birth of Jashavantsinhji. Holders of another view, however, point out that Prince Ranjitsinhji's claim is weakened by the fact that his case was settled just after Jam Shri Vibhaji declared Jashavantsinhji as his heir and successor. They seem to opine, on the other hand, that K. S. Lakhubha, son of K. S. Kalubha, has a likelihood of having his claim established, for though his father, the disinherited Prince Kalubha, was unfitted for the *gádi*, yet that would not stand in K. S. Lakhubha's way. Moreover, there is every possibility of the nearest Bhayat of Jam Jashavantsinhji coming forward and pressing his claim in preference to that of anybody else. Thus the question of the succession to the Jámnagar *gádi* is one of great complexity and it will take some time, in these circumstances, before we can expect an announcement in connection with it from the British Government."

Alleged misdoings of the Karbhari of Chuda State (Káthiáwár).

Káthiáwár Samáchár (78), 22nd Aug.

60. When Mr. Umiashankar was selected as Karbhari of Chuda State, he had retired from active service and was idling away his time in utter obscurity at Rájkot. On assuming the Karbhariship and seeing that the Thakor was a simple-minded man, Mr. Umiashankar began to act against his master's interests and frightened him from time to time with the bogey of his supposed influence with the Agency authorities. He gradually enlarged his powers to an unlimited extent and so deftly wielded his influence with the Agency authorities that our repeated complaints against his maladministration have fallen flat on their ears. We, however, publish below a fairly complete catalogue of Mr. Umiashankar's iniquities in the hope that it will awaken the Agency authorities to the necessity of looking into the affairs of Chuda. (1) On assuming the office of Karbhari Mr. Umiashankar overhauled the various State departments, dispensed with the services of old and experienced servants and gave their places to his friends and relations. (2) In the matter of the capture of the escaped convicts from the Petlád jail, he misrepresented facts to the Agency authorities and prevailed upon them to recommend him for a Rao Sahebship to Govern-

ment, although he had done absolutely nothing to deserve a title. (3) Being afraid that his powers might be crippled in case the influence wielded by Himatlal Dayalji over the Thakor was allowed unchecked, he maliciously charged Himatlal with various offences and compelled him to leave the State. Himatlal successfully represented his case to the authorities at Rájkot and got the order of his exile countermanded. (4) Hitherto the Ranis of the Thakor and of the late Kumar Madhavsingji received as *jivai* fixed sums of money settled by the late Karbhari Mr. Asharam in consultation with the Agency authorities. Last year Mr. Umiashankar set the Ranis by the ears by increasing the *jivai* of some and reducing that of others. Those Ranis, who were likely to support him in his differences with the Thakor, received a substantial increase in their allowance, while the rest were left out in the cold. (5) When Himatlal was banished from Chuda, Mr. Umiashankar left no stone unturned to harass his relations by endeavouring to implicate them in the murder of Himatlal's daughter. (6) Although the State is heavily in debt, Mr. Umiashankar places large sums of State money at the disposal of his *protége*, Goshalia Raychand, without interest. As a result of this the State has got entangled in financial difficulties, and the instalments to be paid by way of interest on the loan advanced to the Darbar by Government are falling in arrears. (7) Mr. Lakhabhai was suddenly raised by Mr. Umiashankar from the petty post of Jamadar to the responsible position of Police Superintendent at Chuda, and Mr. Motiram, a really capable man who formerly occupied that office, was transferred to the Revenue Department. (8) Mr. Umiashankar has monopolised all power in the State in his own hands and over-rides the orders of the Thakor with impunity. (9) Instead of giving the Thakor's daughter in marriage to a Rajput Prince in Káthiáwár, he married her against the wishes of the Thakor to the Chief of the distant State of Labhauva and got that Chief to confer large presents upon his *portéges*, including the editors of two friendly newspapers. Neither the Thakor's nor the Kumar's men received any presents. (10) Last year Mr. Umiashankar, on suspecting that the officer entrusted with the duty of weighing the field produce, had committed a fraud in collusion with others, brought him and his accomplices to trial before a special Magistrate. Though the offence with which they were charged was not proved, he extorted nearly Rs. 4,000 worth of field produce from the agriculturists. These are but a few instances of the much-vaunted integrity of Mr. Umiashankar in the administration of Chuda. We hope that the Agent to the Governor, Káthiáwár, will investigate these complaints and do the needful.

Intelligence extracted from the Press.

Public meeting in Bombay in connection with the postal strike.

Indu Prakásh (43), 20th and 24th Aug., Eng. cols.; *Bombay Samáchar* (64), 25th Aug.

61. "The *Indu Prakásh* publishes the following account of a meeting held in Bombay previous to the termination of the postal strike:—"A very crowded public meeting was held yesterday evening in the Mahajanwadi, Bombay, in order to consider what steps should be taken in view of the Bombay Postmen's strike. Thousands had to go away for want of space. The strikers were present in a body. The lead at the meeting was taken by prominent booksellers, several proprietors of printing establishments and merchants. Mr. Vishvanth Prabhuram Vaidya, Barrister-at-law, presided. A number of complaints of gross irregularities in the delivery of money orders, value payable articles, &c., were made at the meeting by several prominent members. It was alleged that letters were taken from place to place in bags and baskets by the ignorant, raw recruits temporarily appointed to replace the strikers and that people were allowed to take pell-mell what letters they liked. It was also pointed out that the accounts given in some local Anglo-Indian papers like the *Advocate* and the *Times of India* were quite wrong and misleading.

The following resolutions were unanimously adopted at the meeting:—(1) That this meeting regrets that the strike of the Bombay Postmen still continues, and that no amicable settlement is arrived at in the matter. (2) That the meeting desires to bring prominently to the notice of the authorities that the strike has caused dislocation and disorganisation in the delivery of letters and especially of money orders, value payable parcels and so forth, which has caused immense inconvenience to the public and which does not seem likely to abate by extraneous help and the employment of raw recruits, by whom the Department has been endeavouring to get the work of the strikers done. (3) That the meeting authorises the chairman, Mr. Vaidya, the Honourable Mr. Daji Abaji Khare, Mr. D. G. Padhye, Mr. Vithaldas V. Jaragani and Mr. Motilal K. Kapadia to represent the true state of affairs to the highest Postal authorities and to Government and also to endeavour to bring about a settlement, if possible. A committee of ten gentlemen (named) was appointed to watch the interests of the public and to take such steps as would seem advisable. A fund was also started for carrying out the objects of the meeting. After the proceedings terminated, the members of the deputation appointed by the meeting had a consultation with the postmen at a different place and the latter were asked to reconsider their resolution and let the deputation know by to-day whether they would abide by whatever settlement it might bring about. The following telegram was sent to the Director-General of Post Offices and to the Viceroy of India :—' Crowded public meeting held this evening in connection with postmen's strike. Resolutions passed regretting the situation and pointing out extreme inconvenience to public, specially merchants. Rose-coloured reports misleading. Meeting appointed influential deputation, which shall approach local authorities to-morrow to bring about amicable settlement, if possible.' " [In its issue of 24th August the paper publishes a detailed account of the termination of the strike brought about through the intercession of the deputation appointed at the meeting referred to above. The *Bombay Samáchár* of the 25th August publishes a report of the proceedings of a meeting of the Native Cloth Merchants of Bombay held on Friday, ~~the 24th~~ August, under the presidency of Mr. Manmohandas Ramji in connection with the postal strike. The president in opening the proceedings read two numerously signed letters in which the signatories bitterly complained of the miscarriage and irregular delivery of their letters. In view, however, of the termination of the strike the meeting was dissolved after adopting a resolution thanking the authorities of the Postal Department for re-employing the peons in consideration of the loyal services rendered by them hitherto.]

Movement for the boycott of foreign sugar at various places in the Bombay Presidency.

Bombay Samáchár (64), 24th Aug.; *Sánj Vartamán* (89), 16th Aug.; *Akhbár-i-Soudágar* (61), 24th Aug.; *Mahi Kántha Gazette* (81), 19th Aug.

62. Several papers of the week publish reports of meetings held at various places in the Presidency such as A'nand, Nadiád, Wadhwán, Nipáni, etc., with the object of passing resolutions calling upon the people to abstain from the use of foreign sugar. Speeches were made and vows taken at the various meetings to abide by the resolutions passed thereat.

Mr. Tilak's lectures on the Ganpati festival.

Indu Prakásh (43), 24th Aug.; *Belgaum Samáchár* (111), 20th Aug.

63. The *Indu Prakásh* in its issue of the 24th August publishes in its vernacular columns an account of the public reception accorded to Mr. Tilak at Kalyán on the 23rd August where he is said to have been escorted in solemn procession to a meeting in the town and to have delivered an address on the utility of the Ganpati festival and to have exhorted the audience to avail themselves of the opportunity afforded by such religious festivals for extending their knowledge and fostering the sentiment of nationality in their minds.

[Elsewhere the paper publishes an account of Mr. Tilak's public reception at Násik on the 24th where his carriage is reported to have been drawn by students. Mr. Tilak was expected to deliver a public lecture at Násik in the evening of the 24th. The *Belgaum Samáchár* writes:—It is proposed to do fitting honour to Mr. Tilak during this three days' stay here. Committees have been formed to make adequate preparations for the purpose. Mr. Tilak will deliver a lecture in the big *mandap,* which is to be erected for a public Ganpati. On the 28th he will inspect the *melas.* Two arches will be erected in the town in his honour and he will also be accorded a public reception at the Ráibág Railway station.]

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 30th August 1906.

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* Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.] **[No. 35 OF 1906.**

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 1st September 1906.

CONTENTS.

PARAGRAPHS

Politics and the Public Administration—

Affairs in Bengal:
  Comments on the "crowning and anointing" of Babu Surendranath Bannerji in Calcutta 12
Agrarian matters:
  Resolution of the Government of India regarding the suspension and remission of the local rate cess 23
  Suggestions to Government for the better collections of Inamdars' dues in alienated villages in Satára District 25
Bombay Legislative Council: Discussion on the Budget in the — ... 15—22
British Rule in India:
  A lover sighing over separation from his favourite bird 4
  An appeal to the Indians to kill others and be killed in the cause of their country 2
  Exhortation to the Indians not to rely any longer on the good-will of Englishmen for the amelioration of their lot but to learn the lesson of self-reliance 9
  How have the recent strikes affected the position of Englishmen in India? 5
  Influence of European civilization on the morality of the Hindus 3
  Mr. Surendranath's appeal to the Indians to abandon mendicant methods of agitation and resort to more effective means for gaining political rights 6
  Political liberty should be the goal of the Indians if they desire a revival of their industries and religion 8
  What form of Government is possible for India in her present state? ... 7
Collisions between Europeans and Natives:
  Alleged humiliating treatment of a Punjabi gentleman by a European military officer and an appeal to Lord Kitchener to inquire into the case 26
  Alleged stoppage of the playing of music in a Hindu temple at Ahmedabad by a European officer 30
Governor of Bombay:
  An instance of His Excellency Lord Lamington's humanity ... 14
  Lord Lamington on *swadeshism* at the Fergusson College, Poona ... 13
India in Parliament: Comments on Mr. Morley's declaration about India being poor but prosperous 1

PARAGRAPHS.

Politics and the Public Administration—continued.

Irrigation: Proposed construction of an — canal in Ahmedabad District ... 24
Judicial matters: Comments on the acquittal on appeal of a *swadeshi* preacher, charged with the offence of cheating, by the Sessions Judge of Thána ... 29
Obituary: Reflections suggested by the death of Mr. Justice Tyabji ... 10
Police: Protest against the prosecutions of poor fishermen in the Ratnágiri District for using salt earth for curing fish 28
Post Office: Bombay Postmen's strike ... ... 31 & 32
Public service: Protest against the rumoured appointment of a junior European Barrister as Acting Chief Presidency Magistrate, Bombay ... 27
Sind:
  Alleged frequency of dacoities in Larkána District 37
  Complaint about the procedure followed by the authorities in — in granting remissions of land revenue to the Zamindars of Karáchi District 33
  Explanation *re* the non-supply of the Press Note on the cultivation of Egyptian cotton to the Press and the Chamber of Commerce in Karáchi 34
  Frequency of murders in the Karáchi District and alleged inability of the Police to bring the culprits to book ... 35
  Gambling dens at Hyderabad (—) and Sukkur and the alleged apathy of the local Police in putting down the evil ... 36
Sir B. Fuller: Reception of — by a Muhammadan deputation on his arrival in Bombay 11

Education—

Complaint about a text-book in Indian History prescribed in the Sind schools 41
Complaint against the Head Master of the Anglo-Vernacular School, Sukkur. 42
Press Note concerning the suspended students of the Thána High School ... 38—40
Protest against the proposed abolition of the Tharushah Anglo-Vernacular School in Sind 43

Railways—

North-Western Railway: Suggestions to the authorities of the — to take steps for mitigating the hardships of third class passengers visiting the next Kalandar fair in Sind 44

Municipalities—

Broach: Muhammadan burial ground at — 46
Surat: Is the — Municipality ripe to enjoy the boon of a non-official President? 45

Native States—

Bhávnagar: Arrest of a newspaper editor by the — authorities for indulging in seditious writing against the Durbar 51
Chuda: Affairs in — State 50
Jámnagar: The question of succession to the — *gádi* ... ... 48 & 49
Kolhápur: A side-issue of the Vedokta affair at — 52
Rumour about the proposed establishment of a Council of Native Chiefs ... 47

Intelligence extracted from the Press—

A *swadeshi* meeting of Indian ladies at Baroda 54
Appeal for public contributions to start national schools in Maháráshtra ... 53
Industrial and Agricultural Exhibition to be held at Pandharpur ... 55
Mr B. G. Tilak's public utterances at Kalyán, Násik and Belgaum during the last Ganpati festival ... ... 56—58

List of Newspapers and Periodicals.

(As it stood on the 1st July 1906.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	J. J. de Abrao ; Portuguese ; 43	300
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 50	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 53.	1,000
4	Indian Social Reformer	Do.	Weekly	Kamakshi Natarajan ; Hindu (Madrási Bráhman) ; 39.	500
5	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 53.	575
6	Indian Textile Journal	Do.	Monthly	John Wallace ; Englishman ; 48 ; Civil Engineer.	800
7	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái Advani ; Hindu (Amil) ; 30.	500
8	Káthiáwár Times	Rájkot	Daily	Mávji Govindji ; Hindu (Nágar) ; 38	200
9	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 32.	950
10	Men and Women of India.	Bombay	Monthly	Sorábji Mancherji Ratnagar ; Parsi ; 40	500
11	Muslim Herald	Do.	Daily	Mahomed Yusuf bin Mahomed Amir ; Muhammadan ; 32.	700
12	Oriental Review	Do.	Weekly	Rustomji Shapurji Mistri ; Pársi ; 38	400
13	Pársi	Do.	Do.	Jehangir Sorabji Talayárkhán ; Pársi ; 30	1,000
14	Patriot	Ahmedabad	Do.	Bhágubhái Fatechand Kárbhári ; Hindu (Jain) ; 33.	650
15	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 53	650
16	Poona Observer and Civil and Military Gazette.	Poona	Daily	Cawasji Temulji ; Pársi ; 50	400
17	Railway Times	Bombay	Weekly	John Alexander Balfour ; Christian ; 44	1,200
18	Sind Gazette	Karáchi	Bi-weekly	Mrs. J. E. Tate ; European ; 42	500
19	Sind Journal (formerly named Hyderabad Journal).	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 40.	800
20	Sind Times	Karáchi	Bi-weekly	Khánchand Rahumal ; Hindu (Amil) ; 39	200
	ANGLO-GUJARA'TI.				
21	Arya Prakásh	Bombay	Weekly	Motilál Tribhuwandás Dalál ; Hindu (Mod Bania) ; 32.	1,000
22	Coronation Advertiser	Ahmedabad	Do.	Narotámdás Pránjiwandás Shethna ; Hindu (Bania) ; 33.	750
23	Evening Jáme	Bombay	Daily	Pirozsha Jehangir Marzbán ; Parsi ; 30	1,600
24	Gujaráti	Do.	Weekly	Ichhárám Surajram Desai ; Hindu (Surti Bania) ; 53.	5,000
25	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 47	700
26	Gujaráti Punch	Ahmedabad	Do.	Somalál Mangaldás Sháh ; Hindu (Bania) ; 29.	1,100
27	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar ; Pársi ; 46	800
28	Hind Swarajya	Do.	Do.	Chhaganlal Lallubhoy Thanawala	1,500
29	Jám-e-Jamshed	Do.	Daily	Pirozash Jehángir Marzbán ; Pársi ; 30	3,500
30	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 57	2,400
31	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 42	400
32	Káthiáwár Times	Do.	Bi-weekly	Manshankar Jayashankar ; Hindu (Nagar Bráhman) ; 39.	200
33	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám ; Hindu (Mewáda Bráhman) ; 39.	1,400
34	Rást Goftár	Bombay	Do.	Pállonji Barjorji Desái ; Pársi ; 55	1,550

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*continued.*				
35	Shri Sayáji Vijaya	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 28.	4,200
36	Suryă Prakásh	Surat	Do.	Umedrám Nagindás; Hindu (Bania); 28	200
	ANGLO-MARA'THI.				
37	Christian Citizen	Poona	Monthly	Bháskar Nánáji Kotak; Native Christian; 33.	200
38	Dnyán Chakshu	Do.	Do.	Waman Govind Sápkar; Hindu (Deshasth Bráhman); 48.	500
39	Dnyánodaya	Bombay	Do.	Rev. Mr. J. E. Abbott	660
40	Dnyán Prakásh	Poona	Daily	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 39.	1,200
41	Dnyán Prakásh	Do.	Weekly	Do. Do.	2,400
42	Hind Swarajya	Bombay	Do.	......	3,000
43	Indu Prakásh	Do	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 41.	1,500
44	Native Opinion	Do.	Weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 35.	700
45	Samarth	Kolhápur	Do.	Vináyak Náráyan Joshirao; Hindu (Chitpáwan Bráhman); 37.	750
46	Sardesái Vijaya	Sávantvádi	Do.	Gopal Moreshwar Sáthe; Hindu (Chitpáwan Bráhman); 45.	500
47	Shri Sayáji Vijaya	Bombay	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 41.	5,000
48	Subodh Patrika	Do.	Do.	Dwárkanáth Govind Vaidya; Hindu (Sonár); 32.	600
49	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 39.	1,500
	ANGLO-PORTUGUESE.				
50	O Anglo-Lusitáno	Bombay	Weekly	Leandro Mascarenhas; Goanese Christian; 48.	900
	ANGLO-SINDI.				
51	Al-Haq	Hyderabad (Sind).	Weekly	Syed Mahomed Syed Jamaldin; 30 and Abdul Vahábkhan Ghulám Rasul; Muhammadan; 37.	1,200
52	Prabhát	Do.	Bi-weekly	Lekhráj Tilokchand; Hindu (Amil); 34	500
53	Sindhi	Sukkur (Sind)	Weekly	Virumal Begráj; Hindu (Kurseja); 33	1,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
54	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 73	1,194
55	Hind Vijaya	Do.	Do.	Dáhyábhái Karsandás Sháh; Hindu (Shráwak Bania); 39.	600
	ENGLISH, MARÁTHI AND KÁNARESE.				
56	Karnátak Patră	Dhárwár	Weekly	Mádhav Gopál Tonapi; Hindu (Deshastha Bráhman); 22.	200
57	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorápur; Hindu (Deshastha Vaishnav Bráhman); 44.	300
	ENGLISH, PORTUGUESE AND CONCANIM.				
58	A Luz	Bombay	Weekly	Antone Fernandes; Portuguese; 23	1,200
59	O Bombaense	Do.	Do.	A. Gomes; Goanese Christian; 45	1,000
	GUJARÁTI.				
60	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Mahomed; Muhammadan; (Memon); 41.	2,500
61	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 53	3,000
62	Arajadar	Ahmedabad	Weekly	......	...
63	Aryavir	Dohad	Do.	Krishnaráo Mangeshráo Fadnis; Hindu (Shenvi Bráhman); 28.	330
64	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 37.	4,400
65	Broach Mitră	Broach	Weekly	Trikamlál Harináth Thakor; Hindu (Brahman Kshatriya); 24.	350

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*continued.*				
66	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi; Pársi; 51	500
67	Deshi Mitra	Surat	Do.	Maganlál Kikábhai; Hindu (Shráwak); 36	1,400
68	Din Mani	Broach	Do.	Nathálál Rangildas; Hindu (Mathur Káyastha Bania); 27.	125
69	Dnyanottejak	Ahmedabad	Fortnightly	Chhotálál Desaibhai; Hindu (Bania); 42	800
70	Gujarat	Nadiád	Do.	Chandulál Nandlál; Hindu (Bania); 25	500
71	Hitechchhu	Ahmedabad	Weekly	Kálidás Ghelábhai; Hindu (Jain); 47	500
72	Islám Gazette	Amreli	Do.	Ibráhim Daud; 37; and Abdulla Ismail; 28 (both Mahomedan Memons).	750
73	Jám-e-Jahanooma	Bombay	Do.	Ratansbáw Frámji Acharia; Pársi; 31	600
74	Jivadaya	Surat	Monthly	Dhirajrám Dalpatrám; Hindu (Audich Bráhman); 37.	300
75	Kaira Times	Nadiád	Weekly	Anopsi Máneckl ál Desai; Hindu (Shrávak Bania).	600
76	Kaira Vartamán	Kaira	Do.	Kahandas Fulchand; Hindu (Bania); 56	125
77	Káthiáwár Mitra	Ahmedabad	Do.	Jadurám Shámji Dave; Hindu (Audich Bráhman); 42.	300
78	Káthiáwár Samáchár	Do.	Do.	Rewashankar Jagjiwan Dave; Hindu (Bráhman); 44.	500
79	Khedut	Bhávnagar	Fortnightly	Parbhurám Rámji Jani; Hindu (Audich Bráhman).	1,000
80	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Minocheher-Homji, B.A; Pársi; 37.	1,000
81	Mahi Kántha Gazette	Sádra	Weekly	Motilál Chhotálál Vyás; Hindu (Audich Tolakia Brahman); 45.	800
82	Mukhbir-i-Islám	Bombay	Daily	Munshi Ali Mahomed Haji Abdulla Shayek Lakhpati; Khoja (Sunni); 35.	500
83	Navsari Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh; Hindu (Bania) 32.	500
84	Navsári Prakásh	Do.	Do.	Rustamji Jámaspji Dastur; Pársi; 58	800
85	Praja Mitră	Karáchi	Bi-weekly	Narbhayshankar Jagjivan; Hindu (Bráhman); 37.	275
86	Praja Pokár	Surat	Weekly	Hormasji Jamshedji; Pársi; 47	500
87	Prakásh and Gadgadát	Bombay	Do.	Nagindás Mancharam; Hindu (Dása Osval Bania); 40.	725
88	Samsher Bahádur	Ahmedabad	Do.	Saváibhai Ráichand; Hindu (Shravak Bania); 63.	150
89	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Rustamji Narsarwanji Vátcha-Gandi; Pársi; 40. (2) Ardeshir Pestonji Contractor; Pársi; 38.	3,800
90	Sataya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Dás Shrimáli Bania); 41.	550
91	Sind Vartamán	Karáchi	Weekly	Devkarn Devji; Hindu (Lohána); 41	200
92	Surat Akhbár	Surat	Do.	Phirozsháh Edalji Patel; Pársi; 51	300
93	Tikákár	Ahmedabad	Do.	......	500
	HINDI.				
94	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 44; and Tarábai, wife of the above; 33.	200
95	Sharman Samáchár	Bombay	Do.	Shambhunáth Sharma; Hindu (Kanoja Bráhman); 45.	1,000
96	Shri Dnyánságar Samáchár.	Do.	Monthly	Janakprasad Laooram; Hindu (Kányakubja Bráhman); 30.	200
97	Shri Venkateshvar Samáchár.	Do.	Weekly	Pandit Babu Amritlal, B.A.; Hindu (Bengali Bráhman); 45.	6,200
98	Swadeshi	Do.	Do.	......	...
	KÁNARESE.				
99	Digvijaya	Gadag	Weekly	Shankrapa Gudi Basrimarad; Hindu (Devang); 39.	150
100	Karnátak Vritta	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Shenvi Bráhman); 36. (2) A. B. Hoskeri; Hindu (Deshasth Bráhman); 37.	810

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KÁNARESE—*continued.*				
101	Loka Bandhu	Dharwár	Weekly	Gururao Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 43.	300
102	Loka Mitra	Haveri (Dhárwár).	Do.	Gundo Nilgire Nádgir; Hindu (Deshasth Bráhman); 30.	150
103	Rájahansa	Dhárwár	Do.	Kamaláshankar Dinkar Jathár; Hindu (Karháda Bráhman); 43.	120
104	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Brahman); 43.	100
	MARÁTHI.				
105	Arunodaya	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 24.	515
106	A'ryávart	Dhulia	Do.	Váman Daji Motiwále; Hindu (Yajurvedi Brahman); 20.	500
107	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 29	500
108	Ban	Poona	Do.	......	...
109	Bhála	Do.	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 30.	2,300
110	Bhagwa Jhenda	Wái	Monthly	Dattatraya Ganesh Agashe; Hindu (Chitpawan Brahman); 27	300-400
111	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 42.	300
112	Brahmodaya	Mahád	Fortnightly	Náráyan Balwant Hardikar; Hindu (Karháda Bráhman); 48.	400
113	Chandrakánt	Chikodi	Weekly	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 41.	100
114	Chandrodaya	Chiplun	Do.	Sadashiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 42.	200
115	Chikitsak	Belgaum	Do.	Mangesh Jiváji Telang; Hindu (Gaud Bráhman); 40 and Moro Balwant Maráthe; Hindu (Chitpáwan Bráhman).	900
116	Deen Mitra	Bombay	Do.	......	...
117	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Joshi; Hindu (Deshasth Bráhman); 34.	200
118	Dharma	Wái	Do.	Kashinath Vaman Lele; Hindu (Chitpáwan Brahman); 48.	1,000
119	Dharwár Vritta	Dharwár	Do.	S. H. Shaháne; Hindu (Karhada Bráhman); 32.	500
120	Dinbandhu	Bombay	Do.	Vásudeo Lingoji Birje; Hindu (Marátha); 40.	1,200
121	Dnyán Ságar	Kolhapur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 42.	350
122	Granthamala	Do.	Monthly	Vishnu Govind Bijápurkar, M.A.; Hindu (Deshastha Bráhman); 43.	700
123	Hindu Punch	Thána	Weekly	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 40.	1,700
124	Hunnarottejak	Násik	Do.	......	100
125	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 53.	280
126	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 76.	1,500
127	Jagatsamáchár	Thana	Do.	Trimbak A'báji Ráje; Hindu (Káyastha Prabhu); 39.	500
128	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 40.	7,500
129	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Brahman); 47.	425
130	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 39.	4,000
131	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 51.	2,000
132	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 49.	18,000
133	Khándesh Vaibhav	Dhulia	Do.	Yádav Bálkrishna Bahalkar; Hindu (Deshasth Bráhman); 40.	600
134	Kumtha Vritta	Kumtha	Do.	Laxman Baburao Hegde; Hindu (Gowdsaraswat); 50.	250
135	Loka Bandhu	Tásgaon	Do.	Bhikáji Gopál Bhide; Hindu (Chitpáwan Brahman); age 35.	200
136	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 29.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
137	Lokaseva	Násik	Weekly	Gangádhar Váman Barve; Hindu (Chitpáwan Bráhman); 27.	500
138	Madhukar	Belgaum	Do.	Janárdan Náráyen Kulkarni; Hindu (Saraswat Bráhman); 30.	150
139	Maháráshtra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha); 30.	150
140	Moda Vritta	Wái	Do.	Káshináth Váman Lele; Hindu (Chitpáwan Bráhman); 48.	650
141	Mumbai Punch	Kochara (Ratnágiri).	Monthly	Anandráo Bálkrishna Rángnekar; Hindu (Gaud Sáraswat Bráhman); 31.	300
142	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale, 45	1,650
143	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,450
144	Nagar Samáchár	Ahmednagar	Do.	Vishwanath Gangárám; Hindu (Telgu Fulmáli); 25.	200
145	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 28.	450
146	Nyáy Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 32.	400
147	Pandhari Mitră	Pandharpur	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 43.	75
148	Parikshak	Belgaum	Do.	Váman Rámchandra Kanvinde; Hindu (Sáraswat Bráhman); 33.	400
149	Poona Vaibhav	Poona	Do.	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 37.	250
150	Prabhát	Dhulia	Monthly	......	...
151	Prabodh Chandrika	Jalgaon	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 42.	200
152	Prakásh	Sátára	Do.	Ganesh Ballál Phansálkar; Hindu (Karháda Bráhman); 32.	500
153	Pratod	Islámpur	Do.	Ganesh Rámchandra; Hindu (Karháda Bráhman); 23.	300—360
154	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 42	100
155	Rashtramukh	Máhad (Kolába)	Montly	Balkrishna Raoji Palvanker	...
156	Satya Mitră	Málegaon	Weekly	Bálchand Hiráchand; Hindu (Gujaráti Jain); 26.	200
157	Satyă Shodhak	Ratnágiri	Do.	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 62.	950
158	Shet, Shetaki and Shetakari.	Poona	Fortnightly	Nominal Editor:—Ganesh Lakshman Sahasrabuddhi; Hindu (Chitpáwan Bráhman). Real Editor:—Rámchandra Vinayak Tikekar; Hindu (Karháda Bráhman); 45.	350
159	Sholápur Samáchár	Sholápur	Weekly	Narsappa Abanna; Hindu (Kámáthi); 47	400
160	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshasth Bráhman); 22.	100
161	Shubh Suchak	Do.	Do.	Rámchandra Appáji Chitale; Hindu (Chitpáwan Bráhman); 61.	150
162	Sumant	Karád	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 33.	80
163	Vidur	Dhamni (Sátára).	Do.	Dámodar Gangádhar Maráthe	200
164	Vidya Vilás	Kolhápur	Bi-weekly	Ganesh Shankar Gokhale; Hindu (Chitpáwan Bráhman); 22.	500
165	Vihári	Bombay	Weekly	Bálkrishna Náráyan Phátak; Hindu (Chitpáwan Bráhman); 41.	1,000
166	Vishvavritta	Kolhápur	Monthly	Vishnu Govind Bijápurkar, M.A.; Hindu (Deshastha Bráhman); 45.	500
167	Vividh Dnyán Vistár	Do.	Do.	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
168	Vrittasár	Wái	Weekly	Lakshman Mahádev Vaidya; Hindu (Chitpáwan Bráhman); 51.	250
169	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkar; Hindu (Deshasth Bráhman); 38.	100
170	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 40.	600
171	Vyápár Samáchár	Ahmednagar	Do.	Rutunchand Punamchand Mutha Hindu (Márwadi); 33.	1,200
172	Wárkari	Pandharpur	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 40.	150

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	SINDI.				
173	Áftab-i-Sind	Sukkur	Weekly	Shámsudin walad Mahomed; Muhammadan; (Abro); 39.	600
174	Khairkháh	Lárkhána	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 33.	1,000
175	Musáfir	Hyderabad (Sind).	Do.	Dharamsing Tahilsing; Hindu (Amil); 20	1,000
176	Sind Sudhár	Karachi	Do.	Khánchand Rahumal; Hindu (Amil); 39	650
177	Sookree	Do.	Do.	Asaumal Rijhumal; Hindu (Lohána); 52	100
178	Sind Kesary	Shikárpur	Do.	Chelárám Mánghirmal; Hindu (Wadhra); 40.	550
	URDU.				
179	Ajaibat-i-Bambai	Bombay	Monthly	Mahamad Ali Anvar Ali; Muhammadan (Sheikh); 44.	2,000
180	Bombay Punch Bahádur	Do.	Weekly	Hakim Mahomed Abdul Hamid; Muhammadan (Farrukh Dehlavi); 52.	3,000
181	Ghamkhwar-e-Jahan	Bhusáwal	Do.	Munshi Mahomed Jan walad Ahmedalli (Mahomedan).	75
182	Jám-i-Jahánnuma	Jalgaon	Do.	Munshi Abdul Karim *walad* Habibulla; Muhammadan.	50
183	Sultán-ul-Akhbár	Bombay	Daily	Hakim Mahomed Abdul Hamid; Muhammadan (Farrakh Dehalvi); 52.	1,500
184	Tohfa-i-Deccan	Poona	Weekly	Shaik Abdulla *walad* Mahomed; Muhammadan (Shaik); 32.	150
	GUJARA'TI AND HINDI.				
185	Jain	Ahmedabad	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Jain); 33.	1,400
	MARA'THI AND KA'NARESE.				
186	Chandrika	Bágalkot	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 34.	150

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI.				
93A	Vande Mataram	Bombay ...	Monthly ...	Chhaganlál Lallubhoy Thánáwálla. Hindu (Shrimali Brahmin); 24.	...
	MARA'THI.				
123A	Hindu Vijaya	Kochara (Ratnágiri.)	Fortnightly ...	Anandráo Bálkrishna Rángnekar; Hindu (Gaud Saraswat Brahmin); 31.	...

N.B.—(1) The editor of No. 108 is Datto Máruti Nanavare; Hindu (Kásár); age 27. Its circulation is 400.

(2) No. 122 has ceased to exist as a monthly magazine.

(3) No. 155 is converted into a newspaper published thrice a month. The editor is a Karhádá Brahmin; age 28. Its circulation is 177.

(4) The editor of No. 124 is Prabhákar Krishna Pánge; Hindu (Deshastha Brahmin); age 27. Its circulation is 250.

(5) No. 141 has ceased to exist.

(6) The editor of No. 150 is Govind Káshináth Chándorkar; Hindu (Karháda Brahmin).

(7) The editor of No. 93 is Puranchandra *alias* Punamchand Achleshwar Márwádi; Hindu (Brahmin); age 44.

(8) The editor of No. 62 is Maháshanker Dájibhái; Brahmin; age 35. Its circulation is between 1,500 and 2,000.

(9) The editor of No. 28 is a Hindu (Shrimali Brahmin); age 24; and the circulation of the paper is 800.

(10) The editor of No. 42 is Jyotibá Bhágoji Relekar; Hindu (Namdeo Shimpi); age 24. Its circulation is about 1,000.

(11) The editor of No. 98 is Swámi Yuglánandji; Hindu (Vaishnav Brahmin); age 35. Its circulation is about 1,000.

(12) The editor of No. 116 is Sadáshiv Vishwanáth Máyadeo; Hindu (Chitpáwan Brahmin); age 32. Its circulation is about 1,000.

(13) The editor of No. 46 is Mr. Dádkar, pleader. Mr. Gopál Moreshwar Sáthe has ceased to edit the paper.

(14) Nos. 61, 67 & 160 occasionally contain English articles.

Additions to and alterations in the List of Newspapers and Periodicals

[illegible]	Name, caste and age of Editor
	[illegible] Tahsildar, Hindu [illegible] Brahmin; 46.
	[illegible] Hindu [illegible] (Vaidva); 31.

[illegible] Its circulation is 400.

[illegible] in 1905 [illegible] page 28.

[illegible] Its circulation is 500.

[illegible] Hindu (Brahmin); age 42.

[illegible] between 1,800 and 2,000 [illegible]

[illegible] circulation of the paper is 300.

[illegible] age 24. Its circulation is

[illegible] Its circulation is about 1,000.

[illegible] Its circulation is

[illegible] the paper.

Politics and the Public Administration.

Comments on Mr. Morley's declaration about India being 'poor but prosperous.'
Mahrátta (9), 26th Aug.

1. "It is a great pity that his dependence on the official brief carried away Mr. Morley so far in his Budget speech as to speak of the poverty of India in a light-hearted fashion. His words were: 'That India is a poor country I do not deny; that the system of Government is costly I know; that it is extravagant I suspect. But there is not one of these things I could not say of my own country.' Mr. Morley would thus have us believe that England is a poor country in the same sense of the word as India. Later on, falling a victim to the fatal fascination of alliteration, he described India as 'poor but prosperous' and sought to justify the epigram by a reference to the figures of Indian exports and imports, to railway returns, to the alleged hoards of precious metals and such other signs of wealth. We think it is a great pity that so thoughtful a man as Mr. Morley should have allowed himself to play with this question of questions in this fashion. The plain fact of the matter is that India is poor, not prosperous. Of course, both poverty and prosperity are relative terms......... A menial servant who used to get only seven rupees a month may regard himself as prosperous if he begins to draw a salary of eight or nine rupees a month. A petty tradesman, who used to get a profit of only five hundred rupees a year, may be called prosperous if for a time his business brings him a profit of six hundred. But both these men would all the same fall in the category of 'poor' notwithstanding their relative prosperity. In the same manner, the imports and exports of India may both have increased during the last few years. But the excess of exports over imports might be reasonably complained of as only an economic drain; and further, notwithstanding an increase in both exports and imports, India might deserve to be sympathised with as a very poor country. Now, we cannot prevent Englishmen from regarding England as a poor country; and perhaps England *is* a poor country as compared with America. But surely that fact by itself cannot disprove India's poverty. Not content with describing India as prosperous Mr. Morley went about proving his thesis circumstantially and he pronounced that taxation in India was very light. The utterance on this point is so light-hearted as to have rightly provoked Mr. Hyndman, writing in *Justice*, to exclaim that he wondered the words did not choke Mr. Morley and that Mr. Morley, knowing the truth full well, deliberately told the thing which was not to the House of Commons as part of his paid business as Secretary of State."

An appeal to the Indians to kill others and be killed in the cause of their country.
Hind Swarájya (Anglo-Gujaráti) (28), 1st Sept.

2. In an article entitled "Do what you have to do," the *Hind Swarájya* writes:—Englishmen assumed sovereignty over India by uttering sweet words, indulging in vain boasts and usurping other people's possessions; and they have tactfully maintained their Empire up to this day by throwing the noose of dependence round our necks, making us oblivious of our past, leading us to sin and keeping us ignorant of the use of arms. Oh my simple-minded countrymen! Their teaching has spread immorality in your homes. Your women-folk are arrogating independence to themselves, bullying the other sex and treading the path of sin. And you passively look at this sight like cowards. Ah! It is sheer folly on your part to grow despondent after giving what is your own to a stranger, to endure his taunts and permit your country to be plundered. This shows that you are devoid of patriotism, and hence it is that you are despised by Englishmen, who eat the produce of your country and live comfortably at your expense. Indians have just awakened to a consciousness of their condition, but they are wanting in the courage and enterprise of their ancestors to regain what is their own and emancipate themselves from dependence. Each of them expects some one else to advance forward. It is on account of this spirit among them that the country's decay has not yet been checked. If, however, they wish to save their country from further ruin, they should act according to the proverb "*Bis dat qui cito dat*", and forthwith do what they have to do, even if others lag behind in their duty. There should be no delay in the performance of a religious duty. Until this is done, Englishmen will

continue to revel in pleasures undisturbed. They will become richer and richer every day, while Indians who neglect their duty will die a miserable and painful death in poverty. Instead of meeting with such a death, why do they not boldly come forward to kill others and be killed in the service of their country? Alas! If this state of things continues, we must conclude that there is no brave man living in India at the present day. Ah! Have heroes disappeared from this land of gold? Has Time carried them away, just as Englishmen have robbed the country of its glory? Are eunuchs and cowards alone left in the country? Are all of them afraid of Englishmen and oblivious of their duty? Do they all like to die a death of torture and silently brook the spectacle of their motherland being plundered? O Indians, who are the descendants of a heroic race, why are you afraid of the English? They are not gods, but human beings like yourselves, yet these white-skinned and crafty Ravans deceive you and seduce the Sita of your glory. If there is any spirit in you, advance and try to recover your Sita. Roam over jungles like Rama; unfurl the *swadeshi* standard; and uttering the cry of "Glory be to the mother" rush onwards with a view to protect patriots, preserve the truth, and achieve the welfare of India. Look at the deeds of Englishmen, re-call those of your ancestors, contrast your present with your past condition and let your hearts be fired with passion. Fear not, as every one is fated to die one day. Make a firm resolve to die in the act of serving your country. Do not mind what others do but do what you should do. Remember that herein lies two-fold happiness, *viz.*, wordly happiness during life and heavenly bliss after death. *Vande Mataram.* [Elsewhere the paper publishes some verses under the heading "By doing your duty, spread your fame to the four corners of the world," said to have been composed by Javerbai, the deceased mother of Mr. Chhaganlal Lallubhai Thanawala, editor of the paper. The following is a translation of the verses:—Sweep away all distinctions between rich and poor and be united by means of love. Hasten with zeal to the rescue of your native land. Why allow it, by fighting among yourselves, to be plundered by others? By being slaves to the English, do not put your progenitors to shame. Save from misery the motherland to whom you owe your existence. Why waste your time in thinking? Would you like to be called cowards, descended though you are from a heroic race? Think well of this; it is not a trivial matter. Show your metal, if you wish to be crowned with the garland of victory. Fight a battle with your enemy and discharge your duty. Kill others and shed blood even while dying. Javer says, "Burn the deceitful to ashes, and by doing your duty spread your fame to the four corners of the globe."]

Influence of European civilisation on the morality of the Hindus.

Hind Swarájya (Anglo-Gujaráti) (28), 1st Sept.

3. The *Hind Swarájya* has been publishing in its columns a serial story entitled "Wave of Civilisation," the object of which is to show that English education has led to the prevalence of shocking immorality among both the sexes in the Hindu community. Referring to an alleged criticism that the story refers to real events which have happened in some Hindu families, the paper writes:—The object of this story is not to expose the vices of any individual or individuals, but only to give a life-like picture of the evil effects of European civilisation. The *Hind Swarájya* does not aim at calumniating the natives. Its object is to awaken the Indians to a consciousness of their condition under British rule, which they have at present lost on account of their abject dependence and sycophancy. India's welfare will be ensured, if her people are freed from the noose of dependence and tread the right path. The object of the story appearing in our columns is to give a vivid description of the present state of our society with a view to open the eyes of the Indians and wean them from immoral courses.

A lover sighing over separation from his favourite bird.

Hind Swarájya (Anglo-Gujaráti) (28), 1st Sept.

4. A contributor to the *Hind Swarájya*, signing himself *Snehi* (lover), addresses verses to the following effect to a favourite bird presumably representing Liberty:—O dear and sweet-singing bird! How shall I pass my days, now that I have been separated from you? You used to inspire love into my heart, dispel all my sorrows

and give me delight. You used to echo all good words and were the only one dear to me in this world. None else is mine except you. I shall think of you day and night, though you are now out of sight. Alas, I see darkness everywhere, because you, that are the source of light, have disappeared. Everything has in consequence become disagreeable to me.

How have the recent strikes affected the position of Englishmen in India?
Hitechchhu (71), 30th Aug.

5. Everywhere in the country Englishmen, whether they are loafers or high Government officers, are worshipped and held in terror by natives. An Englishman's life in India was formerly fraught with many hardships and dangers, but such is not the case now. Now-a-days Englishmen live in luxury in India, treat their native servants like cattle and sometimes out of self-willedness even beat them to death. Some forcibly outrage the honour of poor native women, while others lead them to temptation and thereby ruin many happy homes. In big cities of India the haunts of prostitutes flourish mostly by their patronage. In short, they lord it over the people of India, and when they commit murder or other crimes, they escape scotfree through the good offices of Juries composed of their own kith and kin. Such being the happy lot of Englishmen in India, it is surprising that, soon after their arrival in this country, they should become as timid as mice in a hole. The recent strikes in the country have so unnerved the Anglo-Indians that their organs seriously declare that India will henceforth be a hot place for Englishmen to live in. But these alarmists forget that strikes are not a novel occurrence in this country. They were frequently resorted to by the native communities in the past. A new feature which characterises the recent strikes, however, is that they are resorted to by men following a certain trade or by the employés of a particular Government Department, such as the railway or the post office. Indians are indebted to Western ideas and methods for this departure in the system of strikes. Nevertheless if, in view of the strikes, Englishmen are afraid to continue their stay in India, they are welcome to depart forthwith from this land of regrets. Let them leave here the Viceroy, Governors and their staffs and the military population. The places of the civil officers will be filled by our M. A.'s and B. A., LL. B.'s, who are turned out in thousands by the Universities. Let them not waste time in resolving upon this wholesale exodus so as to escape the many worries and sufferings incidental to their stay in this country. In 10 or 15 years more when natives prove themselves worthy of the confidence of Government and are admitted to military posts, Englishmen will also be relieved of the burden of carrying on the military administration of India!

Mr. Surendranath's appeal to the Indians to abandon mendicant methods of agitation and resort to more effective means for gaining political rights.
Gujaráti (24), 26th Aug.

6. Last week the lion of Bengal, Mr. Surendranath Bannerji, roared more furiously than ever at the Barisal District Conference. In animadverting upon the high-handed measures of the Government of East Bengal, Mr. Surendranath declared that begging methods had hitherto failed to secure political rights for the Indians and were bound to fail in future also. He added that the natives were treated by the authorities as if they were worse than cats and dogs, who are kicked by a whimsical master if they hungrily turn to him for a morsel of bread. The Indians, he said, should make a whole-hearted effort to extricate themselves from this humiliating condition and tread the path by which alone they can hope to achieve their rights. Mr. Surendranath further remarked that our plight was worse than that of beggars, for if once turned away in scorn, a beggar has enough self-respect in him not to beg again, whereas the Indians importunately continued to beseech Government for their rights regardless of the insults heaped upon them. The proper course for the Indians in these circumstances, according to Mr. Surendranath, was to lawfully agitate for the fulfilment of the pledges given to them by Englishmen in the past. There is no doubt that Mr. Surendranath's declamation must have created a profound impression upon his audience. We eagerly await the response of Government to his appeal. This much is certain that although John Bull cannot be easily weaned from his determination, he is wise enough to adapt himself to time and circumstances. A review of the history of England and of America shows

that John Bull has never voluntarily conceded any rights which are demanded of him, but has always granted them when driven into a corner. He is well aware that the Indians are unflinchingly loyal to their rulers and content with what little they get; that they have great powers of endurance and have consequently remained hitherto in a state of abject submission to Anglo-Indians. He also knows that Englishmen are desirous of still more tightening the yoke round the necks of the Indians, but that the latter are reluctant to remain in subordination to them any longer. They have resorted to entreaties, prayers, bewailings and petitions, but the eyes of the Anglo-Indians have not yet been opened. On the contrary, their desire to press the natives still more tightly under the yoke of slavery is being intensified. In these circumstances it behoves the Indians to abandon mendicant methods of agitation so as to bring the Anglo-Indians to their senses. They should unite together, arouse the British Parliament—which is noted for its sense of justice and impartiality—from its lethargy and get their rights through its intervention. Some alarmists frighten the Indians with the spectre of the supposed disastrous consequences of arousing the wrath of John Bull. But John Bull is not so completely divested of wisdom as to strike the axe at his own feet. Hence hath Surendranath truly said that, instead of begging our rights from our rulers and getting insults in return, we should arouse John Bull by adopting such means as might bring about the country's advancement without provoking him into anger. The only means whereby this awakening can be brought about are industrial advancement, love of *swadeshi* goods combined with hatred of foreign articles, and national unity. If we devote ourselves whole-heartedly to the worship of this trinity, John Bull's efforts to balk us of our rights will come to naught. Englishmen are Mammon-worshippers. They have explored India, China, Persia, Africa and America solely out of greed for wealth. If the flow of wealth from India is stopped, there is no doubt that John Bull, who now plays the *rôle* of the master, will profess feelings of brotherhood towards the Indians.

What form of Government is possible for India in her present state?
Kál (128), 31st Aug.

7. "What system of rule is possible for India?" is a most important problem deserving the consideration of every one. We cannot say whether the Indians thought of it before the year 1856 when Lord Dalhousie harassed the whole country. But after the issue of the Proclamation of 1858, the Indians never thought of it for a long time. Contact with Englishmen was highly prized and even the slightest proof of an Englishman's regard was earnestly coveted. But this state of things could not last long. How long will mere tinsel shine like gold? People gradually began to realise their poverty and state of bondage. There was a national awakening and people began to reflect upon the causes of their weakness, ignorance and destitution and the conclusion they have arrived at is that all their miseries flow from the present form of administration. They look upon it as the fountain source of their misfortunes and are suggesting various reforms in the same. Pandit Shyamji Krishnavarma has carefully classified the various schemes of reform thus adumbrated. In enumerating them he starts with the existing system and says that the Colonial type of administration, which obtains in the British Colonies, forms the goal of some Indian politicians, while complete autonomy is desired by others. Now, there is no question about the unsuitability of the present form of administration. The Congress has been exposing its defects for the last two decades, and these are so numerous that the people have become seriously discontented with it. Government allowed the Congress to openly criticise the existing form of administration and the result of this has been that that form of administration has been brought into bad odour with the masses. The leaders of the Congress have proposed the Colonial type of administration to take the place of that which is condemned by them. Now, Mr. Shyamji says that this proposal is not practicable, though not because the people will not be satisfied with it but because the British will not grant it. Whether it will be liked by the people or prove beneficial to them is a different question altogether. But we must first see whether the British are prepared to grant it to us. Mr. Morley in his recent speech described the demand for this type of administration as

"a fantastic and ludicrous dream" and asserted that "for as long a time my poor imagination can pierce through, our Government in India must partake of the personal and absolute element." This being so, the Colonial type of Government cannot also be said to be possible for our country. So we are at last driven, says Mr. Shyamji, to fall back upon the third type, *viz.*, that of a free and independent form of national Government. This is, however, not yet within the range of practical politics according to Mr. Shyamji. It may be so because the vast population of India is still ignorant of such matters. The thirty crores of India will one day know them and the dawn of India's political regeneration will then approach soon. India is destined at an early date to take a very high rank among the nations of the earth. The people are making efforts in the same direction, and God is sure to crown them with success! In short, the people do not want the existing system and Government do not want to give what the people desire. Before the change from the first to the third type of Government is effected, a period of transition has to be passed through, and it is desirable that harmonious relations should prevail between the rulers and the ruled during this period of transition. The rulers should grant some rights to the people of their own accord and the people should cherish a liking for those who have opened to them the treasures of modern scientific knowledge.

Political liberty should be the goal of the Indians if they desire a revival of their industries and religion.
Vihári (165), 27th Aug.

8. In England, boys and girls are taught to love independence from their childhood and their associations, traditions and surroundings are such as to foster patriotism in their minds and to create a respect for those who fought for the independence of their country in the past. In India, the state of thing is quite the reverse of this. Our education and surroundings are such as to remind us of our subjection at every step. A subject nation cannot enjoy respect from its neighbours. Its arts and industries are doomed to decay and its religion cannot show much vitality. Political liberty is the basis of a nation's elevation. Cow-slaughter was carried on in India on a vast scale during the period of Moslem ascendancy, but when Shivaji restored the boon of independence to Maháráshtra, the slaughter of kine was put a stop to. It has come into vogue again in these days because we are powerless to prevent it. Political liberty must, therefore, be our goal and we should strive to attain it before we aspire to obtain religious liberty. If the flashing sword, which Mahadaji Scindia drew against the Emperor of Delhi and with the help of which he commanded the ruler of Delhi to stop the slaughter of kine, were to make its appearance once more, everything will be set right again. Will that sword ever shine in the hands of the Indians? When it does, our trade and industries will flourish once more and self-government will also be established in our midst.

Exhortation to the Indians not to rely any longer on the good-will of Englishmen for the amelioration of their lot, but to learn the lesson of self-reliance.
Karnátak Vaibhav (57), 25th Aug.

9. The Honourable Mr. Gokhale's paper on "Self-Government for India," Mr. Bryan's article on British rule in this country and Sir B. Fuller's resignation of the satrapy of Eastern Bengal have followed one another in such rapid succession that they have turned the heads of our Anglo-Indian contemporaries and made them howl like mad dogs. They charge Mr. Morley with having played into the hands of native agitators and thereby encouraged the people to commit acts of lawlessness. Anglo-Indian journals seem to have lost all sympathy with the Indians and even assert that the foundations of British rule in this country have been shaken by recent events. Is it not strange that while some Englishmen thus resent the agitation of Indians for political rights, others openly sympathise with the Russians in their endeavour to achieve their political emancipation. In a letter of sympathy addressed by some independence-loving Britons to the Duma, the following sentence occurs: "Our own history has taught us that Representative Government and personal liberty are the only sure foundations on which a nation can hope to base national progress and national prosperity." If these people hold this conviction, why do they not grant the boons of Representative Government and personal liberty to the Indians, who by a dispensation of Providence are committed to their care? From Queen Victoria down to Mr. Morley, we have heard it proclaimed in no uncertain tones

that Englishmen govern India for the benefit of the Indians. If that is so, why do we not discern signs of England's generosity towards this country? The fact is that these professions of sympathy and generosity are merely verbal and mean nothing. The famous saying of the late Lord Salisbury that India must be bled denotes the true sentiment of Englishmen towards our country and that they govern it principally with a view to benefit themselves. If Englishmen send messages of sympathy to the Russians with a view to encourage them in their endeavour to acquire political liberty, why should they look askance at similar endeavours on the part of Indians and brand us as disloyal and punish us if we clamour for political rights? Is this not enough to satisfy our people that they should now cease to rely on the good-will of Englishmen for the amelioration of their lot? If they wish to improve their condition, they had better learn the lesson of self-help and fight for their rights in a constitutional manner. If they do not do so, they shall have to rot in the mire of servitude for ever!

Reflections suggested by the death of Mr. Justice Tyabji.

Gujaráti Punch (26), 26th Aug., Eng. cols.

10. "The death of Mr. Tyabji is a national loss in more senses than one, and what is worse, it is absolutely irreparable. He belonged to a great community whose destiny is entwined with that of the Hindus in India. For centuries they have lived side by side. But through the evil and selfish machinations of traitors our Muhammadan brethren for long kept aloof from the political activities which were started by great Hindu leaders for the common weal of all the races and nationalities of India.......... When the great idea of a National Assembly was first conceived and acted upon, it was natural that an alien ruling race should play the game of *Divide et Impera*. For a time it looked as if no Muhammadan would give his suffrages to the Congress cause. Men like Sir Syed Ahmed of Aligarh were doing all they knew to inflame the Islamites against the Congress. The case looked almost hopeless. But there was one great Muhammadan in Bombay who literally saved the situation. He not only embraced the national cause from the very outset, but tried his hardest to interpret to his co-religionists the real objects of that movement, and to prove that the interests of the Hindus and Muhammadans were absolutely identical. Nay, he boldly accepted the presidency of the third National Congress held at Madras and delivered one of the most stirring addresses ever heard in India. The man who rendered such great services to the national cause at a critical juncture was the late Mr. Tyabji. The personal example of such a gifted and sincere man was bound to prove contagious......... The Muhammadans of Bombay are the most progressive among their community, always open to conviction and prepared to *act* when *convinced*. They *acted*. The *intellect* of the Islamites in the Western Presidency had realised the situation—that under an *alien* and, therefore, naturally an *unsympathetic* rule, they were in the same boat as the Hindus, that they must sink or float together in the struggle for existence. When Bombay leads, the rest of India follows. .... No wonder, therefore, that almost the whole of *intelligent Muhammadan India* should have *gravitated* towards the new gospel of Muhammadan and Hindu *co-operation* of which Mr. Tyabji was the first apostle......... This is the time when sturdy sons of Islam, worthy of the great Prophet, whose watchword was 'independence' of *thought* as well of action, are required to *sustain* the newly awakened loyalty of the Muhammadans of India to the national cause. And yet it is at *such* a time that India has lost her only Badruddin Tyabji! The alien apostles of the unrighteous policy of 'divide and rule' are making desperate efforts to put into action the forces of racial disruption. The Satanic principle of the 'Favourite Wife' has begun to be shamelessly preached. That India should have so suddenly lost one of the best Muhammadans that could expose the iniquity of such manœuvering is a pity."

Reception of Sir B. Fuller by a Muhammadan deputation on his arrival in Bombay.

Oriental Review (12), 29th Aug.; **Kaiser-i-Hind* (30), 2nd Sept., Eng. cols.

11. A representative of the *Oriental Review* writes:—"Reading a paragraph in the *Times of India* under glaring headlines about the appointment of a Muhammadan deputation and their projected meeting to welcome Sir Bampfylde Fuller on his arrival in Bombay, I was tempted to go to Victoria Terminus to see the *tamasha*. It was a few minutes before the train was timed when I arrived, and there were a dozen Muhammadans

present, all told. It was drizzling; the coolies were busy bringing and arranging richly upholstered sofas. I counted them, they were twenty-three. The hand of the big clock of the Terminus showed 12, but no sign of the big crowd of Muhammadan gentlemen......... I noticed that Nawab Mohsin-ul-Mulk and Nawab Imad-ul-Mulk Syed Husain Bilgrami were there—both excellent men who have done solid work for their coreligionists in the domain of education. The Kazi Sahib of Bombay, one or two Moulvis, two or three furniture merchants, Mr. Cassumbhoy Jerajbhoy Peerbhoy and Mr. Haji Isuf made up the motley crowd of Muhammadans. As the train steamed in, I noticed a venerable-looking European Police Officer bustling about a great deal. He was calling Muhammadans, Hindus and Parsis from every by-way and highway of the platform and, speaking metaphorically, compelling them to come in. Well, Sir Bampfylde Fuller alighted with Lady Fuller. Poor man! he did look woe-begone. He was garlanded by the proprietor of the Watson Annexe Hotel, a Muhammadan gentleman of great reputation. The large number of Muhammadan gentlemen were next presented to the resigned Lieutenant-Governor of Eastern Bengal! There was some more garlanding. Sir Bampfylde then thanked the Muhammadan community of Bombay for congregating there to do him the honour of welcoming him. He spoke of the awakening of the Muhammadans and regretted that he had to retire from India, leaving his work half done!......... After everything was over, I went up to the venerable-looking Police Officer of whom I have spoken above and asked him his name. He very politely said, 'My name is Mr. so and so and I am so and so.' I remarked: 'You seem to be very much interested in Sir Bampfylde Fuller's reception.' He promptly answered: 'No; only I am acting under orders.' 'Whose orders, pray?' asked I. 'Well of Mr.——' mentioning the name of a leading Police Officer. This solves the mystery, said I to myself. I wondered whether all the great meetings of Muhammadans of which such lengthy reports have appeared in the Anglo-Indian papers have been of the dimensions and of the character as those of the one in Bombay which I have honestly tried to describe." [The *Kaiser-i-Hind* writes:—"Twenty-four sofas and thirteen nondescripts of the great Muhammadan community—unaccredited and self-constituted—that was the sight presented to the onlooker on the platform of the Victoria Terminus on the eventful Saturday week."]

Comments on the "crowning and anointing" of Babu Surendranath Bannerji in Calcutta.

**Indian Social Reformer* (4), 2nd Sept.; *Akhbár-i-Soudágar* (61), 1st Sept.

12. "We are sorry to see that Mr. Surendranath Bannerji is making himself the object of attentions which are calculated to lead sensible people to fear that he is suffering from a softening of the brain. The flag-waving and mock-crowning and anointing only show how much of the merely histrionic and emotional element there is in the popular conception of political agitation in Bengal. A strong-minded leader would have told his admirers, who proposed to indulge in such extravagances, in the words of the Prime Minister to Mr. Balfour, 'Away with these fooleries.' What is needed to raise the people is hard, conscientious and continuous work in the direction of raising their social and economic condition. The kidnapping scare shows how demoralised and credulous the popular mind in Calcutta has become and how imprudent it is to feed it further with heady sentiments of the sort that have been too much in evidence in certain recent writings and speeches." [The *Akhbár-i-Soudágar* writes in a similar strain.]

Lord Lamington on *swadeshism* at the Fergusson College, Poona.

Praja Bandhu (33), 26th Aug.

13. Speaking at the Fergusson College, His Excellency Lord Lamington remarked that there was nothing inconsistent with loyalty to British rule in the *swadeshi* movement in these days of free speech. His Excellency has looked at the question with an unbiased mind and not with the jaundiced eyes of narrow-minded Anglo-Indians who scent sedition in *swadeshism*. If other officials were to interpret the spread of *swadeshi* ideas in the country in the same spirit as Lord Lamington has done, the hubbub which the movement has given rise to in

official quarters would soon subside. In the present excited state of the popular mind we are sure Lord Sandhurst, if he had been in Lord Lamington's place, would not have given expression to such liberal sentiments. Lord Sandhurst imprisoned the Natu brothers and incarcerated the editors of certain newspapers, whereas Lord Lamington refused permission to institute legal proceedings against the *Pratod*. The *swadeshi* movement has turned the heads of the authorities in Bengal, just as the murder of Messrs. Rand and Ayerst had bereft Lord Sandhurst's Government of all balance of mind, but it is gratifying to observe that the present head of the Bombay Government at least is free from that mental obliquity which discerns danger to British rule in the *swadeshi* movement. While thanking Lord Lamington for his noble-minded utterance at the Fergusson College, we may be permitted to express a hope that he will give a practical shape during his *régime* to his views on *swadeshism*.

An instance of His Excellency Lord Lamington's humanity.
Dnyán Prakásh (40), 30th Aug.

14. On the 26th while Lord Lamington was driving in a motor car from Government House, a she-goat and a dog were caught below the car near the Police Gate and hurt. The motor passed on, but a *sowar* was promptly sent back to make enquiries about the accident. On his way back the Governor alighted from the car at the scene of the accident and going to the hut of the person to whom the she-goat belonged expressed his regret for the mishap and assured him that he would receive compensation for his loss.

Discussion on the Budget in the Bombay Legislative Council.
Indian Social Reformer (4), 26th Aug.

15. "In his speech on the Indian Budget Mr. Morley referred to the discussions thereon in the Viceroy's Legislative Council as having been rather a scandal. The description can be applied with equal justice to the debate on the Budget in the Provincial Legislative Council. Months after the estimates were framed, and almost when it is time to make preparations for the next Budget, the Legislative Council is treated to a mystic Financial Statement of which, even with the details of estimates furnished to the Members but not to the Press, it is not easy to make head or tail. Mr. Muir-Mackenzie, whose desire to be sympathetic we recognise, complained that the debate did not centre on the Budget, but there was no reason for this complaint. A Financial Statement to be discussed must be framed in a somewhat different way. Nobody, for instance, can say from the papers furnished to the Press or to the Members how the economies were effected which enabled Government to provide 42 lakhs for famine relief. At the Viceroy's Legislative Council in March last the Honourable Mr. Logan said that thirteen departments were laid under contribution. What were they? And how much did each give? The public has a right to know how the shears were applied to provide a sum out of all proportion to the actual needs, as it has transpired, of famine relief. Then, again, it is difficult to discover how any particular grant was spent. Take, for instance, the Primary Education Grant. Part of it is spent by the Educational Department, part is given as contribution to Local Bodies and part again is expended by the Public Works Department under Civil Works. In no part of the Financial Statement are all these separate heads grouped together against the grant. The Statement, as it is drawn up at present, gives one no connected view of anything. It is a purely Departmental paper and nothing more. Under the circumstances, it is not surprising that each member expatiates on his own particular hobby after a few formal remarks on the Statement. Mr. Setalvad, as becomes the member for the University, must say something more or less bearing on education. The members who represent Mofussil constituencies have to put in some local grievances in their speeches. The official members likewise have their stereotyped replies, which they recite with admirable inconsequence. The Honourable Dr. Bhandarkar complained that the growth of the excise revenue indicated the growth of the drinking habit. The Honourable Mr. Lamb replied that people in prosperous seasons will drink more than at other times. There was no opportunity for the learned Doctor to point out that last year was not a year of prosperity and for Mr. Lamb to tax his ingenuity for some more plausible explanation. Mr.

Dikshit regretted the slow spread of primary education. Mr. Giles answered that we had lost one and a half million of our population in the last decade and that if calculations were made, it would be found that we had lost an equal number in the last five years. Mr. Dikshit will have to wait till next year to point out that Mr. Giles has not met his point. The members talk on parallel lines and this is just as well, as no conclusion can be reached and none is wanted. The Honourable Mr. Vithaldas' remarks on the questions of the hours of labour and child labour in Bombay Mills are of special interest......... Mr. Vithaldas frankly admitted that a modification of the law as regards child labour is required in the interests of their physical and general well-being. This should go far to lend weight to his subsequent plea for a public enquiry into these questions before any reports are submitted to the Secretary of State. Few will disagree with him when he says that the Lancashire agitation is a selfish one and that if the Mill-owners are not given an opportunity of expressing their views, unnecessary and injurious restrictions may be forced upon them."

Rást Goftár (34), 26th Aug., Eng. cols.

16. "The sympathetic tone which underlies the proceedings of the Legislative Council during Budget debates in this Presidency, and which has been so much in the forefront, particularly during the *regime* of the present head of the Bombay Government, accounts for the absence of friction between the executive and non-official members, so notoriously conspicuous in Legislative Councils elsewhere. The full and unequivocal answers, which are vouchsafed to the interpellations of the popular representatives, have secured to the Bombay Presidency the utmost benefit which can be realized out of the narrowed representative privileges of the existing system. .... The belated introduction of the Budget which has been so often commented upon has forced itself on the notice of the responsible authorities and it is promised that the Financial Statement would, in future years, be placed before the Council in the early week of April.......... The early exodus of Government from Bombay to hill stations is in a great measure responsible for the unconscionable delay which at present occurs in the introduction of the Budget at the proper season. The frequent migratory movements of the Government and its officers very effectually hamper administrative efficiency.......... The Honourable the Chief of Ichalkaranji bearded the lion when he carried this question straight to the door of those who were most affected by it in the form of a pointed and spirited interpellation. But the reply of Government to the question was not only evasive, but absolutely unsatisfactory.......... We fail to notice what mighty advantages accrue under a system, which is on the face of it so absurd and anomalous. Government might have taken the public into their confidence with advantage by unveiling the alleged 'unquestionable' merits of the system, which lie hidden from the view of uncharitable and profane critics.......... Turning to the debate on the Budget, the Honourable Mr. Parekh confined himself to questions concerning agriculture. His indictment against Revenue officers was strong, but outspoken. Though Government repudiated the charges which he boldly flung against certain Revenue officers, our sympathies are with the Honourable Member. Mr. Parekh has, on previous occasions, amply shown that he seldom opens his mouth to trot out a grievance which he is not prepared to prove to the hilt.......... We however hope that Government will hold departmental inquiries and relieve the officer concerned of his responsibilities, when especially, as the Revenue Member announced, that officer would be only too glad to welcome such a relief!.... .... The question of primary education engrossed the attention of almost every other member who addressed the Council. Primary education has remained woefully stagnant among the masses and the rural population.......... Notwithstanding its vaunted sympathy for the spread of elementary education, Government has made very little substantial progress in handing the torch of enlightenment to the masses embedded deep in the thick of superstition and ignorance. While we thanked the Government of India for its small mercies when it set apart a Provincial grant of Rs. 5 lakhs for primary education, the local Government have misappropriated that sum, devoting more than half of it to the purposes of inspection. And this in the face of the fact

that out of about 25 thousand villages in the Presidency only 6,500 in round numbers are provided with schools. Compulsory education is absolutely out of the question when such a large number of villages goes without the provision of even that travesty of schools which the rest of the villages have the good fortune to possess. The teaching staff of these schools are paid a most ridiculously meagre remuneration, which renders the employment of competent teachers an utter impossibility.......... Attention was called in the Council to the outcome of the departure from the long-established policy of the Government Book Depôt, which has recently given a monopoly of the copy-right in the vernacular text-books to a particular private firm. This departure has been synchronous with a tangible fall in the income of the Depôt, and what is more deplorable has resulted in enhancing the prices of the books. The majority of village boys attending primary schools are so hopelessly poor that a reduction in the old cheaper prices could have been safely recommended. This deviation in the accepted policy of the Depôt to cheapen the books printed under its care so as to bring them within the reach of the poorest boy is much to be deplored."

Pársi (13), 26th Aug.; *Káthiáwár Times* (8), 24th Aug.

17. "Before opening the debate on the Budget, the Honourable Mr. Muir-Mackenzie made a statement to the effect that the Financial Statements will henceforth be submitted not later than the beginning of April.......... As an earnest of the 'new spirit' that is coming over the administration of this country, this reform, though not of a very substantial character, will be welcomed by all classes of the public who take any interest in the finances of their province.......... The official replies cannot have pleased all, but none could, with justice, remark that they were of the evasive, equivocal character of former years." [The *Káthiáwár Times* writes :—"There are two things most prominent in the proceedings of the last meeting of the Bombay Legislative Council. In the first place there was the almost total absence of the indefinite and equivocal character of the official replies to the questions put by Honourable Members; secondly, full and well-prepared rejoinders were given by heads of departments and the members of the executive Government, including His Excellency the President, in response to non-official criticisms."]

Mahrátta (9), 26th Aug.

18. "It may perhaps be no fault of the official or non-official members of the Bombay Legislative Council that the Budget debate at its meeting on Saturday and Monday last was almost dry. But we cannot help remarking that somehow or other a spirit of apathy and a want of freshness of mind have been latterly characterising the proceedings of that body. Not that there are no controversial topics in the administration of the Presidency, but their *pros* and *cons* having been already completely threshed out, neither the official nor the non-official members would appear to have anything new to say on those points......... While introducing the Financial Statement for discussion the Honourable Mr. Muir-Mackenzie announced that he would be able next year to have the document ready not much later than the beginning of April, and that the debate upon it would be held as soon as Government came to Poona. This will certainly remove a patent ground of dissatisfaction with the procedure of the Legislative Council......... The discussion of the Financial Statement, said the Finance Member, embraced as usual a variety of topics and among these financial subjects were conspicuous by their absence......... A non-official member cannot regard himself as an auditor of accounts and he cannot look upon it as his duty to try to detect the errors of the Finance Member in arithmetical sums. His criticism must be directed only to the policy underlying the Financial Statement, and aye! there is the rub, for whenever a non-official member suggests any addition to the expenditure on what he may regard as useful purposes, the official attitude of *non-possumus* is in evidence and the criticism is simply replied to in the patent words 'Oh, it is a question of money.' Curiously enough the Honourable Mr. Fulton's speech was rather too full of these exclamations. We wonder how any practical point in a Budget debate can help being a question of money; and if the eternal want of pence is to be allowed to prevail as a complete answer on such points, then

we fail to see what is the good of having a Budget debate at all. The non-official member who proposes additional expenditure, say on education, knows fully that it is a question of money. And the only proper way to reply to him is to satisfy him that it is impossible to budget for the increased expenditure asked for. These being the practical difficulties besetting the path of non-official members, they naturally turn to the more congenial and also more effective function of criticising the executive measures of Government generally; and we do not think that they are far wrong in doing so, when the official members themselves, and the President of the Council most of all, generally take the opportunity of a Budget debate for making statements of policy unconnected with finance."

Patriot (14), 25th Aug.

19. "The annual figure-show in the Bombay Legislative Council came off at the Durbar Hall at Poona last Saturday about five months after it was due.......... From next year the budget will be published in April, but will be brought up before the Council only after the Government's return to Poona. We would like to see the Budget discussed in March or April every year and we trust the Revenue Member will recognise the necessity of this arrangement. .... Dr. Bhandarkar rightly voiced the popular feeling when he pressed for a contribution from the Imperial funds to the extent of half the famine expenditure borne by the Provincial revenues.......... Mr. Dikshit's remarks about greater attention being required to be paid to primary education will receive a hearty response from all.......... Mr. Khare rightly protested against the wholesale extension of the Deccan Agriculturists' Relief Act to the whole Presidency in spite of the opinion of the High Court to the contrary. Those that know something of the working of the Act are of opinion that without doing good to any one, it does great harm to all parties concerned.......... Dr. Bhandarkar rightly protested in the most unequivocal terms against the Government Book-depôt funds being utilized for the expenses of the Vernacular Text Books Committee and against the high price of the new vernacular text-books.......... He further regretted the growth of the excise revenue, which has risen from Rs. 81,34,000 in 1902 to Rs. 1,44,50,000 in the current year. But the Honourable Mr. Lamb, the official sponsor, trotted out the well-worn theory that the increased consumption of liquor showed the increased buying capacity of the poor. In this he erred with his chief at the India Office.......... The crying need for the separation of the judicial from the executive functions was also brought to the notice of the Government by various Honourable Members. The Honourable Mr. Fulton said that a scheme for the better training of Assistant Judges was now before the higher authorities. But in our opinion nothing can be so effective as the recruiting of the Judiciary from the legal profession, not by merely taking up the unsuccessful members of the Bar, but by inducing the successful members to give up the Bar for the Bench."

Praja Bandhu (33), 26th Aug., Eng. cols.

20. "We are glad that the repeated protests of the Indian Press against the belated introduction of the Budget promise to bear some fruit. The Honourable Mr. Muir-Mackenzie holds out a hope that from next year the Budget will be published in April. This is good so far as it goes, but it may be of use to inquire whether the solemn farce of going through the Budget in August, *i. e.*, five months after the beginning of the year, is still to be continued. We must insist in the name of common-sense that the discussion of the annual Budget should take place in the third or last week of April every year instead of in August....... The present provincial contract system is exposed to serious practical disturbance during years of famine; which acts prejudicially in two directions. The first is the outcome of a ruling of the Government of India throwing all Famine Relief charges on the Provincial revenues. This is manifestly unfair, and the *reductio ad absurdum* of it is realized in times of wide-spread famine, when the relief of the destitute is enough to swallow up the whole Provincial treasury. In that state of things, unless the central Government comes to the rescue, whole departments may have to be starved to death, and wide financial and political disorder must ensue. The arrangement however presses with particular severity on a province like Bombay, where scarcity prevails from

year to year in one part or another. The other direction in which the system acts prejudicially is the necessity of granting large suspensions of revenue during famine. Suspensions are now made on broad automatic principles, with the result that when they are made, the finances of Bombay are seriously crippled. Some amends are made by the Government of India undertaking to make up a minimum of Land Revenue of about 190 lakhs. But even after making due allowance for this thoughtful mitigation, there is much to be said against the prevailing practice. We think the direct relief of famine ought to be an Imperial charge, and no province will grudge this change, because all are equally liable to suffer from that calamity. As regards suspensions, the best course would seem to be for the Government of India to contribute to the Provincial treasury two-thirds of the total amount suspended. This ought to be no hardship to the central Government, since it will be like an advance to the suffering province to be recovered when the suspended revenue is collected. The remissions hardly amount to one-third of the suspensions in the long run, and that is the reason why we propose an advance by the Supreme Government equal to two-thirds of the suspensions........ Coming to the Budget, it is satisfactory to find that the allotment for education is to be nearly 29 *lakhs* as against 23 for the past year.......... It is gratifying to know that besides the 29 *lakhs* for education, nearly 11 *lakhs* are to be given to Local Boards in aid of primary instruction. The provision is still inadequate, considering the vast area of ignorance that still needs to be covered with schools.......... The Revenue Member of the Council indulged in some pious and sympathetic expressions touching 'the admirable patience, endurance and self-reliance of the people of the Deccan under trying circumstances.' We should like to see this cheap sympathy translated into action by the Government earnestly endeavouring to provide irrigation works which will strip droughts of their terrors, by providing schools which will remove ignorance, and by taking agricultural knowledge and science to the very doors of the poor cultivator. The large sums that have been hitherto provided for scientific agriculture have mainly gone to create rich berths for foreigners, while nothing is done to produce a class of Indian experts, who might form a link between the science of the West and the practical husbandry of present-day India. Instead of sending out a large number of Indians, who with an expenditure of about 5 *lakhs* would have returned to India enriched with practical knowlege, a whole battalion of foreign experts has been imported and numerous places created which might have been filled by qualified Indians. This is not how Japan acted, and no country that has a voice in its administration will act thus."

Gujaráti (24), *2nd Sept., Eng. cols; and 26th Aug.

21. "The Honourable Mr. Vithaldas Damodar Thackersey had at a meeting of the Bombay Mill-owners' Association complained against the manner in which the whole of the Egyptian cotton grown in Sind was disposed of last year. His Excellency replied that there was really no grievance in connection with the marketing of that crop. We agree with His Excellency that the Bombay mill-owners were to blame for not having sent their agents. At the same time the local Government cannot altogether be absolved from all blame in this connection. The very first experiment in the cultivation of Egyptian cotton had proved fairly successful. At any rate it opened up bright prospects of success under more favourable circumstances, and there was no reason why the Agricultural Department, having taken so much interest in the experiment, should not have gone a step further and secured the co-operation of the local mill-owners in the interests of the agriculturists, as they could have easily done. The Honourable Mr. Vithaldas rightly characterised as preposterous the proposal of the British Cotton-growing Association that the whole crop of the Indo-Egyptian cotton should be sent to England to be sold there through the Association. But the incident shows how that Association has been active and vigilant, whilst the local mill-owners who are most directly interested in the cultivation of superior cotton have remained deplorably inactive.......... We sincerely hope His Excellency's very practical and well-intentioned appeal will not be thrown away upon the Association. In reply to a question from the Honourable Mr. Gokuldas, Government stated that District Superintendents of Police were added to the list

of official visitors of Municipal and Local Fund Dispensaries receiving grants from Government. So long these Dispensaries have done well without the superintendence of heads of the District Police. Their only defect has been that they have not been equipped with a sufficient stock of medicines. We doubt if this defect will be removed by the visits of these Police officers. If the Government wish to add to the list of official visitors, they can select judicial and revenue officers. But on principle it is objectionable that Police officers, who are so often interested in the results of *post mortem* examinations and other medical inspections, should be placed over the heads of Hospital Assistants. The independence of the latter should in no way be allowed to be interfered with by the visits of Police officers. What induced the Government to introduce such an uncalled-for change so late as 1903, we cannot say. But the public should lose no time in protesting against it......... If the Government were in a position to know that the Collector of Broach had issued orders for not levying the portion of assessment due to water-rate in respect of rice-lands which had failed to yield any rice crop, how is it that they were unable to tell the Honourable Mr. Gokuldas if these orders had been subsequently modified and limited only to rice lands in which the rice crop was sown but failed, but not applied to those rice lands in which no crop could be sown on account of insufficiency of rain? If information could be obtained on the first point, was it impossible for the Government to give a definite answer and say that the benefit of the rules governing the grant of suspensions and remissions was not conceded in the case of lands which could not at all be sown? We do not think anything has been gained by withholding information on this point. The public will, of course, draw their own inferences. But on no principle of fairness can they be blamed for doing so, if the Government choose to be unfair to themselves, the public and the Collector concerned." [In its vernacular columns in the issue of 26th August the paper writes:—It is gratifying to note that since Lord Lamington assumed charge of his high office, Government have been evincing a commendable anxiety to explain their attitude on various public questions and to attend to the suggestions made by the non-official members of the Legislative Council. We also rejoice to observe from the discussion that followed the presentation of the Budget that Government have latterly been displaying great enthusiasm in carrying out various projects of public utility. There has been a most salutary and gratifying change in the educational, industrial, land revenue and forest policy of the authorities. But the most commendable feature of the Budget is the vigorous protest submitted by the local Government against the iniquitous policy inaugurated by Lord Curzon of saddling it with the whole of the famine expenditure, which in common fairness should be treated as an Imperial charge. The present incongruous arrangement of treating famine expenditure as a Provincial charge has brought the local Government to the verge of bankruptcy and operated detrimentally upon the efficiency of the general adminstration of the Presidency. We hope the local Government will in this matter fight with the Government of India to the bitter end and not rest content until it is relieved of the responsibility of defraying famine expenditure, which can be not inaptly compared to a venomous serpent coiled round its neck.]

Kalpataru (129), 19th Aug.; *Dhárwár Vritta* (119), 23rd and 30th Aug.

22. The Provincial Budget was presented to the Local Legislative Council unusually late this year. Instead of introducing it so late, Government had better not present it at all. Budget debates under present circumstances are merely a solemn mockery. Elected members should have the power of amending the financial proposals of Government. The mere privilege of criticising the Budget, without the power of moving any amendment thereto is of little practical utility. The Honourable Mr. Muir-Mackenzie promised to present the Budget at an earlier date from next year, but the concession is hardly one for which we should feel grateful to Government. Lord Lamington admitted in the course of his speech that the Presidency had to go through a cycle of bad years during the last decade, but in spite of this land revenue has been enhanced with the introduction of each new settlement. The frequent recurrence of famines

combined with the operation of the new Land Revenue Act and the enhancement of assessments at the time of each revision survey, has rendered agriculture a precarious and unprofitable industry. The officials say that the assessment in the Deccan is light and that the rayats show great self-reliance in periods of scarcity. But the very frequency of such periods proves the poverty of the agricultural population. In spite of this the officials are bent upon increasing the assessment and they will not depart from this policy though the agriculturists may thereby be reduced to absolute penury. [The *Dhárwár Vritta* writes:—One feature of the Bombay Budget is that, famine or no famine, the figures of actual receipts invariably show an increase over the Budget estimates, while as regards disbursements this is rarely the case. The figures of forest revenue in particular show a remarkable rise over the Budget figures. It does not behove Government to make money by selling fodder and levying grazing fees especially in days of famine. We also disapprove of the spirit of illiberality shewn by subordinate Revenue officials in recommending remissions of land revenue with a view to ingratiate themselves with their superiors. In its issue of 30th August, the paper animadverts upon the increase of Abkari receipts and observes that such increase shows that Government minister to the vice of the people.]

Resolution of the Government of India regarding the suspension and remission of the local rate cess.

Bombay Samáchár (64), 29th Aug.

23. The Resolution of the Government of India on the subject of suspension and remission of the local rate cess in years of scarcity is, we fear, based on somewhat narrow principles. The local rate cess is essentially a part of the land revenue, although it is treated separately for financial purposes. In accordance with a Resolution issued by the Government of Lord Elgin in 1895, the suspension or remission of the land revenue hitherto carried with it a proportionate suspension or remission of the local rate cess. But the Lieutenant-Governor of the United Provinces has found the working of this system detrimental to the interests of Local Boards as it renders the incomes of these bodies subject to violent fluctuations. Under these circumstances the United Provinces Government approached the Government of India with a request that the suspension or remission of the local cess should not be made dependent upon the suspension or remission of the land revenue in years of famine, but should be separately dealt with by Provincial Governments. The proposals of the Government of India so far as they aim at giving effect to this principle are unexceptionable, but the details of the principle have been worked out by the authorities in an illiberal spirit. The Resolution lays down: "When, however, an instalment of the land revenue of any village has been entirely suspended or remitted, it will be advisable that, in order to save the revenue-payers from being harassed by petty demands in time of distress, the local rate demand for the time being should be suspended and be realised with the next instalment that is actually collected." If, as admitted by Government, the recovery of the local cess in a famine year is likely to cause annoyance to the distressed rayats, how can it be held that the recovery of two years' dues in the following year will not inflict a hardship upon them. The local cess, as remarked above, is only a portion of the land revenue, but is separately treated for the sake of administrative convenience. Hence the non-suspension or non-remission of a small amount when the rest of the land revenue is suspended or remitted does not savour of a liberal policy. No doubt the efficiency of the work of Local Boards would suffer, if their incomes were subject to violent fluctuations. But surely the mighty Government, with its vast resources, can devise some means of overcoming this difficulty without unnecessarily aggravating the hardships of the agriculturists.

Proposed construction of an irrigation canal in Ahmedabad District.

Hitechchhu (71), 30th Aug.

24. It is highly satisfactory to note that, on the recommendation of Mr. Doderet and the local Engineering Department, the Bombay Government have been pleased to sanction the construction of an irrigation canal in Ahmedabad District by utilising the waters of the Sábarmati. The work will be commenced next year, and there is no doubt that it will result in far-reaching benefits to the rayats of the district. Apprehensions are entertained in some quarters that the execution

of the project will cause grave inconvenience to washermen, dyers, factory-owners and other people who at present enjoy a free use of the waters of the river. But we think these apprehensions are to a large extent groundless. Ahmedabad abounds in tanks and ponds, some of which are already resorted to by the inhabitants of the town. If Government are approached to provide better facilities to the people in this direction in view of the diversion of the stream of the Sábarmati, we are sure the prayer will meet with favourable consideration. So far as drinking water is concerned, no inconvenience is likely to be felt by the people, as the supply from the local water-works will not be affected in any way by the construction of the proposed canal. Of course, there will be some shortage in the supply of water for general use, but the city should gladly undergo a little sacrifice in view of the immense benefits which the project will confer upon the cultivators of the district as a whole.

Suggestions to Government for the better collection of Inamdars' dues in alienated villages in Sátára District.

Shri Sháhu (160), 22nd Aug., Eng. cols.

25. "It seems that there is a screw loose somewhere in the administrative machinery of the Revenue Department in the Sátára District. The interests of Inamdars are left to the tender mercies of unscrupulous village officers. It is very strange to find that the village officers in *khalsa* villages, too, have begun to walk in the footsteps of their brethren in Inam villages......... The Kulkarni and the Patil of Kameri, the Patil of Doodhgaon, one of the Kulkarnis of Ashta (all in the Wálva Taluka) and the Patil of Kutre in the Pátan Taluka are all to be tried on the charge of embezzlement of public revenues, which came into their hands in their capacity as village officers. When such defalcations take place in Government villages, which are frequently visited by Mamlatdars and Assistant Collectors with their office establishments, it is not to be wondered at that they should occur in Inam villages, where the village officers play the part of Indian Nawabs, and where large sums of Inamdars' revenues remain in their hands for months together in contravention of the plainest orders of Government that no revenues should be allowed to remain in the hands of village officers for more than 7 days. Under such circumstances, what can the poor and helpless Inamdars do for the protection of their interests? Is it not the duty of the Mamlatdar and the Assistant Collector to look into these matters on their own initiative?......... The inevitable conclusion from these particulars is that the apathy and supineness on the part of the Revenue Officers of every grade in the matter of examining Inamdars' accounts frequently and regularly and their failure to enquire into the state of Inamdars' dues are the main causes of all the disorders and misdeeds of village officers in Inam villages......... The reforms which we would propose for introduction in Inam villages are :—(1) The accounts of Inamdars' revenues, prepared by the village officers, should be thoroughly examined by the Mamlatdar or Mahalkari once in a certain period. The period for such examination should in no case exceed three months. The examination should take place in the presence of Inamdars or their agents. (2) The Assistant Collector should similarly examine the accounts of all Inam villages in his charge, at least once in 6 months, in the presence of Inamdars or their agents and submit monthly returns to the Collector of all villages so examined. (3) The Kulkarnis of all Inam villages should keep for the Inam villages all the important papers prescribed for Government villages. (4) The principal Inamdar or any of his sub-sharers, who may be considered fit on account of his education, intelligence, influence and position in society, may be freely invested with powers under Section 88 of the Land Revenue Code. These powers may be conferred on as many Inamdars as may be found fit for the purpose, so that in many of the Inam villages the procedure for the collection of arrears can be set in motion immediately after the expiry of the fixed dates of instalments by the issue of notices by the Inamdar for the attachment of defaulters' moveable property. The adoption of this course will save much time, trouble and expense to the Inamdars. (5) The principal Inamdar or any of his sub-sharers, who may be considered fit on any of the grounds stated above, may be invested with the power of fining the village officers for their mistakes. The bestowal of this power upon Inamdars will have a salutary effect upon the conduct of unprincipled village officers...... The

village officers of Inam villages should be strictly brought under the operation of the recent orders of Government which direct that no village officers shall lend money to any of the villagers and that any default in this respect shall lead to their dismissal from their posts. (6) The village officers in Inam villages should be held primarily responsible for the early and vigorous collection of Inamdars' revenues......... They should never be paid their full salary as a matter of right, unless the actual cash collection, exclusive of the items of book adjustments, amount to or exceed four-fifths of the total annual land revenue demand of the villages concerned.......... (7) At the end of the Revenue year, the village officers should close the Inamdars' accounts properly, as shown in Mr. Symmonds' Manual of Revenue Accounts. ....They should get the accounts carefully examined and signed by one of the competent Inamdars. These accounts should afterwards be examined by the Taluka Authorities in the months of August or September, and be kept ready for reference at the time of Jamabandi. (8) The Divisional Officers, at the time of making appointments of village officers to Inam villages, should invariably consult the wishes and views of the Inamdars before making the final selection."

Alleged humiliating treatment of a Punjabi gentleman by a European military officer and an appeal to Lord Kitchener to inquire into the case.

Indian Spectator (5), 1st Sept.

26. "A contemporary thus summarizes his account of the assault alleged to have been committed some time ago by a Military Officer on a Punjabi gentleman:—'Because the complainant's tonga passed ahead of——, therefore the latter, without asking any explanation, seized the former by the beard and struck him on the head with his stick. When the stick dropped out of his hand, the gallant son of Mars beat him in the face with his closed fists. He next knocked down his pugree, caught and pulled him by the hair. To a Sikh, a grosser insult than this cannot be conceived. The complainant was naturally dazed at this brutal treatment by one who was apparently physically stronger than himself and fell down on the ground on his knees. Thereupon——seized him by the neck, and applied such filthy expressions towards him as 'Suar-ka-bacha,' etc. He next ordered the complainant to touch his feet—a humiliation to which an Indian will rarely submit. The unfortunate Sikh demurred, but a few more blows from—compelled him to comply with the order. Even this did not satisfy the accused. He forced the complainant to hold his own ear with one hand and touch the Saheb's feet with the other, and drew the attention of the bystanders to the humiliating position of—. The assault was witnessed by a large number of people, and the accused himself admits, as we have said before, the substantial correctness of the account.' If these details are even approximately correct, we cannot understand how a vigilant disciplinarian like the present Commander-in-Chief has not taken up the case. Perhaps Lord Kitchener is waiting for the result of the judicial trial. It is said that cases of assault on Natives have increased since Lord Curzon's retirement. We should like a return to prove the truth or otherwise of this statement."

Protest against the rumoured appointment of a junior European Barrister as Acting Chief Presidency Magistrate, Bombay.

Sanj Vartamán (89), 28th Aug.

27. It is understood that Government intend to appoint a junior European Barrister to act as Chief Presidency Magistrate during the absence of Mr. N. W. Kemp on six months' leave. We think that the appointment of Mr. Pheroze Hoshang Dastur to the vacancy will be more acceptable to the public. His work as Second Presidency Magistrate has given complete satisfaction both to the authorities and the people. If a native of his proved fitness is debarred from holding the post of Chief Presidency Magistrate, Government would lay themselves open to the charge of violating their promise to give high posts to educated Indians. No doubt the Chief Presidency Magistrate has to try marine cases, but such cases come up before him very rarely and besides he is assisted in such cases by experienced captains of vessels. In these circumstances the plea of Mr. Dastur's inexperience in the conduct of marine cases would not hold water. On the other hand, the Chief Presidency Magistrate has to try scores of cases every day the disposal of which requires an intimate acquaintance with the ways,

habits and customs of the native community, and from this point of view Mr. Dastur's appointment will, we are sure, prove a very happy one. We hope that the valuable services rendered by Mr. Dastur in the past will be appreciated under the *régime* of a sympathetic Governor like Lord Lamington.

Protest against the prosecutions of poor fishermen in the Ratnágiri District for using salt earth for curing fish.
Satya Shodhak (157), 26th Aug.

28. Salt earth is used by fishermen in the Ratnágiri District for the purpose of curing fish. These people cannot afford to buy salt for the purpose on account of their extreme poverty and are consequently harassed by the Police, prosecuted and fined for contravening the provisions of the Salt Act. In November last about seventy or eighty prosecutions of this kind were instituted in the Ratnágiri Taluka alone and about fifty more since January last. It is a great hardship on the poor fishermen that they should be persecuted in this manner. It also detracts from the beneficent character of the British administration that the authorities should show such vigilance in preventing the use of a commodity of such trivial value as salt earth.

Comments on the acquittal on appeal of a *swadeshi* preacher, charged with the offence of cheating, by the Sessions Judge of Thána.
Arunodaya (105), 26th Aug.

29. Mr. DeSouza, Sessions Judge of Thána, has acquitted Swami Salganand, who had been convicted and sentenced by Mr. Bhardi, First Class Magistrate, Thána, on a charge of fraudulently obtaining money from the public. From the facts of this case it may safely be said that it must be the object of Government to bring itinerant *swadeshi* preachers into trouble, by means fair or foul, and thereby to dissuade such persons from doing their duty by the public. In acquitting the accused the Sessions Judge remarked that there was no evidence in the case showing any dishonest intention on the part of the Swami in obtaining money from the people. It thus appears that either Mr. Bhardi is utterly ignorant of law or that some pressure was brought to bear upon him to sentence the accused. We cannot venture to impute imperfect knowledge of law to an officer who has obtained a year's extension of service; the other supposition, therefore, appears more probable. If so, the public cannot but feel disgust for the wirepulling policy of the authorities. The courts of justice should concern themselves only with administering justice and have nothing to do with politics. It is the general belief that British courts of justice dispense even-handed justice in every case. But if the people find that such irregularities as the above are tolerated in judicial tribunals, there would be danger to the safety of the empire.

Alleged stoppage of the playing of music in a Hindu temple at Ahmedadad by a European officer.
Akhbár-i-Soudágar (61), 1st Sept.

30. A Hindu contributor writes to the *Akhbár-i-Soudágar*:—The Shri Krishna Mandir of Ahmedabad, which receives an annual grant of Rs. 500 from Government, celebrates every year the birthday anniversary of Shri Krishna for nine days during which Hari Kirtan is held every night. A pass has to be obtained for the playing of large musical instruments on the occasion, but no such permit is necessary for the playing of small instruments, such as the harmonium, the *tabla* and the *sitar*. A Hari Kirtan was being performed in the temple on the night of the last Ashtami day, when a peon of a European officer, accompanied by two policemen, entered the temple and informed the worshippers that their "Saheb" was disturbed in his sleep by the playing of music. In compliance with the orders of the "Saheb" the Hari Kirtan was stopped that night, but on the next day the managers of the temple waited on the European officer and presented a written application requesting him to allow them to perform a Hari Kirtan on that day as it was the Janmashtami day. The permission was granted, but the matter took an unexpected turn. Some of the signatories to the application were Government servants, who have been made to answer a charge of making an unbecoming assault (*sic*) upon a European officer in connection with the Hari Kirtan. The case is being investigated.

Bombay postmen's strike.
Jam-e-Jamshed (29), 27th Aug., Eng. cols.

31. "When we last wrote on the subject of the strike of the Bombay postal peons, we refrained from animadverting upon the circumstances which had led to the strike....... Now that the strike is at an end, we do not feel any hesitation in doing so. To begin with, it cannot be alleged

by the immediate head of the Department in which the strikers served that the strike came upon him as a surprise......... It is not difficult to understand why the grievances of the peons, when first submitted, did not receive that attention which they ought to have at the very outset. 'Official prestige' and departmental 'red-tapism' appear to be at the bottom of the affair .... If the Director-General of Post Offices, instead of refusing to receive the postal peons who had gone on strike, had seen his way, for once, to receive a deputation, matters would not have reached a crisis. ....If departmental etiquette forbade his receiving the postal peons direct, surely he could have at least asked the strikers to interview the immediate head of their department, and promised his presence at the interview. This small concession would have gone a great way towards assuaging the feelings of the strikers, even supposing their grievances were without foundation or greatly exaggerated. But the grievances appear to have been neither unfounded nor exaggerated, because it has been announced that matters relating to the scale of pay, gradation, &c., have now been attended to and most of the more pressing grievances have been remedied. What was there, then, to prevent the authorities from remedying the grievances at an early stage of the representations of the strikers, and before they went on strike? 'Official bungling' is the only conclusion which one can arrive at in regard to the conduct of affairs which culminated in the strike .... One more point we wish most forcibly to impress upon Government. Let it not allow upper subordinates to have anything to do with the investigation of serious grievances of men placed under their direct charge. It often happens, and does happen, that an upper subordinate, in order to gain the credit of having worked the department in his charge at the least possible cost greatly minimizes the grievances of those under him. And, if a written representation of grievances is entrusted to him 'for inquiry and report,' it is least likely that he will do anything to undo his own work of having exacted the maximum of work at a minimum of cost. Such an official would twist facts, misrepresent the true state of affairs and put the departmental heads on the wrong scent in order to cover his own shortcomings. That this has happened in the case of the postal peons in Bombay we shall not undertake the responsibility of saying. All the same, Government should apply its mind to ascertain who the subordinate was to whom the public of Bombay owes the serious inconvenience it suffered in consequence of the strike. Such an investigation is bound to act as a deterrent upon misplaced zeal and underrating of genuine grievances."

Gujaráti (24), 26th Aug.

32. The postal strike has thrown our Anglo-Indian contemporaries into a paroxysm of rage. Perhaps they are afraid that if strikes were to become the order of the day in India, it would not be possible for Englishmen to govern the country. They seem to be intoxicated with the arrogant notion that Englishmen will in future be able to lead the natives like so many dumb-driven cattle just as they have done in the past. But they do not appear to have clearly understood the significance of the change that has lately come over the spirit of the country. They should know that Englishmen are able to hold sway over India, simply because the Indians have willingly acquiesced in their rule. If natives assume an attitude of opposition to the British Government, the latter will not be able to administer the country's affairs for even one moment, for in such a contingency all native employés in the army, railways, telegraphs and post offices will inevitably side with the people and not with the authorities. Government are wise enough to understand this situation, and if Anglo-Indian journalists are ignorant of it, the recent postal strike should bring the truth home to them. It is a pity that Anglo-Indian journals, instead of championing the cause of the weak against the strong, should have condemned the action of the strikers and vilified the leading citizens, who convened a public meeting for expressing sympathy with them. Strike is the only effective weapon in the hands of the poor for obtaining justice from their employers, and when necessity compels them to resort to it, their action deserves not reprobation but the cordial support of all right-minded men.

Complaints about the procedure followed by the authorities in Sind in granting remissions of land revenue to the Zamindars of Karáchi District.

Sind Sudhár (176), 18th Aug.

33. We are aware that the Zamindars of the Karáchi District have been granted remissions of arrears on account of *takavi* and land revenue. Their condition was certainly miserable with the poor crops they had during the past four or five years. It is, therefore, a matter for gratification that Government have come to their aid and remitted them two and a half lakhs of rupees. Such a large measure of relief is a proof of the good intentions of Government as announced in their famous resolution on the Land Revenue policy of the country. We are, however, informed on good authority that the grant of remissions was made conditional on the indebted occupants agreeing to take back their lands from Government on restricted tenure after forfeiture. Numerous Dehs thus came into the hands of Government and were given out again on the new tenure. What was worse still was that the new tenure was applied not only to those Survey numbers of an occupant, which had been mortgaged in respect of the *takavi* but to all the numbers in his occupancy. This is very hard, indeed. It is a case of giving with one hand and taking away with the other. The Zamindars, ignorant as they are, could not have foreseen the consequences of the arrangement they were entering into. It is possible they may have accepted the new conditions only to be free from the bother of repeated notices, warrants and attachments. Our information is that some of them, who were not heavily in debt, actually refused to accept remission on such conditions and paid their arrears. In some cases lands were forfeited and entered in the name of Government without giving due notice to the occupants and without inquiring from them whether they were willing to accept the new arrangement. This is particularly the case with the Zamindars of the Kotri Taluka who, it is said, intend making a joint representation to Government on the subject. The relief granted by Government is surely not an unmixed blessing to the Zamindars. We, therefore, hope that our worthy Collector and the Commissioner in Sind will inquire into the matter and withdraw the new tenure.

Explanation *re* the non-supply of the Press Note on the cultivation of Egyptian cotton to the Press and the Chamber of Commerce in Karáchi.

Sind Gazette (18), 28th Aug.

34. "In connection with our editorial complaint of the 20th ultimo respecting the Press Note on Egytian cotton in Sind, which had not been received either by the Press in Karáchi or by the Karáchi Chamber of Commerce, we are somewhat belatedly informed that although the Resolution was not placed on the Editor's Table, a Press Note was issued on the 7th July and that the City Deputy Collector was instructed to distribute copies of it to the editors in Karáchi. It is unfortunate that the City Deputy Collector should have failed to send us this important Press Note.......... We should be much indebted to the local authorities if they would request the City Deputy Collector to distribute such information as speedily as possible. It would be better still if copies of Press Notes, etc., could be sent to us direct for publication. Every hand through which such information passes adds to the delay in placing it before the public. The old adage *bis dat qui cito dat* is particularly applicable to information for the Press."

Frequency of murders in the Karáchi District and alleged inability of the Police to bring the culprits to book.

Sind Gazette (18), 24th Aug.

35. "The acquittal of the accused in the shocking case in which a Bania woman, who was being escorted to her village by a relative, was outraged, murdered and then thrown into the Indus near Sann Station in the Mánjhand Táluka has added to the alarm and consternation that has prevailed in that part of the Karáchi District for some time past owing to the unusual activity of criminals. This is the fourth murder case since the assassination of Syed Muhammadshah in which the villainous offenders have not been brought to book."

Gambling dens at Hyderabad (Sind) and Sukkur and the alleged apathy of the local Police in putting down the evil.

Prabhát (52), 17th Aug., Eng. cols.

36. "The Karáchi Police has made a successful raid on a gambling den in that city and arrested some fourteen persons. We wish our Hyderabad Police displayed similar activity. As we have said times out of number, gambling dens here—especially those in respectable neighbourhoods—are a fruitful source of annoyance and mischief and cannot be swept away a day too soon. It is our firm conviction that even the local Police will be able to make it too hot for gamblers to pursue their career, if it only addresses itself earnestly to the task. Is there no way to make it do so? Gambling appears to be on the increase in Sukkur, too, where those indulging in it are none the worse for it. What is the matter with the Police there? When the complaint has travelled all the way from that town to Hyderabad, it is very improbable that the Sukkur Police can be in blissful ignorance of the existence of gambling dens there. It is difficult to understand what hinders the Police from applying itself earnestly to the task of suppressing them when it is well-known that crime would thereby be materially reduced and its own work considerably lightened, if gambling were checked. We confess we feel inclined to believe with the people that the Police would not have been so indulgent to the owners of gambling houses if it had not been in their pay."

Alleged frequency of dacoities in Lárkhána District.

Sindhi (53), 18th Aug., Eng. cols.

37. "We have received reliable information that in the village of Supra, near Khairodero, Táluka Ratodero, a serious dacoity involving the loss of Rs. 50,000 was recently committed. Thirty or forty dacoits entered the house of one rich Bania, Kimatmal, at night last week with guns and swords. All the inmates of the house including women were put in fear of death and keys obtained and property extorted at the point of the bayonet. Innocent women had to deliver the ornaments on their persons. The owner's son was killed outright and another servant as well. The dacoits made the house their home and looted it at pleasure...... Are not rich Banias entitled to protection?......... Not a month passes without our hearing of a dacoity in Mehar or in Lárkhána or in Shewan Division or on the Upper Sind Frontier. The Police and the Government are too weak to protect the rich against the inroads of unscrupulous dacoits. The police force is either small or corrupt or inactive. The Zamindars are often in complicity with the dacoits, for if they were not, no explanation of the possession of guns by the dacoits is forthcoming.......... The inactivity of the police is greatly responsible for the frequency of such crimes.......... In the days of Colonel Mayhew, when officers, high and low, were on the alert, we hardly heard of a robbery or a dacoity. Now dacoities are alarmingly frequent. We think it behoves the authorities to enquire into the causes of the frequency of dacoities and to adopt means to prevent them."

Education.

Press Note concerning the suspended students of the Thána High School.

Bombay Samáchár (64), 29th Aug.; *Surat Akhbár* (92), 27th Aug.

38. The principles enunciated by Government in their Press Note regarding the obedience due from a pupil to his teacher are unexceptionable. In the interests of discipline and for the welfare of the students themselves, it is necessary that their parents or guardians should render every help to the teacher in enforcing obedience to his orders on their part. At the same time we cannot help saying that the Head Master of the Thána High School made an arbitrary use of his authority in prohibiting the students from attending a *swadeshi* meeting. The bitter experience gained by the authorities in other parts of India ought to have warned him that all attempts to suppress the legitimate *swadeshi* sentiment taking roots in the minds of students are bound to recoil on the heads of their authors. Besides, the Head Master in issuing the order in question acted in contravention of the avowed policy of Government

towards the *swadeshi* movement. His Excellency the Governor, speaking at the Fergusson College, said that *swadeshism* was quite consistent with loyalty to Government, and this authoritative declaration should open the eyes of those who hold a contrary view. While supporting the action taken by Government on the specific issues involved in the question, we shall eagerly await their promised pronouncement on the general question of the attitude which teachers should adopt in the matter of permitting or prohibiting students to attend public meetings. With a view to check the whims and vagaries of school-masters, we think it is imperative that Government should take into consideration the state of the public feeling on the *swadeshi* question and lay down fair and reasonable limits within which teachers may be empowered to issue orders regarding the attendance of students at *swadeshi* meetings. [The *Surat Akhbár* warmly approves of the principles laid down in the Press Note and commends them to the careful consideration of all parents and guardians of school-boys.]

Indian Social Reformer (4), 2nd Sept.; *Sind Gazette* (18), 28th Aug.; *Sind Journal* (19), 30th Aug.

39. "It requires no reading between the lines of the Press Note to see that Government do not approve of the orders of the Head Master in this special case, though they say that the orders, having been given, should have been obeyed. We entirely agree with Government in this view though it is a pity that overzealous masters may sometimes place Government in an embarrassing position by issuing orders in regard to matters on which Government would like to have their hands free. We congratulate Government on the manner in which they have dealt with this question. Government propose to deal separately with the general question as to how far school-boys may take part in political meetings, and intelligent public opinion will not object if it is laid down that they ought not to take any active part in the proceedings of such meetings as distinguished from their ceremonial and mechanical arrangements." [The *Sind Gazette* writes:—"We are glad that in this case the Head Master's authority is fully upheld. The importance of discipline can never be exaggerated in the schools of India." The *Sind Journal* makes similar comments.]

Kesari (132), 28th Aug.; *Arunodaya* (105), 26th Aug.; *Hindu Panch* (123), 29th Aug.

40. In their Resolution *re* the dismissed students of the Thána High School, Government have endeavoured to white-wash the doings of the Head Master, but have not expressed a clear opinion on the question raised by the guardians of the students. No one entertained any doubt as to whether teachers had the right to issue orders to their pupils or whether the pupils should obey the orders or not, and no Government Resolution was wanted to inform the people of the above general principle. The question raised by the guardians was whether a teacher had authority to forbid his pupils to join the *swadeshi* movement simply because some officials looked askance at it, and to dismiss them from the school in case they disobeyed the order. Supposing the Hindu professors in our colleges were to tell their Christian pupils that Christianity cannot save their souls and to exhort them not to attend the Church on Sundays, would the European members of our Governor's Council insist on obedience to such orders on the part of the Christian boys? To ask the people to place their boys under the control of teachers, who are completely under the thumb of Government, is to ask them to acquiesce in the enslavement of the minds of the boys of the future generation. Instead of properly considering the main question raised by the guardians, Government have merely laid down the general principle requiring obedience on the part of pupils to the orders of their teachers. We think that the Resolution in question is not likely to strengthen the Head Master's case in the eyes of the people. [The *Arunodaya* writes:—In their Press Note Government say "A report was made to the Director of Public Instruction by the Head Master that notwithstanding a previous notice given by him to the boys of his intention to form a debating club under the supervision and guidance of the school staff, some of them organized an independent debating club without the knowledge and permission of the Head Master. At the second meeting of the club held on 3rd March

the subject chosen for discussion was '*swadeshi* movement and the desirability or otherwise of school-boys taking part in it'. The students talked at this meeting in a spirit most unbecoming in students. The action of the boys being in contravention of the expressed intentions of the Head Master, he suspended eight of them." The above statements are false and incorrect, and any one who knows the facts of the case may easily see that they are made obviously for the purpose of white-washing the Head Master's conduct. During Mr. Sahasrabuddhe's inquiry, the Head Master stated that he had told the boys not to concern themselves with the *swadeshi* movement, but this statement was at once contradicted by the Assistant Masters. The *Hindu Panch* writes:—The tone of the Press Note is so overbearing and offensive that it is useless to criticise it. We understand from it that Government take unto themselves the right of deciding who is to exercise paternal authority over our boys. Those parents who wish to keep this right to themselves should send their boys to work as coolies and bring them up in illiteracy rather than send them to a Government School. Those who wish their boys to be enslaved may give them English education. To insist upon compliance with an illegal notice is to sanction an illegality. There would be no treason in disregarding the directions in a Press Note like the above.]

Complaint about a text-book in Indian History prescribed in the Sind schools.

Al-Haq (51), 18th Aug., Eng. cols.

41. "The ignorance usually displayed by English writers on Islamic subjects sometimes becomes annoying to Muhammadans. In a 'History of India' by Mr. E. Marsden which is meant for school-boys, the following erroneous statement finds a place: 'His (Prophet Muhammad's) *sayings* were collected some time after his death, and made into a book called the *Qurán*.' None who is least acquainted with the Muhammadan belief can fall into the error in which Mr. Marsden has fallen. It does not require any deep learning to know that the *Qurán* is a collection of God's sayings and not of the Prophet's, the Prophet's sayings being called *Ahadis*, the plural of *Hadis*. Such a serious blunder is apt to mislead young Muhammadan students and prejudice Muhammadan parents against sending their children to schools where such utterly wrong information is imparted to their sons. The Sindhi translation of that history, which is taught in the vernacular schools of this province, is also highly objectionable. We are at a loss to discover why the choice of those in power fell upon this book in preference to several other histories of a less objectionable character. In a province like Sind, where Muhammadans are greatly susceptible to religious prejudice, the Education Department should be extremely cautious in the matter of prescribing text-books and should scrupulously uphold Government's reputation for religious neutrality. We trust the authorities will take early steps to exclude the translation of Mr. Marsden's 'History of India' from the curriculum."

Complaint against the Head Master of the Anglo-Vernacular School, Sukkur.

Phœnix (15), 29th Aug.

42. "We hear that Mr. Baharsing, B.A., Head Master, A. V. School, Sukkur, against whom some letters appeared in a recent issue of the *Sindhi* (*vide* paragraph 52 of the Weekly Report No. 34) has been called upon by the School Board to furnish an explanation, as the Collector and President, Sukkur Municipality, has desired in his letter to the School Board that in the face of the serious and open allegations against his character, Mr. Baharsing should be asked to prosecute the Editor of the *Sindhi* and vindicate his character or should resign his post at once. Mr. Chatfield certainly deserves credit for taking so much interest in the welfare of the Municipal institutions of Sukkur."

Protest against the proposed abolition of the Tharushah Anglo-Vernacular School in Sind.

Sindhi (53), 18th Aug., Eng. cols.

43. "In our last issue we had dealt with the contemplated abolition of the Tharushah Anglo-Vernacular School by the discontinuance of the grant that has been regularly paid to that institution for a period of 20 years. We learn that this step is seriously contemplated by the officials. We would suggest that a matter like this should not be hastily decided, but deserves a deliberate weighing of *pros* and *cons*. The Hindus are as much a portion

of the King-Emperor's subjects as the Muhammadans. If Muhamamdans are backward in point of education, it is not for want of encouragement or proper facilities for education. Their own habits and ways of living are admittedly responsible for their present backward state......... The abolition of the school will have the effect of harming the Hindus irretrievably. We do not mean that Muhammadans should not be given due encouragement, but we wish to make it clear that it should not be done at the cost of a more deserving community."

Railways.

Suggestions to the authorities of the North-Western Railway to take steps for mitigating the hardships of third class passengers visiting the next Kálandar fair in Sind.

Al-Haq (51), 18th Aug., Eng. cols.

44. "It is strange that the importance of the Kálandar (Sind) fair has not yet been acknowledged by the Railway authorities. The fair has assumed a good deal of importance owing to the wide popularity it has attained, the huge concourse of people it attracts, and by the great veneration in which it is held by the people. If the Railway authorities have the means to ascertain it, they should ascertain how much of their income they owe to this annual gathering. Does it not then seem unfair that the people, who contribute so largely to the earnings of the railway, should be treated worse than cattle by the Railway authorities? It is with very great difficulty that the frequenters of the fair succeed in obtaining tickets. They have then to wait unusually long and miss several trains before they can be packed in third class compartments crowded to suffocation or very often in cattle trucks. We are grateful to the various Indian Railways, as also to the North-Western Railway, for the attention they have recently bestowed upon third class passengers, but we cannot refrain from remarking that enough has not been done in this respect yet and that during certain fairs the hardships of third class passengers are such as to move even the stoniest heart to pity. The Kálandar fair, or as it is locally known, *Shah Kálander jo melo*, is fast approaching. It is to come off on the 7th, 8th and 9th of October next, and there is sufficient time for the authorities to take the necessary steps to improve matters. The issue of return tickets or the opening of extra booking offices temporarily and the running of extra passenger trains on the dates on which the traffic is heavy are some of the steps we would suggest. We hope the authorities will lose no time in taking up the matter in right earnest."

Municipalities.

Is the Surat Municipality ripe to enjoy the boon of a non-official President?

Gujarát Mitra (25), 26th Aug.; *Deshi Mitra* (67), 30th Aug., Eng. cols.

45. The reply given by Government to the interpellation of the Honourable Mr. Gokuldas Parekh about the desirability of appointing a non-official President to the Surat Municipality shows that Government are not disinclined to favourably consider the question of conferring this boon upon the Municipality. We frankly admit that we have been startled by this reply. The boon, if granted, will injuriously affect the efficiency of Municipal work in the city. The proposal was brought on the tapis some years back in the times of Messrs. Weir and Sladen, who recommended the appointment of a non-official President to the Municipality on the ground that the duties of that office entailed a heavy burden upon the Collectors who were already over-pressed with work. The proposal, however, was dropped, as it was viewed with disfavour by certain prominent citizens and the local press. We trust the authorities will go fully into the past history of the question and satisfy themselves that the experiment of appointing a non-official President to the Municipality has proved a deplorable failure. We commend to the consideration of Mr. Westropp the remarks made by us on the subject in our issue of the 16th September 1900 in connection with the prayer made by the local Municipality in its address of welcome to Lord Curzon for being allowed to enjoy the boon of a non-official President. [The paper here quotes *in extenso* the article in question which was noticed in paragraph 61 of Weekly Report No. 38 of 1900. The *Deshi Mitra* in its English columns expresses misgivings about the success

of the experiment of appointing a non-official President to the Surat Municipality. In its vernacular columns, on the other hand, the paper dwells on the advantages which, according to it, the city will derive from having a non-official President at the helm of the local Municipality and suggests the names of Rao Bahadur Khandubhai Gulabbhai Desai and Mr. Ishwardas J. Store as persons best qualified to discharge the duties of that office.]

Muhammadan burial ground at Broach.
Akhbár-e-Soudágar (61), 31st Aug.; *Akhbár-e-Islám* (60), 31st Aug.

46. The Broach correspondent of the *Akhbár-e-Soudágar* writes:—The local Muhammadan cemetery is situated about half a mile away from the city in the Idgah *maidan* and close by it are the bungalows of several Europeans and Parsis. Latterly the Muhammadans have encroached upon a portion of the Government land beyond the limits of their cemetery and have been burying their dead bodies there. This procedure threatens to endanger the sanitation of the surrounding locality and to pollute the waters of the Gilani's well and of private wells in the bungalows of Parsis on that side. The Parsi residents of the locality have submitted a representation in this matter to the local authorities. [Referring to the memorial submitted by the Muhammadan community of Broach to Government concerning the alleged action of the President of the local Municipality in forcibly digging out the burial ground of the community (*vide* paragraph 55 of Weekly Report No. 34), the *Akhbár-i-Islám* expresses a hope that His Excellency the Governor will interfere in the matter and peremptorily order the Municipal authorities to abandon the work of demolishing the cemetery, as it is calculated to wound the religious feelings of the Muhammadans.]

Native States.

Rumour about the proposed establishment of a Council of Native Chiefs.
Mahratta (9), 26th Aug.; *Indian Spectator* (5), 1st Sept.

47. "The *Statesman* of Calcutta understands that Mr. Morley has been in communication with the Prince of Wales in regard to a scheme for establishing a Council of Native Chiefs for India. Much will depend, of course, upon the composition of the proposed Council and the scope of its functions. But in the meanwhile we may express our general approval of the proposal as a matter of principle. The relations between the British Government and the Native Chiefs in India afford much food for reflection, and Mr. Morley himself admitted in his Budget speech that the Government treated the latter rather too lightly. Theoretically they are independent sovereigns; practically they are slaves or bondsmen. Such ill-treatment is discreditable to the British Government and is not justified even by the fact that the Native States owe their existence merely to the forbearance of the suzerain power in the land. If the Native States are to exist, they must be allowed to enjoy a degree of dignity and freedom proportional to their status, and we are glad that Mr. Morley and the Prince of Wales are putting their heads together to evolve a scheme of a Council of Native Chiefs. It is generally known that such a Council was on the point of being formed at the time when Lord Lytton held the grand Durbar of 1877. But somehow the idea was not then carried out; let us hope that what was then meant as an aid to the display of Imperialism will now be done for its own sake....... We further trust that the proposed Council will not be rendered a farcical institution by its functions and activities being confined to merely social amenities." [The *Indian Spectator* writes:—"A Council of Princes would be a magnificent body, but what advice is it expected to give? It may serve a useful purpose in the defence of the Empire by being good enough to take upon itself certain responsibilities which would otherwise attach to the Government.......... It would be a delicate thing for the Government, which is under treaty obligations to protect the Chiefs, to put any pressure upon them to contribute towards the cost of Imperial defence. But if the Government finds itself in such a delicate and difficult position, the Council might incidentally help it out of the difficulty. If the Council stands sponsor to a demand upon the loyalty and the resources of the Princes, the difficulty of pressing it on the rulers individually would be

materially reduced. Perhaps the Council might also serve as an arbitrating body, when there is any dispute between the British Government and an individual ruler. The Paramount Power need not be afraid of an adverse verdict."]

The question of succession to the Jámnagar *gádi.*

Mahi Kántha Gazette (81), 26th Aug.

48. His Highness Jashavantsinghji having died without an heir, the question of the succession to the *gádi* of Jámnagar has become a universal topic of discussion in Káthiáwár. Prince Kalubha's son, Lakhubha, and K. S. Ranjitsinghji have already advanced their claims to the *gádi*. But it is said that during the time of the late Jam Saheb Vibhaji, Government had after due consideration refused to recognise their rights. Hence it is now believed that the choice of the authorities will fall upon a young boy, aged eight years, of a Bhayat who is remotely related to the late Jam Saheb. We fervently appeal to the authorities to re-consider the circumstances under which the late Jam Vibhaji succeeded in getting the claims of Kalubha and Ranjitsinghji set aside. Besides, the authorities have in recent years introduced a new departure in their policy by which rightful claims are sometimes, as in the case of Idar, made to give way before personal merit in regulating succession to the *gádis* of Native States. If, therefore, Government set up the Bhayat boy on the *gádi* of Jámnagar, their action will be open to the allegation that they have deliberately over-rided the claims of Prince Ranjitsinghji and Prince Kalubha with the selfish object of keeping the reins of administration in their hands during the minority of the boy Prince and of securing a pecuniary profit for themselves under the new *nazrana* rules. There is no doubt that Lakhubha and Ranjitsinghji are the lawful heirs of Jam Saheb Vibhaji, although their claims were set aside through the working of sinister influence upon that Chief. Moreover, both these Princes are well-educated and qualified to administer the affairs of the State. For a long time after the demise of Jam Vibhaji the administration of Jámnagar was carried on by the British Government, and it was only recently that full powers were vested in the late Jam Saheb. Hence if a minor Prince is again placed on the *gádi*, it will be long before the subjects of Jámnagar again enjoy the direct rule of their Chief, and the arrangement will in consequence rankle as a sore in their minds. Truly speaking Lakhubha has the strongest claim to the *gádi*, for it is morally wrong to discard his claims on the ground of his father Kalubha having been disinherited.

Patriot (14), 1st Sept.

49. "We regret to find that during the past few years the action of the paramount Power in the selection of heirs to Native Chiefs has been far from satisfactory. They have not given due regard to the claims of propinquity or to the wishes of the deceased Chief. When we are on this subject, the case of Idar succession comes prominently before us. When the late Maharaja Kesarisinghji died childless and without making any adoption, all eyes turned towards the Suar branch of that dynasty as the proper branch from which a suitable heir to the Idar *gádi* should be chosen. We had then heard that the local Government had actually made their selection from this branch, but the higher authorities selected Sir Partap as the ruler of Idar. It will be remembered that Sir Partap's branch had migrated to Jodhpur, renouncing all claim to the Idar or Jámnagar Estates. There was much heart-burning then, but people had to submit to the orders of the paramount Power. Next came the succession of Jasdan, a Kathi State in Káthiáwár. The late Chief of Jasdan, Ala Chela, died in January 1904 leaving three sons and two grandsons by a pre-deceased son. The Kathis, as is well known, are governed by the ordinary principles of Hindu Law, and the estate should have been partitioned among all these sons and grandsons according to law, but the paramount Power in its supreme wisdom changed the order of succession altogether and introduced the rule of primogeniture in this as also in other Kathi States, much against the wishes of the present holders.......... In the case of the Jasdan succession the present ruler, Odha Khachar, was not on good terms with his late father, Ala Chela, who had made strong representations to the Government against him, but at the time of the succession the representations were set at naught, the ordinary law of succession was disregarded and Odha Ala finds himself now comfortably established on the Jasdan *gádi*. We are

prompted to write on this subject now, because of the pending case of the Jámnagar succession. Jam Vibhaji, father of the late Jam Jasaji, had a son Kalubha who on account of some State *khatpat* was not allowed to remain in the dominions of Jam Shri Vibhaji and he died in the life-time of his father Vibhaji. Vibhaji had such an abhorrence of this Kalubha that he disinherited him from his *gádi*. Into the merits of this disinheritance we are not going to enter at this stage. Jam Vibhaji next recognised Kumar Shri Ranjitsinghji, the famous cricketer, as his next heir in supersession of Kalubha and at the death of Vibhaji every one confidently expected that Ranjitsinghji would have been the next heir. But Vibhaji had a son Jasaji by a Muhammadan wife whose claims were preferred by the paramount Power. This Jasaji has now died childless, and the question of succession to his *gádi* is engaging the attention of the paramount Power and we are waiting to see the result of their deliberations. Kalubha, the predeceased son of Vibhaji, has left a son who is the direct heir to the throne, and we trust the Government will pay due attention to his claim as Vibhaji's grandson. He is young and with proper training and under proper supervision he will be a good ruler. The Government by recognising the rights of a direct heir to the throne of Navánagar will regain the confidence which it has lost in the case of the Idar and Jasdan successions."

Affairs in Chuda State.
Káthiáwár Samáchár (78), 29th Aug.

50. Though Chuda State is not under Agency management, Mr. Umiashankar, the Karbhari, wields to all intents and purposes the powers of an Administrator there. It is, therefore, a pity that the Thakor has no responsible officer to advise him except one Harji Kala. The latter owes a debt of obligation to Mr. Umiashankar in connection with his acquittal in a certain case last year through the good offices of the Karbhari. It is not safe for the Thakor to keep this man near his person as he is a *protége* of Mr. Umiashankar. We are informed that a few days ago a daughter of the Bhayat of Chachka under Chuda, who is married to the Talukdar of Tharajampar, interviewed Mr. Umiashankar in connection with some business concerning her father's family. Being dissatisfied with the result of the interview, she submitted a petition to the Agency authorities at Rájkot. As a result, it is said that one Amulakh, who is a clerk of the Chachka Bhayat's daughter and who wrote out and signed the petition in her behalf, incurred the displeasure of Mr. Umiashankar, and has now been entrapped by him on some flimsy pretext connected with a piece of land belonging to the Chachka Bhayat which he tills on lease. Mr. Umiashankar having issued a warrant for the arrest of Amulakh, the latter has left Chuda. But as his wife and children stay in Chuda, Amulakh's house was attached and some property, supposed to belong to Chachka was put to auction. It behoves Amulakh to profit by the fate of Himatlal Dayalji and propitiate the Karbhari, who is all-in-all in the State. Another rumour has reached us that Mr. Umiashankar is willing to resign his post, provided the Thakor promises to give him a fixed pension. We do not see what Mr. Umiashankar has done to deserve a pension from the State. We strongly recommend Lieut.-Colonel Davies to relieve Mr. Umiashankar of the Karbhariship and thereby extricate the aged Thakor from the subservient and degraded position to which he has of late been reduced.

Arrest of a newspaper editor by the Bhávnagar authorities for indulging in seditious writing against the Durbar.
Káthiáwár Samáchár (78), 29th Aug.

51. The Dhola correspondent of the *Káthiáwár Samáchár* sends to that paper a detailed account of the arrest of Jaduram Dave, editor of the *Káthiáwár Mitra*, under a warrant from the First Class Magistrate of Bhávnagar issued under Section 99 of the Bhávnagar Penal Code, corresponding to Section 124-A of the Indian Penal Code. Mr. Jaduram's person was searched in the presence of a *punch*, and a loaded revolver was found with him. He holds no license to carry arms.

A side-issue of the Vedokta affair at Kolhápur.
Samarth (45), 29th Aug., Eng. cols.

52. "A new disciple is made by the old Swami of Sankeshwar. His Highness the Maharaja of Kolhápur with his advisers has succeeded in wantonly plunging the whole Hindu community of Kolhápur into a wretched religious plight......... An amicable settlement of the relations between the two Swamis was not only wished but

sought and worked for by many leaders of our society......... Well, here we have three Swamis now—one fast sinking into the grave and the other two trying to throttle each other. It is a pity that no reconciliation was brought about between the old Swami and his recalcitrant disciple. It is a pitiable scene before God and man. It is some consolation that the new disciple is a man versed in ritual and above all of unimpeachable moral character."

Intelligence extracted from the Press.

Appeal for public contributions to start national schools in Mahárashtra.
Kesari (132), 28th Aug.

53. The *Kesari* publishes an appeal on behalf of the "Mahárashtra Vidyaprasarak Mandal" and signed by Messrs. M. G. Deshmukh, C. V. Vaidya, B. G. Tilak, D. A. Khare and V. G. Bijapurkar, of which tho following is the purport:—As the material prosperity of our country cannot be improved unless technical and commercial as well as literary education is imparted to the people, it is desirable that schools on the model of the *Samarth Vidyalaya* of Kolhápur should be opened throughout Mahárashtra. Government do not give our boys such education as we require, on the plea of want of funds. But it would not, on that account, be excusable in us to neglect the education of our boys. The above gigantic undertaking requires immense self-sacrifice on our part. Those who can afford to send contributions and have confidence in us should help us with funds and give us full discretion to devote the same to this national object.

A *swadeshi* meeting of Indian ladies at Baroda.
Shri Sayáji Vijaya (35), 30th Aug.

54. A *swadeshi* meeting of Indian ladies was held at Baroda on the 26th August in the local Nyáya Mandir. About 200 ladies representing the Gujarati, Deccani, Parsi and Mussalman communities were present. Several specimens of native-made goods were exhibited at the meeting. The chair was taken by Mrs. Shamsuddin, who in opening the proceedings said that that was the first meeting of the kind held in the whole of the Bombay Presidency, and made appreciative references to the encouragement given by the Maharaja Gaekwar to *swadeshism* by the spread of technical education in his State. She was followed by Mrs. Kashibai Herlekar, who remarked that it was as much the duty of India's daughters as of her sons to love, and be of service to, their motherland. The speaker added that India's dependence upon foreign countries for the supply of her wants had resulted in a steady drain of the country's wealth and the consequent dire impoverishment of her people. Mrs. Sharda Mehta exhorted the audience to patronise native-made goods out of regard for the welfare of the teeming millions of India, even though such patronage might require some pecuniary sacrifice. After a vote of thanks to the President, the meeting dispersed.

Industrial and Agricultural Exhibition to be held at Pandharpur.
**Indu Prakásh* (43), 3rd Sept., Eng. cols.; *Wárkari* (172), 30th Aug.

55. "We have already written about the Surat Exhibition, and now we gladly turn to the appeal that the Pandharpur leaders have sent round regarding the Exhibition and Fair they intend to open at that place on the 18th of October. Pandharpur draws to itself large crowds of pilgrims from various parts of the country and as the opening of the fair is to coincide with the annual *Kartiki* gathering, it will particularly benefit the lower classes, who form the major portion of the pilgrims. To the usual functions of an Exhibition, where rare exhibits will be placed on view, the promoters intend to add lectures with experiments on the uses and advantages of modern machinery, on the different methods of agriculture which could be adopted with advantage in our country, not forgetting the introduction of fresh and useful seed stuffs from other countries. They will also hold a small fair, where Indian-made articles will be allowed to be offered for sale. The promoters, we feel certain, will spare no pains in making the Exhibition and Fair a success, and yet they must depend upon public sympathy and co-operation for all that they may do. Along with the promoters, whose list is headed by that merchant prince from Sholápur, Rao Saheb Mallapa Warad, we appeal to the public of the Deccan to help in the satisfactory working of the show. .... While public sympathy is thus being appealed to, the local Municipality and the District Officers have promised help in various ways. The Bársi Light Railway will shortly connect Pandharpur with the G. I. P. Railway

and greatly facilitate the sending of exhibits. Upon the success of this project will greatly depend the popularization of such shows and their extension to smaller and less important places than even Pandharpur.......... We wish the Pandharpur Exhibition and Fair every success." [The *Wárkari* of Pandharpur writes:—Preparations for the forthcoming Industrial and Agricultural Exhibition are in full swing. The work of erecting a *mandap* in the Municipal gardens for the Exhibition and the Fair is in progress, while subscriptions are being collected in the town.]

Mr. B. G. Tilak's public utterances at Kalyán, Násik and Belgaum during the last Ganpati festival.

Kesari (132), 28th Aug.

56. The *Kesari* publishes the speech delivered by Mr. Tilak during the last Ganpati festival at Kalyán of which the following is the purport:—I believe that the *swadeshi* movement in Bengal will not die out. From one point of view it was well that the partition of Bengal was not cancelled. Even Mr. Morley's discouraging policy will do us good. These are not the times for us to yield to despair. God sends us misfortunes only with a view to chasten us. It is a sign of our national awakening that Bengal should quietly take up the *swadeshi* movement which was first set on foot by Maháráshtra. All the leaders are animated by the same feeling. Our rulers know that the people are dissatisfied with their present condition. The leaders should take advantage of the present state of public feeling for the advancement of the nation. The *swadeshi* and the boycott movements are now exercising the public mind. *Swadeshism* imposes a duty not on any particular caste alone, but on all people.

Indu Prakásh (43), 27th and 28th Aug., Eng. cols; *Kál* (128), 31st Aug.

57. The *Indu Prakásh* publishes the following telegram giving an account of Mr. Tilak's visit to Násik:—"The Brahmanand Theatre at Násik was crowded with an audience of nearly 4,000 persons to hear Mr. B. G. Tilak of Poona speak. Mr. Tilak spoke on British rule, past and present. Describing the past British rule, Mr. Tilak said that the administration opened with a seemingly liberal policy. The eyes of Indians were dazzled with it. Sardars and Chiefs embraced the policy of the subsidiary system. They now suffer its evil effects. The Indians cannot get now what was easy before. A quarter of a century has been fruitlessly spent in praying for the redress of public grievances. But it is no use mourning over the past. The speaker insisted on a change in the present policy of getting public wrongs redressed. He repudiated Mr. Morley's statement that the Indian Government ought to be always absolute. He added that the Indians should make a firm resolve for not abating the present agitation. The speaker concluded his stirring speech with expressing a hope in the future. The assembly was greatly impressed with the lecture. The Mitra Mandal of Násik next presented an address to Mr. Tilak. In the evening Mr. Tilak delivered a lecture before the merchants of the town. This morning Mr. Tilak delivered a lecture in the Panchvati Rama Mandir." [In its issue of the 28th August the paper publishes a telegram describing Mr. Tilak's reception at Belgaum:—"Mr. B. G. Tilak arrived here this morning. The grandest procession ever witnessed in Belgaum was seen to-day. Some ten thousand people from the town and the surrounding places took part in it. The public streets were thronged by spectators and were decorated with arches, flags and wreaths. People unyoked the horses of Mr. Tilak's carriage, which they dragged for two miles in spite of his repeated protestations. The procession had to stop at many places, where *pan supari* was offered to Mr. Tilak. The procession terminated at the house of Mr. Nargundkar, pleader, whose guest Mr. Tilak was. Here Mr. Tilak was garlanded by Mr. Sadashivrao Nargundkar, the oldest pleader of Belgaum, and conducted to the spacious quadrangle, which was densely packed with an enthusiastic multitude who continuously cheered Mr. Tilak with cries of 'Long live Mr. Tilak' and 'Vande Mataram'. Unprecedented enthusiasm was manifested throughout. The gathering was thoroughly representative, although Mahráttas predominated." The *Kál* writes:—The Ganpati festival was celebrated with more than usual *éclat* this year at Násik. Spacious *mandaps* were erected at several crowded thoroughfares in the town and public Ganpatis were installed therein. The tradesmen of Násik took a leading part in the movement and deserve credit for it. Mr. Tilak was invited on behalf of the public of Násik to grace the occasion with his presence and he accordingly went to Násik on the morning of the 24th instant. He was accorded an

enthusiastic reception at the railway station amidst cries of "Bande Mataram," "Victory to Shivaji" "Victory to Tilak Maharaj" etc. In the evening he delivered a most interesting and earnest discourse at the Brahmanand Theatre wherein he drew a vivid picture of the present condition of the poor and ignorant people of India plunged in the mire of servitude. He remarked how India's future prosperity depended on the efforts of the rising generation and pathetically added that if they did not move in the desired direction for a century more, he doubted whether their poor and miserable motherland would remain alive. Mr. Tilak delivered addresses during his stay in Násik in temples and in a "*durgah*" (mausoleum) and was honoured both by Hindus and Muhammadans. In his address to the Muhammadans, he exhorted them to act in co-operation with the Hindus.]

58. The *Parikshak* gives a lengthy description of the public demonstrations in honour of Mr. Tilak at Belgaum and writes:—In the afternoon of the 27th last, it was arranged that Mr. Tilak should deliver a lecture before the public Ganpati in Raviwar Peth. But the crowd of spectators who were eager to hear him was so large that it was eventually decided to hold an open air meeting in spite of the possibility of a heavy downpour. Mr. Tilak spoke on the desirability of holding celebrations like the Ganpati festival. He said that such festivals were to be welcomed because they afforded an opportunity for all sorts of people to meet on common ground for the discussion of matters relating to their country and devising means for ameliorating their condition. He next dilated on the growing poverty of all classes of the Indian community and the means of arresting the growth of such wholesale impoverishment. He wondered why the country should be growing poorer and poorer day by day when universal peace reigned through the land and when means of intercommunication had wonderfully increased under British rule. He added that Government believed that the country was growing richer because metal pots had in the rayats' huts replaced the earthen vessels, whereas the people urged that they felt the dire pangs of hunger and were thereby convinced that the country had been growing poorer. He admitted the official contention about metal pots having taken the place of earthen vessels, but said that the officials should be asked at the same time to explain the disappearance of gold and silver utensils from the houses of the people. Mr. Tilak next turned to the subject of the systematic drain of the country's wealth to foreign countries. He remarked that 40 crores of rupees had been annually drained away from India for a period of 75 or 80 years and that it was obvious whether under the pressure of such constant drain or pillage the country would prosper or grow poor. Speaking of the blessing of order enjoyed by the people under British rule, he observed that by itself it did not count for much because there was order even in a jail, but that the life of a convict was not on that account desirable. He quoted figures from the works of Messrs. Dadabhai and R. C. Dutt and said that India had been subjected to a terrible drain of her wealth in the past and that if she was to recover her prosperity, it was the duty of the 30 crores of Indians to make the country's wealth remain within its limits. He said that Mr. Bryan had as a disinterested critic given his verdict against the British Government and in favour of the Indians. Mr. Tilak remarked in conclusion that the rayats' money was carried away by white-skinned people and that the Indians in order to regain their prosperity should first unite together and stop the drain of their wealth to other countries.

Parikshak (148), 30th Aug.

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 5th September 1906.

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* Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.]

[No. 36 of 1906.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 8th September 1906.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

Affairs in Bengal:

A seditious manifesto said to have been promulgated by the "Golden Bengal" secret society 18
Alleged antagonistic attitude of Sir B. Fuller towards Hindus ... 16
Anglo-Indian opinion on Sir B. Fuller's resignation 15
An appeal to the Bombay leaders of the Congress to repudiate the extravagant tactics and methods of Bengali agitators 14
Comments on the "crowning and anointing" of Babu Surendranath Bannerji in Calcutta ... ... 19—24
Agrarian matters: Resolution of the Government of India regarding the suspension and remission of the one anna cess 26
Alleged disregard of Muhammadan interests by the authorities and the consequent change in the attitude of Muhammadans towards Government 17
Antics of certain demagogues during a Ganpati celebration at Chikodi (Belgaum) 40
Bombay Government: The — and the Electric Supply and Tramways Company, Limited ... ... 28 & 29

British Rule in India:

Alleged miserable condition of India and an appeal to her children to rescue her promptly from her woeful plight 6
Alleged necessity for the Indians to change their methods of political agitation 11
Comparison between the condition of Indians and Irishmen ... 2
Contrast between the ideals and aspirations of Indian and Egyptian leaders 1
Exhortation to Indians to be self-reliant and to abandon the policy of begging for political rights 10
Exhortation to Indians to exercise their hands and not their tongues for emancipating themselves from slavery 3
Exhortation to Indians to rely on self-help for the attainment of self-government 9
Imaginary comparison between the doings of white men and bugs ... 5
Reflections on the present political condition of India 8
Reflections suggested by an ascent of the Sahyádri range of mountains... 7
Should Indians denounce Englishmen as crafty and selfish or bless them as benefactors for showing them the path of their regeneration? 12
Comments on the manifesto issued by some people of Máhád (Kolába) with a view to establish a 'Kolába Congress' 38
Condemnation of self-advertising patriots like Mr. B. G. Tilak 39

CON 928—1

PARAGRAPHS.

Politics and the Public Administration—continued.

Famine: An alleged anomaly in the — Code 27
Hospital administration:
  Comments on the Annual Report of — in the Bombay Presidency ... 30
  Shortcomings of — in Bombay City 31
Indian National Congress: Need for changing the methods of the Congress agitation 13
Judicial matters: Complaint about the working of the Subordinate Judge's Court at Nadiád 35
Native Press: Policy of the *Bhála* newspaper 41
Police:
  Alleged frequency of thefts and dacoities at Máhim (Thána) and a request to the District Magistrate, Thána 37
  Crime in Ahmedabad and alleged inefficiency of the local — ... 36
Post Office:
  Alleged discontent among the postal delivery peons in Karáchi ... 44
  Prayer for the establishment of a — for the village of Thatt and Dalipota in Sind 43
Public Service:
  An appeal to Lord Lamington to inquire into the manner in which appointments to the Bombay Customs Department were made and promotions granted to the Indian employés... 32
  Appointment of Mr. Aston as Acting Chief Presidency Magistrate, Bombay 33
  Approval of the appointment of a native as Public Prosecutor for Sind 34
Sind:
  Recantation of complaint made against the City Deputy Collector, Karáchi, regarding the alleged non-supply of the Press Note on the cultivation of Egyptian Cotton to newspapers in the city 45
  Want of a second Class Magistrate for the Garhi Jasin taluka in — ... 42
South Africa: Alleged barbarities of the British in the recent war against Zulus 4
Swadeshi movement: Exhortation to the authorities not to check the — ... 25

Education—

An affray between a Hindu and a Parsi student of the Grant Medical College, Bombay 49
Press Note concerning the suspended students of the Thána High School ... 46—48

Railways—

Alleged hardships suffered by passengers from Ahmedabad to Dakor during the recent *punam* fair 51
Railway administration in India 50

Municipalities—

Bombay: Comments on the Annual Administration Report of the — City Improvement Trust 52
Dhárwár: Alleged mismanagement in the — Municipality 54
Hyderabad: Affairs of the — (Sind) Municipality and the alleged unfitness of the present President to control its affairs 55
Shikárpur: Affairs of the — Municipality 56
Surat: Is the — Municipality ripe for enjoying the boon of a non-official President? 53

Native States—

Bhávanagar: Contradiction of a report about the alleged arrest of the editor of a Káthiáwár paper by the — Durbár for sedition 61
Junágadh:
  Affairs in the — State 58
  Complaint against the Police administration of — 59
  Proceedings of the — Durbár against Mr. Purshottamrai Zala ... 60
Mysore: Disapproval of certain mining regulations said to have been passed by the — Durbár to protect the interests of European miners in the Kolár Gold Field 57

Intelligence extracted from the Press—

Ganpati celebrations in Bombay, Poona and other places in the mofussil ... 64
Meetings held at various places in Gujaráth and Káthiáwár for boycotting foreign sugar 63
Meetings held in the Bombay Presidency and elsewhere for celebrating the 82nd birthday of Mr. Dadabhai Naoroji 62
Mr. Tilak's lecture at Sháhpur near Belgaum during the last Ganpati festival 65
Mr. Tilak's lecture before the Social Club at Belgaum 66

List of Newspapers and Periodicals.

(As it stood on the 1st July 1906.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	J. J. de Abrao ; Portuguese ; 43	300
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 50	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 53.	1,000
4	Indian Social Reformer	Do.	Weekly	Kamakshi Natarajan ; Hindu (Madrási Bráhman) ; 39.	500
5	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 53.	575
6	Indian Textile Journal	Do.	Monthly	John Wallace ; Englishman ; 48 ; Civil Engineer.	800
7	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái Advani ; Hindu (Amil) ; 30.	500
8	Káthiáwár Times	Rájkot	Daily	Mávji Govindji ; Hindu (Nágar) ; 38	200
9	Mahrátta	Poona	Weekly	Narsinh Chintáman Kelkar, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 32.	950
10	Men and Women of India.	Bombay	Monthly	Sorábji Mancherji Ratnágar ; Pársi ; 40	500
11	Muslim Herald	Do.	Daily	Mahomed Yusuf bin Mahomed Amir ; Muhammadan ; 32.	700
12	Oriental Review	Do.	Weekly	Rustomji Shapurji Mistri ; Pársi ; 38	400
13	Pársi	Do.	Do.	Jehángir Sorábji Talayárkhán ; Pársi ; 30	1,000
14	Patriot	Ahmedabad	Do.	Bhágubhái Fatechand Kárbhári ; Hindu (Jain) ; 33.	650
15	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 53	650
16	Poona Observer and Civil and Military Gazette.	Poona	Daily	Cáwasji Temulji ; Pársi ; 50	400
17	Railway Times	Bombay	Weekly	John Alexander Balfour ; Christian ; 44	1,200
18	Sind Gazette	Karáchi	Bi-weekly	Mrs. J. E. Tate ; European ; 42	500
19	Sind Journal (formerly named Hyderabad Journal).	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 40.	800
20	Sind Times	Karáchi	Bi-weekly	Khánchand Rahumal ; Hindu (Amil) ; 39	200
	ANGLO-GUJARA'TI.				
21	Arya Prakásh	Bombay	Weekly	Motilál Tribhuwandás Dalál ; Hindu (Mod Bania) ; 32.	1,000
22	Coronation Advertiser	Ahmedabad	Do.	Narotámdás Pránjiwandás Shethna ; Hindu (Bania) ; 33.	750
23	Evening Jáme	Bombay	Daily	Pirozsha Jehángir Marzbán ; Pársi ; 30	1,600
24	Gujaráti	Do.	Weekly	Ichhárám Surajrám Desái ; Hindu (Surti Bania) ; 53.	5,000
25	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 47	700
26	Gujaráti Punch	Ahmedabad	Do.	Somalál Mangaldás Sháh ; Hindu (Bania) ; 29.	1,100
27	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar ; Pársi ; 46	800
28	Hind Swarajya	Do.	Do.	Chhaganlal Lallubhoy Thanawala	1,500
29	Jám-e-Jamshed	Do.	Daily	Pirozash Jehángir Marzbán ; Pársi ; 30	3,500
30	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 57	2,400
31	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 42	400
32	Káthiáwár Times	Do.	Bi-weekly	Manshankar Jayashankar ; Hindu (Nágar Bráhman) ; 39.	200
33	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám ; Hindu (Mewáda Bráhman) ; 39.	1,400
34	Rást Goftár	Bombay	Do.	Pállonji Barjorji Desái ; Pársi ; 55	1,550

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI—*continued.*				
35	Shri Sayáji Vijaya	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 28.	4,200
36	Suryă Prakásh	Surat	Do.	Umedrám Nagindás; Hindu (Bania); 28	200
	ANGLO-MARA'THI.				
37	Christian Citizen	Poona	Monthly	Bháskar Nánáji Kotak; Native Christian; 33.	200
38	Dnyán Chakshu	Do.	Do.	Waman Govind Sápkar; Hindu (Deshasth Bráhman); 48.	500
39	Dnyánodaya	Bombay	Do.	Rev. Mr. J. E. Abbott	660
40	Dnyán Prakásh	Poona	Daily	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 39.	1,200
41	Dnyán Prakásh	Do.	Weekly	Do. Do.	2,400
42	Hind Swarajya	Bombay	Do.	......	3,000
43	Indu Prakásh	Do	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 41.	1,500
44	Native Opinion	Do.	Weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 35.	700
45	Samarth	Kolhápur	Do.	Vináyak Náráyan Joshirao; Hindu (Chitpáwan Bráhman); 37.	750
46	Sardesái Vijaya	Sávantvádi	Do.	Gopal Moreshwar Sáthe; Hindu (Chitpáwan Bráhman); 45.	500
47	Shri Sayáji Vijaya	Bombay	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 41.	5,000
48	Subodh Patrika	Do.	Do.	Dwárkanáth Govind Vaidya; Hindu (Sonár); 32.	600
49	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 39.	1,500
	ANGLO-PORTUGUESE.				
50	O Anglo-Lusitáno	Bombay	Weekly	Leandro Mascarenhas; Goanese Christian; 48.	900
	ANGLO-SINDI.				
51	Al-Haq	Hyderabad (Sind).	Weekly	Syed Mahomed Syed Jamaldin; 30 and Abdul Vahábkhan Ghulám Rasul; Muhammadan; 37.	1,200
52	Prabhát	Do.	Bi-weekly	Lekhráj Tilokchand; Hindu (Amil); 34	500
53	Sindhi	Sukkur (Sind)	Weekly	Virumal Begráj; Hindu (Kurseja); 33	1,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
54	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 73	1,194
55	Hind Vijaya	Do.	Do.	Dáhyábhái Karsandás Sháh; Hindu (Shráwak Bania); 39.	600
	ENGLISH, MARÁTHI AND KÁNARESE.				
56	Karnátak Patră	Dhárwár	Weekly	Mádhav Gopál Tonapi; Hindu (Deshastha Bráhman); 22.	200
57	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorápur; Hindu (Deshastha Vaishnav Bráhman); 44.	300
	ENGLISH, PORTUGUESE AND CONCANIM.				
58	A Luz	Bombay	Weekly	Antone Fernandes; Portuguese; 23	1,200
59	O Bombaense	Do.	Do.	A. Gomes; Goanese Christian; 45	1,000
	GUJARÁTI.				
60	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Mahomed; Muhammadan; (Memon); 41.	2,500
61	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 53	3,000
62	Arajadar	Ahmedabad	Weekly	......	...
63	Aryavir	Dohad	Do.	Krishnaráo Mangeshráo Fadnis; Hindu (Shenvi Bráhman); 28.	330
64	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 37.	4,400
65	Broach Mitră	Broach	Weekly	Trikamlál Harináth Thakor; Hindu (Brahman Kshatriya); 24.	350

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*continued.*				
66	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi; Pársi; 51	500
67	Deshi Mitra	Surat	Do.	Maganlál Kikábhai; Hindu (Shráwak); 36	1,400
68	Din Mani	Broach	Do.	Nathálál Rangildas; Hindu (Mathur Káyastha Bania); 27.	125
69	Dnyanottejak	Ahmedabad	Fortnightly	Chhotálál Desaibhai; Hindu (Bania); 42	800
70	Gujarat	Nadiád	Do.	Chandulál Nandlál; Hindu (Bania); 25	500
71	Hitechchhu	Ahmedabad	Weekly	Kálidás Ghelábhai; Hindu (Jain); 47	500
72	Islám Gazette	Amreli	Do.	Ibráhim Daud; 37; and Abdulla Ismail; 28 (both Mahomedan Memons).	750
73	Jám-e-Jahanooma	Bombay	Do.	Ratansbáw Frámji Acharia; Pársi; 31	600
74	Jivadaya	Surat	Monthly	Dhirajrám Dalpatrám; Hindu (Audich Bráhman); 37.	300
75	Kaira Times	Nadiád	Weekly	Anopsi Mánecklál Desai; Hindu (Shrávak Bania).	600
76	Kaira Vartamán	Kaira	Do.	Kahandas Fulchand; Hindu (Bania); 56	125
77	Káthiáwár Mitra	Ahmedabad	Do.	Jadurám Shámji Dave; Hindu (Audich Bráhman); 42.	300
78	Káthiáwár Samáchár	Do.	Do.	Rewashankar Jagjiwan Dave; Hindu (Bráhman); 44.	500
79	Khedut	Bhávnagar	Fortnightly	Parbhurám Rámji Jani; Hindu (Audich Bráhman).	1,000
80	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Minocheher-Homji, B.A; Pársi; 37.	1,000
81	Mahi Kántha Gazette	Sádra	Weekly	Motilál Chhotálál Vyás; Hindu (Audich Tolakia Brahman); 45.	800
82	Mukhbir-i-Islám	Bombay	Daily	Munshi Ali Mahomed Haji Abdulla Shayek Lakhpati; Khoja (Sunni); 35.	500
83	Navsari Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh; Hindu (Bania) 32.	500
84	Navsári Prakásh	Do.	Do.	Rustamji Jámaspji Dastur; Pársi; 58	800
85	Praja Mitră	Karáchi	Bi-weekly	Narbhayshankar Jagjivan; Hindu (Bráhman); 37.	275
86	Praja Pokár	Surat	Weekly	Hormasji Jamshedji; Pársi; 47	500
87	Prakásh and Gadgadát	Bombay	Do.	Nagindás Mancharam; Hindu (Dása Osval Bania); 40.	725
88	Samsher Bahádur	Ahmedabad	Do.	Saváibhai Ráichand; Hindu (Shravak Bania); 63.	150
89	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Rustamji Narsarwanji Vátcha-Gandi; Pársi; 40. (2) Ardeshir Pestonji Contractor; Pársi; 38.	3,800
90	Sataya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Dás Shrimáli Bania); 41.	550
91	Sind Vartamán	Karáchi	Weekly	Devkarn Devji; Hindu (Lohána); 41	200
92	Surat Akhbár	Surat	Do.	Phirozsháh Edalji Patel; Pársi; 51	300
93	Tikákár	Ahmedabad	Do.	......	500
	HINDI.				
94	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 44; and Tarábai, wife of the above; 33.	200
95	Sharman Samáchár	Bombay	Do.	Shambhunáth Sharma; Hindu (Kanoja Bráhman); 45.	1,000
96	Shri Dnyánságar Samáchár.	Do.	Monthly	Janakprasad Laooram; Hindu (Kányakubja Bráhman); 30.	200
97	Shri Venkateshvar Samáchár.	Do.	Weekly	Pandit Babu Amritlal, B.A.; Hindu (Bengali Bráhman); 45.	6,200
98	Swadeshi	Do.	Do.	......	...
	KÁNARESE.				
99	Digvijaya	Gadag	Weekly	Shankrapa Gudi Basrimarad; Hindu (Devang); 39.	150
100	Karnátak Vritta	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Shenvi Bráhman); 36. (2) A. B. Hoskeri; Hindu (Deshasth Bráhman); 37.	810

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KÁNARESE—*continued.*				
101	Lokă Bandhu	Dharwár	Weekly	Gururao Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 43.	300
102	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Nilgire Nádgir; Hindu (Deshasth Bráhman); 30.	150
103	Rájahansa	Dhárwár	Do.	Kamaláshankar Dinkar Jathár; Hindu (Karháda Bráhman); 43.	120
104	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 43.	100
	MARÁTHI.				
105	Arunodaya	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 24.	515
106	A'ryávart	Dhulia	Do.	Váman Daji Motiwále; Hindu (Yajurvedi Bráhman); 20.	500
107	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 29	500
108	Ban	Poona	Do.	......	...
109	Bhála	Do.	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 30.	2,300
110	Bhagwa Jhenda	Wái	Monthly	Dattatraya Ganesh Agashe; Hindu (Chitpawan Brahman); 27	300-400
111	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 42.	300
112	Brahmodaya	Mahád	Fortnightly	Náráyan Balwant Hardikar; Hindu (Karháda Bráhman); 48.	400
113	Chandrakánt	Chikodi	Weekly	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 41.	100
114	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 42.	200
115	Chikitsak	Belgaum	Do.	Mangesh Jiváji Telang; Hindu (Gaud Bráhman); 40 and Moro Balwant Maráthe; Hindu (Chitpáwan Bráhman).	900
116	Deen Mitra	Bombay	Do.	......	...
117	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Joshi; Hindu (Deshasth Bráhman); 34.	200
118	Dharma	Wái	Do.	Kashinath Vaman Lele; Hindu (Chitpáwan Bráhman); 48.	1,000
119	Dharwár Vritta	Dharwár	Do.	S. H. Shaháne; Hindu (Karháda Bráhman); 32.	500
120	Dinbandhu	Bombay	Do.	Vásudeo Lingoji Birje; Hindu (Marátha); 40.	1,200
121	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 42.	350
122	Granthamála	Do.	Monthly	Vishnu Govind Bijápurkar, M.A.; Hindu (Deshastha Bráhman); 43.	700
123	Hindu Punch	Thána	Weekly	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 40.	1,700
124	Hunnarottejak	Násik	Do.	......	100
125	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 53.	280
126	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 76.	1,500
127	Jagatsamáchár	Thána	Do.	Trimbak A'báji Ráje; Hindu (Káyastha Prabhu); 39.	500
128	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 40.	7,500
129	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 47.	425
130	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 39.	4,000
131	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 51.	2,000
132	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 49.	18,000
133	Khándesh Vaibhav	Dhulia	Do.	Yádav Bálkrishna Bahalkar; Hindu (Deshasth Bráhman); 40.	600
134	Kumtha Vritta	Kumtha	Do.	Laxman Baburao Hegde; Hindu (Gowdsaraswat); 50.	250
135	Loka Bandhu	Tásgaon	Do.	Bhikáji Gopál Bhide; Hindu (Chitpáwan Bráhman); age 35.	200
136	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 29.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
137	Lokaseva	Násik	Weekly	Gangădhar Váman Barve; Hindu (Chitpăwan Brăhman); 27.	500
138	Madhukar	Belgaum	Do.	Janárdan Náráyen Kulkarni; Hindu (Saraswat Bráhman); 30.	150
139	Maháráshtra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha); 30.	150
140	Moda Vritta	Wái	Do.	Káshinăth Váman Lele; Hindu (Chitpáwan Bráhman); 48.	650
141	Mumbai Punch	Kochara (Ratnágiri).	Monthly	Anandráo Bálkrishna Rángnekar; Hindu (Gaud Săraswat Bráhman); 31.	300
142	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale, 45	1,650
143	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,450
144	Nagar Samáchár	Ahmednagar	Do.	Vishwanath Gangárám; Hindu (Telgu Fulmáli); 25.	200
145	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 28.	450
146	Nyáy Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 32.	400
147	Pandhari Mitră	Pandharpur	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 43.	75
148	Parikshak	Belgaum	Do.	Váman Rămchandra Kanvinde; Hindu (Sáraswat Bráhman); 33.	400
149	Poona Vaibhav	Poona	Do.	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 37.	250
150	Prabhát	Dhulia	Monthly	......	...
151	Prabodh Chandrika	Jalgaon	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 42.	200
152	Prakásh	Sátára	Do.	Ganesh Ballál Phansălkar; Hindu (Karháda Bráhman); 32.	500
153	Pratod	Islámpur	Do.	Ganesh Rámchandra; Hindu (Karháda Bráhman); 23.	300—360
154	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 42	100
155	Rashtramukh	Máhad (Kolába)	Montly	Balkrishna Raoji Palvanker	...
156	Satya Mitră	Málegaon	Weekly	Bálchand Hiráchand; Hindu (Gujaráti Jain); 26.	200
157	Satyă Shodhak	Ratnágiri	Do.	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 62.	950
158	Shet, Shetaki and Shetakari.	Poona	Fortnightly	Nominal Editor:—Ganesh Lakshman Sahasrabuddhi; Hindu (Chitpáwan Bráhman). Real Editor:—Rámchandra Vinayak Tikekar; Hindu (Karháda Brăhman); 45.	350
159	Sholápur Samáchár	Sholápur	Weekly	Narsappa Abanna; Hindu (Kámáthi); 47	400
160	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshasth Bráhman); 22.	100
161	Shubh Suchak	Do.	Do.	Rámchandra Appáji Chitale; Hindu (Chitpáwan Bráhman); 61.	150
162	Sumant	Karád	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Brăhman); 33.	80
163	Vidur	Dhamni (Sătăra)	Do.	Dámodar Gangădhar Maráthe	200
164	Vidya Vilăs	Kolhápur	Bi-weekly	Ganesh Shankar Gokhale; Hindu (Chitpáwan Brăhman); 22.	500
165	Vihári	Bombay	Weekly	Bálkrishna Nărâyan Phátak; Hindu (Chitpáwan Bráhman); 41.	1,000
166	Vishvavritta	Kolhápur	Monthly	Vishnu Govind Bijápurkar, M.A.; Hindu (Deshastha Bráhman); 45.	500
167	Vividh Dnyán Vistár	Do.	Do.	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
168	Vrittasăr	Wăi	Weekly	Lakshman Mahădev Vaidya; Hindu (Chitpáwan Brăhman); 51.	250
169	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkar; Hindu (Deshasth Brăhman); 38.	100
170	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 40.	600
171	Vyápár Samáchár	Ahmednagar	Do.	Rutunchand Punamchand Mutha Hindu (Márwadi); 33.	1,200
172	Wárkari	Pandharpur	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 40.	150

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	SINDI.				
173	Aftab-i-Sind	Sukkur	Weekly	Shámsudin walad Mahomed; Muhammadan; (Abro); 39.	600
174	Khairkháh	Lárkhána	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 33.	1,000
175	Musáfir	Hyderabad (Sind).	Do.	Dharamsing Tahilsing; Hindu (Amil); 20	1,000
176	Sind Sudhár	Karachi	Do.	Khánchand Rahumal; Hindu (Amil); 39	650
177	Sookree	Do.	Do.	Asaumal Rijhumal; Hindu (Lohána); 52	100
178	Sind Kesary	Shikárpur	Do.	Chelárám Mánghirmal; Hindu (Wadhra); 40.	550
	URDU.				
179	Ajaibat-i-Bambai	Bombay	Monthly	Mahamad Ali Anvar Ali; Muhammadan (Sheikh); 44.	2,000
180	Bombay Punch Bahádur	Do.	Weekly	Hakim Mahomed Abdul Hamid; Muhammadan (Farrukh Dehlavi); 52.	3,000
181	Ghamkhwar-e-Jahan	Bhusáwal	Do.	Munshi Mahomed Jan walad Ahmedalli (Mahomedan).	75
182	Jám-i-Jahánnuma	Jalgaon	Do.	Munshi Abdul Karim *walad* Habibulla; Muhammadan.	50
183	Sultán-ul-Akhbár	Bombay	Daily	Hakim Mahomed Abdul Hamid; Muhammadan (Farrakh Dehalvi); 52.	1,500
184	Tohfa-i-Deccan	Poona	Weekly	Shaik Abdulla *walad* Mahomed; Muhammadan (Shaik); 32.	150
	GUJARA'TI AND HINDI.				
185	Jain	Ahmedabad	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Jain); 33.	1,400
	MARA'THI AND KA'NARESE.				
186	Chandrika	Bágalkot	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 34.	150

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI.				
93A	Vande Mataram	Bombay ...	Monthly ...	Chhaganlál Lallubhoy Thánáwálla. Hindu (Shrimali Brahmin); 24.	...
	MARA'THI.				
123A	Hindu Vijaya	Kochara (Ratnágiri.)	Fortnightly ...	Anandráo Bálkrishna Rángnekar; Hindu (Gaud Saraswat Brahmin); 31.	...

N.B.—(1) The editor of No. 108 is Datto Maruti Nanavare; Hindu (Kásár); age 27. Its circulation is 400.

(2) No. 122 has ceased to exist as a monthly magazine.

(3) No. 155 is converted into a newspaper published thrice a month. The editor is a Karhádá Brahmin; age 28. Its circulation is 177.

(4) The editor of No. 124 is Prabhákar Krishna Pánge; Hindu (Deshastha Brahmin); age 27. Its circulation is 250.

(5) No. 141 has ceased to exist.

(6) The editor of No. 150 is Govind Káshináth Chándorkar; Hindu (Karháda Brahmin).

(7) The editor of No. 93 is Puranchandra *alias* Punamchand Achleshwar Márwádi; Hindu (Brahmin); age 44.

(8) The editor of No. 62 is Maháshanker Dájibhái; Brahmin; age 35. Its circulation is between 1,500 and 2,000.

(9) The editor of No. 28 is a Hindu (Shrimali Brahmin); age 24; and the circulation of the paper is 800.

(10) The editor of No. 42 is Jyotibá Bhágoji Relekar; Hindu (Namdeo Shimpi); age 24. Its circulation is about 1,000.

(11) The editor of No. 98 is Swámi Yuglánandji; Hindu (Vaishnav Brahmin); age 35. Its circulation is about 1,000.

(12) The editor of No. 116 is Sadáshiv Vishwanáth Máyadeo; Hindu (Chitpáwan Brahmin); age 32. Its circulation is about 1,000.

(13) The editor of No. 46 is Pándurang Bálkrishna Dádkar, pleader; Hindu (Goud Brahmin); age 32. Mr. Gopál Moreshwar Sáthe has ceased to edit the paper.

(14) Nos. 61, 67 & 160 occasionally contain English articles.

Politics and the Public Administration.

Contrast between the ideals and aspirations of Indian and Egyptian leaders.
Vihári (165), 3rd Sept.

1. Our leaders advise us to beg for political rights. Quite different are the preachings of the Egyptian leaders. They detest the policy of mendicancy and do not waste their time, money and energies in appealing to the sense of justice of the British public. They consider it futile to embark on such a fruitless mission because they are convinced of the selfishness of the English. Our leaders are, however, foolish enough to imagine that the British are generous and endowed with a keen sense of justice. The Egyptians have seen them in their true colours and are convinced that Egypt can never be regenerated unless they first throw off the alien yoke and drive the English out of the country. They are not, like our leaders, apprehensive of any dislocation of the administrative machinery for want of British guidance. Absolute liberty is the goal of their ambition. They have not, like ourselves, pinned their faith to the pledges contained in British proclamations. Their leaders are preaching to the masses the value of independence and are trying to inspire them with a love of liberty, while our leaders are wasting their energies in pursuing a mendicant policy and are afraid even of uttering such words as 'liberty,' 'self-reliance' and 'boycott.'

Comparison between the condition of Indians and Irishmen.
Kesari (132), 4th Sept.

2. M. Lamote, who recently visited this country, says that the administration of India is highly organised and systematic and is a model of its kind, but that it has impoverished the people and made them a prey to the ravages of famine and plague. The Indians also admit this, but they object to the drain of wealth to which the country is subjected. How is this drain to be stopped? On this point Mr. Alfred Webb, the Irish leader, writing in the *Wednesday Review*, says:—'The condition of India is worse than that of Ireland, and the obstacles in the path of the Indians, desirous of acquiring rights, are far more formidable than those in the case of Irishmen. The bureaucrats in India are very powerful and will stick at nothing in retarding the progress of the Indians. The time of praying for rights is past. The Indians will not get any rights unless they prove to England that she would lose more by refusing than by granting rights to them.' These remarks are similar to those made by Mr. Tilak at Calcutta. We agree in Mr. Webb's opinion that the task before the Irish is far easier than that before the Indians.

Exhortation to Indians to exercise their hands and not their tongues for emancipating themselves from slavery.
Hind Swarájya (Anglo-Gujaráti) (28), 6th Sept.

3. A slave-owner has to pay money for buying a slave, but Englishmen have not only enslaved the Indians but in the bargain taken from them what was their own. Further, a slave has to be fed by his master, but Englishmen have no anxiety whatsoever on this score. They live in pomp and luxury at the expense of the Indians and do not spare even a morsel of bread for them out of their usurped plenty. This shows that the position of the Indians is worse than that of slaves. Even slaves get tired at times of their miserable existence and long for liberty, but not so the Indians who are quite devoid of any such thoughts. The stars of Englishmen must be in the ascendant at present, inasmuch as by exercising a little tact and uttering sweet words they have been able to ensnare the Indians with ease and are taking away whatever they like from the latter's daily fare. They reck not whether the Indians live or die of starvation, yet the latter have so long quietly endured all this. But the limit of their patience has now been transcended and they cannot endure more misery. It, therefore, behoves Englishmen to cease abusing their authoity any further; but they do nothing of the kind. They still regard the Indians as fools and think that they are dazzled by their pomp. But as said above, the limit of Indians' patience has now been reached. Englishmen will presently come to know that they have erred in their judgment. Indians have amply realised that nothing is to be gained by using their tongues. They have, therefore, no alternative but to show to Englishmen how they can exercise their hands. Until they do this, they won't get enough to eat, nor will they be extricated from their present miserable and

humiliating condition. It is easy to understand what will be the consequences of this. When Indians are favoured by divine mercy, the sun of their glory, which has now set, will once more shine in all its original brilliance and those who now consider themselves fortunate will curse their ill-luck. Let us wait and see what happens. Glory be to India!

Alleged barbarities of the British in the recent war against Zulus.
Kál (128), 7th Sept.

4. The *Kál* publishes details regarding some barbarities said to have been perpetrated by Natalians against Zulus in the recent war and observes:—The campaign in Zululand is over and white soldiers are returning home from the scene of hostilities. But there is no retrieving of the reputation for humanity, which they lost on the battlefield. A war is generally full of atrocities, but the Natalians violated even the prescribed canons of civilised warfare. From an account published by a soldier, who took part in the war, it seems that the work of slaughter was not stayed even on the Sabbath day and that a party of Zulus, who were approaching their adversaries under the protection of the white flag of truce, were received with a hail of bullets. The sons and followers of a wounded Zulu Chief, who had gone with him to hospital, were similarly shot down. The head of Bambaata was severed from his body, but the Natalians tried hard to prevent an account of this incident from reaching England, lest it might provoke a censure in Parliament, but this fear proved utterly groundless, as Mr. Winstone Churchill actually vindicated their act by quoting the example of Lord Kitchener. The soldier referred to above brought to light the whole history of the treatment of Bambaata's severed head in hospital, where, it is said, it was subjected to various surgical experiments! An attempt has been made to justify the act of decapitation, but it is not very satisfactorily explained. These attempts to whitewash acts of barbarity are vain. Considering the vastness of the British Empire, such acts are bound to come to light in some part of it or other. If you try to suppress them in Natal, they are sure to be brought to light in Egypt. [The paper next proceeds to give details of the Denshawi incident.]

Imaginary comparison between the doings of white men and bugs.
Ráshtramukh (155), 1st Sept.

5. The *Ráshtramukh* publishes an article headed "To a bug" of which the following is the purport:—O bug, you should not pride yourself on your skill in harassing men. We are far superior to you in that. You give trouble to men, when they are asleep. When we find a people backward in civilization, we pick up a quarrel with them and measure our strength with theirs. In sucking men's blood you cause them pain. But we use such tact in sucking a people's substance that, instead of feeling pain, they are tickled with pleasure in the process. You are black and so are your deeds. But you must not be proud on this account. Though our complexion is white, our deeds are blacker than yours. You have a sort of right to infest men's beds. But we go where we have no right. You are satisfied when your stomach is full, but we have been taught by our earliest preceptor never to rest satisfied at all. You act gently even where you have a right. We trample down even those over whom we have no right, taking care, however, that they should applaud our conduct as just and humane. Your pride would be humbled, if you were to cast a glance at our civilization and the ingenuity expended by us upon its spread.

Alleged miserable condition of India and an appeal to her children to rescue her promptly from her woeful plight.
Kál (128), 7th Sept.

6. A correspondent of the *Kál* contributes to that paper some verses describing the "miserable plight" of India, of which the following is the purport:—Oh land of the Aryans, why do you cry piteously? Your cries and sobs make me extremely miserable. Who has harassed you? Why does not the Goddess of Independence come to console you? What a pity it is that the inauspicious dame of servitude should freely disport in your house! You are destined to endure the miseries of widowhood. Though accustomed to wear gorgeous apparel, why have you chosen to remain nude? Why do you affect chains of iron round your feet? Where are those shining jewels, which once adorned your body? Your house once looked like a palace; now it resembles a prison. Your sons have exchanged their freedom for slavery. Who

tramples your throne, for which your sons once laid down their lives? I cannot endure to see you plunged in miserable servitude. Oh fellow-countrymen, find out promptly some remedy for delivering your motherland from her forlorn and distressed condition; otherwise, she will be reduced to dust!

Reflections suggested by an ascent of the Sahyádri range of mountains.
Kál (128), 7th Sept.

7. In the course of an article headed "Imagination held in bondage by the Sahyádri range" the *Kál* writes:—The sight of a lofty range of mountains suggests lofty and noble thoughts to the mind. Imagination is held in bondage by the series of its lofty peaks, the limpid streams flowing from its side, the musical notes of birds flying through the air on its top and the thunder of rolling clouds overhead. Whoever ascends a lofty mountain is sure to derive poetic inspiration from it and to him the solution of many a mysterious problem of human existence is apt to suggest itself easily. It seems the position of the Sahyádri range was happily chosen by God, and His object in locating it where we find it seems evidently to make India invulnerable on the Western coast. On the North, He had planted the Himálayas to serve as its sentinel. On the South, the country has also no fear as the country is sloping in that direction. On the East it was not thought necessary to make any provision, because there were no people on that side greedy of other people's dominions; so God deemed it best to locate the Sahyádri range on the Western Coast. He evidently intended the country to remain independent because it is so strongly fortified by natural defences on all sides. But, alas! when the people of the country themselves prove traitors to their motherland, what can natural fortifications avail? As a rule the people of every country are patriotic, but the Indians are an exception to that rule. They have tried to frustrate the designs of Providence, but these can never be permanently frustrated. Shivaji was born in the bosom of the Sahyádri and with the help of his Mavla followers, born on the same mountain slopes, unfurled the flag of independence and triumphantly carried it from one end of the country to the other. Who can say that the mountain will not give birth to similar progeny in future? The Sahyádri must be ill at ease because it is subjected to foreign domination. The tricklings of its streams are its tears of misery and the forest conflagrations witnessed on its slopes show how it is burning at heart. But its lamentations are vain. Nobody can deprive it of its natural independence. Nay, it is not only free itself but has the power to lift men's minds from their petty troubles below and to make them forget their miseries and think of their Creator.

Reflections on the present political situation of India.
Gujaráti (24), 2nd Sept.

8. The British rulers of India are swayed by an ardent desire to keep the Indians permanently under subjection. They believe that the Indians are so spiritless that they could be reduced to the lowest depths of slavery at the will of their rulers. Time was when the Indians submitted to this bondage as they were anxious to see some order evolved out of the chaos into which the affairs of their country had been thrown prior to the establishment of British supremacy. A perusal of the history of India amply shows that no part of the country was conquered with the help of British arms and British troops. Being desirous of peace and justice, the Indians willingly allowed the English to settle in their country and hold sway over them. So long as peace was not restored throughout the country, the Indians quietly submitted to the misgovernment of the British. But when a section of the subject community saw that the rulers were endeavouring to rob them of their rights, they rose in revolt against the British; but the bulk of the population, having faith in British justice, did not side with the mutineers, but assisted the British Government, with the result that the British *raj* was firmly established in India since that day. Such being the history of the establishment of British domination in India, it is incumbent upon the British to govern the country with a single eye to the well-being of the masses committed to their care. If they fail in this elementary duty towards their subjects, the latter are sure to rouse them to their sense of duty. The maladministration of India during the past several years, particularly the iniquitous partition of Bengal, has forcibly brought home to the minds of the people the ideas of their motherland and their rights. This awakening of the people has spread consternation among the Anglo-

Indians and made them sceptical about the continuance of British rule in India. They are, therefore, now resorting to the policy of "Divide and rule" for ensuring the stability of their rule. But this policy is bound to recoil on their heads in the long run. [The paper next dilates on the alleged hollowness of the demonstrations made by Muhammadans in various parts of the country for protesting against Sir B. Fuller's resignation and remarks:—All these demonstrations have been officially inspired and are made with the sinister object of scaring away Mr. Morley from the great task of Indian reform to which he has set his hand. But these manœuvres are utterly unlikely to hoodwink a statesman of the grit and determination of Mr. Morley.]

Exhortation to Indians to rely on self-help for the attainment of self-government.

Gujarát (70), 1st Sept.

9. The Irish stand practically on a footing of equality with Englishmen and enjoy many rights and privileges which have not as yet been conferred upon the people of India. Notwithstanding this they entertain hostile feelings towards the British Government. How can Mr. Morley, therefore, expect India to be contented with the chaotic rule of an alien people? The Indians have been disarmed and have no voice in the country's administration and millions of them have to go daily without sufficient food from year's end to year's end. Mr. Morley should know that the policy he has been advocating for India is likely to spread dissatisfaction in the country. It is to be regretted that in spite of his reputed liberalism, Mr. Morley is inclined to the view that the Government of India for a long time to come must remain personal and almost absolute. Without entering into a discussion on this point, we may say that these matters rest solely in the hands of God and that man is utterly powerless therein. England did not spontaneously grant self-government to Canada, but she did so only when she was compelled by circumstances to take the course. The attainment of self-government by the people in any country rests with themselves and not with the rulers. If the Indians earnestly demand self-government, they are sure to get it. The principle underlying this proposition has been laid down by no less an authority than John Stuart Mill. It is true that the Indians are slow to move and will not demand self-government in the near future. But when the rest of the world is progressing with rapid strides, the Indians despite their traditional stupor are sure to be carried forward by the wave of progress. In that contingency England will have to meet India's demands half-way, if she does not desire to lose her prestige. In these circumstances, wise statesmanship demands that the British Government should concede political rights to the Indians in anticipation of a general demand for them instead of waiting for the time when these rights will be forcibly wrung out of the hands of the rulers by the people. It should be borne in mind that the ambition of the Indians does not soar to impossible heights. They aim at self-government under the suzerainty of England. What is wanted for the realisation of this aim is solid work and not mere empty talk on the part of our leaders. Mr. Morley asserted in his Budget speech that India is not ripe for the enjoyment of self-government on the Colonial basis. But who has ever asked for the immediate introduction of such a form of Government, and why should not a modest beginning be made in this direction? Are not Indians human beings like Englishmen? And have not Indian students beaten their European confréres in the contest for academic distinctions? It may not be possible to transplant the venerable oak of the British constitution bodily into India, but why should not the seeds of that tree be planted in the Indian soil? Mr. Morley used to tell a different tale when he was not in office, but now he is frightened at the very thought of introducing constitutional Government into India. His Budget speech, however, has done one good to the Indians. It has shown what little trust can be reposed in the Liberals for raising the political status of the Indians. If the Indians are wise, they should depend upon self-help for achieving their regeneration. No country has ever risen with the help of foreigners, least of all when the latter's interest consists in keeping that country under subjection. On the 4th July 1776, the Americans promulgated their Declaration of Independence wherein they pledged themselves to help one another and to sacrifice their lives, wealth and status for carrying out the objects of the

Declaration. When the Indians learn to take such vows and when they resolve to render help to one another in weal or woe and sacrifice their wealth and position for the object in view, then only will their well-being be ensured. The attitude of the rulers towards us may temporarily give us pain, but in the end good is bound to come out of evil by making every one forget his own misery and leading him to co-operate harmoniously with his fellow-countrymen in the service of his motherland.

Exhortation to Indians to be self-reliant and to abandon the policy of begging for political rights.
Pratod (153), 31st Aug.

10. It is in vain to expect that Indians who are looked upon as slaves by the English would be granted self-government of the type enjoyed by the British Colonies. Mr. Shyamji Krishnavarma rightly says in his *Indian Sociologist* that the only course open to the people of India under the circumstances is "the establishment of an absolutely free and independent form of National Government." In other words, he exhorts the people to be self-reliant. We should be able to satisfy our demands without any extraneous help. We must find out for ourselves wherein we lag behind other nations, and endeavour to keep pace with them. There is no necessity of begging for political rights. The *swadeshi* agitation has brought to light our potentialities, and it is foolish to expect any assistance from our alien Government.

Alleged necessity for the Indians to change their methods of political agitation.
Prabhát (150), for Aug.

11. "God's name on the lip but schemes of warfare in the heart" was a favourite saying of Guru Govind, and the advice can well be followed by us in the present degraded condition of our country if we only interpret the word "warfare" in a constitutional sense. We have now been quite disillusioned as to the real intentions of our rulers and have grown suspicious about their system of Indian administration. If a mind filled with suspicion led to a tragic catastrophe in the case of an individual like Othello, who can say what it would result in if its seeds are sown broadcast in the minds of people belonging to two nationalities? Our rulers have now thrown off their mask and revealed their hideous aspect to the public gaze. The old platitudes about regenerating India by the spread of education have vanished into thin air and in their place we have now the unblushing avowal that the Indians are to be educated only with a view to produce a race of quill-drivers. The aims of Government are thus clear. They are bent upon filling their own coffers in utter disregard of what becomes of us. They now openly declare that our aspirations should never extend beyond becoming hewers of wood and drawers of water. The question, therefore, arises as to what we are to do under such circumstances. All our previous efforts have been shown to have lain in the wrong direction and our hopes have consequently been turned into despair. The direction of our activities must needs, therefore, be altered. The selfishness of our rulers, which is the source of all our troubles, must first be assailed, and to do that we should ourselves turn selfish. The Hindu must henceforward leave off his mildness and become hard-hearted. All subtle distinctions between truth and falsehood, morality and immorality must be forgotten in political matters, and we should defend our rights by all constitutional methods. Let there be no more of empty talk, and let there be a united effort for the sake of our country and we are bound to succeed.

Should Indians denounce Englishmen as crafty and selfish or bless them as benefactors for showing them the path of their regeneration?
Shubha Suchak (161), 31st Aug.

12. In the course of a contributed article the *Shubha Suchak* writes:—No people on earth can be more ungrateful than Indians, who instead of thanking Englishmen for having, by effecting the partition of Bengal, taught them the value of unity and the importance of patronising country-made articles, denounce them as crafty and selfish. Being actuated by the noble intention of awakening among our people a desire to find out the path of their regeneration, our rulers have stopped our public meetings and prosecuted our journalists, flogged our schoolboys and humiliated us at every turn and delivered our poor countrymen from all their miseries by causing their death under the influence of drink or in the course of a *shikar* excursion. It is not right to call men like Lord Curzon and Sir B. Fuller crafty when they are inspired by the best of intentions to do

us good. Is it not then unworthy of Indians to hold their benefactors to public obloquy? They are, as a matter of fact, arousing us to a sense of our duty and hence we should thank God for having blessed us with such benefactors.

Need for changing the methods of the Congress agitation.

Kesari (132), 4th Sept.

13. About two months ago we had written about Mr. Khaparde's circular, containing certain suggestions to the Congress leaders, and remarked that the time had come for the Congress to change its stereotyped methods of activity and adopt a bolder and independent attitude since the policy of begging for political rights, pursued by it in the past, had been found to be unavailing. Some people think that by pursuing this policy, they have forced Sir B. Fuller to resign his high office, but in our opinion the resignation of the ruler of Eastern Bengal was not at all the outcome of popular agitation, but of his own folly and obstinacy. Repressive methods were in favour during Lord Curzon's *regime*, but with the advent of the Liberal party to power, Sir B. Fuller should have recognised that those methods would no longer be tolerated. As he failed to do so and even remarked in his proud conceit that agitation in Parliament against him would do him no harm, he was compelled to relinquish office, and all who would persist in a similar policy of defiance of higher authority would assuredly meet with the same fate. Let not our Congress leaders, therefore, take any credit to themselves for Sir B. Fuller's resignation. As stated above, his own obstinate and defiant attitude brought it about and popular agitation had really nothing to do with it, and we must also bear in mind that though Sir B. Fuller was forced to resign, the partition of Bengal remains uncancelled. Is this not a clear proof of the futility of our present methods of political agitation? Let us, however, see whether these methods will bring about the realisation of other political reforms on which we have set our hearts. Mr. Morley's declarations in Parliament must by this time have made it clear to all of us how far we may expect the fruition of our political aspirations during his term of office. He has no doubt directed the appointment of a Committee, whose business it would be to recommend an extension of the elective element in the Supreme Legislative Council. Now, in view of Mr. Morley's declaration that the Indian administration must partake of the personal and absolute element we cannot expect any substantial gain from the proposed reform of the Legislative Council. At the most we shall have an additional non-official member or two and the discussion on the Budget will extend over a day or two longer than it does at present. The elected members may also get the right of proposing a few amendments to the financial proposals of Government, but of what use will these concessions be when Government will have a standing majority in the Council? Unless it is really intended to concede to the people the right of participating in the administration of the country, what is the use of adding to the number of elected Councillors? We are thus convinced that whether Liberals or Conservatives are in power, we need not expect any tangible gain. The demand of moderate Congress leaders for self-government for India on the Colonial basis is declared by our Anglo-Indian critics to be impossible and unreasonable, while the demands of the extreme wing of the Congress are dubbed seditious. Though the demands of both parties among us are thus declared to be foolish, our Anglo-Indian critics are anxious that the Congress should not be captured by the leaders of the extreme party. They do not want to satisfy the demands of either party, but merely wish them to fall out among themselves. This is English craftiness, indeed! While Anglo-Indians are playing such pranks, certain disinterested critics of British rule in India have passed an adverse verdict upon it and declared that the only remedy to lessen the discontent among the people and to ameliorate their impoverished condition is to grant them the boon of self-government. This verdict proves the reasonableness of Mr. Kharparde's suggestions. We, therefore, urge him to bring them once more before the leaders of the Congress. Some critics have pronounced an unfavourable opinion on them and even doubted Mr. Khaparde's credentials to bring them forward. But an important subject like this should not be shelved in this manner. Indeed, discussion on it cannot be thus stifled. Those Congress leaders, who would try to do so, would find their leaderships gone. They must be prepared to march with the times, if they wish to retain their ascendancy.

An appeal to the Bombay leaders of the Congress to repudiate the extravagant tactics and methods of Bengali agitators.

Jám-e-Jamshed (29), 8th Sept., Eng. cols.; and 6th Sept.

14. "Another 'Congressman' has taken the field to echo 'H. A. W.'s' complaint about the 'strange stupor and silence' of the Bombay leaders of the Congress—which means Sir Pherozeshah Mehta! 'A Congresswalla,' in the very sober and dignified exhortation he has addressed to his leader in the *Times of India* in support of 'H. A. W.'s' appeal to be up and doing, has closely echoed our own views as to Sir Pherozeshah Mehta's position......... It is not that we wish to draw out Sir Pherozeshah Mehta merely for a momentary gratification or to take delight in the embarrassment that any utterance of his may cause to those who have been working with him......... It is because moderate men in the Congress camp and moderate politicians without feel the need of such a potent voice to give proper direction to their activities, to voice their own thoughts and sentiments in regard to the situation that has been created by lawless Bengalis and the sinister influences of designing, self-seeking and unscrupulous politicians in that province and elsewhere............ They want him to speak out full and free, and thus to vindicate himself and vindicate them. They feel such studied silence to be almost criminal at a juncture like this......... A man with Sir Pherozshah's high sense of responsibility must recognise that to be a fire-side politician at such a juncture and to let the interests of the country he so greatly loves go to rack and ruin is not only to do injustice to himself personally, but to betray the cause which he has fought for with such signal ability, devotion and self-sacrifice all his life." [In another issue the paper in its vernacular columns makes a similar appeal to Sir Pherozeshah, especially in connection with the proposal put forward by certain Bengali agitators to elect Mr. B. G. Tilak as President of the forthcoming Calcutta Congress.]

Anglo-Indian opinion on Sir Bampfylde Fuller's resignation.

Indian Social Reformer (4), 2nd Sept.; *Gujaráti* (24), 2nd Sept., Eng. cols.

15. "We are very much afraid that the sympathy of some of our Anglo-Indian contemporaries for Sir Bampfylde Fuller is making them oblivious to all other considerations. .... We suppose that the Hindus of East Bengal are entitled to be administered according to the law. The gross irregularities of legal procedure adopted by officials in the new province to put down *swadeshism* are known to all. Not a single one of the offending officers has been punished for his high-handedness......... If the head of an Administration under which high officers are guilty of wresting the provisions of the law remains unconcerned, he cannot complain if he is held to be an accomplice in the wrong-doing......... We are so accustomed in this country to be told by our Anglo-Indian friends that the only way to govern an Oriental people is to support to the bitter end unpopular and high-handed officers that the sympathy expressed for Sir Bampfylde Fuller would not have surprised us in the least. But a somewhat extraordinary feature is introduced when the interests of the Muhammadans of East Bengal and of India are put forward as the primary objects in pursuance of which this highly dangerous agitation against the action of the Government of India is being carried on. We are sorry to say it, but it has to be said that Sir Bampfylde Fuller has himself set a very bad example in this respect. We referred in a previous issue to his reference to Hindus and Muhammadans as his two wives, and this administrative bigamist had from the beginning set himself to tease and annoy one of them......... It must be distinctly understood that we do not at all take exception to his attempts to give Muhammadans a larger share of public appointments, though we do object to his having put forward their claims less as their rightful due than as a penalty to the Hindus for their not caring to give him addresses and receptions......... But the most unpardonable part of Sir Bampfylde Fuller's conduct was that he permitted himself to say to a deputation of Muhammadans that they could no longer trust in the impartiality of Government. We cannot but characterise this as ignoble in one who had been recently—and was at the time of speaking—the holder of a responsible appointment on behalf of the Sovereign......... For that one statement he deserves to be—and we hope will be—called to account as soon as he reaches England......... We conclude with an appeal. We appeal to the English in India, among whom there are men and women

whom we hold in as great a regard as we do any of our own people, to look at the situation not as members of a caste but as citizens of a great Empire. The supreme duty of all of us, irrespective of race, creed and colour, should be and is always to uphold the authority of our common Sovereign over satraps and subjects alike. We ask Englishmen to dismiss from their minds their notion of the hypothetical Oriental, who respects a Government according to the support it gives to its local representatives in wrong-doing. We know the Oriental better, being Orientals ourselves. The true Oriental esteems a sovereignty in strict proportion to its strength to put down subordinate high-handedness. He does not understand the man-on-the-spot theory......... We assert in all truth and sincerity that the removal of Sir Bampfylde Fuller has done more to raise British rule in the eyes of the people, to impress them with its righteousness and zealous regard for the rights and liberties of the governed, than the Delhi Durbar or even, we shall say, the visit of Their Royal Highnesses......... We are intensely pleased to see that the educated classes of our Muhammadan brethren are totally unmoved by the cajoleries of Sir Bampfylde Fuller. They realise, as they never did before, that their interests as regards good Government are identical with those of the Hindus, Parsis and other communities." [The *Gujaráti* writes:—"The attempt that is now being made by the Anglo-Indian press to create a split between the Hindus and Muhammadans cannot be too strongly condemned. It is a policy that is bound to recoil in the fulness of time on the heads of those who are instigating it by all sorts of questionable means. Sir B. Fuller's last utterances show that he was an officer who was the least fitted to govern a new province under the conditions created by the partition of Bengal. They bear strong evidence of narrowness of mind, partizan spirit and racial leanings. He was bound to fail and he has failed. The so-called Muhammadan demonstrations, so assiduously manufactured and magnified by the Anglo-Indian press, do not mean anything. But they show how the backward condition of the Muhammadan community acts as a drag upon the general progress of the country. It is no use shutting one's eyes to this fact."]

Alleged antagonistic attitude of Sir B. Fuller towards Hindus.

Mahrátta (9), 2nd Sept.

16. "Sir B. Fuller has given, if anything, greater evidence against himself since his retirement than he had while he was in office. In reply to the address presented to him on the eve of his departure, Sir B. Fuller expressed sentiments which are extremely, we may say culpably, partial to the Muhammadans and indirectly antagonistic to the Hindus............ The utterance was entirely discreditable to him as a ruler. Fuller Khan, it appears, would have done enormous mischief if he had been allowed to remain longer in office, and it is as well, all things considered, that he has been driven from a position in which he would have undone the work of a quarter century in the past in respect of welding the Muhammadans and the Hindus into a common nationality.......... The pro-Muhammadan sentiments expressed by Sir B. Fuller are of an extremely suspicious character and the sectarian bias of his mind is now perfectly clear. To have allowed him to continue in office would have, therefore, meant a deliberate widening of the breach between the two important communities in Bengal....... Even the best of Muhammadans do not indulge in such a fanatical outburst of the sectarian spirit as has characterised Sir B. Fuller.............. And when men like Sir B. Fuller, who in spite of being foreigners affect to set up as even better well-wishers of the Muhammadans than the Muhammadans themselves, is it not evident that they do so not because they love the Muhammadans but because they hate the Hindus and are prepared to spite the latter at any cost?"

Alleged disregard of Muhammadan interests by the authorities and the consequent change in the attitude of Muhammadans towards Government.

Al-Haq (61), 25th Aug., Eng. cols.

17. "The series of political blunders culminating in the most uncommendable act of forcing Sir Bampfylde Fuller out of office has created a situation that demands a serious and sympathetic consideration from the Government. The feeling of intense indignation aroused among the numerically small but otherwise important community of Muhammadans at the frequently repeated instances of disregard of their interests by the Government is a matter of no insignificant character and

should not be passed over with silent contempt. .... The legitimate aspirations of Muhammadans are regarded by the authorities with cold indifference. Their rights are allowed to be trampled upon by rival communities. Their title to a proper share in the administration of the country is practically disregarded. They have been progressing in education, but the percentage of Muhammadans in Government service has not been increasing in proportion to their progress....... .. Hindu Congress leaders have so far compelled recognition of their own claims that those of them who are most persistent in their opposition and agitation have been honoured with titles and decorations which have been withheld from many a deserving and loyal Muhammadan. The treatment accorded to the two Indian members of the Universities Commission cannot be forgotten so soon. The Hindu member, Sir Guru Das Bannerji, who opposed the Bill and recorded opinions not approved of by the Government, has been rewarded with a knighthood, whereas the Muhammadan member, Nawab Imadul Mulk Syed Husain Bilgrami, has been left out in the cold. Look at the few honours bestowed upon Muhammadans during the recent Royal Tour as compared with those bestowed upon Hindus. The Royal visit to Aligarh was not followed by any bestowal of decorations as visits to other places were, and a curious instance of the exclusion of Muhammadans from recognition was found at Madras where three members of the Reception Committee were selected for presentation to His Royal Highness—a European, a Hindu and a Muhammadan. The two former were decorated, but the latter was left unnoticed.......... The Sikhs of the Punjáb have succeeded in persuading the Government to recover officially from Sikh Zamindars a certain percentage, along with their land revenues, for the Khalsa College, Amritsar; but a similar request from the Sind Muhammadans was rejected by Lord Lamington.......... Facts are facts and cannot be ignored. When Muhammadans see that undue advantage has been taken of their loyal silence, that they have been thrown aside to make room for the noisy and disaffected agitators on the High Court Bench, Imperial and Provincial Legislative Councils, that they have absolutely no voice in the Councils of the Empire and that the Congress agitators can bring to their knees even the rulers of important provinces, they are irresistibly led to the conclusion that there is something wrong in their present attitude of silent submission and that they must follow in the footsteps of their successful Hindu brethren.... ...... Perhaps for the first time in the history of British rule in India have the Muhammadans held huge public demonstrations to protest against the attitude of the Government in the matter of Sir B. Fuller's resignation and not a few of them have rejoiced over their national awakening which has prompted them to come forward and criticise frankly the act of Government disliked by them. So a new start has been made, and if events do not take place now to change the tide, there is a serious danger of Muhammadans reaching that stage from which it will be difficult to win them back. And if that stage is reached, the present policy of the Government will alone be responsible for it. As already hinted, the series of political blunders committed by Government are driving Muhammadans towards that end....... We should be the last to advise Muhammadans to ape the Bengalis and frantically start an agitation against Government. It is no doubt high time that they rose from their slumber and bid good-bye to the political inactivity which has done them no little harm, but they will be ill-advised to wage a wordy warfare against Government or to have recourse to retaliatory measures in order to force the authorities to accede to their wishes. A spirit of true statesmanship should characterise the dealings of Muhammadans with the Government and they should exert their activity by *helping* the hands of the Government and *assisting* it to solve difficult problems rather than by throwing obstacles in its way and pestering it with unreasonable and extravagant demands. We believe the leaders of Moslem India are also of the same opinion, but we are afraid their counsels will have no effect upon their dejected and disappointed brethren unless the Government takes it upon itself to dispel all wrong notions and adopts a more considerate and sympathetic attitude towards the hitherto neglected class."

A seditious manifesto said to have been promulgated by the "Golden Bengal" secret society.

Jám-e-Jamshed (29), 6th Sept.; **Gujaráti* (24), 9th Sept.; **Indian Social Reformer* (4), 9th Sept.

18. The *Jám-e-Jamshed* and the *Gujaráti* publish a Gujaráti translation of a seditious manifesto said to have been distributed broadcast in Bengal by the "Golden Bengal" Secret Society. [Referring to the said manifesto, the *Indian Social Reformer* writes:—"We are inclined to think that some enemy of the Bengali anti-partitionists has manufactured the manifesto about an organisation called 'Golden Bengal' for the purpose of discrediting them and rousing English opinion against them. If, however, the movement has any basis of fact, it is the plain duty of responsible men to openly declare their abhorrence of the suggestions made in the manifesto and to warn the public against the Association. No movement which is secret, which does not work in the full light of day for political objects, should be tolerated. .... Anarchism and nihilism have never flourished in the East, notwithstanding the existence of the worst kind of tyranny. The manifesto of 'Golden Bengal' is either the manifesto of a pack of demented fools who do not realise the meaning of their words or of knaves who want to make the path of political progress difficult and rugged for us."]

Comments on the "crowning and anointing" of Babu Surendranath Bannerji in Calcutta.

Evening Jáme (23), 1st Sept., Eng. cols.

19. "Mr. Surendranath Bannerji was called by his admirers the 'Uncrowned King of Bengal'. Thanks to his own genius for notoriety he has now come to be something more, the acknowledged, accepted, aye crowned and anointed king of Babus.......... This crowning and anointing has indubitably vindicated his title to be called the 'King of Babus' *i.e.*, the chief and greatest of a race of swaggering, blustering, impudent, insolent hooligans who have strutted on the political stage of any country in the world at any period of its history. Even Indians, who wish well to their country and fellow-countrymen, must have by this time grown to sympathise with Anglo-Indians, who clamour for strong measures to put down such impudent tom-fooleries as the mob perpetrated the other day in Calcutta. More intolerable than the crowning and the anointing was the language that Babu Surendranath uttered on the occasion, the fearful picture of the famine that he drew, the insidious attempt that he made to excite the feelings and imagination of the Hindu and the Muhammadan.......... Where is the man who, calling himself an honest, loyal, patriotic Indian, would seek to condone such outrageous insolence of conduct and speech? Does there still exist British supremacy in Bengal? If so, what are the British authorities doing there?"

Rást Goftár (34), 9th Sept., Eng. cols.

*20. Referring to the crowning and anointing of "Babu Surendranath Bannerji" the *Rást Goftár* writes:—"We wonder if there is no Police Commissioner in all Bengal to put down his foot on such errant and preposterous humbugs, whilst they are practised in broad daylight with impunity. This antic ceremony, shorn of its melodramatic element, has a deep-seated meaning about it, and points in one direction only, and that is in the direction of widespread discontent and disaffection. It is, moreover, an open and bare-faced insult to His Majesty the King-Emperor. If the law is not meant to ensure reverence for his personal dignity, surely it can effect nothing.......... If people can at their sweet will drive a coach and four through the established laws of the country and go about imperilling the safety of the Empire, it is high time that the law was made to assert itself and the offenders were brought to book. There is a limit to everything under the sun, but there seems to be no limit to the lawlessness of the Bengali agitators."

Gujaráti (24), 9th Sept., Eng. cols.

*21. "We have not the slightest doubt that the ceremony of crowning and anointing Mr. Surendranath Bannerji has been misunderstood. We ourselves think that the explanation given in the *Bengalee* by the organizers of the ceremony is the correct one. A Hindu ought not to find it difficult to understand the ceremony of 'sprinkling water.' It is a very common feature of our religious rites. But that is not what is understood by 'anointing.' A chaplet of flowers was, no doubt, placed on the head of Babu Surendranath. He was also garlanded amidst the blowing of conches and the Vedic blessings recited by Brahmins. This ceremony of benediction is again very common. The chaplet is said to have represented the crown of success and might be likened to the laurel crown of the ancient Romans. That Babu Surendranath was crowned as a king and that he allowed himself to be so honoured we are not disposed to believe. Some idiotic reporter has done Mr. Surendranath a grievous wrong, and the latter has by his inexplicable silence done himself a still more grievous wrong. The organizers of the ceremony were too late in their contradiction. Untold mischief has, therefore, happened.......... The incident is a painful warning to those who set uncontrollable forces in motion. A time comes when they themselves are driven about by those forces in all directions."

Indian Spectator (5), 8th Sept.

22. "Some time ago we had occasion to mention that there were at least three leaders in India who were spoken of as 'uncrowned kings.' One of these is now 'crowned.' .... Within a few hours of the ceremony the more prominent of the Bengali 'king's' friends and associates doubted his sanity: they have practically passed the doom that the old man eloquent, while winning a crown, has lost his head.......... Indian bridegrooms wear a crown, which is generally made of pith. We do not understand what 'anointing' means. Water must have been sprinkled over the head of the honoured personage. There is nothing necessarily seditious about this: we are told by Indian physicians that the pouring of cold water on the head improves the brain. According to Indian notions, what is called coronation consists in placing the person concerned upon a throne—a 'lion-seat,' as it is called—and sprinkling water upon him. It does not appear that Srijut Surendranath was seated on a throne......... In whatever light Mr. Bannerji himself understood the ceremony, those who witnessed it have described it as a coronation ceremony, and some of the 'king's' friends have felt disgusted and others amused. We feel some sympathy for the man who, instead of being elevated in the estimation of sane observers, has really fallen from his throne. In all such cases we do not hold a single person responsible. If Mr. Bannerji allowed himself to be crowned, what about those who crowned him, and that still more numerous class who paved the way for such culmination by indiscriminate eulogy and blind advocacy of all those methods and ideas with which Mr. Bannerji's name is associated?"

Kaiser-i-Hind (30), 9th Sept., Eng. cols.

*23. "For once Mr. Surendranath Bannerji seems to have allowed his amiable weakness to get the better of his usual self-restraint. To us indeed it is strange that a gentleman of his culture and common sense should have so easily succumbed to the importunities of his enthusiastic admirers to bind his manly brow with a chaplet of flowers......... All the same we do not see why Mr. Surendranath should be gibed and jeered at and covered with all manner of vulgar epithets by the unmannerly section of the Anglo-Indian Press. That the *Amrita Bazaar Patrika* and the *Hindu Patriot* have no love for Mr. Surendranath is well-known. Journalistic rivalries and jealousies have long since torn them asunder and we are not surprised at their malicious attacks. But why should the unctuous Anglo-Indian journals, which pretend to higher virtues and journalistic amenities, go out of their way and, taking the text of those malignant contemporaries, join the chorus?......... Is it not true that in different countries there are different forms of 'hero-worship' as the word is understood at present? What are they doing in England, we mean what are the Great Englanders at when they have to do *puja* at the shrine of a Milner or a Kitchener? Will the scoffers of Mr. Bannerji tell us what is the difference between the worship paid to Lord Milner by way of a fulsome address and post-prandial harangues and the ceremonial undergone by Mr. Bannerji? They are each and all different forms and modes of hero-worship."

Dnyán Prakásh (40), 6th Sept.; *Kál* (128), 7th Sept.

24. Mr. Surendranath Bannerji used to be called the 'uncrowned king of Bengal,' but when we read in the Bombay dailies that this 'uncrowned king' had been duly crowned by his loving Bengali admirers, we could not at first credit the report; but when Mr. Surendranath's own paper, the *Bengáli*, published a gaudy account of this crowning ceremony, all our doubts were dispelled. If the ceremony had been privately performed, there would have been no occasion to criticise it in a public manner. We confess we are unable to make out the object of placing a floral crown or holding an umbrella on Mr. Bannerji's head, nor can we understand how he thought it meet to comply with the wishes of his blind and foolish admirers. These foolish mummeries do not conduce in any way to the national advancement; nay, they only tend to spoil the public cause. [The *Kál*, on the other hand, writes:—Babu Surendranath Bannerji was long acknowledged to be the uncrowned king of India. He has now been formally crowned and the *Bengali* has published a lengthy account of the whole ceremony. Whether Mr. Bannerji acted wisely in getting himself crowned and in publishing a graphic account of the ceremony in his own paper is a question which need not trouble us for the present. Let us rather turn to the *Englishman's* comments thereon. Our Calcutta contemporary observes that nowhere outside the British Empire such a ceremony would have been tolerated. But what is there in a mere ceremony? Does sovereignty depend upon it or consist in it? We Indians at least don't think so. If the British sovereignty of India is based on such a trifling ceremony, it won't last long. We consider such ceremonies to be simply childish. But even Lord Curzon went through some such ceremony at the Delhi Durbar. The ceremony in Mr. Surendranath's case is trifling in importance, but it shows the desire of the people to have a king of their own. The English are trying to stifle the political aspirations of the people and in their endeavour to do so are giving undue importance to trifles. The ceremony performed on Mr. Surendranath is, as a matter of fact, an ordinary religious ceremony. It is disgraceful that Anglo-Indian journals should have raised a clamour over it.]

Exhortation to the authorities not to check the *swadeshi* movement.

Kesari (132), 4th Sept.

25. A correspondent of the *Kesari* writes:—Ever since the *swadeshi* movement was started in our country, we are confronted with all sorts of intricate questions. But our leaders must never rest content unless all these difficult questions are successfully solved. The *swadeshi* movement is absolutely necessary for our country at present, and the most important question that we have to face just now is whether we shall carry on that movement or allow it to languish. Upon our attitude towards the movement depends our future. Having taken up the movement, I think we cannot now abandon it. We have jumped into the stream and must not stop or turn back until we reach the other side. We have resolved to stop the drain of our country's wealth by boycotting foreign goods. We have lifted the axe with a view to uproot the tree of foreign imports and must not lay it down until we have succeeded in our object. The *swadeshi* movement is calculated to give us sufficient food. Our people should, therefore, be prepared to cling to it with tenacity. It behoves the authorities, too, not to discourage the movement through selfishness. If they persist in opposing it, the people will get disgusted with them as with a serpent that has entered a hole. Brahmins and people of other castes will cease to respect their authority. When people are harassed and oppressed, they are ready to sacrifice their lives. Let not Government then oppose a movement directed to secure the true welfare of the people. The lives of the people are becoming more and more miserable day by day, and if they are harassed any more, such harassment will surely result in untoward consequences.

Resolution of the Government of India regarding the suspension and remission of the one anna cess.

Gujaráti Punch (26), 2nd Sept.

26. The *Gujaráti Punch* strongly condemns the procedure laid down by the Government of India in their recent Resolution for the recovery of the suspended arrears of the one anna cess. It deplores that Government should have been actuated by a greedy and niggardly spirit in framing the Resolution and says that it is not creditable to them that they should recklessly go on burdening the

rayats with taxes instead of giving them a helping hand in carrying out agricultural improvements in their holdings. It attributes the poverty of India to the narrow-minded policy pursued by Government in dealing with agrarian questions and adds that this very policy deters wealthy and enterprising capitalists from investing their money in agriculture.

An alleged anomaly in the Famine Code.
Mahrátta (9), 2nd Sept.

27. In the course of a contributed article, headed "An anomaly in the Famine Code" the *Mahrátta* writes:—"It appears to me that there is some anomaly in the Famine Relief Code as regards the tasks to be set to workers so far as Famine Relief Works in the Deccan are concerned. ……… Digging and filling tasks are given in a P. W. Table and printed at page 99 of the Code and the 'combined digging and carrying tasks' are set out in Table C printed at page 101 of the same Code. The Code requires that the digging task should be done both by men and women as will be seen from the example given at page 95 of the Code which runs as follows:—'The average digger's task may be taken as 90 cubic feet. The lead will probably be 98 feet. Supposing the gang to consist of 25 men, 34 women and 21 children, classified as 1 A, 16 B, 42 C and 21 D class workers and taking the soil as hard earth, the combined digging and carrying task for the whole gang, as calculated from table C, will amount to 2,437 cubic feet. Dividing this by 90, the B class digging task, we find that 27 B class diggers are required; of these 17 are available from that class, and the C class digging task being two-thirds of the B class, $10\times\frac{3}{2}=15$ C class diggers must be added, leaving 27 C class and 21 D class for the carrying work.' It seems that the framers of the Code were not aware of the fact that women are by nature and physique incapable of and will not do digging work. It is only men—strong and healthy—who are capable of doing that sort of work. Women in England may be able to do digging work such as is done in India by men. At any rate women in the Deccan are incapable of doing that work. Table C, referred to above, prescribes the 'combined digging and carrying tasks' for men, women and children for different classes of soils and the different leads therein specified. The Code would have a task of 2,437 cubic feet set to a gang composed of 17 men, 42 women and 21 children and would require that 15 C class diggers (in the C class there are mostly women) should be added to make up the digging task. This is opposed to existing facts. As women in the Deccan do not dig, the digging work that can be done by the above gang will be 17 × 90 = 1,630 cft., a male worker being supposed to dig and fill 90 cft. per day. In the above example 2,437 cft. of earth have to be dug, filled in baskets and carried to a destined place. As women and children do not dig, the quantity of earth dug up by the men in this gang amounts to 1,630 cft. Thus 2,437—1630 = 807 cft. of work comes to be erroneously set to the gang. This means much hardship to the workers. Either the full digging task set, *viz.*, 2,437 cft. must be done by the men workers alone or the whole gang must suffer a reduction in wages for short work done and that for no fault of theirs. And a reduction in wages must follow as an additional digging task of women and children (807 cft.) has been thrown on the men. If a task of 1,630 cft. only (and that is the proper task to be set to a gang in the Deccan) was set to the gang, the gang would in ordinary circumstances earn full wages because the men would do the whole digging and the women and children would carry the whole materials dug. But the Code would have a combined digging and carrying task of 2,437 cft. which is beyond the digging capacity of the male workers in the gang. And that means a reduction in the percentage of wages to be earned, $\frac{1{,}630\times100}{2{,}437}=66$ per cent. And a reduction in wages means a strain on the vitality and working condition of the workers. It seems that table C in the Code stands in need of being modified so far at least as the Deccan is concerned."

The Bombay Government and the Electric Supply and Tramways Co., Limited.
Rást Goftár (34), 2nd Sept., Eng. cols.

28. "At the first ordinary general meeting of the Bombay Electric Supply and Tramways Co., Limited, its President Sir Edward Sassoon, Bart., M. P., remarked, among other things, that a strong representation had been made to the Government of Bombay, protesting against the application of Messrs. Tata & Sons for a license for the supply of electric power in the City of Bombay.

This was fully anticipated, for it was clear that the Company would not brook competition from other quarters, and would move heaven and earth to keep out of the field all would-be competitors, taking its stand on the exclusive monopoly granted to it by the Bombay Municipal Corporation.......... While the Corporation is under a moral and legal obligation to abide by the terms of its contract, we do not know if a similar obligation is imposed upon the Government to share with that body its sins of omission and commission. Though the Electric Supply Co. claims its pound of flesh, we think it is for the Government to decide how far it is legally bound by the stipulations to which the Corporation has committed itself. The interest of the public and the mill industry of the city is at stake, and Government should find some *viá media*, whereby the interests of the city could be safeguarded, without telling heavily on the Company with which the Corporation is wedded for a number of years. It would be a piece of egregious blunder, if the offer of Messrs. Tata & Sons was peremptorily dismissed on mere sentimental grounds. .... We hope that the Government will not decide the question off-hand on its own responsibility, without consulting the various Associations which represent the mercantile and industrial interests of the city."

Indian Social Reformer (4), 9th Sept.

*29. "The Bombay Electric Supply and Tramways Company is said to have lodged a protest against the hydro-electric scheme projected by the sons of the late Mr. Tata. They propose to produce energy by means of a Hydro-Electric Generating station near Khopoli in the Karjat Taluka, the water being provided from storage reservoirs on the Ghâts .... Their enterprise is mainly intended to provide motive power for industrial purposes. The prospect of doing away with the smoke nuisance of our mills, which will be the first to take advantage of the supply of electricity, should alone predispose every citizen and the Government in favour of the scheme............ Very strong reasons are needed to justify Government in refusing the necessary license, but the only reason put forward is that it may prevent the development of the Electric Supply and Tramways Company in a similar direction. We doubt very much whether this Company can supply electricity as cheaply as the promoters of the Hydro-Electric scheme......... Moreover, the Indian Electricity Act distinctly lays down that there should be no monopoly in electricity. It would be a serious blow to the new spirit of industrial enterprise in the country if Government, in the face of such strong reasons, withhold their license from the Hydro-Electric scheme."

Comments on the Annual Report of Hospital administration in the Bombay Presidency.

Bombay Samáchár (64), 6th Sept.; *Akhbár-e-Soudágar* (61), 6th Sept.

30. The Annual Report of Civil Hospitals and Dispensaries in the Bombay Presidency during the year 1905, which the Surgeon-General has submitted to the Bombay Government, contains very little beyond a mass of dry-as-dust statistics. Lord Curzon was so far carried away by his zeal in the matter of curtailing official reports that he had prescribed a fixed number of pages for each report, within which limit the Department concerned was expected to give a *resumé* of its activity every year. As an inevitable result of the *ex*-Viceroy's orders, official reports are nowadays not so interesting and useful to the public as they were in the past. The Surgeon-General tells us in his opening remarks that Government have fixed three foolscap pages as the maximum size for his report. To us it seems preposterous that an account of the working of 675 medical institutions in the Presidency, together with the observations of the Surgeon-General as to their future requirements, should be condensed in such a small compass. This state of things is scandalous, and the local Government, we think, should forthwith move the Government of India to set aside the present absurd restriction as to the size of the report. One or two features of the report attract our attention on a superficial view. The rate of mortality in Government hospitals generally varied between 6 and 10 per cent. during the year under report, while in the Sir J. J. Hospital it stood as high as 20 per cent. This high mortality is difficult to be accounted for in view of the equipment, resources and high paid staff of this model hospital. The figures given in the report confirm the long-standing complaint about the meagreness of the Government contribution to mofussil Municipalities for medical relief. In the interest of the health of the rural population it is imperative that Government should keep hospitals and dispensaries in the mofussil in an efficient condition. Some

mofussil dispensaries are poorly supplied with medicines, and it is a pity that in spite of repeated complaints made by the non-official members of the Legislative Council, no improvement has yet been effected in this direction. Besides, the time has now arrived to put these dispensaries in charge of qualified medical graduates instead of being left to be managed by Hospital Assistants as at present. [The paper further complains of the shortcomings of hospitals in Bombay City and observes that the best way of removing them is for Government to take up the whole of the Police expenditure of the city and charge the total expenditure on medical relief to the Corporation. [The *Akhbár-i-Soudágar* also complains of the inefficiency of hospitals in Bombay City and the mofussil and urges Government to adopt a more liberal policy in the administration of medical relief in the Presidency.]

Shortcomings of Hospital administration in Bombay City.
Rást Goftár (34), 2nd Sept., Eng. cols.

31. "The Honourable Mr. Ibrahim Rahimtoola did a public service by commending the matter of hospital accommodation in Bombay City to the notice of the authorities during the recent debate in the Legislative Council....... Whilst Government are churlishly enough haggling with the Corporation over the question of the apportionment of Police and Medical charges, it is scandalous that such a state of woeful mismanagement in connection with the local hospitals is suffered to subsist under their very eyes. The increase in the population of the city, which the late Municipal census brought to light, coupled with the abnormal state of public health of recent years, has rendered extension of hospital accommodation an absolute necessity. What a fuss, indeed, would have been made, if any of the mofussil Municipalities were found to be guilty of negligence of the kind to which we have referred above!...... As under present arrangements, Government are responsible for the provision of medical relief, they are bound in duty to meet the full requirements of the city without waiting till such time as the Corporation consents to participate in the charge incurred on hospital administration."

An appeal to Lord Lamington to enquire into the manner in which appointments to the Bombay Customs Department were made and promotions granted to the Indian employés.
Oriental Review (12), 5th Sept.

32. "In our issue of the 18th April of this year, we appealed to His Excellency the Governor of Bombay to have an open enquiry and to find out the manner in which His Majesty's Customs Service was managed since the advent of Mr. J. L. Jenkins to the permanent incumbency of the Customs Commissionership.......... Taking into consideration the anxiety His Excellency Lord Lamington has manifested to act justly and to work rightly, we were confident that His Excellency would move in the matter, have an open enquiry and mete out justice to the Indian employés in the Customs service. But the injustice continues, and discontent is growing, while no attempt at enquiry is made. As far as our information goes, the last condition of the Customs Indian employés is worse than the first. Matters have gone from bad to worse. It seems that in order that the good-for-nothing white employés may escape the clutches of the law they have actually been promoted and sent out from the City of Bombay to out-of-the-way places. We, therefore, earnestly appeal to His Excellency to exert himself in the matter and to mete out justice where justice is required, for there is no manner of doubt that the way in which appointments are given away and promotions made in the Customs Service of Bombay is simply scandalous, and it is but right that those who pay for the service should know how it is managed."

Appointment of Mr. Aston as Acting Chief Presidency Magistrate, Bombay.
Indian Social Reformer (4), 9th Sept.; *Prakásh* and *Gadgadát* (87), 2nd Sept.

33. "The appointment of Mr. Aston to act as Chief Presidency Magistrate is rather unfortunate. We say nothing as to his standing at the Bar or his abilities. In both these respects he is probably as good as any other that could have been selected. The fact that he is a relative of a very high officer still in harness had, no doubt, little to do with his preferment. As an example, however, to orientals who are often said to be excessively addicted to pushing their kith and kin into lucrative jobs, it would have been better if some person

who had no ties of blood with any high official had been appointed to the vacancy. It is undoubtedly hard on a deserving young man to be kept out of a nice place simply because he happens to have a relative high up in the official hierarchy. But greatness has its penalties. Englishmen in India should remember that the Indian stands in need not only of their valuable precepts, but also of their quiet example." [The *Prakásh* also finds fault with the selection made by Government and says that the appointment of Mr. Dastur or Mr. Karsandas Chhabildas to the post would have given greater satisfaction to the public.]

Approval of the appointment of a native as Public Prosecutor for Sind.

Phœnix (15), 5th Sept.; *Sind Gazette* (18), 4th Sept.

34. "We are rejoiced to notice that the policy announced by the Secretary of State of admitting natives of the soil to such high posts as they are fit for is being faithfully carried out in Sind. The post of Public Prosecutor for Sind was for a long time past considered to be a close preserve for Europeans and natives were not appointed to it even temporarily. Thanks to the changed signs of the times, that closeness has been relaxed by the acting appointment of Mr. Tekchand Udhavdas, B.A., the leader of the Sind Bar, to the post... ...... Government deserve to be congratulated upon the happy choice made by them." [The *Sind Gazette* writes:—"We are pleased to see that Mr. Tekchand Udhavdas has been appointed to act as Public Prosecutor in Sind for six months during Mr. Aston's absence in Bombay. Mr. Tekchand has been the leader of the Sind Bar for some time and is possessed of considerable ability. We do not think the Government could have made a better choice."]

Complaint about the working of the Subordinate Judge's Court at Nadiád.

Gujarát (70), 1st Sept; *Kaira Times* (75), 2nd Sept.

35. We regret to say that the Subordinate Judge of Nadiád does not work in his Court for five hours every day like the Subordinate Judges elsewhere. He begins work not at the usual hour of 11-30 A. M., but at 1 or even as late as 2 P. M. The work of the Court in consequence falls in arrears and cases have to be postponed from time to time, thereby causing needless expense and annoyance to litigants from outstations. This inconvenience would be obviated, if the Court were to sit regularly for six hours. We hope the District Judge, Ahmedabad, will look into the matter and remove this grievance of the litigant public. [A correspondent writes to the *Kaira Times*:—The complaint made by the *Gujarát* about the irregularity of the Subordinate Judge of Nadiád in attending his Court is ill-founded and based on inaccurate information. The writer of the article is perhaps not aware that the Subordinate Judge of Nadiád is required to attend to daftar work, besides Court work. The present Sub-Judge, Mr. Choksi, has won golden opinions both from the public and his official superiors and it is, therefore, to be hoped that Mr. Knight, District Judge, Ahmedabad, will pay no attention to the complaint.]

Crime in Ahmedabad and alleged inefficiency of the local Police.

Gujaráti Punch (26), 2nd Sept.

36. An Ahmedabad correspondent writes to the *Gujaráti Punch*:—For the last few days the local merchants and shop-keepers have been greatly exercised over the frequency of thefts in shops situated in the locality between Three Gates and the Ranchhodbhai fountain. It is deplorable that the police should betray such inefficiency in the time of so able a District Superintendent as Mr. Hume. We hear that the local merchants intend to submit a representation to Government in the matter and also to raise subscriptions among themselves for employing a sentry to keep watch over the thieves in the local bazaar at night. It is the duty of the police to ensure the security of public life and property and it is improper that they should be relieved of this duty by the employment of private watchmen. We hope the Collector and the District Superintendent of Police, Ahmedabad, will make inquiries into the matter and take steps to allay the feeling of insecurity prevailing among the local merchants.

Alleged frequency of thefts and dacoities at Máhim (Thána) and a request to the District Magistrate, Thána.

Arunodaya (105), 2nd Sept.

37. A correspondent of the *Arunodaya* complains of the frequency of thefts and dacoities at Máhim (Thána) and of the alleged lethargy of the local Police in keeping a sharp look-out on the thieving fraternity. He adds that a number of thefts, recently committed at Máhim, have remained undetected. He draws the attention of the higher Police authorities and of the District Magistrate, Thána, to the existing situation at Máhim and requests them to take effective steps to cope with the nuisance lest the thieves might be encouraged by their present impunity to commit more daring and serious crimes.

Comments on the manifesto issued by some people of Mahád (Kolába) with a view to establish a "Kolába Congress."

Brahmodaya (112), 5th Sept.

38. We publish elsewhere the manifesto issued by some leaders of Mahád *re* the organization of a "Kolába Congress". The object of the institution is to take steps for arresting the steady decline in the material prosperity of our country. It was up till now hoped that Government would exert themselves to improve our condition. But this hope has been frustrated, since during the last 75 years or more of British rule, our condition has been steadily growing worse. Our rulers are not ignorant of the causes of our decline. They know, for instance, that the abolition of the salt-tax and the stoppage of the drain of India's wealth to foreign countries would ameliorate our condition. But they do not utilize this knowledge for our good. As Government have thus neglected our interests, we should learn to rely upon ourselves. Kolába is a politically backward district. The officers here are indifferent about the interests of the people and even throw obstacles in the way of their seeking redress. Under these circumstances the importance of such an organization as the proposed "Kolába Congress" can scarcely be overrated. [Elsewhere the paper publishes the text of the manifesto referred to above. It is signed by S. R. Dharap, pleader, and 18 others and aims at the establishment of an organisation called the "Kolába Congress" on the model of the Indian National Congress. The object of the proposed Congress is to consider what steps it is possible to take with a view to ameliorate the condition of the people of the district.]

Condemnation of self-advertising patriots like Mr. B. G. Tilak.

Oriental Review (12), 5th Sept.; *Indu Prakásh* (43), 6th Sept., Eng. cols.

39. "One of the evil and lamentable consequences of the political agitation in Bengal is the detestable mania for demonstrations of all sorts. In our own presidency, our friend Mr. Tilak has come to think that patriotism consists, for instance, not in doing quiet, patient and steady work, but in giving ovations to an editor whose counsel had, practically speaking, no defence to make for his client and who himself attributed the authorship of the offending article to a student with a view to extenuate his own guilt, and in joining in discreditable bonfire processions and delivering speeches to school-boys in connection with these 'patriotic' exhibitions. The Shivaji celebrations in Bengal were only cleverly engineered demonstrations in honour of Mr. Tilak......... 'Shivaji Maharaj ki Jai' has supplied a model for the patriotic cry 'Tilak Maharaj ki Jai' amongst boyish Ganpati Melas. The recent demonstrations in his honour at Kalyán, Nasik and Belgaum have been duly described in the *Kesari*, not forgetting the thousands that attended the reception, but could not get entrance into the *mandap* to have a look at the great *swadeshi* patriot of the day. Some of the Ganpati and *swadeshi* demonstrations are only clever attempts to boom Mr. Tilak. God save the country from some of these self-advertising heroes and self-extolling patriots!" [Under the heading "Notes from Castle Rock" a correspondent writes to the *Indu Prakásh*:—"Mr. Tilak was invited to Belgaum primarily in connection with the Ganpati Festival, and the people were treated by him to harangues mostly on political questions! I believe a few short discourses on religious questions from the lips of the author of 'Orion' and 'The Arctic Home in the Vedas' would have been more appropriate to the occasion......... Again, are not our people overdoing certain things in such matters? Indeed, I must be pardoned if I say that these public receptions, processions and unhorsing of carriages have nowadays been following one another in too quick a succession, and I am sure these marks of honour will, if shown without discrimination, lose all their value in no time."]

Antics of certain demagogues during the Ganpati celebration at Chikodi (Belgaum).
Indian Social Reformer (4), 9th Sept.

*40. A Chikodi (Belgaum) correspondent of the *Indian Social Reformer* writes :—" It would interest all sane and calm-headed Indians to know some of the very ridiculous and baneful features of the *swadshi* craze. The other day, there was held here a very largely attended festival in honour of Ganpati and a grand procession was organised. The festival was held ostensibly in honour of the deity, but it was simply a pretext for the manifestation of ardent enthusiasm for the *swadeshi* movement. The festival was nothing more than the very popular exclamations of 'Vande Mataram' 'Shivaji Maharajki jaya' and, what is more remarkable, of 'Tilak Maharajki jaya.' I was one among the crowd, but only through idle curiosity. I could not for a moment conceive what earthly connection there could be between these childish cries and the original idea of the festival, namely, the worship of Ganpati. There were also sung by children many songs and odes glorifying the achievements of the hero Shivaji and, what is more ridiculous, of Mr. Tilak, the great patriot of the day. The very painful feature of all this nonsense was the leading part taken by many educated men, many of them being the leading members of the local Bar and persons shaping the destinies of our children, namely, teachers. I was also very much pained to see many boys enthusiastically participating in the proceedings—boys who are not in a position to know what *swadeshism* or patriotism means and who are fitted only to handle the cricket bat and ball. They were merely blindly following the leaders in everything. What can be more painful or rather provoking than the idea that many young and promising children should be thus misled and turned into so many head-strong fanatics like their leaders, the demagogues. This feature of the *swadeshi* movement is really growing into a pest and parents would do well to be on their guard to keep their children aloof from it."

Policy of the *Bhála* newspaper.
Bhála (109), 1st Sept.

41. The definition of sedition given in the amended section 121-A of the Indian Penal Code is so comprehensive that no speaker or writer, especially one on political subjects, can escape falling into the clutches of that section. Prosecutions under the above section are not frequent simply because Government do not choose to institute them. In cases of other offences such as forgery, theft, murder, &c., direct evidence is required to prove the charge, but in the case of the offence of sedition, it is possible to prove it though the alleged seditious writing or utterance may have produced no consequences such as a revolt or a disturbance. In fact the above section is always hanging like the sword of Damocles over the heads of publicists. The section is put into operation more frequently in this Presidency than in other parts of the country. We ourselves were convicted and sentenced under the above section on 13th February and released on 11th August last. Before resuming our editorial duties, we must state that our object in editing this paper continues to be the same as before. That object is to educate our countrymen and inspire them with the ambition of obtaining the rights of British citizenship and Home Rule, and to point out to them the way leading thereto, because it is our firm belief that sooner or later the Goddess of Independence will manifest herself in our country. There is nothing unlawful or treasonable in entertaining such an ambition, since it is the outcome of the pledges given by the late Queen-Empress and our present King-Emperor.

Want of a Second Class Magistrate for the Garhi Yasin Taluka in Sind.
Sindhi (53), 25th Aug., Eng. cols.

42. "Once more we raise our voice for Garhi Yasin. The authorities do not deny the importance of the taluka. They do not deny that both in point of revenue and the amount of criminal litigation, it stands next to Shikárpur itself; and yet can there be a greater anomaly than that there should be two Third Class Magistrates in the taluka, but not a single Second Class one? A Third Class Magistrate can try cases of hurt or petty theft and all other cases have as a matter of course to be tried 9 miles away at Shikárpur. The travelling allowances paid to witnesses in non-bailable cases by the Government and in other cases by the parties swell unconscionably......... The District Magistrate and the Commissioner know all these difficulties, yet the people's cry for a First Class Magistrate remains unheeded. We cannot but pity the poor inhabitants of the taluka."

Prayer for the establishment of a post office for the villages of Thatt and Dálipota in Sind.

Prabhát (52), 28th Aug., Eng. cols.

43. "We publish a communication in our Sindhi columns signed by a number of inhabitants of Thatt and Dálipota and draw the attention of the Postal authorities to the same in the hope that it will receive the consideration it deserves. The prayer of the signatories for the establishment of a post office is one which the authorities should not hesitate to grant. As the signatories point out, the Government will by no means be a loser, if it opens a post office for Thatt and Dálipota. What earthly reason is there for disappointing the villagers then? In a matter like this Government should be prepared even to bear a loss in the beginning. But when no deficit is apprehended, there is not the shadow of an excuse for refusing to meet the wishes of the people."

Alleged discontent among the postal delivery peons in Karáchi.

Karáchi Chronicle (7), 2nd Sept.

44. "We are informed that much discontent prevails among the postal delivery peons attached to the Karáchi post office, and that the men are seriously thinking of going on strike, if their grievances are not redressed. It is the old, old story—inadequate pay and too much work. These men among other things are expected to possess sufficient knowledge to be able to write and decipher addresses. Their duties are no doubt arduous and involve a certain amount of responsibility. Considering all circumstances, therefore, the postmen deserve better consideration as regards pay and other matters generally. The tendency of the times, coupled with the fact that a genuine grievance exists, requires that the demands of the men be sympathetically considered and a crisis averted. We draw the attention of the Director-General and the Deputy Postmaster General to the matter."

Recantation of a complaint made against the City Deputy Collector, Karáchi, regarding the alleged non-supply of the Press Note on the cultivation of Egyptian cotton to newspapers in the city.

Sind Gazette (18), 4th Sept.

45. "It now appears that the Press Note on Egyptian cotton in Sind was received in Karáchi on the 12th July and was sent to us from the office of the City Deputy Collector on the same date. We much regret that we should have unjustly accused the City Deputy Collector of dilatoriness in the matter, but it is a great pity that he did not inform us of the facts immediately on the appearance of our editorial note of 20th July. In that case his office would not have been mentioned in connection with the matter, and we might have been enabled to trace the missing document, which a most searching enquiry in our office has failed to discover."

Education.

Press Note concerning the suspended students of the Thána High School.

Bhála (109), 1st Sept.; *Ráshtramukha* (155), 1st Sept.; *Moda Vritta* (140), 3rd Sept.

46. In their Press Note *re* the Thána High School students' case the Bombay Government lay down the proposition that it is a mistake to suppose that the Head Master's authority over day boys does not extend beyond the school premises. This is an indirect invitation to the people to establish Colleges and Universities of their own, and we have no doubt that such institutions will in course of time be established and attract students to their class-rooms. But this will take much time. We have now come to know what an uphill work it is to achieve national advancement under an unsympathetic Government. Some of our critics taunt us with the remark that India has not been able to achieve in one century what Japan has successfully accomplished within the short space of forty years. But these people forget that we could have accomplished much more than Japan, had we been privileged to live under the sway of a sympathetic Government. Would school-boys in Japan be dismissed or flogged for taking part in a movement like the *swadeshi* movement? Would they not, on the contrary, have been praised or rewarded for their conduct? The Bombay Government further say in the Press Note that disobedience of a master's orders by school-boys would not be tolerated in England. This is, however, not true. If English school-boys were to be debarred by their master from attending, say, a Nelson celebration, they would not only disobey such an order, but even break the heads of those who issued it,

and their guardians would applaud their action. But there can be no comparison between England and India in this respect. England is free, while India is a subject country. The principles enunciated in the Press Note are likely to lead to dangerous consequences. Our students will in future be debarred from attending Ganpati or Shivaji festivals or even hearing lectures on the *swadeshi* or the Congress movement. In that case, the prospect of India's advancement would be blighted. There is only one remedy to avoid this impending calamity, *viz.*, the establishment of an independent University. [The *Rástramukh* and the *Moda Vritta* write in a somewhat similar strain.]

Arunodaya (105), 2nd Sept.

47. It is clear from the tone and language of the Press Note that to send our boys to Government Schools for education is to sell them to sycophants and traitors like the Head Master, Mr. Joshi. It is no doubt the duty of every teacher to see that his pupils behave well both in and out of the school. But there is a limit to the teacher's authority over his pupils and to the latter's obedience to his *guru*. Parents desire the welfare of their boys equally with the teacher, and it is sheer folly on the part of the latter to try to dissuade his pupils from any course of conduct approved by their parents. It is equally unwise on the part of Government to lay down that pupils should obey the orders of their master in preference to those of their guardians, who are left to seek redress by means of petitions to the higher authorities if they doubt the propriety of the teacher's orders. To acquiesce in the principle enunciated in the Press Note is suicidal. A teacher may order his pupil to slap his father in the face or some Government officers may ask us to relinquish not only our parental rights but also our conjugal and proprietary rights. Are we to submit quietly to such orders? Some of our contemporaries think that we should be grateful to Government for the issue of the Press Note, but they have evidently not grasped the actual facts of the case. It is not at all a fact that the dismissed boys were asked by the Head Master to abstain from taking part in the *swadeshi* movement and further they are not guilty of having infringed such an order. It is prestige alone that has swayed with Government in arriving at their decision in the matter. Not one of the expelled boys has yet rejoined the school. Let us, therefore, see what further action Government take in the matter.

Praja Bandhu (38), 2nd Sept.

48. A pompous Government Resolution was not needed to inform the public that a pupil who disobeyed an order of his teacher deserved to be punished in the interests of discipline. Nobody has ever disputed this proposition, but the point in which the public are vitally interested and which has been passed over in the Resolution is whether the Head Master of the Thána High School was or was not justified in prohibiting his students from meeting together and discussing the question of *swadeshi*. Government have cited the example of English public schools for emphasising their remarks about the importance of discipline in educational institutions, but it should be remembered that debating societies in English schools and colleges are at liberty not only to discuss political subjects but also to take part in political movements. We fail to see how British supremacy in India was likely to be endangered by the Thána students taking part in political meetings and we, therefore, cannot help suspecting that the object of the Head Master in making such a fuss over the affair was none other than to ingratiate himself with his superiors. The Resolution cannot be accepted as a vindication of the arbitrary conduct of the Head Master which Government have endeavoured to gloss over. It is to be deplored that Government, instead of meeting a plain issue in a straightforward manner, should have digressed into a disquisition on the value of discipline in schools for the sake of keeping up the prestige of the Educational Department.

An affray between a Hindu and a Parsi student of the Grant Medical College, Bombay.

Indu Prakash (43), 3rd Sept., Eng. cols.

49. A correspondent writes to the *Indu Prakásh* :—" The Zoroastrian and the Hindu students of the Grant Medical College are never on good terms with one another......... There have been many instances up to now where a Hindu and a Parsi student, unable to come to a compromise, have terminated their quarrel in a duel. Only yesterday a Hindu and a Parsi student, who

had quarrelled a week before, arranged to have a duel between themselves. Strange to say, they fought it just outside the College building.......... I would not have believed this, had I not been one of the spectators of the unpleasant skirmish last evening (30th August). Now the question is not whether the Hindu or the Parsi student was in the wrong, but whether such duels should be allowed to be fought within the College walls...... Three years ago when there was a similar quarrel our kind Principal advised both the parties and reconciled them. Should we not expect the present Principal to do the same.?......... He should severely punish the persons concerned in this beastly way of settling quarrels."

Railways.

Railway administration in India.

Indian Social Reformer (4), 2nd Sept.

50. "Referring to the Annual Report on Indian Railways published by the Railway Board, the *Indian Social Reformer* writes:—"We cannot help thinking that the ear-marking of an annual amount of 15 crores of rupees for the current triennium for railways is not quite justified by the requirements of the country or the state of its finances, having regard to the slow rate at which money is being provided for the programme outlined by the Irrigation Commission....... When the three years for which a programme has been framed are over, if not before, we trust the Government of India will reconsider its policy in regard to railways. We do not forget that for six years past the railways have been a source of profit to the revenues, but the most remunerative of our railways yield far less than the most remunerative of our great irrigation works. From the narrowest point of view, therefore, there is much to be said in favour of a more energetic irrigation policy, if necessary at the cost of a less energetic railway policy. In this connection it may be mentioned that notwithstanding the great development in railways since 1884, the average distance travelled by passengers remains unchanged at about 40 miles. They have not, that is to say, helped to solve the problem of internal emigration to any noticeable extent.......... The Board, we should think, is just one of those bodies on which the presence of an Indian member well acquainted with the habits and needs of Indian passengers would be most useful. We hope this defect in its constitution will be remedied. We have nothing but praise for the spirit in which the Railway Board has worked during the first year of its existence. We are glad to see that several of the questions dealt with during the year were such as intimately concern the comfort and convenience of the travelling and commercial public. A prominent place in the programme of reform is accorded to the improvement of the conditions of third class travelling, which furnishes quite 84 per cent. of the total receipts from passenger traffic.......... Steps will be taken during the year, we are told, to develop more rapidly the system of communication between passengers and guards and drivers of trains, the system being applied to third class carriages equally with those of the higher classes. We should like to mention here, though it is not a subject, perhaps, within the competence of the Railway Board, that greater supervision should be exercised over women's compartments and violations of the privacy thereof ought to be punished more severely than at present. The train and station staffs should, as a rule, be recruited from respectable classes of society, and not from the off-scourings of orphanages and asylums and from classes who have nothing but the colour of their skin to boast of. Railways have become established into the lives of the people and it is time that their administration proceeded on lines most acceptable to them. The Railway Board has grasped this idea."

Alleged hardships suffered by passengers from Ahmedabad to Dákor during the recent *punam* fair.

Sánj Vartamán (89), 6th Sept.

51. One J. N. Mehta writes from Ahmedabad to the *Sánj Vartamán*:— On Sunday, the 2nd September, I had to travel from Ahmedadad to Umreth on business by the early morning train. On coming to the station at about 5-30 A.M. I found a huge crowd waiting for tickets near the booking office. On inquiry I learnt that the crowd was composed of intending pilgrims to Dákor, as

that day was the *punam* day. After being jostled and elbowed about a great deal by the crowd for nearly two hours, I succeeded with great difficulty in getting a ticket. By this time, however, the train by which I intended to go to Umreth had already left the station. However, I had the satisfaction to learn that a special train for Dákor was timed to leave Ahmedabad at about 8 A.M. Imagine my chagrin when I found that this "special" consisted of naught else but 25 cattle trucks. These trucks had been newly plastered with cowdung so much so that some had not even time enough to dry. Despite this drawback, however, there was a regular scramble among the passengers for seats in the train. All the trucks without exception emitted a most offensive stench. As I had an urgent business in hand, I had no alternative but to take my seat in one of these trucks. The station authorities passively looked on at the struggle of the passengers to get seats, and when as many as could be conveniently accommodated had taken their seats, the train started on its journey. The sufferings of the passengers during the journey were indescribable. There was nothing to rest their backs upon, nor anything which they could grasp by the hand and consequently they were being thrown now on one side and now on the other. In this state the train dragged along, leaving behind huge crowds of passengers at wayside stations as it was already crowded to overflowing. When I reached my destination, I had great difficulty in getting down. The door of the truck was raised six feet from the ground, and there being no platform at Umreth I had to descend with the help of a ladder brought for me by one of the station porters. Cannot Government put a stop to this cruel treatment of passengers by the Railway authorities? It is a scandal that railway passengers should be huddled together like cattle and made to remain in a filthy and nauseating atmosphere for hours together. What reflects the greatest discredit upon the Railway authorities is that females also have to take their seats in such trucks. We hope that the Railway authorities will take steps to remove this chronic grievance of Dákor pilgrims on *punam* days.

Municipalities.

Comments on the Annual Administration Report of the Bombay City Improvement Trust.

Bombay Samáchár (64), 6th Sept.

52. The Annual Administration Report of the City Improvement Trust for the last year, which has been recently published, does not convey the impression that the Trust has fulfilled the aims for which it was brought into being or that it is making earnest efforts to do so. The first thing that strikes one on a perusal of the report is its general incompleteness. No attempt has been made in the report to explain fully what progress was made in the Trust's work last year, what schemes remain to be completed out of those already undertaken and what time they will require for being carried to completion. It is further impossible to learn anything from the pages of the report as to the progress made by the Trust in the work in connection with the Princess Street. A bare statement that the work was largely proceeded with during the year and is now progressing further can scarcely satisfy the dishoused population, who are anxious to know when new buildings will be ready for their occupation. The information given in the report regarding the plots leased out by the Trust is similarly vague and incomplete. The report says that 37 plots have been given out on lease, but it gives no information as to how many still remain to be disposed of. The Chairman of the Board should have inquired why the public do not think it worth their while to invest their money in the construction of buildings on plots belonging to the Trust? The cause of so many plots lying undisposed of, to wit, the greed of the Trust in demanding exorbitant prices for them would then come to light. We look in vain for an authoritative statement in the report as to the intention of the Trust regarding the leasing of the reclamation ground at Colába. Two rumours are afloat in this connection. Some say that Government intend to appropriate this valuable plot for themselves, while others assert that a scheme is being brewed for reserving this site for the establishment of a colony of Anglo-Indians. The public are anxious to be assured that both these rumours are without foundation. We have not failed to express our satisfaction with the Trust's action in providing chawls for

the poor and working classes. Some of these have been completed, while others are under construction and when all the chawls will be ready for occupation, they will accommodate in all about 12,000 men. This figure appears attractive at first sight, but it loses its significance as soon as we consider that a far larger number of people have been dishoused by the destructive operations of the Trust, particularly at Agripada. On the whole a perusal of the report tends to confirm the popular conviction that the best method of bringing about the sanitary regeneration of the city is to abolish the Trust and transfer the functions at present devolving upon it to the Bombay Municipal Corporation.

Is the Surat Municipality ripe for enjoying the boon of a non-official President?

Gujarát Mitra (25), 2nd Sept., Eng. cols.; *Surya Prakásh* (36), 1st Sept.

53. "The reply of Government to the Honourable Mr. Parekh's interpellation concerning the appointment of a non-official President to the Surat Municipality is apt to strike dismay into the minds of those who are conversant with the conduct of municipal affairs here......... Non-official Presidents in Surat have been total failures in the past. Advocates of local self-government as we have been all along, we are supposed to approach this problem in a more liberal spirit, but the past experience of our drawbacks prevents us from yielding to sentimentalism. The question is—shall we be able to manage our municipal affairs smoothly without the restraining presence and controlling hand of the Collector-President? We had two non-official Presidents—R. B. Jagjivandas, a retired Deputy Collector and a man of great tact and experience, from 1886 to 1888, and Mir Ghulam Baba Khan, the then head of the Surat Nabob family and a most respectable and amiable gentleman, from 1888 to 1889. Better men than these could not have been selected, and yet what scenes were enacted in the Municipal Hall in those days? Old Corporators will bear witness that on several occasions the Municipal Hall looked like Bedlam let loose. A member would get up and speak on some business on the agenda paper with vitriolic acrimony, firing away at some opponent who would in his turn unmask his battery and smash the first speaker. Then a third would assume the *rôle* of a moderator, but getting heated in the course of his speech, would become more noisy and obstreperous than the first two. Amidst cries of 'Order, order' three or four members would get up and speak all at once, the poor President trying in vain to cool their ardour and vehemence.......... We re-affirm our faith in local self-government. We have no faith in complacent inertia and stagnation, but we have also no faith in a break-neck pace of advancement and progress. The conditions under which we lost the right of having a non-official President have not quite disappeared. We are afraid we have not yet reached that stage of civic development when we can do without the co-operation of the Collector-President. What we fear most is that if we get the right too soon, we run the risk of losing it for ever......... Let us deserve before we desire." [The *Surya Prakásh* makes similar comments.]

Alleged mismanagement in the Dhárwár Municipality.

Dhárwár Vritta (119), 6th Sept.

54. A correspondent of the *Dhárwár Vritta* writes:—The main objects for which a town Municipality exists are to keep the roads of the town in good repair and to provide a good supply of drinking water to the townsmen. Now, both these functions are sadly neglected by the Dhárwár Municipality. There are some roads in the town, which have never been metalled at all since the establishment of the Municipality. As regards water-supply, the town is dependent on a single tank, which has never been filled for the last two years and which is now full of mud and other impurities. But the Municipal authorities have never seen it fit to remove these impurities. In spite of this gross neglect of its legitimate functions, the Municipality has recently enhanced the house-tax without considering the objections of the house-owners, who have suffered terribly both on account of plague and famine. There is only one remedy to improve the present mismanagement in the Munici-

pality, and that is to entrust the more important municipal functions to persons who are permanent residents of the town and who have consequently a close insight into its requirements. It is worse than useless to entrust such duties to outsiders whose interest in the well-being of the town is practically *nil*.

Affairs of the Hyderabad (Sind) Municipality and the alleged unfitness of the present President to control its affairs.

Al-Haq (51), 25th Aug., Eng. cols.

55. "The scandalous state of affairs in the Hyderabad Municipality has become quite an eye-sore to the public. The existence of cliques and parties was quite enough to impair the healthy tone of the deliberations of the Corporation. But the two resignations within a period of about two months, tendered by Councillors of the position of Captain Twigg and Lieut.-Colonel Stevenson, show that there is something wrong beyond the mere personal differences of the Municipal Councillors. Ordinarily the President should be held responsible for the reputation of the Municipality, and its bad reputation should throw discredit upon none so much as upon him. For whatever contributory causes may be in existence, one thing is certain, *viz.*, that the present President is not fit for the office he holds......... Nothing can be more prejudicial to the smooth working of a Municipality than the association of the President with one of the parties and his taking undue advantage of the various means in his power to satisfy his own hobbies. Yet such has been the case with the Hyderabad Municipality.........That the President takes up *any* subject in *any* meeting or refuses to take it up just as it suits his own purpose, and that he suppresses facts when it suits his purpose to do so and does not allow members opposed to his views to have their say are now subjects of public gossip in Hyderabad. Such a President cannot be expected to improve the present condition of the Municipality. A better man of an unbiased mind, who commands more respect, is badly needed to take the place of the present incumbent and to save the Municipality from still further disgrace."

Affairs of the Shikárpur Municipality.

Prabhat (52), 28th Aug., Eng. cols.; *Sindhi* (53), 25th Aug., Eng. cols.

56. "Verily the action of the Municipality of Shikárpur in granting Mr. Screwwala a promotion of Rs. 25 is inexplicable. Mr. Screwwala has been for some time past under a cloud. Though appointed Secretary and Engineer, he is believed to be quite ignorant of Engineering. To set all doubts at rest, Mr. Bader was requested to examine him and report the result, and Mr. Screwwala consented to submit to the examination after some hesitation. Before Mr. Bader had time to satisfy himself as to his knowledge of Engineering, the Municipality has raised his salary. Is this not very strange? Self-interest is said to have swayed the Municipal Councillors in changing their attitude towards him." [The *Sindhi* makes similar comments.]

Native States.

Disapproval of certain mining regulations said to have been passed by the Mysore Durbar to protect the interests of European miners in the Kolár Gold Field.

Dnyán Prakásh (40), 4th Sept.

57. The status of Native States is steadily declining. They no longer occupy a position of equality in respect of the paramount Power, as they did of old. They are treated as feudatory principalities. Many of the most important and lucrative posts in Native States are now held by Europeans or Eurasians, who have either retired from British service or were never fit to enter that service. Service is not the only opening for Europeans in Native States. They enjoy many concessions therein, which are denied to the children of the soil. In the Mysore State, for instance, the Durbar shows such solicitude to safeguard the interests of the European miners in the Kolar gold field that it has recently passed some stringent mining regulations which are calculated to hamper its native subjects at every step. According to one of these new regulations, if a person be found within a certain area round the gold mines in possession of un-

wrought gold or mining instruments, the onus of proving that he honestly came into possession thereof is made to rest on his shoulders, contrary to a fundamental principle of jurisprudence. If a person wishes to keep unwrought gold in his possession, he is required to obtain the previous permission of a Magistrate. It ill becomes the so-called wise administrators in Native States to pass such injudicious and thoughtless regulations simply with a view to please the white people.

Affairs in Junágadh State. *Mahi Kántha Gazette* (81), 2nd Sept.; *Sánj Vartamán* (89), 5th Sept.

58. The Junágadh correspondent of the *Mahi Kántha Gazette* writes:— It is nearly two months since Mirza Abbas Ali Baig became Dewan of Junágadh, yet the Nawab Saheb has not delegated to him full powers to enable him to carry on the administration of the State. Anyhow the Dewan hesitates to discharge the duties of his office in a proper and constitutional manner. It is believed that the Nawab's *huzurias* have been intriguing and poisoning his ears against Mr. Baig. On the advent of Mr. Baig to Junágadh, it was hoped that the power and influence of these *huzurias* would be undermined and that the subjects would be made happy and contented. But nothing of the kind has happened for the simple reason that Mr. Baig lacks the courage to deal a blow at the influence of the Nawab's favourite attendants. The State Budget, a portion of which has been published, does not show that anything is being done or will be done to further the well-being of the State and its subjects. The Nawab and the heir-apparent are surrounded by such low-minded attendants that everything is done according to the latter's sweet will, and even the State laws and regulations and judgments of the State Courts are over-ridden with impunity. Men of respectability and good birth are treated with neglect and are not allowed by the *huzurias* to approach the Nawab. The *huzurias* beguile the Nawab into doing acts which are flagrantly unjust or productive of untold mischief to the poor rayats. Incompetent persons of low birth, who were the bosom friends of the Nawab in his youthful days, have been lately pitchforked into responsible posts such as those of Vahivatdars, etc. They harass the rayats arbitrarily, but nobody listens to the latter's complaints. The Dewan can, if he chooses, put a stop to these vagaries, but he prefers to remain a silent spectator of the situation, with the result that self-seeking persons are enabled to do what they like by doing *punja* to the *huzurias*. If the present state of things continues for some time, Junágadh, it is to be feared, will have to face evil days. It behoves the Dewan to present to the Nawab a faithful picture of the present situation, get the *huzurias* deported beyond the limits of the State and give their places to men of good birth. [The Junágadh correspondent of the *Sánj Vartáman* complains that responsible posts such as those of Vahivatdars, Fouzdars, etc., are filled by incompetent men recruited from the ranks of common karkuns and sepoys. He further alleges that applications for admission to the State service addressed to the Nawab by qualified men are destroyed and not allowed to reach the hands of His Highness.]

Complaint against the Police administration of Junágadh. *Indu Prakásh* (43), 4th Sept., Eng. cols.

59. A correspondent writes to the *Indu Prakásh*:—"The inhabitants of Junágadh are labouring under the disadvantages of a very loose and inefficient police organisation. .... Not a day passes for the last two or three weeks without appalling accounts of cases of violence against person or property reaching one's ears. Police authorities are seen leading the easy life of pampered jades belonging to a royal household......... The people indeed entertained strong hopes, when in last March it was made known to them that the Dewanship of the State was to be given to an experienced officer in the service of the Bombay Government, but with much regret it has to be said that till now they have found out nothing to revive their drooping hearts. Parts of the city, which are occupied by various classes of the gentry, are constantly haunted and infested by the most unscrupulous rascals of the lowest type. While respectable women pass through the streets, these vagabonds are a great terror to them......... Cases of violence are brought to the

notice of our new Dewan Saheb, who always asks the complainant to have recourse to the law courts. But he should bear in mind the fact that in cases like these no high class female, as long as she is the shy, illiterate, 'honourable' woman of our country, would ever even dream of appearing before a law-court......... A true picture of 'King Stork' following a 'King Log' may be seen at Junágadh at present where 'chaos reigns supreme.'"

Proceedings of the Junágadh Durbar against Mr. Purshottamrai Zala.
Káthiáwár News (31), 29th Aug., Eng. cols.

60. "Matters against Mr. Purshottamrai Sundarji Zala, the late Naib Dewan of Junágadh, are reported to be assuming a serious aspect. It appears that the Nawab Saheb is advised to ask Mr. Zala to surrender himself to the authorities of the State and in default to confiscate all his property, moveable as well as inmoveable, in Junágadh or within the jurisdiction of the State. The Dewan is opposed to this step and wishes to see Mr. Purshottamrai tried judicially, asking the Agency or Government to surrender him to the State after holding a preliminary inquiry. Mr. Purshottamrai has gone to Deoláli to seek legal advice and he is likely to retain Sir Pherozshah Mehta and Mr. Branson. Mr. Purshottamrai is summoned to appear before the Junágadh courts."

Contradiction of a report about the alleged arrest of the editor of a Káthiáwár paper by the Bhávnagar Durbar for sedition.
Káthiáwár Samáchár (78), 5th Sept.

61. The *Káthiáwár Samáchár* expresses regret at the publication of a report in its columns about the alleged arrest of Jaduram Dave, editor of the *Káthiáwár Mitra*, on a charge of sedition by the Bhávnagar Durbar (*vide* paragraph 51 of Weekly Report No. 35). It observes that on enquiry it finds the report in question to be devoid of foundation and adds that it intends to institute legal proceedings against the informant or informants by whom, it says, it has apparently been duped in the matter.

Intelligence extracted from the Press.

Meetings held in the Bombay Presidency and elsewhere for celebrating the 82nd birthday of Mr. Dadabhai Navroji.
Bombay Samáchár (64), 5th, 6th, 7th and 8th Sept.; *Sánj Vartamán* (89), 5th, 6th and 7th Sept.; **Gujaráti* (24), 9th Sept., Eng. cols.

62. Several papers of the week publish lengthy reports of meetings held at Bombay and other places in the Presidency and elsewhere such as Ahmedabad, Nadiád, Kaira, Navsari, Dholera, Amraoti, Ahmednagar, Abu, etc., in honour of the 82nd birthday of Mr. Dadabhai Navroji. Speeches extolling the services rendered to the country by Mr. Dadabhai are reported to have been made at these meetings and congratulatory resolutions passed. [Referring to these meetings the *Gujaráti* writes :—"Mr. Dadabhai Navroji's 82nd birthday was celebrated in this city and elsewhere in a manner worthy of the occasion......... The true character of the three heavy losses which the country has recently suffered, together with the losses of men like the late Mr. Ranade in the past, can be best realized when one ponders for a moment over the unique and grand spectacle of an old man of 82 still devoting all his best energies and qualities to the service of his country in an alien land and that, too, be it remembered, in the midst of disappointments, discomfitures and failures that would have crushed the spirits of lesser mortals."]

Meetings held at various places in Gujarát and Káthiáwár for boycotting foreign sugar.
Bombay Samáchár (64), 5th Sept.; *Akhbár-i-Soudágar* (61), 5th Sept.

63. Some of the Native papers of the week publish reports of meetings held at Petlád, Vanthali (Junágadh), Váso, Sojitra (Baroda), etc., for passing resolutions calling upon the people to abstain from the use of foreign sugar.

Ganpati celebrations in Bombay, Poona and other places in the mofussil.
Kesari (132), 4th Sept.

64. The Ganpati festival was celebrated with great *éclat* throughout Maháráshtra. Though plague was at its height in Poona during the days of the festival, it was celebrated there in a becoming manner all the same. Mr. Tilak visited Násik and Belgaum during the festival and received a splendid ovation at both places. He delivered a number of lectures in both towns, the subjects chosen by him for his discourses being the present condition of the country and its trade. At Násik he exhorted the religious heads of the local Brahmin community to take a solemn oath before their goddess for the use of country sugar and other indigenous goods. In his speech at the *dargah*, he preached unity between Hindus and Musalmans. At Belgaum he exhorted the merchants to start mills and other *swadeshi* concerns. [Elsewhere the paper publishes brief accounts of Ganpati celebrations held in Bombay city and at various places in the moffussil, *e.g.*, Manmád, Tuljápur, Hyderabad (Deccan), Kolhápur, Dhár, Tásgaon, Pen, Baroda, &c.]

Mr. Tilak's lecture at Shahápur near Belgaum during the last Ganpati festival.
Parikshak (148), 6th Sept.

65. The ***Parikshak*** publishes a detailed report of Mr. Tilak's lecture before the merchants of Shahápur near Belgaum, of which the following is a summary :—India's trade is now in a most depressed condition and her material prosperity is at a very low ebb. This is mainly due to the advent of British rule. A century ago, the present baneful effects of that rule were not even anticipated. On the contrary, the British were at first hailed by the Indians as benefactors because they delivered them from a state of chronic anarchy. The true character of British rule began to be manifested about a century later. I do not mean to trace all the evil effects of that rule to-day. Let us for the present confine our attention to this town alone. Shahápur was once noted as an important centre of the weaving industry. Is that industry as flourishing now as it was half a century ago? Not only has that industry suffered a serious decline, but the business of banking, which once flourished here, has also received a terrible blow. What has taken place at Shahápur has occurred all over India. The hand-loom industry has declined throughout the country owing to the protection afforded to British cloth manufacturers, whereby a handful of these manufacturers are able to-day to supply cloth to the teeming millions of India. Another cause of India's impoverishment is the terrible and ceaseless drain of her wealth to other countries. India's wealth is taken away to England as if by a magical process. Our former rulers were no doubt bad, but the people had at least sufficient food to eat. Englishmen attribute our present poverty to our own ignorance. But was it not their duty, as the benign rulers of this country, to educate our weaving class by imparting technical instruction to them and introducing modern machinery into the country for the manufacture of cloth? Mill-made cloth is no doubt cheaper than hand-made cloth. But the present superiority of Manchester is not due to modern and improved machinery alone. It received State aid in a number of ways, including the boycott of India's goods, before it attained its present position of prosperity. Even now Government are giving it every possible help in the cultivation of long stapled cotton in India. The decline of the native banking business is similarly due to the establishment of European banks all over the country and to the inauguration of the system of postal money orders. Under these circumstances, what are we to do? The *swadeshi* movement is the only effective remedy whereby we can improve our lot and revive our dying industries. Native banks have been established in other parts of India, and we should follow their example and establish similar concerns in our midst. It is also necessary that wealthy people should come forward to start new mills and factories. If Government obstruct you in this work, you must plainly tell them that they are not fit to rule the country.

Mr. Tilak's lecture before the Social Club at Belgaum.
Vidur (163), 2nd Sept.

66. The ***Vidur*** publishes a detailed report of Mr. Tilak's lecture before the Social Club at Belgaum, of which the following is the purport :—If we do not wish to be white men's slaves, we should vigorously carry on the *swadeshi* movement. It is the only effective weapon for our

deliverance. The object of the movement is to do away with the system under which we are treated like slaves by Europeans and to force Government to give us all the rights of British citizenship. Some men of moderate views among us say that we should not carry on the *swadeshi* movement in such a way as to draw down upon us the wrath of the official class. But we must not listen to such counsels as they are likely to hamper the progress of the movement. It is the duty of every one of us to take a solemn pledge to use country-made goods alone.

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 13th September 1906.

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* Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.]

[No. 37 OF 1906.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 15th September 1906.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

Abkári: Grievances of Bombay dealers in country tobacco 26
Affairs in Bengal:
  Comments on Mr. Surendranath Bannerji's "crowning" 12
  Condemnation of the present political agitation in Bengal as likely to lead to an increase of India's Military expenditure 11
  Manifesto of the "Golden Bengal" Society 10
Bombay Government: Rival electric interests in Bombay and the requirements of the Bombay mill industry 25
British Rule in India:
  Alleged hostile attitude of Anglo-Indian journalists towards the political aspirations of Indians. 8
  Disapproval of certain articles in the *Times of India* on Indian political problems 9
  Doings of Englishmen in India compared to those of mice 2
  Exhortation to Indians to run to the rescue of their mother-land ... 5
  Value of union and concerted action to a subject race 4
  Will there be revolt in India in 1907? 3
Collisions between Europeans and natives:
  Alleged brutal assault on a Ticket Collector at Karáchi by a European Police Sergeant 31
  Alleged rude and insolent behaviour of a European Military officer towards a native gentleman at the Delhi Railway station 30
  Protest against the alleged slaughter of kine by Military officers near Simla 28
  Protest against the compromise said to have been effected in the Muree assault case 29
Co-operative Credit Societies: Working of — in the Bombay Presidency ... 19 & 20
Desirability of an inquiry into the economic condition of India by a Royal Commission 1
Famine: What has become of the Indian — Insurance Fund? 7
Hajis: Protest against the quarantine against intending — from India at Kamran 24
Indian National Congress:
  Acceptance by Mr. Dadabhai Naoroji of the Presidentship of the next — 14—16
  Is the split within the Congress camp a source of danger to the existence of the movement? ... 13
  Mr. Gokhale's return to Bombay from his political mission in England... 17

PARAGRAPHS.

Politics and the Public Administration—continued.

Judicial matters: Suggestion to Government regarding the re-arrangement of the jurisdiction of the Subordinate Judges' Courts in certain talukas of Ahmedabad District 27
Native Press: A native journalist's will 34
Police:
  Alleged high-handed action of a Head Constable of the Málwan — in searching a press without warrant and carrying away certain papers therefrom 32
  Lottery nuisance in Ahmedabad 33
Post Office: Desirability of opening a — at Goth Chachhar in Kotri taluka (Sind) 37
Public Service:
  Adverse comments on the appointment of Mr. Aston, Bar.-at-Law, as Acting Chief Presidency Magistrate, Bombay ... ... 22 & 23
  Appreciation of the services of Mr. A. M. T. Jackson, I. C. S., Collector of Belgaum 21
Sind:
  Alleged injustice done by the Commissioner in — to Mr. Ali Akbar, City Magistrate of Hyderabad (—) 35
  Frequency of dacoities in Sukkur and Lárkhána Districts in — ... 36
Swadeshi and boycott movements:
  Alleged enormity of the sin committed by Hindus in partaking of sugar, which is refined with the aid of beef and cows' bones 6
  An appeal on behalf of the Khándesh District *Swadeshi* Association ... 18

Railways—

A disclaimer as to the existence of any connection between the Amalgamated Society of Railway Servants and the Railway Men's Union in Bengal ... 38

Municipalities—

Bandra (Thána): A request to the Bombay Government to make a searching inquiry into the question of meat supply of — 40
Belgaum: Protest against the raising of the house tax by the—Municipality. 43
Bombay: Representation of the — Port Trust and the — Mill-Owners' Association in the — Municipal Corporation 39
Hyderabad: Affairs of the — (Sind) Municipality ... ... 44—46
Poona: Suggestion for the formation of a committee to encourage evacuation of infected quarters by the poor in — City 42
Surat: Is the — Municipality ripe for the experiment of a non-official President? 41

Native States—

Junágadh: Appointment of a Commission to try Mr. Purshottamrai Zala, late Naib Dewan of —, on a charge of embezzlement of State money ... 47

Intelligence extracted from the Press—

A meeting of Khots at Mahád (Kolába) 50
A *swadeshi* meeting in Bombay 51
Forthcoming Industrial and Agricultural Exhibition at Pandharpur ... 48
Public meeting at Dhulia to protest against the partition of Khándesh ... 49

List of Newspapers and Periodicals.

(As it stood on the 1st July 1906.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	J. J. de Abrao; Portuguese; 43	300
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis; Englishman; 50	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P.; Pársi; 53.	1,000
4	Indian Social Reformer	Do.	Weekly	Kamakshi Natarajan; Hindu (Madrási Bráhman); 39.	500
5	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P.; Pársi; 53.	575
6	Indian Textile Journal	Do.	Monthly	John Wallace; Englishman; 48; Civil Engineer.	800
7	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái Advani; Hindu (Amil); 30.	500
8	Káthiáwár Times	Rájkot	Daily	Mávji Govindji; Hindu (Nágar); 38	200
9	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 32.	950
10	Men and Women of India.	Bombay	Monthly	Sorábji Mancherji Ratnagar; Parsi; 40	500
11	Muslim Herald	Do.	Daily	Mahomed Yusuf bin Mahomed Amir; Muhammadan; 32.	700
12	Oriental Review	Do.	Weekly	Rustomji Shapurji Mistri; Pársi; 38	400
13	Pársi	Do.	Do.	Jehangir Sorabji Talayárkhán; Pársi; 30	1,000
14	Patriot	Ahmedabad	Do.	Bhágubhái Fatechand Kárbhári; Hindu (Jain); 33.	650
15	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu; Muhammadan (Khoja); 53	650
16	Poona Observer and Civil and Military Gazette.	Poona	Daily	Cawasji Temulji; Pársi; 50	400
17	Railway Times	Bombay	Weekly	John Alexander Balfour; Christian; 44	1,200
18	Sind Gazette	Karáchi	Bi-weekly	Mrs. J. E. Tate; European; 42	500
19	Sind Journal (formerly named Hyderabad Journal).	Hyderabad	Weekly	Kundanmal Manghirsing, B.A.; Hindu (Amil); 40.	800
20	Sind Times	Karáchi	Bi-weekly	Khánchand Rahumal; Hindu (Amil); 39	200
	ANGLO-GUJARA'TI.				
21	Arya Prakásh	Bombay	Weekly	Motilál Tribhuwandás Dalál; Hindu (Mod Bania); 32.	1,000
22	Coronation Advertiser	Ahmedabad	Do.	Narotámdás Pránjiwandás Shethna; Hindu (Bania); 33.	750
23	Evening Jáme	Bombay	Daily	Pirozsha Jehangir Marzbán; Parsi; 30	1,600
24	Gujaráti	Do.	Weekly	Ichhárám Surajram Desai; Hindu (Surti Bania); 53.	5,000
25	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji; Pársi; 47	700
26	Gujaráti Punch	Ahmedabad	Do.	Somalál Mangaldás Sháh; Hindu (Bania); 29.	1,100
27	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar; Pársi; 46	800
28	Hind Swarajya	Do.	Do.	Chhaganlal Lallubhoy Thanawala	1,500
29	Jám-e-Jamshed	Do.	Daily	Pirozash Jehángir Marzbán; Pársi; 30	3,500
30	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta; Pársi; 57	2,400
31	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji; Pársi; 42	400
32	Káthiáwár Times	Do.	Bi-weekly	Manshankar Jayashankar; Hindu (Nagar Bráhman); 39.	200
33	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám; Hindu (Mewáda Bráhman); 39.	1,400
34	Rást Goftár	Bombay	Do.	Pállonji Barjorji Desái; Pársi; 55	1,550

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*continued.*				
35	Shri Sayáji Vijaya	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 28.	4,200
36	Suryă Prakásh	Surat	Do.	Umedrám Nagindás; Hindu (Bania); 28	200
	ANGLO-MARA'THI.				
37	Christian Citizen	Poona	Monthly	Bháskar Nánáji Kotak; Native Christian; 33.	200
38	Dnyán Chakshu	Do.	Do.	Waman Govind Sápkar; Hindu (Deshasth Bráhman); 48.	500
39	Dnyánodaya	Bombay	Do.	Rev. Mr. J. E. Abbott	660
40	Dnyán Prakásh	Poona	Daily	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 39.	1,200
41	Dnyán Prakásh	Do.	Weekly	Do. Do.	2,400
42	Hind Swarajya	Bombay	Do.	......	3,000
43	Indu Prakásh	Do	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 41.	1,500
44	Native Opinion	Do.	Weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 35.	700
45	Samarth	Kolhápur	Do.	Vináyak Náráyan Joshirao; Hindu (Chitpáwan Bráhman); 37.	750
46	Sardesái Vijaya	Sávantvádi	Do.	Gopal Moreshwar Sáthe; Hindu (Chitpáwan Bráhman); 45.	500
47	Shri Sayáji Vijaya	Bombay	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 41.	5,000
48	Subodh Patrika	Do.	Do.	Dwárkánáth Govind Vaidya; Hindu (Sonár); 32.	600
49	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 39.	1,500
	ANGLO-PORTUGUESE.				
50	O Anglo-Lusitáno	Bombay	Weekly	Leandro Mascarenhas; Goanese Christian; 48.	900
	ANGLO-SINDI.				
51	Al-Haq	Hyderabad (Sind).	Weekly	Syed Mahomed Syed Jamaldin; 30 and Abdul Vahábkhan Ghulám Rasul; Muhammadan; 37.	1,200
52	Prabhát	Do.	Bi-weekly	Lekhráj Tilokchand; Hindu (Amil); 34	500
53	Sindhi	Sukkur (Sind)	Weekly	Virumal Begráj; Hindu (Kurseja); 33	1,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
54	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 73	1,194
55	Hind Vijaya	Do.	Do.	Dáhyábhái Karsandás Sháh; Hindu (Shráwak Bania); 39.	600
	ENGLISH, MARÁTHI AND KÁNARESE.				
56	Karnátak Patră	Dhárwár	Weekly	Mádhav Gopál Tonapi; Hindu (Deshastha Bráhman); 22.	200
57	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorápur; Hindu (Deshastha Vaishnav Bráhman); 44.	300
	ENGLISH, PORTUGUESE AND CONCANIM.				
58	A Luz	Bombay	Weekly	Antone Fernandes; Portuguese; 23	1,200
59	O Bombaense	Do.	Do.	A. Gomes; Goanese Christian; 45	1,000
	GUJARÁTI.				
60	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Mahomed; Muhammadan; (Memon); 41.	2,500
61	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 53	3,000
62	Arajadar	Ahmedabad	Weekly	......	...
63	Aryavir	Dohad	Do.	Krishnaráo Mangeshráo Fadnis; Hindu (Shenvi Bráhman); 28.	330
64	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 37.	4,400
65	Broach Mitră	Broach	Weekly	Trikamlál Harináth Thakor; Hindu (Brahman Kshatriya); 24.	350

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*continued.*				
66	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi; Pársi; 51	500
67	Deshi Mitra	Surat	Do.	Maganlál Kikábhai; Hindu (Shráwak); 36	1,400
68	Din Mani	Broach	Do.	Nathálál Rangildás; Hindu (Mathur Káyastha Bania); 27.	125
69	Dnyánottejak	Ahmedabad	Fortnightly	Chhotálál Desaibhai; Hindu (Bania); 42	800
70	Gujarat	Nadiád	Do.	Chandulál Nandlál; Hindu (Bania); 25	500
71	Hitechchhu	Ahmedabad	Weekly	Kálidás Ghelábhai; Hindu (Jain); 47	500
72	Islám Gazette	Amreli	Do.	Ibráhim Daud; 37; and Abdulla Ismail; 28 (both Mahomedan Memons).	750
73	Jám-e-Jahánooma	Bombay	Do.	Ratanshaw Frámji Achária; Pársi; 31	600
74	Jivadaya	Surat	Monthly	Dhirajrám Dalpatrám; Hindu (Audich Bráhman); 37.	300
75	Kaira Times	Nadiád	Weekly	Anopsi Mánecklál Desái; Hindu (Shrávak Bania).	600
76	Kaira Vartamán	Kaira	Do.	Kahandás Fulchand; Hindu (Bania); 56	125
77	Káthiáwár Mitra	Ahmedabad	Do.	Jadurám Shámji Dave; Hindu (Audich Bráhman); 42.	300
78	Káthiáwár Samáchár	Do.	Do.	Rewashankar Jagjiwan Dave; Hindu (Bráhman); 44.	500
79	Khedut	Bhávnagar	Fortnightly	Parbhurám Rámji Jani; Hindu (Audich Bráhman).	1,000
80	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Minocheher-Homji, B.A; Pársi; 37.	1,000
81	Mahi Kántha Gazette	Sádra	Weekly	Motilál Chhotálál Vyás; Hindu (Audich Tolakia Bráhman); 45.	800
82	Mukhbir-i-Islám	Bombay	Daily	Munshi Ali Mahomed Haji Abdulla Shayek Lakhpati; Khoja (Sunni); 35.	500
83	Navsari Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh; Hindu (Bania) 32.	500
84	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur; Pársi; 58	800
85	Praja Mitră	Karáchi	Bi-weekly	Narbhayshankar Jagjivan; Hindu (Bráhman); 37.	275
86	Praja Pokár	Surat	Weekly	Hormasji Jamshedji; Pársi; 47	500
87	Prakásh and Gadgadát	Bombay	Do.	Nagindás Mancháram; Hindu (Dása Osval Bania); 40.	725
88	Samsher Bahádur	Ahmedabad	Do.	Saváibhai Ráichand; Hindu (Shrávak Bania); 63.	150
89	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Rustamji Narsarwanji Vátcha-Gandi; Pársi; 40. (2) Ardeshir Pestonji Contractor; Pársi; 38.	3,800
90	Sataya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Dás Shrimáli Bania); 41.	550
91	Sind Vartamán	Karáchi	Weekly	Devkarn Devji; Hindu (Lohána); 41	200
92	Surat Akhbár	Surat	Do.	Phirozsháh Edalji Patel; Pársi; 51	300
93	Tikákár	Ahmedabad	Do.	......	500
	HINDI.				
94	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 44; and Tarábai, wife of the above; 33.	200
95	Sharman Samáchár	Bombay	Do.	Shambhunáth Sharma; Hindu (Kanoja Bráhman); 45.	1,000
96	Shri Dnyánságar Samáchár.	Do.	Monthly	Janakprasád Laooram; Hindu (Kányakubja Bráhman); 30.	200
97	Shri Venkateshvar Samáchár.	Do.	Weekly	Pandit Babu Amritlal, B.A.; Hindu (Bengali Bráhman); 45.	6,200
98	Swadeshi	Do.	Do.	......	...
	KÁNARESE.				
99	Digvijaya	Gadag	Weekly	Shankrapa Gudi Basrimarad; Hindu (Devang); 39.	150
100	Karnátak Vritta	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Shenvi Bráhman); 36. (2) A. B. Hoskeri; Hindu (Deshasth Bráhman); 37.	810

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KÁNARESE—*continued.*				
101	Loka Bandhu	Dhárwár	Weekly	Gururao Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 43.	300
102	Loka Mitra	Haveri (Dhárwár).	Do.	Gundo Nilgire Nádgir; Hindu (Deshasth Bráhman); 30.	150
103	Rájahansa	Dhárwár	Do.	Kamaláshankar Dinkar Jathár; Hindu (Karháda Bráhman); 43.	120
104	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 43.	100
	MARÁTHI.				
105	Arunodaya	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 24.	515
106	A'ryávart	Dhulia	Do.	Váman Daji Motiwále; Hindu (Yajurvedi Bráhman); 20.	500
107	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 29	500
108	Ban	Poona	Do.	......	...
109	Bhála	Do.	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 30.	2,300
110	Bhagwa Jhenda	Wái	Monthly	Dattatraya Ganesh Agashe; Hindu (Chitpawan Brahman); 27	300-400
111	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 42.	300
112	Brahmodaya	Mahád	Fortnightly	Náráyan Balwant Hardikar; Hindu (Karháda Bráhman); 48.	400
113	Chandrakánt	Chikodi	Weekly	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 41.	100
114	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 42.	200
115	Chikitsak	Belgaum	Do.	Mangesh Jiváji Telang; Hindu (Gaud Bráhman); 40 and Moro Balwant Maráthe; Hindu (Chitpáwan Bráhman).	900
116	Deen Mitra	Bombay	Do.	......	...
117	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Joshi; Hindu (Deshasth Bráhman); 34.	200
118	Dharma	Wái	Do.	Kashinath Vaman Lele; Hindu (Chitpáwan Bráhman); 48.	1,000
119	Dhárwár Vritta	Dhárwár	Do.	S. H. Shaháne; Hindu (Karháda Bráhman); 32.	500
120	Dinbandhu	Bombay	Do.	Vásudeo Lingoji Birje; Hindu (Marátha); 40.	1,200
121	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 42.	350
122	Granthamála	Do.	Monthly	Vishnu Govind Bijápurkar, M.A.; Hindu (Deshastha Bráhman); 43.	700
123	Hindu Punch	Thána	Weekly	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 40.	1,700
124	Hunnarottejak	Násik	Do.	......	100
125	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 53.	280
126	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 76.	1,500
127	Jagatsamáchár	Thána	Do.	Trimbak A'báji Ráje; Hindu (Káyastha Prabhu); 39.	500
128	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 40.	7,500
129	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 47.	425
130	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 39.	4,000
131	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 51.	2,000
132	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 49.	18,000
133	Khándesh Vaibhav	Dhulia	Do.	Yádav Bálkrishna Bahalkar; Hindu (Deshasth Bráhman); 40.	600
134	Kumtha Vritta	Kumtha	Do.	Laxman Baburao Hegde; Hindu (Gowdsaraswat); 50.	250
135	Loka Bandhu	Tásgaon	Do.	Bhikáji Gopál Bhide; Hindu (Chitpáwan Bráhman); age 35.	200
136	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 29.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Marāthi—*continued.*				
137	Lokaseva	Násik	Weekly	Gangădhar Váman Barve; Hindu (Chitpăwan Brăhman); 27.	500
138	Madhukar	Belgaum	Do.	Janárdan Náráyen Kulkarni; Hindu (Saraswat Bráhman); 30.	150
139	Maháráshtra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha); 30.	150
140	Moda Vritta	Wái	Do.	Káshinăth Váman Lele; Hindu (Chitpáwan Bráhman); 48.	650
141	Mumbai Punch	Kochara (Ratnágiri).	Monthly	Anandráo Bálkrishna Rángnekar; Hindu (Gaud Săraswat Bráhman); 31.	300
142	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale, 45	1,650
143	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,450
144	Nagar Samáchár	Ahmednagar	Do.	Vishwanath Gangárám; Hindu (Telgu Fulmáli); 25.	200
145	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 28.	450
146	Nyáy Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 32.	400
147	Pandhari Mitră	Pandharpur	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 43.	75
148	Parikshak	Belgaum	Do.	Váman Rămchandra Kanvinde; Hindu (Sáraswat Bráhman); 33.	400
149	Poona Vaibhav	Poona	Do.	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 37.	250
150	Prabhát	Dhulia	Monthly	......	...
151	Prabodh Chandrika	Jalgaon	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 42.	200
152	Prakásh	Sátára	Do.	Ganesh Ballál Phansălkar; Hindu (Karháda Bráhman); 32.	500
153	Pratod	Islámpur	Do.	Ganesh Rámchandra; Hindu (Karháda Bráhman); 23.	300—360
154	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 42	100
155	Rashtramukh	Máhad (Kolába)	Montly	Balkrishna Raoji Palvanker	...
156	Satya Mitră	Málegaon	Weekly	Bálchand Hiráchand; Hindu (Gujaráti Jain); 26.	200
157	Satyă Shodhak	Ratnágiri	Do.	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 62.	950
158	Shet, Shetaki and Shetakari.	Poona	Fortnightly	Nominal Editor:—Ganesh Lakshman Sahasrabuddhi; Hindu (Chitpáwan Bráhman). Real Editor:—Rámchandra Vinayak Tikekar; Hindu (Karháda Brăhman); 45.	350
159	Sholápur Samáchár	Sholápur	Weekly	Narsappa Abanna; Hindu (Kámáthi); 47	400
160	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshasth Bráhman); 22.	100
161	Shubh Suchak	Do.	Do.	Rámchandra Appáji Chitale; Hindu (Chitpáwan Bráhman); 61.	150
162	Sumant	Karád	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Brăhman); 33.	80
163	Vidur	Dhamni (Sătăra)	Do.	Dámodar Gangădhar Maráthe	200
164	Vidya Vilăs	Kolhápur	Bi-weekly	Ganesh Shankar Gokhale; Hindu (Chitpáwan Brăhman); 22.	500
165	Vihári	Bombay	Weekly	Bálkrishna Năráyan Phátak; Hindu (Chitpáwan Bráhman); 41.	1,000
166	Vishvavritta	Kolhápur	Monthly	Vishnu Govind Bijápurkar, M.A.; Hindu (Deshastha Bráhman); 45.	500
167	Vividh Dnyán Vistár	Do.	Do.	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
168	Vrittasăr	Wăi	Weekly	Lakshman Mahădev Vaidya; Hindu (Chitpáwan Brăhman); 51.	250
169	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkar; Hindu (Deshasth Brăhman); 38.	100
170	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 40.	600
171	Vyápár Samáchár	Ahmednagar	Do.	Rutunchand Punamchand Mutha Hindu (Márwadi); 33.	1,200
172	Wárkari	Pandharpur	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 40.	150

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Sindi.				
173	Aftab-i-Sind	Sukkur	Weekly	Shámsudin walad Mahomed; Muhammadan; (Abro); 39.	600
174	Khairkháh	Lárkhána	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 33.	1,000
175	Musáfir	Hyderabad (Sind).	Do.	Dharamsing Tahilsing; Hindu (Amil); 20	1,000
176	Sind Sudhár	Karachi	Do.	Khánchand Rahumal; Hindu (Amil); 39	650
177	Sookree	Do.	Do.	Asaumal Rijhumal; Hindu (Lohána); 52	100
178	Sind Kesary	Shikárpur	Do.	Chelárám Mánghirmal; Hindu (Wadhra); 40.	550
	Urdu.				
179	Ajaibat-i-Bambai	Bombay	Monthly	Mahamad Ali Anvar Ali; Muhammadan (Sheikh); 44.	2,000
180	Bombay Punch Bahádur	Do.	Weekly	Hakim Mahomed Abdul Hamid; Muhammadan (Farrukh Dehlavi); 52.	3,000
181	Ghamkhwar-e-Jahan	Bhusáwal	Do.	Munshi Mahomed Jan walad Ahmedalli (Mahomedan).	75
182	Jám-i-Jahánnuma	Jalgaon	Do.	Munshi Abdul Karim *walad* Habibulla; Muhammadan.	50
183	Sultán-ul-Akhbár	Bombay	Daily	Hakim Mahomed Abdul Hamid; Muhammadan (Farrakh Dehalvi); 52.	1,500
184	Tohfa-i-Deccan	Poona	Weekly	Shaik Abdulla *walad* Mahomed; Muhammadan (Shaik); 32.	150
	Gujara'ti and Hindi.				
185	Jain	Ahmedabad	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Jain); 33.	1,400
	Mara'thi and Ka'narese.				
186	Chandrika	Bágalkot	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 34.	150

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI.				
93A	Vande Mátaram	Bombay ...	Monthly ...	Chhaganlál Lallubhoy Thánáwálla. Hindu (Shrimali Brahmin); 24.	...
	MARA'THI.				
123A	Hindu Vijaya	Kochará (Ratnágiri.)	Fortnightly ...	Anandráo Bálkrishna Rángnekár; Hindu (Gaud Saraswat Brahmin); 31.	...
165A	Vikram	Satárá	Monthly ...	......	

N.B.—(1) The editor of No. 108 is Datto Maruti Nanavare; Hindu (Kásár); age 27. Its circulation is 400.

(2) No. 122 has ceased to exist as a monthly magazine.

(3) No. 155 is converted into a newspaper published thrice a month. The editor is a Karhádá Brahmin; age 28. Its circulation is 177.

(4) The editor of No. 124 is Prabhákar Krishna Pánge; Hindu (Deshastha Brahmin); age 27. Its circulation is 250.

(5) No. 141 has ceased to exist.

(6) The editor of No. 150 is Govind Káshináth Chándorkar; Hindu (Karháda Brahmin).

(7) The editor of No. 93 is Puranchandra *alias* Punamchand Achleshwar Márwádi; Hindu (Brahmin); age 44.

(8) The editor of No. 62 is Maháshanker Dájibhái; Brahmin; age 35. Its circulation is between 1,500 and 2,000.

(9) The editor of No. 28 is a Hindu (Shrimali Brahmin); age 24; and the circulation of the paper is 800.

(10) The editor of No. 42 is Jyotibá Bhágoji Relekar; Hindu (Namdeo Shimpi); age 24. Its circulation is about 1,000.

(11) The editor of No. 98 is Swámi Yuglánandji; Hindu (Vaishnav Brahmin); age 35. Its circulation is about 1,000.

(12) The editor of No. 116 is Sadáshiv Vishwanáth Máyadeo; Hindu (Chitpáwan Brahmin); age 32. Its circulation is about 1,000.

(13) The editor of No. 46 is Pándurang Bálkrishna Dádkar, pleader; Hindu (Goud Brahmin); age 32. Mr. Gopál Moreshwar Sáthe has ceased to edit the paper.

(14) Nos. 61, 67 & 160 occasionally contain English articles.

Politics and the Public Administration.

Desirability of an inquiry into the economic condition of India by a Royal Commission.

Indian Spectator (5), 15th Sept.

1. **"Mr. Hyndman has done some service to the cause of truth by opening in the columns of the London *Times* a controversy relating to the economic condition of India under British Rule. We reproduce his letter elsewhere, as also Mr. McMinn's reply.** English students of Indian affairs, who have never been in India, generally allow themselves to be guided by some author who writes intelligibly and attractively. They cannot be expected to make a careful study of repellent Blue-books and ransack other recondite sources of information. Mr. Hyndman has taken the late Mr. Digby as his principal guide. We believe he has also availed himself of the writings of Mr. Naoroji and Mr. Dutt. Has the Government published any single volume in which Mr. Hyndman could find a refutation of Mr. Digby's statements? He naturally thinks that the indictment against Government, which he repeats in the *Times*, has never been refuted. Mr. T. Morison offers to give him references. It will be interesting to see if Mr. Hyndman will have the patience to study the references with the necessary care. Mr. Beesly, representing open-minded inquirers into the economic condition of India, finds fault with Mr. Morley for having resisted the demand for a periodical inquiry into Indian affairs. He is somewhat unjust to the Secretary of State. Mr. Morley is not opposed to a Royal Commission investigating particular questions, whenever such investigation is deemed desirable: he is opposed only to a general enquiry once in twenty years. Specific questions may be raised and threshed out even at shorter intervals. It seems to us that the time has come for a Royal Commission to examine the various allegations made by Mr. Hyndman regarding the material and moral condition of the people of India. We have always maintained that Lord Curzon's Government made a mistake in resisting the inquiry suggested by the Famine Union. Mr. McMinn rightly mentions that allegations, such as are contained in Mr. Hyndman's letter, 'a thousand times repeated, have now exasperated the school-boys and students of India, till they exhibit not discontent, but bitter enmity towards the English.' Although the poverty problem has for a time receded into the back-ground among the resolutions of the Congress, it has never been forgotten in any part of India, and it is well-known that every *swadeshi* preacher in Bengal lays particular stress on the alleged impoverishment of the country through foreign domination and foreign commerce. An inquiry by a Royal Commission is, in the circumstances, not only necessary in the interests of truth, but also expedient in the interests of peaceful and conciliatory government."

Doings of Englishmen in India compared to those of mice.

Hind Swarájya (Anglo-Gujaráti) (28), 15th Sept.

2. In the course of an article headed "A friend's warning to the English mice," the *Hind Swarájya* writes:—When the white English mice came to India, they found the Indians enterprising, brave and full of self-respect. So they thought it a dangerous pastime to gnaw their bodies. But being mice by birth, they were naturally active and were bent upon gnawing the skin of the Indians and of covering the body of Ind with incisions. In order to hit upon the best means of achieving their object, they held a consultation among themselves. One mouse advised that the Indians were simpletons and could be most easily duped; but that if they were once undeceived, they would not fail to make the English mice disgorge what they had eaten. It was, therefore, suggested that the Indians should be first enfeebled. Another mouse said that that could be easily done by spreading dissensions among the natives and making them cut one another to pieces till all were exhausted. This being done, it was thought that the English mice could easily establish their supremacy in the land and take away what they liked. Having reflected upon the matter in this way, the European mice entered upon their task. Mice as a class are naturally active and skilful, and the white mice are, moreover, beautiful, sweet-tongued and well-versed in the art of deception. They, therefore, successfully attained their object by sowing dissensions among natives and profiting by their internecine feuds. Ostensibly, however, the

mice behaved discreetly towards natives and so the latter were deluded into the belief that they were worthy of being domesticated. No sooner, however, did the natives, who had misplaced their confidence, become weakened and begin to fall to the ground, than the mice utilised their ingenuity in tearing off the flesh from their bodies by means of their sharp teeth and in cleverly concealing the gaps thus made by them in the process. However careful they were to hide the mischief done to the bodies of their victims, the latter began to droop and languish in consequence of the loss of flesh. Thereupon the mice became apprehensive lest their misdeeds might attract the notice of others. But being naturally full of ingenuity, they tried to keep the skin of their victims artificially inflated by means of air pumped from outside. By means of these and kindred devices, the natives were led to place confidence in the mice once more and became consequently involved in further difficulties, while the mice prospered. The natives were lulled into sleep by means of sweet words and the mice set about the achievement of their object in right earnest. They moved about freely in the land and carried away whatever they could lay their hands on to England—their original hole. There was no one to check them, as the natives were wholly lost in sleep. Besides, the natives were completely exhausted by their internecine disputes. The mice worked away all the time at the task of gnawing the bodies of natives. Having full confidence in their devices, they did the work with redoubled zest. This was carried on quietly, as long as the pall of night overhung the land and the people were plunged in profound sleep. A few persons were awakened by the disturbance of the mice, who, however, cleverly lulled them to sleep again by means of soothing words. But O white-skinned, tailless English mice! desist now from your work of gnawing. The incision you have made on the limbs of Bengal has awakened many an Indian. They now know your doings, and your sweet words cannot produce any effect upon them. Further, the inflated skin of the native has burst and they find themselves reduced to mere skeletons. They find chaos reigning in their homes and have no means of keeping their body and soul together! Though this has enraged them, they are patiently trying with words and signs to dismiss you from their presence. But you have surfeited your stomachs to such an extent that you are not able to move an inch and keep clinging to the feet of the awakened natives. Remember that other Indians are also waking up. Do you think that those who have been roused from their sleep are still drowsy? If that is your belief, you are mistaken. See they have already closed their fists and raised them. If these fall on your sharp teeth, you will have to give up your gnawing propensities. Please, therefore, to rest satisfied with what you have fed upon. If you greedily persist in gnawing away the bodies of natives, you will surely come to grief. Taking this fact into consideration, cancel the partition of Bengal and desist from disturbing the natives any more. The time to gnaw their bodies has passed away. They are now thoroughly roused. The rays of the rising sun have illumined their face. They have shaken off their lethargy. O English mice, believe me and keep away from them. This is my last warning; pay heed to it, if you will. If not, Indians know full well the efficacy of physical chastisement. If they resort to it, it will go hard with you. O English mice, listen to the patriotic cry of "Bande Mataram." It shows that the natives have awakened. Bande Mataram! Glory be to the goddess of Ind! Escape, ye mice! escape. Success will not be on your side any more.

Will there be a revolt in India in 1907?
Bhala (109), 11th Sept.

3. A writer in the *Pioneer* prophesies that next year there will be a revolt in India. According to this writer a general rising takes place in India every fifty years, and after stating that there were such revolts in 1807 and 1857, he goes on to say that there would be another in 1907. As a matter of fact, there is no possibility of a rebellion in India. The *swadeshi* movement threatens to affect the pockets of the British people, and hence men of the type of the writer in the *Pioneer* are raising false alarms of an Indian revolt so as to furnish an excuse for increasing the white garrison in India. It is true that at present there prevails acute discontent among Indians, but the blame of this lies on the English

themselves, inasmuch as they have allowed the pledges given in the Queen's Proclamation of 1858 to be systematically violated. The demand of Indians is extremely moderate and quite just. They only ask to be treated like brothers. It would be intolerable both in the eyes of the Almighty and the world that England should, through selfish motives, treat 30 crores of human beings like brutes. The other day Mr. Morley declared that India must remain under an absolute rule for a very long time to come. The *Times of India* says: "The plea of self-government is foolish and unwise and can never be granted while the British flag flies in India." To this we reply: "It is wise and just, and self-government will continue to be demanded while a single Indian lives in India; and we are sure that by the grace of God we shall obtain it." Anglo-Indians are animated by selfishness, while we are animated by justice. They set store by their physical force, while we appeal to the Proclamation of 1858. Our right was admitted long ago. It only remains for us to secure the actual possession and enjoyment of it. If to endeavour, by lawful means, to secure a right promised by the late Queen-Empress be tantamount to an act of revolt, then we must say that the rebellion was commenced more than a year ago when the *swadeshi* movement was set on foot. The standard of revolt was unfurled at that time, and it will not be taken down until and unless we begin to enjoy self-government.

Value of union and concerted action to a subject race.
Bhála (109), 11th Sept.

4. The *Bhála* publishes some contributed verses headed "A strike," of which the following is the purport:—In a charming wood there lived a large number of birds. Wicked fowlers infested the wood at all times, just as foreigners hasten from distant countries to a golden land in order to despoil it. One of these fowlers, wishing to kill the birds, planted a net and scattered corn over it to attract the birds. At dawn the birds came to eat the corn and were at once caught in the net. In this dilemma they hit upon the expedient of concerted action and flew off into the sky with the net. Unfortunately, however, when they were high in the air, they quarrelled among themselves and began to pull the net in different directions with the result that they again came down to the ground and fell into the clutches of the fowler, who was highly rejoiced just as some rulers are known to rejoice, when feuds and differences arise among their subjects. This plain story will teach a lesson to those who are condemned to a state of subjection.

Exhortation to Indians to run to the rescue of their motherland.
Kál (128), 14th Sept.

5. The *Kál* publishes some contributed verses under the heading "awake" of which the following is the purport:—Oh my countrymen! Rise to the occasion and save mother Ind. She was invaded under a false pretext and robbed of her crown. Her present humiliation knows no bounds. Why do you sleep? Save Ind, my friends. She is now wedded to a lot of hard slavery, all her glory has departed and her people have been rendered destitute. Awake and rescue her promptly. Do not be servile, but self-respecting. Take up the sharp sword of religion and put on the mail armour of firm resolution in order to conquer the stronghold of glory.

Alleged enormity of the sin committed by Hindus in partaking of sugar, which is refined with the aid of beef and cow's bones.
Brahmodaya (112), 12th Sept.

6. The process of the manufacture and refinement of sugar outlined in one of the issues of the *Bhála* newspaper will horrify every true-born Hindu. The Hindu Shastras prohibit all Hindus from eating beef, though the use of the flesh of other animals is allowed to the non-Brahmin portion of the community. Cow-slaughter is as odious to Hindus as matricide. It is universally known that Shivaji's mission was to protect kine and Brahmins. If, then, we eat things which are prepared with the aid of cow's flesh and bones, our religion would soon become extinct under the British rule. What a disgrace it is that the descendants of the ancient sages, who were shocked to hear the word cow-slaughter uttered in their presence, should, by consuming sugar and candles in the preparation of which cow's bones and fat are used, be instrumental in causing the slaughter of kine! It would be far better that the Hindus should suddenly fall victims to such terrible diseases as plague, cholera, &c., than that they should be guilty of the sin of encouraging cow-slaughter.

What has become of the Indian Famine Insurance Fund?
Kál (128), 14th Sept.

7. The policy of the British Government is full of cunning and craftiness. Our rulers are past masters in the art of holding out lofty promises in order to accomplish their deceitful object. A special tax was imposed with the object of insuring India against the inroads of famines and a fund was to be raised out of the proceeds of the tax. Sir J. Strachey, the founder of the fund, had assured the people that Government would in future take upon themselves the responsibility of affording relief to the famine-stricken without imposing any additional burden on the tax-payers. Further assurance to the same effect was given by the then Viceroy, Lord Lytton, who declared that the fund would be devoted to no other than its avowed purpose. What has become of the fund? India being in the throes of a famine has need of it at present, but where is the fund? The Road Cess Fund has shared a similar fate. The promises made at the time of inaugurating these funds may have been made with the best of intentions, but they are disregarded in practice. Such conduct on the part of Government must inevitably tend to create distrust in the public mind.

Alleged hostile attitude of Anglo-Indian journalists towards the political aspirations of Indians.
Vihári (165), 10th Sept.

8. Anglo-Indian journals are habitually hostile to all our political aspirations and always look askance at all our public movements. The *Englishman* of Calcutta, the *Pioneer* of Allahabad and the *Times of India* of Bombay are prominent representatives of this class of journals and miss no opportunity of heaping abuse upon our leaders, throwing cold water upon all schemes of national advancement and retarding our progress by creating a split between Hindus and Musalmans. The *Times of India*, in speaking of our claims for a better type of administration, says that it would be imprudent to grant India a form of government similar to that enjoyed by the British Colonies. But the people of India think otherwise. They feel sure that such a form of government will effectually bring under check the autocratic tendencies of British rule, that the terrible drain of their wealth to England will thereby be stopped, that the outrages on respectable Indian women on railways will be rendered impossible, that cow-slaughter will be prevented and that natives will no longer be mistaken for bears and shot down by British sportsmen. We want the native element to preponderate in the administration of our country. To demand a share in the government of our country is in no way unjust or improper. It is by no means treasonable to cherish such an ambition. Anglo-Indians do not like to encourage our aspirations of Home Rule because their interest lies in our degeneration. We should, however, turn a deaf ear to their howlings and do our duties manfully.

Disapproval of certain articles in the *Times of India* on Indian political problems.
Kesari (132), 11th Sept.

9. In the course of a violent and denunciatory article, headed "the shamelessness of the Bombay *Times*," the *Kesari* writes:—Those who will carefully scan the articles on Indian political problems which have appeared in the *Times of India* during the last fortnight or so cannot fail to be struck with their inconsistent and vainglorious character. Anglo-Indian journalists regard themselves as the divinely appointed guides and advisers of the conquered Indian community. One of these journals grandiloquently styles itself "the leading paper of Asia." But what are the qualifications of the editors of such papers? They are half educated youths, disqualified for the Civil Service and probably unfitted to write even news-paras for British journals. But when they come to India, they succeed in getting themselves installed in the editorial chair of some Anglo-Indian paper, while their conceit and impudence know no bounds and they are ever ready to give their precious advice to the Indian people. As they support the acts of Anglo-Indian officials, they are fully patronised by that class and from the vantage ground of such official patronage, these dogs do not scruple to bark against even an eminent and liberal-minded American like Mr. Bryan, who ventures to raise his voice on behalf of the Indians. What a difference is there between the intellectual equipment of a high-souled politician like Mr. Brayn and that of the half educated editor of the *Times*! Nevertheless the latter does not scruple to denounce the former as a great fool! Nay, he has the

audacity to rail even at a multi-millionaire like Mr. Carnegi and considers the latter's views to be worthless on the plea that he could not have honestly built up his huge fortune. Does not this argument, however, cut both ways? What are we to say about the methods which enable even third rate and fourth rate English youths to amass a pile of 50 or 60 thousand rupees in 5 or 10 years by serving as the editors of some Anglo-Indian journals? Is all this money honestly earned? Are the airs of respectability, which these arrogant editors give themselves, justified in any way? We beseech our countrymen not to be influenced in the least by the selfish and malicious criticism of these official *protéges.* The above reflections suggested themselves to us in consequence of the fusillade of rank abuse poured by the *Times of India* on Mr. Surendranath Bannerji, who is justly idolised by his countrymen on account of his learning, eloquence and devoted patriotism. That such a man should be reviled by the *Times* and called the "buffoon king of Bengal" argues the height of insolence on the part of an Anglo-Indian journalist. The comments made by the *Times* on the "crowning" of Mr. Surendranath show that the editor is either a fool or a knave. The ceremony of "Shantyabhishek" is, as every Brahmin knows, an ordinary religious ceremony and is performed on many an occasion. "Crowning and anointing" may be parts of the coronation ceremony, but are not solely confined to it. They enter into other religious ceremonies as well. Even in the English language the words are employed to denote other ceremonies unconnected with a coronation. But the *Times*, in his ignorance of native rites and ceremonies and even of English usage, thought that Mr. Surendranath, by allowing himself to be "crowned" in a common religious ceremony, had offered himself as a competitor for the Kohinoor diadem of King Edward! The editor thus became deeply apprehensive of the stability of British rule and essayed to prove to the world that Mr. Surendranath was the greatest fool in the world. But the world cannot be deceived by the ravings of such foolish persons. The *Times* quoted the *Amrita Bazaar Patrika* in support of its view, but the latter paper, which had its own axe to grind in holding up Mr. Surendranath to public ridicule, ingeniously retracted its comments when it found that they had furnished a handle to the *Times* for its malicious criticism. Thus the *Times* was exposed to public ridicule. Really speaking, it should not have meddled with the internal disputes of the Bengalis if it cared to avoid such a fate. So far about the folly of the editor of the *Times of India*. We shall now point out his inconsistency. On the one hand, he declares the demands both of the moderates and the extremists in the Congress camp to be equally impossible, but wishes nevertheless that the Congress should not be captured by the extremists. When asked by a correspondent to indicate plainly the lines on which the Congress should regulate its demands, the editor evasively shirked the task. Why then should he have put his finger in the pie at all? No one will be deceived by such tactics. Anglo-Indian journalists are bitterly opposed to all our aspirations and no one will ever take their shameless writings seriously. They cannot even hope to delude the British public. We, therefore, request the editor of the *Times* to abandon in future his campaign of malicious misrepresentation. If he will not take the warning, we must say that he will only court public obloquy and odium.

Manifesto to the "Golden Bengal" Society.
Gujaráti (24), 9th Setp.

10. The time is now approaching when those Anglo-Indian bureaucrats and others, who have been doing their utmost to keep the Indians for ever in a state of thraldom, will witness some wonderful incidents. The deep discontent roused in Bengal by the partition of that province has, it is said, given rise to a secret society called "Golden Bengal," which has issued a manifesto exhorting the people of all castes and creeds in India to combine and drive out the English. We cannot say whether such a secret organisation really exists in Bengal or whether it is merely a concoction of the Anglo-Indian papers. It is our wish that political agitation in India should be conducted on constitutional lines and that it might, so far as possible, never be necessary to found such secret societies among us. The authorities in England can easily prevent the formation of such organisations by readily consenting to broaden the foundations of British administration in India so as to make it more popular. Lord Curzon, however,

did his utmost to tighten the noose of dependence round the necks of the people and set little store by the Queen's Proclamation. Anglo-Indian officers and journalists supported this mean policy, which was capped by the partition of Bengal. The result of all this was that the sympathies of the people were alienated from their rulers, and people came to believe that the country was governed exclusively in the interests of England, while their interests counted for nothing. The constitutional agitation carried on by the Congress has also not met with much sympathy from Anglo-Indian officers, and the people are thus driven to resort to the desperate expedient of forming secret societies. The movement is only just beginning, it is said, in Bengal, and if our rulers are wise, they will grant us political rights in time and prevent India from being another Ireland. If they do not do so, the people will resort to a lower form of political agitation, *viz.*, a hand-to-hand fight with the authorities. Let our rulers remember that their strength lies in the contentment of the people and adopt a high-minded policy in dealing with our aspirations. [The paper proceeds to express its emphatic disapproval of the views expressed by the *Pioneer* on the subject of "Golden Bengal" and remarks that in spite of the defiant and recriminatory tone of the *Pioneer*, the stability of British rule in India rests not on British guns and bayonets, but upon the loyalty and devotion of the people of this country.]

Condemnation of the present political agitation in Bengal as likely to lead to an increase of India's Military expenditure.
Rást Goftár (34), 16th Sept., Eng. cols.

*11. "The continued agitation kept up by our Bengali compatriots for so many months past, which they periodically take the vow to maintain in future, may be highly pleasing to their conceit: it may even satisfy the few conscientious individuals among them to think they are displaying to a wondering world their steadfast belief in their patriotism. But do they reflect at what immense cost to the rest of the people of India they are indulging in this amusement? Is it not apparent to them that their antics, magnified through the telescope of the British Committee of the Congress, must strike British statesmen in England as the signal of a danger calling for stringent measures of caution? These measures can take but one form, namely, to maintain, and even to increase the strength of the British army in India? And yet, forsooth, these very agitators cry out against the burden of military expenditure! Are their machinations calculated to inspire the Government with such confidence in their loyalty as to induce them to lessen the precautions against internal disturbance? We think it is high time that Government and the people should, with a voice not to be mistaken, condemn the further display of this Baboo bluster, for it has passed beyond the bounds of buffoonery and can only lead to an increase in Army expenditure, the cause of which it is the duty of every tax-payer in India to exterminate."

Comments on Mr. Surendranath Bannerji's "crowning."
Mahratta (9), 9th Sept.

12. "We must confess that it has pained us a good deal to read in the Anglo-Indian press extracts from Babu Surendranath Bannerji's own paper containing a grandiloquent account of his alleged crowning and anointment by some of the Pundits of Calcutta, and the malicious comments of that press upon the same. We do not in the least question the sincerity of purpose of the venerable gentlemen who unmistakably expressed their approval of the popular movement in Bengal in a fashion obviously calculated to appeal to their tastes the best; nor do we mean in any way to question the propriety of Babu Surendranath Bannerji submitting himself to the ceremony rather than displeasing them. But the whole thing assumes an entirely different complexion when it is publicly demonstrated and advertised......... Evidently the 'crowning and anointment' were not intended to have any political significance. But the public advertisement of it cannot save it from being dragged into the arena of journalistic discussion or from the deep thrusts of the weapon of ridicule which malicious Anglo-Indian journalists know how to use so well. We do not really think that the source of trouble in this respect could be traced to the personal vanity of Babu Surendranath Bannerji, but to his unfortunate neglect of duty in allowing the description of this somewhat unusual and also misleading ceremony to appear in any paper, least of all his own......... It is with the greatest

reluctance that we refer to this subject...... But we cannot help expressing our deepest sense of humiliation when we find that the respected name of Babu Surendranath Bannerji has served like a broad target for the venomous arrows of the Anglo-Indian press. The great majority of the Hindu readers will have absolutely no difficulty in perceiving that a *Shanti Sechana* is an essentially unpretentious religious ceremony. And surely the worst enemy of Babu Surendranath Bannerji must give him credit for sufficient common-sense to perceive that a crowning ceremony, if it be anything but a private religious function, must make him ridiculous in the highest degree. It follows that a description may be more at fault than the thing described, and that an enthusiastic but foolish reporter might often lead reputations to the brink of ruin with the best of intentions. There is also another side to this affair. From the manner in which the Anglo-Indian papers have attacked Babu Surendranath Bannerji it is evident that they were only too eager to seize any the least pretext that came in their way to 'blow up' the Bengali leader and the entire anti-partition movement through him if they could. Any one who notices the ungentlemanly criticism which Mr. Surendranath has been subjected to at their hands will be convinced that the attack on Mr. Bannerji is only a feint designed to facilitate a flank movement against the whole anti-partition agitation. It may be a good thing from their point of view to extinguish once for all a reputation, like that of Babu S. N. Bannerji, but the feat is not really so easy of accomplishment."

Is the split within the Congress camp a source of danger to the existence of the movement?
Kaiser-i-Hind (30), 16th Sept., Eng. cols.

*13. "Evidently it seems that too much attention is of late being bestowed on the Congress, especially by its *soi-disant* and candid friends, the wolves, jackals and foxes that masquerade in the skin of the lamb and the sheep. But as their character is too well-known, it is superfluous to make any further allusion to them. There are some, however, who seem alarmed at what is called the split within the camp! *Where* it may be, we have failed to notice. Differences of opinion there always have been and differences are certain to arise in the present and the future as they have done in the past.......... The Congress would not be a Congress, were it so constituted as to be without men differing in their opinions. But at the same time the Congress by experience has known how to deal with these differences as they arise. Its strength lies in two ways. Not only is it able to outlive the external attacks of its so-called candid friends and its robust opponents, but it has the strength, courage and foresight to overcome all internal differences.......... Surely, it cannot be said that it was purely Mr. Gokhale's persuasive tongue, which brought round so hard-headed a statesman as Mr. John Morley to the Congress side. The Congress must have shown its own intrinsic worth as a national organisation to extort even the allegiance of so canny, shrewd and philosophic a Secretary of State as Mr. Morley. A body which has thus weathered all obloquy and all manner of virulent criticism from the most inimical quarters, and which is now winning most unsolicitedly the respect of those who were once its virulent revilers, surely ought to be strong enough. And so long as it boasts of long-headed steersmen of the type of the Mehtas and the Bonnerjis, not to mention other names, there could not be the slightest fear of the bark being upset, be the storm which might rage round her what it may."

Acceptance by Mr. Dadabhai Naoroji of the Presidentship of the next Indian National Congress.
Indian Spectator (5), 15th Sept.; **Indian Social Reformer* (4), 16th Sept.

14. "Those who are responsible for the selection of Mr. Dadabhai Naoroji for the presidentship of the next Congress are to be heartily congratulated on the happy choice they have made. It seems there was some secrecy about his nomination, and perhaps those who put forward other names have some reason to feel as if they were out-witted. But we suppose the procedure followed was in accordance with precedent, though the newspapers may not have suggested Mr. Naoroji's name. Apart from the procedure, we expect that the choice will be unanimously approved even in Bengal. Between Mr. Naoroji and the forward party in the Congress the difference is one of methods. If the Congress may be said to be a product of English

education, it may with equal truth be said that the forward party is a product of Mr. Naoroji's teachings. If the moderate party dins into our ears that India is being bled by foreign commerce and foreign administration, the forward party responds to the teaching with the corollary that the bleeding had better be stopped by such means as are available to the people, and there had better be no empty and wearisome cry of 'bleeding, bleeding, bleeding.' .... Such being the intellectual relationship between the two parties, we expect that Mr. Naoroji will be welcomed with open arms as a *guru*, instead of the selection of the venerable teacher being criticised. In any case all will rejoice that the Grand Old Man, at his advanced age, still possesses enough of energy to preside over a vast assembly like the National Congress.......... In selecting Mr. Dadabhai Naoroji as President of this year's Congress the older members of the body have sought to secure a veritable *deus ex machina*. And if the Nestor of Indian Politics cannot reconcile the contending factions in the Congress camp, the case may be taken as hopeless." [The *Indian Social Reformer* writes :—"We are extremely pleased to learn that Mr. Dadabhai Naoroji has graciously accepted the presidentship of the Congress to be held in Calcutta next December. His nomination shows that the sober element in Bengal politics is beginning to assert itself, and the anxiety felt by some of us regarding the holding of the next session at Calcutta, we hope, may now be dismissed. Of the veteran leader who at the call of duty has come forward to pilot the national movement in this difficult time, we need not say anything by way of appreciation.......... His great age is the only incident which may induce some diffidence regarding his choice for this year's presidentship. But his presence is sure to hush all rivalries, and the deference which will be rendered on all hands to Mr. Dadabhai Naoroji will make his task of guidance light and easy. In these days when selfish and timid counsels are reducing the importance of the Parsis among the communities of India, the sight of the distinguished leader in our midst should serve as a stimulus to every one to do his duty."]

Rást Goftár (34), 16th Sept., Eng. cols.; *Akhbár-i-Soudágar* (61), 12th Sept., Eng. cols.

15. "The news of Mr. Dadabhai Naoroji's election to the presidentship of the ensuing National Congress will be hailed with general satisfaction and a sense of relief.......... The task which will devolve upon the President of the forthcoming session of the Congress is particularly delicate and arduous. It calls for a man of extraordinary capability and grit—a master-mind that can, by the sheer force of his towering personality, keep the conflicting elements under his thumb and enforce obedience to his will with the authority of a Dictator.......... Whether the Congress has acquired in Mr. Dadabhai the sort of man who can rule the turbulent factions and keep them all together is what we are not quite sure of. His kindness of heart and impulsive nature are no proof against the machinations of vile and designing politicians. However, his election will so far commend itself to the public that it will spare the Congress the misfortune of being committed to the charge of fire-eaters like Mr. Tilak, who plume themselves on their reckless and go-ahead tactics.......... Mr. Tilak's friends and followers have long been at work to instal their idol in the coveted chair of the Congress. The Shivaji cult was a mere stalk-horse to push Mr. Tilak into prominence and popularity. His campaign through Bengal was organized with an astute eye to ulterior motives.......... The news that Mr. Tilak has been supplanted to make room for Mr. Dadabhai Naoroji will, therefore, cause all who wish well to the Congress to heave a deep sigh of relief. It would be, however, premature at this stage to pin one's faith too closely on the presidential address that will be delivered by Mr. Dadabhai.......... Mr. Dadabhai has, unfortunately, identified himself, of late, with a policy which is by no means a paragon of sobriety and moderation.......... We devoutly wish that Mr. Dadabhai will not infuse into his presidential address the views and language which he has imbibed in the free atmosphere of England." [The *Akhbár-i-Soudágar* writes in a similar strain.]

Gujaráti (24), 16th Sept., Eng. cols.; *Oriental Review* (12), 12th Sept.; *Bombay Samáchár* (64), 11th Sept.; *Sánj Vartamán* (89), 11th Sept.

16. "Mr. Dadabhai Naoroji, in accepting the offer of presidentship of the next Congress, has solved what might perhaps have proved a knotty problem in the hands of the Reception Committee. It is *not* true that one or two of the Bombay leaders were previously consulted by the Reception Committee. The real truth is that the views of the Bombay Presidency Association were invited as in past years. The subject came formally for consideration before the Council of the Association last week, and the opinion of the Council was that if Mr. Dadabhai was prepared to accept the offer, he should, of course, be given the first choice. Barring him the Council suggested two names—the Honourable Nawab Syed Muhammad Sahib of Madras, who was president of the Madras Congress Reception Committee, and Rao Bahadur R. N. Mudholkar......... We are glad to find that the *Times of India*, whilst dissenting strongly from some of Mr. Dadabhai's views, has come forward to speak of him in terms of sincere admiration for having taken up a most arduous task at a period of life, when he might well have pleaded the burden of age as an excuse......... The next Congress is destined to be an event of historical importance, and we only hope that our friends in Bengal will now be able to hush up all private dissensions, sink all personal jealousies and co-operate with one another in making the forthcoming session of the Congress one of the greatest and most notable events in the annals of the movement." [The *Oriental Review* writes in a similar strain. The *Bombay Samáchár* and the *Sánj Vartamán* are jubilant over the selection of Mr. Dadabhai Naoroji to preside at the ensuing session of the Indian National Congress and express the hope that his presence will tend to pacify the excited feelings of a section of Congressmen in and out of Bengal.]

Mr. Gokhale's return to Bombay from his political mission in England.

Kaiser-i-Hind (30), 16th Sept., Eng. cols.; **Gujaráti* (24), 16th Sept., Eng. cols.; *Indu Prakásh* (43), 13th Sept., Eng. cols.

17. "The Honourable Mr. G. K. Gokhale is back among us, having most honourably discharged the mission which was entrusted to him in his capacity as its delegate by the Benares Congress. The work he has done is of a most valuable character, we mean, the education of the British public in Indian questions from the Indian point of view. So far that work has been discharged most conscientiously, ably and patriotically. He has infused a spirit of responsibility into the Indian Parliamentary Committee and made it alive to the real wants and requirements of the country and the aspirations of his countrymen. And he has also been able to present the Indian view of Indian problems with the strictest regard for truth to the Secretary of State. India, therefore, welcomes him back to his native country with feelings of the warmest gratitude, and the Congress in Calcutta will be interested and instructed to hear at first hand from his eloquent lips an account of his most important mission." [The *Gujaráti* and the *Indu Prakásh* write in a similar strain.]

An appeal on behalf of the Khándesh District *Swadeshi* Association.

Khándesh Vaibhav (133), 7th Sept.

18. The *Khándesh Vaibhav* publishes an appeal signed by Bhaskar Vaman Bhat and Ramkrishna Govind Joshi, Secretaries of an association, called the Khándesh District *Swadeshi* Association, in which they say that the association was founded at a public meeting held at Dhulia on 8th October 1905 and that its objects are to send students to Japan and other countries for acquiring technical education to start small factories for the manufacture of *swadeshi* goods and to discourage the vice of drinking among the people. The President of the association is R. S. Madhavrao Narayan Gadre, while Messrs. Shankar Shrikrishna Deo, Govind Kashinath Chandorkar, etc., are members. The association has appointed one Mr. Waman Bhimrao Kelkar as a preacher to explain its objects to the people of Khándesh and to collect subscriptions from them. The Secretaries make a general appeal to the public for funds to enable them to carry out the objects of the association.

Working of Co-operative Credit Societies in the Bombay Presidency.

Indian Spectator (5), 15th Sept.

19. "It is a pleasure to read Mr. McNeill's exhaustive and encouraging report on the operations of the Co-operative Credit Societies in this Presidency during the last official year. There were 31 societies registered before the end of the year. On the date of his report, 10th July, that number had risen to 45...... He is convinced that some five years hence progress will be more rapid and more assured. Unfavourable seasons, village factions and a general distrust as to the continued success of co-operative undertakings by villagers are among the chief obstacles in the way of starting these societies. They are still in the experimental stage, and much depends upon the personal exertions of the organisers....... These societies will require a good deal of encouragement and assistance, but the example of the few successful ventures is likely to find more and more imitators. We are told that when the Registrar first met the Timmápur and Harlápur people at a spot between the two villages, some people from a third village came uninvited to ask that a society might be started in their village also. Much depends upon the nature of the people, and the accident of their having intelligent leaders. Mr. McNeill thinks that the best future for these societies lies among the Lingayats of the Karnátik, who are said to be sturdy, industrious and practical, with a good working standard of honesty. In Gujarát the prospects appear to be less favourable, because the well-to-do cultivator can borrow very cheaply and does not need cheaper credit facilities .... It may be noticed that only 1 loan out of 441 was obtained for payment of rent or assessment, the amount being 50 rupees. It is usually stated that the cultivator is driven into the hands of the money-lender because the assessment is high and it is collected at an inconvenient period of the year. When such statements are made in future, the Government may check them by a reference to the classification of the loans which are disbursed by Co-operative Credit Societies. It is recorded that the Bombay Urban Society, Limited, is rendering most valuable service, first by assisting rural societies, and secondly, by showing to the investing public that a safe field for investment of capital at 5 per cent. is being newly developed. No caste society has yet been formed; educated opinion is generally against such societies, and Mr. McNeill very properly remarks that it is inadvisable to stimulate villages to co-operate on caste lines, when co-operation on a broader basis is found feasible. The inspection did not disclose any grave errors in the accounts, and it seems that the school-master makes the best secretary, while he is also a good expounder of the principles and rules of these novel institutions."

Bombay Samáchár (64), 14th Sept.; *Akhbár-e-Soudágar* (61), 13th Sept.

20. It is gratifying to note that the Registrar, Mr. McNeil, has spared no pains to put the Credit Societies on a sound footing. Last year he devoted his energies to framing rules and regulations for the conduct of these societies. This year he displayed his zeal in making the advantages of joining them widely known among the rural population. He has acted wisely in following the advice of some influential native gentlemen, of whose services he makes a fitting acknowledgment in the Report. We hope Mr. McNeil will not confine the circle of his advisers to retired officers of Government, but seek assistance and co-operation from non-official gentlemen of recognised influence and popularity. This is specially necessary in Gujarát where the rayats are sorely smitten by a succession of adverse seasons. The societies do not seem to thrive in Gujarát, and this is no doubt due to the lack of non-official support in popularising the concerns. The Registrar regrets that many of the societies were unable to secure the necessary funds to carry on their work. This illustrates how Government have frustrated the original object of starting these societies by insisting upon their being financed by the rayats themselves instead of attracting capital thereto from other sources. How the above condition cramps the activities of the concerns is evident from the fact that only a third of the number are in a working condition. The collective capital of the 30 rural societies amounts only to 2 lakhs of rupees, while Government have advanced to them the sum of Rs. 13,000. How such a

meagre contribution can relieve the indebtedness of the afflicted rayat is more than we can understand. The number of societies and their present resources are far too meagre to cope with the problem of agricultural indebtedness. Let Government follow the example of other civilised countries in this respect. [The *Akhbár-i-Soudágar* compliments Government upon the success attained by the societies so far. It suggests that the societies should not only distribute loans but seed and implements to needy rayats.]

Appreciation of the services of Mr. A. M. T. Jackson, I.C.S., Collector of Belgaum.

Belgaum Samáchár (111), 10th Sept.

21. There is no doubt that the great majority of the inhabitants of the Belgaum District sincerely deplore Mr. A. M. T. Jackson's departure to England on leave. During his three years' *regime* as Collector of Belgaum, he discharged his official duties most creditably, and the people of this district will long remember his liberal and humane famine administration. He was exceptionally kind in his treatment of petitioners and was so gentle that nobody was afraid to approach him. Before his arrival in Belgaum, the District authorities were unduly strict in granting Arms licenses. Mr. Jackson mitigated the hardship of the people in this respect by showing great liberality in the issue of such licenses. He knew that in times of plague people went to live in huts outside towns and villages where they were exposed to the attacks of dacoits and other malefactors. He also successfully put down the corruption which was known to be rife in the Abkari and Registration Departments. He maintained strict impartiality in distributing official patronage among the different castes and communities. On the eve of his departure, he was entertained at many *pan supari* parties in the town.

Adverse comments on the appointment of Mr. Aston, Bar.-at-Law, as Acting Chief Presidency Magistrate, Bombay.

Sind Journal (19), 6th Sept.

22. "We have been greatly surprised at the news that Mr. Aston, Public Prosecutor in Sind, has been appointed Chief Presidency Magistrate of Bombay.......... The exhibition Mr. Aston made of himself while appearing on behalf of the Crown in some appeals before the new Sadar Court clearly showed that he was a perfect failure as a pleader. Such a man to be promoted to a prize post in supersession of the claims of several gentlemen savours strongly of jobbery. Mr. Aston's appointment in Sind, as also his present sudden promotion, are due to the fact that he is the son of Mr. Justice Aston of the Bombay High Court, who gained so much fame during Mr. Tilak's trial."

Patriot (14), 15th Sept.

*23. "We do not know what are the tests laid down for filling this post, but one test we know and that is that the incumbent should be an Englishman. Whether the appointment be permanent or temporary, it is never to be filled by an Indian. The permanent incumbent, Mr. Kemp, is a very junior Barrister, and his *locum tenens* Mr. Aston, who is a son of Mr. Justice Aston, is of still more recent date. We maintain there are a number of Indian Barristers in Bombay and in the mofussil of much longer standing, who could have discharged the duties of this post with equal if not with greater efficiency.......... For aught we know, Mr. Aston may be endowed with much superior qualifications, but the fact of his being a son of a legal luminary on the High Court Bench and a very junior Barrister cannot fail to give rise to some peculiar reflections in the public mind. If an Indian in high office had appointed, or procured the appointment of, his kith and kin to a lucrative post, there would be no end to hostile and bitter criticism from the Anglo-Indian Press, but this appointment has not elicited any comment whatsoever."

Protest against the quarantine against intending Hajis from India at Kamran.

Jám-e-Jamshed (29), 10th Sept., Eng. cols.

24. "The earlier rumour about the abolition of the quarantine at Kameran has been modified by the report that the period of detention has been reduced to five days, subject to certain conditions. On the principle of half a loaf is better than no bread, this concession would no doubt be very thankfully received. It is due, however, to the Muslim community of India to say that they would be justified in continuing the agitation for the total abolition of the quarantine.

The case for it is so strong that if those who have been taking an interest in the question would only persist in their efforts, the relief sought for is sure to be found ere long."

Rival electric interests in Bombay and the requirements of the Bombay mill industry.

Indian Textile Journal (6), for Aug.

25. "We note that at the first ordinary general meeting of the Bombay Electric Supply and Tramways Co. in London, it was decided that strong opposition should be offered to the granting of a license to Messrs. Tata & Sons on behalf of the Hydro-Electric Syndicate, who propose to supply electric current at a very low rate to the mill-owners of Bombay. The object of this decision is, no doubt, to safeguard the interests of the shareholders of the former Company. It is, however, already quite evident that the Bombay Electric Supply and Tramways Co. cannot produce current at a price which will compete with the steam power at present in the mills, and if they were to start a rival hydro-electric scheme, it would demand a good deal of time and might result in ruinous competition. We, therefore, look forward, after the preliminary legal sparring is over, to an agreement between the two Companies, and an arrangement for the purchase by the Bombay Company of all the current it requires from the Hydro-Electric Syndicate. There will be plenty of work in other parts of India for the steam plant at Mazagaon. At any rate, the urgent requirements of the cotton industry should receive prompt attention at the hands of Government. The Hydro-Electric Syndicate is, we understand, prepared to begin work at once, and Bombay mill-owners are equally prepared to deal with them the moment they are ready."

Grievances of Bombay dealers in country tobacco.

Gujaráti (24), 9th Sept, Eng. cols.

26. "We have on several occasions noticed in these columns the grievances of the local dealers in country tobacco. The Bombay Government have been interpellated in the local Legislative Council with reference to these complaints, but in vain. The present law is in some respects so antiquated and the powers of the executive are so arbitrary that the tobacco traders have not only not obtained any relief but not even a sympathetic hearing. The evils flowing from the fusion of executive and judicial functions will be found rampant in this branch of the administration to the fullest extent. The rules regarding the grant of licenses or withdrawing them have for years caused not a little dissatisfaction. Whilst the dealers in foreign tobacco are treated with indulgence, the traders in country tobacco receive a different kind of treatment. The latter have now organized themselves into an Association. They have substantial grievances, and if the Association will apply itself to the task of getting them redressed in a determined but reasonable spirit, there is ample scope for useful work. We would advise the Association to collect the whole literature on the subject of their complaints and grievances and represent their views on a careful and dispassionate study of their inconveniences, hardships and disabilities and of the objections that they will have to face at the hands of a department that has so far turned an unsympathetic ear to almost all their complaints."

Suggestion to Government regarding the re-arrangement of the jurisdiction of Subordinate Judges' Courts in certain talukas of Ahmedabad District.

Praja Bandhu (33), 9th Sept., Eng. cols.

27. A contributor writes to the *Praja Bandhu*:—"The question of the jurisdiction of the Kapadwanj Sub-Judge's Court was considered at the last Judicial Conference held in Ahmedabad. You have very correctly pointed out that it is necessary also to re-arrange the jurisdiction of the Dholka Sub-Judge's Court. Before the authorities come to a decision on this point, allow me through the columns of your paper to make a suggestion to them. It is a matter of common knowledge that the people of Modása and Prántij talukas are put to considerable inconvenience owing to their villages being included in the jurisdiction of the F. C. Sub-Judge's Court at Ahmedabad. After the extension of the Deccan Agriculturists' Relief Act, it is necessary for Civil Courts to compel the attendance of the defendants for examination before them in cases coming under Chapter II, as no *ex parte* decrees can now be passed even though

the summons on the defendants be duly served. In a good many cases, the illiterate agriculturist hardly cares to attend the Court on the day of the first hearing, and he has to be brought under a warrant. The inconvenience both to the plaintiffs and the defendants, not to speak of the witnesses, can be easily imagined when the Court is situated far away from their homes. I suggest, therefore, that it will be better to make Kapadwanj and Prántij linked Courts like Dhandhuka and Gogha, and to ask the Sub-Judge to hold sittings at Kapadwanj and Prántij every alternate month, or at intervals of two months, according to the proportion of work at the two places. Similarly Dholka may be linked to the Court at Sánand. A glance at the map will show that Dholka and Sánand are contiguous talukas, while Kapadwanj and Prántij are not far apart. It will be, therefore, quite possible to group the villages under major and minor Courts, so as to give the greatest facility to the people concerned......... The only question that the authorities will have to face will be the probable additional cost. .... But an extra expense of a few hundred rupees should not be grudged in view of the advantage to the people of so many villages and towns."

Protest against the alleged slaughter of kine by certain Military officers near Simla.

Hind Swarájya (Anglo-Gujaráti) (28), 15th Sept.; *Gujaráti Punch* (26), 9th Sept.; *Jain* (185), 9th Sept.; *Hind Viyaya* (55), 12th Sept.; *Moda Vritta* (140), 10th Sept.

28. "Snehi, *i. e.*, lover" writes to the *Hind Swarájya*:—The action of the Military officials in ruthlessly hacking to pieces 36 cows near a Hindu temple in Upper India is nothing short of downright wickedness and wanton outrage. The entreaties of those Hindus, who witnessed the act, that the officers should desist from the slaughter were fruitless. Oh protectors of Brahmins and kine, where have you been hiding? What is it that is coming to pass? An English writer has prophesied that next year there will be a mutiny in India, and consequently these occurrences should be regarded as its precursors. Oppression is rife in Bengal and elsewhere. When we think of all these things, we can easily believe that something untoward will certainly come to pass in the near future. If Government do not promptly check this oppression, we shall be obliged to conclude that they are acting upon the adage "Pride goeth before destruction." I am not afraid to speak out openly the whole truth. Under what Government is it the rule that oppression practised upon the people should be silently endured and that any resistance or opposition thereto should be regarded as sedition? This is the policy of the British Government alone. Alas! if that is so, of what are patriots afraid? If, when the time comes, they take up arms to protect their country and save the poor from being oppressed, they cannot be branded as seditious. He, who calls them seditious, will be himself guilty of sedition. [The *Gujaráti Punch* writes:—Is there any compassionate man, who will receive this heart-rending news without a thrill of horror? What can a subject people do? They telegraphed to the authorities, but without any avail. During the avowedly tyrannical rule of the Moghuls such an incident could hardly have occurred. The cow is sacred in the eyes of every Hindu. Societies and funds have been started all over the country for its protection. The cry of protecting the cow once resounded in the land, and yet some Military authorities have with impunity mercilessly hewed several cows to pieces! O pious Hindus, wake up and think of the occurrence! The *Jain* writes in a similar strain and adds:—It is too well-known that the main cause of the Mutiny of 1857 was the fear of losing their religion which was entertained by Native Sepoys. In those days the people were armed, but now they are not so and hence perhaps the Europeans fearlessly wound the religious feelings of the Hindus. For the safety of British rule it is the bounden duty of our rulers to respect the religious customs and beliefs of the subject races. It is to be regretted that this is not the case now. It is inexplicable why the Hindus have not bestirred themselves and made the air resound with their protest against this sacrilegious act of the Military authorities. The *Hind Vijaya* writes:—Instances are not wanting in history when the shedding of a drop of cow's blood brought about the destruction of the lives of thousands of persons and caused rivers of blood to flow. Such instances have not yet gone out of the people's memory. The *Moda Vritta* makes similar comments and adds that it is these Military officers that India feeds at a cost of hundreds of crores of rupees.]

Protest against the compromise said to have been effected in the Muree assault case.
Indu Prakásh (43), 15th Sept., Eng. cols.

*29. "The Muree assault case has been most humiliatingly compromised, and the IXth Lancers have once more remarkably advertised their notorious propensities. The facts of the case are briefly these:—Sardar Sewaramsing, B.A., LL.B., while driving in his tonga, passed ahead of the carriage of one Lieutenant Grenfell on Muree road. This the latter considered to be a dire insult to his dignity. The Lieutenant forthwith assaulted the Sardar, who in his statement before the Court gave in sickening detail the abuse that was showered on him along with blows by one who called himself 'friend of the Emperor.'......... The affair then came before the law courts, and the defence on behalf of the accused Lieutenant admitted the charge and offered to apologise and pay a compensation of Rs. 2,000. The Counsel for the accused, however, threatened that if the apology and compensation were not accepted, he would claim trial by Jury, thus implying that if his liberal terms were refused, the accused would be acquitted by the Jury. The complainant refused the terms and the case which came up for hearing more than a month ago was postponed, and the next thing that the public hears about it is the ignominious compromise effected a few days back. It is said that the compromise was effected at the private residence of the Deputy Commissioner and consisted of the parties shaking hands......... This case brings out into sad prominence some very deplorable features, often met with, of educated native character on that side of India......... The Sardar should in the first instance have summarily punished such white insolence and vindicated his self-respect. If he was incapable of doing so, he should at least have seen the thing through in the law courts, having once made a humiliating statement of the treatment he had received. Incapacity to punish physical assaults we can understand, but the utter want of self-respect which can make up for such insolence by shaking hands is unintelligible to us......... Surely such instances sully the fair and war-like traditions of the Punjabi people and not all their popular agitation will clear such stains."

Alleged rude and insolent behaviour of a European Military officer towards a native gentleman at the Delhi Railway Station.
Indian Spectator (5), 8th Sept.

30. In an article headed "Attempts at Mutiny-making" a writer in the *Indian Spectator* says:—"Early on Sunday morning, the 2nd of September, I boarded the through Punjáb Mail at Delhi, making for Bombay. As I entered a compartment with only one passenger in, I was accosted by the indignant query—'Who's that?' Now, I never answer a question unless addressed with ordinary politeness. And as I did not notice this particular query, the querist called his servant from the next carriage and commanded him to 'ask this man if he has a first class ticket.' The servant turned to my servant who took as little notice of his question as I had taken of his master's. The servant then turned to me apologetically, saying it was not a good thing to enter where a white Sahib was resting, that the Sahib aforesaid was a Military officer, &c., &c. When this gentle remonstrance had no effect, the Sahib shouted for the Station Master, and was very nearly creating a scene. However he had no encouragement from me. .... This was doubtless aggravating to the party opposite, who, in justice, it must be added, made no attempt at an assault or any other overt act of the kind. He then collected his personal effects and jumped out of the compartment with the words 'damned stinking Babu' flung at me with the energy of despair......... Getting out, the Sahib spoke sharply to the Station Master who asked pertinently why the complainant did not keep his seat: there was room in the compartment for three more passengers. Thus foiled the Sahib suggested that the 'damned stinking Babu' should be asked to show his ticket. The Station Master brushed aside this request, and advised the officer to find room for himself elsewhere. The latter replied he would prefer travelling second, and he was taken at his word. Before starting the train the Station Master came up to me, asking if the officer had abused me; and on my informing him, he wished I had told him in time. The Master and his staff behaved like gentlemen, and the crowd round about seemed bent on teaching the Sahib a lesson. I saw something like a storm brewing in their breast. But I was for peace. I did not mind the Sahib's expletives, but judging from the condition of the carriage he left for me, the stinks were altogether on his side......... What could be more wanton misconduct than that shown by this officer? If he was so

rude to a stranger, who had done him no harm, what must be his behaviour towards the native sepoys who have to deal with him every day? I pity the men; and more than the sepoys I pity the Government who have to put up with the sullen discontent created in our regiments by such outrageous arrogance. ......I refrain from publishing the peace-breaker's name—he got out at Muthra —lest the Officers' Mess make a hero of him. It was no hero's part he played that morning. Will the authorities ask what he meant? I do not care for an apology from him—that would be insult added to injury. But what I had to undergo is common experience in North India. Only the other day a couple of European privates offered what was no less than a mortal insult to Punjabi nobles out on a walk with their families. Then there is the horrible Murri affair. What do these frequent insults and assaults mean? God forbid they should lead to a commotion, but the air in Upper India seems surcharged with pent up feeling which may escape any day, overtaking the innocent many for the sins of the scattered few."

Alleged brutal assault on a Ticket Collector at Karáchi by a European Police Sergeant.

Karáchi Chronicle (7), 9th Sept.

31. "We are sorry to have to record a most shamefully brutal assault committed by one Mr. Whittaker, a Police Sergeant, on one Mr. Dias, a Ticket Collector, both doing duty at the Karáchi Cantonment Station. The circumstances which led to the assault are briefly these:—In the course of his duties, Mr. Dias, who is a resident of this place, had to report Mr. Whittaker for absence from duty. This latter worthy is by-the-bye an *ex*-soldier. The fact of Mr. Dias having reported him threw him into a terrible rage and without waiting to enquire why the report was made, this coward of a soldier fell on the Ticket Collector and dealt to him a series of blows, with the result that Mr. Dias bled profusely and fell senseless on the ground. This most unedifying sight attracted spectators, with whose help he was extricated from the grasp of his assailant and removed to hospital where he is now lying. Of course, the matter has been officially reported, and we wait to see what steps are taken. We wish to enquire what the police were doing at the time the brutal assault was committed on poor Mr. Dias. Ordinarily we find a large number of constables, who never fail to make their presence felt in some way or other. But as is not unoften the case, these guardians of the peace on such occasions either make themselves conspicuous by their absence or at best swell the number of eager spectators. May we enquire what constables Soodal Khan and Khuda Bux were doing at the time the assault was committed, and what action has been taken with regard to their conduct? Where was the native Sergeant?"

Alleged high-handed action of a Head Constable of the Málvan Police in searching a press without warrant and carrying away certain papers therefrom.

Hindu Vijay (123A), 3rd Sept.

32. Nothing brings so much disgrace upon British rule as the high-handed acts of the Police, whose duty it is to protect the people and not to harass them. On the 29th of the last month, a Muhammadan, with 2 or 3 policemen, tried unlawfully to enter a house near our press, saying that he wanted to search the press for certain papers. We told him that he might do so after showing the requisite warrant from a First Class Magistrate. Thereupon he said that he was a Head Constable in the Málvan Police and that he possessed all the powers for making a search, and asked us whether we knew one Bapuji Shridhar Gogte and whether we had printed any lottery tickets for him. We said that we did not know the person well and had done no printing work for him but only had some correspondence with him on the subject. The Police seemed, however, eager to search the press, and so we told them that they might do so at their risk. In spite of this they searched the press and also our private residence and took away the correspondence above referred to after giving us a receipt for it. Any one can see from the above how arbitrarily the Police act even in trifling matters merely with a view to harass people. As we intend to seek redress in the matter, we cannot write more about it here, but wish to see what notice Government take of the conduct of the Police. If the said Muhammadan be really a Police Head Constable as alleged by him, it would not be

improper to say that in investing an insolent, illiterate and high-handed man like him with the powers of a Head Constable Government have inflicted a calamity upon the people of this taluka.

Lottery nuisance in Ahmedabad.

Patriot (14), 8th Sept.; *Praja Bandhu* (33), 9th Sept., Eng. cols.

33. "Some time back we drew the attention of the authorities to the ruinous practice of selling trashy books carrying prize-tickets with them. Since the Police have turned a deaf ear to our complaint, we are constrained to write rather strongly this time to expose the vendors of such books in order that we may be dragged into Court by these scoundrels. It is no disgrace to appear as an accused in a Criminal Court in the interest of the public and we court a prosecution in this instance. In a previous issue we referred to a story of *Jemangala Hathi*, which is priced at eight annas, and on a lakh copies of this being sold the purchasers thereof are to be given certain prizes by drawing lots. This book has been published by a Kathiawari and is sold in large numbers at Ahmedabad and the surrounding places. The other book we referred to was the story of *Narsi Mehta* published by one Jethalal Vadilal of Talia's Pole, a dealer in second-hand machinery; the next was *Chamatkari Tara* published by some Muhammadans on the Richey Road. Recently some other books like these are published and we have before us the hand-bills of *Sati Rajemati Novel* and *Sati Lilavati Novel*. The first is published by F.M.S.C. Shah and Company whose sole manager is one Manilal Dalichand Shah of Richey Road, Ahmedabad, and the other by one C.M. Javeri. These have gone on better than their forerunners inasmuch as in addition to giving prizes to their purchasers they promise to give away some amounts to certain charities. This device is simply to take in the unwary. We do not know how long these scoundrels are to be allowed to prey upon the credulity of poor ignorant people. These books are hawked about in the city and the prizes are the principal inducements to intending purchasers. In our opinion these are nothing but frauds. In contrast with this the Friendly Society mania was nothing. .... We maintain that keeping offices for the sale of such books amounts to keeping Lottery Offices under the Penal Code and the keepers thereof ought to have ere long found themselves in the dock. It is needless to draw the attention of the authorities to section 294A of the Penal Code in this connection......... These miscreants can be proceeded with either under the first or the second part of the section. Every one of them has an office here where lots are to be drawn. If the law officers of the Crown want any decided cases on the point, we may draw their attention to the case of Taylor *v.* Smetton, 11 Q. B. D. 207, and to Barclay *v.* Pearson (1893) 2 Ch. 154, which are very clear authorities on the point. If section 196 of the Criminal Procedure Code were not in our way, we would have ere now launched criminal prosecutions against these miscreants and got rid of these moral vipers. If the Government do not want to prosecute these men, we would request them to authorize us to prosecute them. We have intentionally used very strong language against them in this article. These people had long innings and the sooner it is brought to an end, the better." [The *Praja Bandhu* writes:—"Following in the wake of the Jota gambling, this lottery evil, which if anything has been on an increase of late, cannot certainly add to the prestige of the local Police for efficient work. These evils have long assumed the proportions of a grave scandal, and if the Police authorities of this place care to retain the remnant of the reputation that they may still have, they ought to put a stop to it."]

A native journalist's will.

Hind Swarájya (Anglo-Gujaráti) (28), 15th Sept.

34. The editor of the *Hind Swarájya* publishes his will, which is to the following effect:—As I am now in failing health, I wish to make my last will. I have neither riches nor land to bequeath to any one. The few books that I possess I leave to my friend Mr. Chunilal Motilal, to whom I am much indebted. I exhort my countrymen to worship their motherland and hope that our rulers will drive away all discord and jealousies from the hearts of the Indians. As for my paper, the *Hind Swarájya*, I wish that it should not cease to exist after me. I choose Messrs. Gopaldas Kapadwala and G. P. Sutarwala to conduct the paper after my death.

Alleged injustice done by the Commissioner in Sind to Mr. Ali Akbar, City Magistrate of Hyderabad (Sind).

Musafir (175), 1st Sept., Eng. cols.

35. "The *coup de grace* has been given to our popular City Magistrate who is no more in his wonted seat, and for what? Apparently for no fault of his. The Commissioner in Sind refused to confirm him, and as there is no other suitable place for him, he has to go.......... Was Mr. Ali Akbar asked by the Commissioner in Sind to defend himself against any charge or charges, real or imaginery, set forth against him by any of his superiors? The public understand that nothing of the kind took place and that Mr. Ali Akbar was asked to hand over charge at once; but for what? It is a pity that the Sind Administration should have thought fit to take such a grave step in a hurry. Mr. Ali Akbar was a very popular Magistrate here. One great trait of his character was the equitable treatment given by him to juniors and seniors alike. The whole of Hyderabad seems to have gone into mourning at the sudden turn events have taken and every one seems to think that Mr. Ali Akbar has been very shabbily treated. We do hope that Mr. Ali Akbar will not let matters stand where they are, but will appeal to the Bombay Government who, we are confident, will see justice done to an able and popular officer like him."

Frequency of dacoities in Sukkur and Lárkhána Districts in Sind.

Sindhi (53), 1st Sept., Eng. cols.

36. "Continuing our subject of frequent dacoities of a most atrocious character in several parts of the Sukkur and Lárkhána Districts, we may mention that Sessions Judges even when judicially deciding a case on the evidence do not see through the seriousness of the offence. If the local Administration, to whom are entrusted the executive and administrative functions, were to call for a report of every serious dacoity from the trying Judge, we doubt not that some preventive measures can at once be devised for the purpose. At present, the District Magistrates take little interest in the prevention or detection of such serious crimes......... The District Magistrates are at times powerless. A case is sent up by the police to a First Class Magistrate; it is committed to the Sessions; and in case of night dacoities and robberies, it often breaks down for want of identification. The copy of the judgment in the case is rarely sent to the District Magistrate or the District Superintendent of Police except under special orders. A judgment of this kind contains no suggestions for the prevention of similar crimes in future as it is the duty of a Judge to judge and not to devise remedies for preventing crime. The Government remains in complete darkness as to the number of such dacoities. It makes no enquiries of its own accord. The District Magistrates supply no particulars and the judgments of the Judges remain in the archives of their offices. We think it is time that the Government should bestow serious attention on the subject and should keep itself informed from time to time of all organised offences. It is only then that it can devise means for their prevention. May we enquire if the Supra dacoity, which has attained publicity in all papers in India, has roused the Government from its sleep?"

Desirability of opening a Post Office at Goth Chachbar in Kotri taluka (Sind).

Al-Haq (51), 1st Sept., Eng. cols.

37. "A Post Office is badly needed at Goth Chachhar in taluka Kotri. The inhabitants who are literate and well-to-do have been crying for the last two years for a Post Office, but their request has not been favourably considered. Some six months ago they had been promised a mere letter-box, but that too has not yet been supplied to them. We hope the postal authorities will consider the matter more sympathetically."

Railways.

A disclaimer as to the existence of any connection between the Amalgamated Society of Railway Servants and the Railway Men's Union in Bengal.

Railway Times (17), 8th Sept.

38. "The Bengali Railway Men's Union that has recently been started at Calcutta by a few Bengali gentlemen appears to be active in its seditious work, if telegraphic news is to be credited......... We read with regard to the Asansol strikes:—'At a meeting held by Bengali agitators, who are working up the strikes on the East Indian Railway under the cloak of the boycott, at Asansol on the evening of the 2nd instant, a

seditious speech was delivered in spite of the presence of the Magistrate, the District Superintendent of Police and the District Railway officers. The Muhammadans were told that sugar was refined with pig's blood and the Hindus that cow's blood was used for the same purpose...... The English had fattened on the dog's meat supplied by them and were now oppressing and giving them their boot. It was now their turn to give the English the boot, and they would get an ammunition one. Japan had shown them what an Asiatic people could do, if they only combined. The Hindus were the positive and the Muhammadans the negative element, and it required only the contact of the two to get the energy to drive the English out '......... It is simply surprising that such seditious stuff can be permitted to be uttered. That the Bengalis are great tongue-warriors we know. But we never thought they were capable of going to the lengths they have recently gone......... Some of these Bengali agitators, we hear, are at present endeavouring to stir up the native staff on the North-Western Railway, and some trouble is anticipated. As one of our travelling Secretaries happens just now to be on the North-Western Railway, we should like to point out that the A. S. R. S. has nothing whatever to do with the Railway Men's Union of Calcutta or with its emissaries. This disclaimer, though scarcely necessary for sensible people, is nevertheless wanted for the benefit of those 'keen-witted' individuals, the subordinate police. We believe an extravagant petition is being prepared for the native staff of the North-Western Railway, apparently by these Bengalis, and a policeman was stupid enough to visit one of our branch Secretaries on that line and inquire if he knew anything about it. We hear that there are just now Bengali agitators among the native staff on almost every railway in India."

Municipalities.

Representation of the Bombay Port Trust and the Bombay Mill-Owners' Association in the Corporation.

Rást Goftár (34), 9th Sept., Eng. cols.

39. "The Bombay Corporation took a step in the right direction when it courteously declined to entertain the proposal of the Government to grant the Bombay Port Trust and the Mill-Owners' Association, respectively, the right of electing one of their representatives as a member of the Corporation. With its complement of seventy-two members, the Corporation has already waxed fat into a massive and unwieldy body, and a further extension in number, however small, would be both unwise and undesirable. Apart from this question, the policy embodied in the proposed suggestion, is to be deprecated on principle, as it is liable to interfere with the requirements of efficient local self-government. Since the existing laws of Municipal administration were framed, the city has reached, with others, a stage of advancement and educational progress, when it might be considered with advantage if it was not possible to seriously entertain the question of putting the present system of franchise on a renewed basis, so as to permeate to such strata of society as are at present debarred from participating in the benefits of self-government. Ergo, any proposal, which seeks to give exclusive privileges to specific interests and small numbers, militates against the common interest of the general body of ratepayers, and sets back the clock of their progress. The mill-owners, no doubt, bear a substantial share in the payment of Municipal revenue, but the real mill-owners are not the fat millionaires of agents and managers, who are in direct charge and control of the mills......... It is the share-holders who are the real owners of our mill industries, whereas those in charge of the actual conduct of the mills and in close league under the guise of an Association, have very little in common with the general body of share-holders. Paradoxically enough, the interests of the two classes are not identical, and if the agents and managers of mills seek representation in the Corporation, it is not so much to safeguard the interests of the share-owning public as their own......... Moreover, the Bombay mill-owners are not such an entirely hopeless and helpless body of individuals, devoid of all voice in the administration of Municipal affairs as they are sought to be made, under the proposed suggestion, as to warrant their special representation on the Corporation. They already own, as they have all along owned, a powerful combination in the Corporation, ever on the alert whenever questions affecting the interests of their class crop up for discussion....... As for

the other proposal of favouring the Port Trust with a special nominee, we need not enter into any lengthy arguments to justify the action of the Corporation. The Trust is a small body and an officialized department altogether, composed as it is of a board of eight Government members out of a total of thirteen. Government, if it thinks that that body deserves special representation in the Corporation, is at liberty to nominate as many Trustees as it chooses."

A request to the Bombay Government to make a searching inquiry into the question of the meat supply of Bandra, Thána.

Jám-e-Jamshed (29), 12th Sept., Eng. cols.

40. "Bandra supplies meat to Bombay, and yet Bandra perennially complains about getting bad meat itself! It seems as if the share of the beautiful little suburb comes to no more than the leavings of the wealthy and opulent city it has for its neighbour, and if this were only a sentimental grievance, one would not have minded it much. But it is not so. It is a really serious grievance inasmuch as it tells upon the health of the Bandraites. The Civic Fathers of the place—we say so without meaning offence to any particular individual—represent a Municipality that has attained the unenviable notoriety of not choosing to do anything till called upon by some resident in the public prints. The correspondent who has echoed the grievance of the Bandra public in the present instance has, in fact, reminded us that the Municipality was repeatedly urged to take steps in the matter, but did nothing in that direction. So the appeal in the present case should go to Government, and it is to be hoped they would listen to it, for the risks that attend a bad meat supply throughout the year must be very grave and serious. Bandra has periodically all sorts of diseases prevailing among its inhabitants. How much of this suffering must be due to bad meat? It is to be wished that Government made a searching examination into the Bandora Municipality's sins of omission and commission."

Is the Surat Municipality ripe for the experiment of a non-official President?

Sánj Vartamán (89), 15th Sept.; *Surat Akhbár* (92), 10th Sept.

41. There seems to be a difference of opinion among the inhabitants of Surat as to whether the local Municipality should have an official or a non-official President at its head. Some people hold the view that the affairs of the Municipality would be properly managed only when the Collector-President presides over the Municipality and holds in check the rival factions therein. The other party ridicules the idea that none among the citizens of Surat can be found fit for the office at the present, when it was possible to do so about twenty years ago. It may be that the affairs of a Municipality cannot be efficiently managed without the aid of a Collector-President, but that can be no justification for depriving a civic body of the privilege of having a non-official to guide its destinies. The same argument will apply to Ahmedabad. Of course, Government will have to exercise the greatest care in making a selection, and it is to be hoped that the people of Surat will sink their internal differences so far as to make it possible for Government to grant them the privilege of a non-official President. If they miss this opportunity, it would be very difficult for them to get the privilege in future. [The *Surat Akhbár* writes in a somewhat similar strain.]

Suggestion for the formation of a Committee to encourage evacuation of infected quarters by the poor in Poona City.

Dnyán Prakásh (40), 13th Sept.

42. A correspondent writes to the *Dnyán Prakásh*:—Plague is fiercely raging in Poona at present and claiming its victims by the hundred every day. Evacuation is the only efficacious remedy for saving life, but the difficulties in resorting to it are formidable. Well-to-do people, who own houses in the neighbouring villages, can easily go and stay there, but what are the poor to do, who have no such facility and who have moreover to visit the town daily for their bread? Should not the Municipality and Government come forward at this juncture to help the poor in saving their lives from the dire epidemic? In our opinion the Commissioner, the Collector, the Lord Bishop of Bombay and other leading native gentlemen should form themselves into a committee with a view to ascertain the difficulties that prevent the poor from evacuating infected localities, and take necessary measures to remove these. People cannot leave their homes partly because

they are afraid of their property being stolen and partly because they cannot get a sufficient supply of water in camp. In my opinion these difficulties can be overcome if Government undertake to safeguard the property left in deserted houses from thieves and appoint a couple of Engineers to select suitable sites for temporary health camps where the water difficulty would not be felt. I would further suggest the erection of durable huts at the joint expense of Government and the Municipality. If hired labour is not available for the purpose, gangs of convicts should be employed on the work. As for hutting material, it can be had in abundance from Government forests. Under the circumstances, I beg to suggest that a committee be formed, as indicated above, to encourage evacuation among the poor of the city.

Protest against the raising of the house-tax by the Belgaum Municipality.
Belgaum Samáchár (111), 10th Sept.

43. The other day the Belgaum Municipality passed a resolution, imposing a house-tax of $3\frac{1}{8}$ per cent. per annum, and have issued a notice that if any inhabitant of the Municipal district objected to the tax, he should send in his objection within one month from the publication of the said notice. In 1894 when the house-tax was first imposed, the taxable minimum was Rs. 48, whereas it is now reduced to Rs. 12. This sudden lowering of the minimum is calculated to press heavily upon the people at the present juncture. We do not mean to say that the Municipality should not have enhanced the tax at all. We know that the Municipal finances are at a low ebb at present and that an increased house-tax is the only means whereby the Municipality can hope to improve them. But we wish to point out that the present is not a suitable time for raising the tax, because owing to the frequent visitations of famine and plague the material prosperity of the town has in recent years suffered a serious decline. That this is a fact will be evident from the great difficulty which is experienced in collecting the present house-tax. We have no objection to the house-tax being enhanced when the inhabitants have regained their prosperity and are in a position to meet an increased Municipal demand.

Affairs of the Hyderabad (Sind) Municipality.
Prabhát (52), 4th Sept., Eng. cols.

44. "At a special general meeting called on the requisition of twelve members, the Municipality modified its former resolution in connection with Mr. Lele's affair. It cancelled the suspension of Mr. Lele on his tendering an unqualified apology for the insult he had offered to the Managing Committee and reduced the number of members of the Committee that is to enquire into the old charges against Mr. Lele. The Committee, as at present composed, consists of the President, the Vice-President, the Huzur Deputy Collector, the Executive Engineer and the Assistant Collector of Hála. The members of the Managing Committee, who were present at the meeting when the incident occurred out of which all this imbroglio arose, would, of course, not relish the turn that the matter has taken. Not that they must have been unwilling to accept Mr. Lele's apology and forgive him; only they could not have liked the suspension to be set aside. But if they look at the matter in a calm, unbiased spirit, they will see that they have no reason to complain. There seems to be a general consensus of opinion that they mismanaged the whole business, and that the extraordinary step they took in suspending Mr. Lele was not at all justified by the circumstances of the case. If the Municipality after all refused to associate itself with such an action, no fault can be found with it."

Sind Journal (19), 6th Sept.

45. "Somehow or other there is at present a perfect deadlock in the Hyderabad Municipality which is hardly desirable. The President is away at Karáchi and in consequence even routine work has come to a stand-still. No meetings of the Managing Committee are held and the public are bitterly complaining against the Committee's inactivity, as many urgent matters are awaiting disposal at its hands. Also the Sanitary Committee has not met for a single time since Captain Twigg's resignation. As road-metal is not available, the work of repairs has come to a stand-still. There is, in short, perfect chaos at present in the local Municipal affairs and the sooner this is ended, the better for the Municipal administration and the public."

Karachi Chronicle (7), 9th Sept.

46. "In our issue of the 26th August last we urged upon Mr. Thakurdas, President of the Hyderabad Municipality, to adopt the only honourable course open to him, *viz.*, to resign his office......... We now learn from the *Phœnix* that Mr. Thakurdas has been forced to resign. It appears that after blundering most egregiously he could not make up his mind to forego power and probably he thought he could continue in his office, no matter how. But alas! this was not to be...... Mr. Thakurdas has only to thank himself for his fall, and we certainly have no wish to make that fall bitter by our own criticism. We should like to know who has been appointed to succeed Mr. Thakurdas. Reports of a conflicting nature are afloat. Some say the Collector will be the President, while others assert that the Assistant Collector, Hála, will succeed to the office.......... It will be the height of imprudence to give an official President to the Hyderabad Municipality. The list of sins of the Municipality is not large enough to make it deserve such a serious punishment, and we, therefore, take this early opportunity of urging upon the authorities the advisability of desisting from the step."

Native States.

Appointment of a Commission to try Mr. Purshottamrai Zala, late Naib Dewan of Junágadh, on a charge of embezzlement of State money.

Káthiáwár News (31), 8th Sept., Eng. cols.

47. "A Commission composed of Messrs. G. B. Munshi and Gandhi has been appointed to try Mr. Purshottamrai Sundarji Zala, the late Naib Diwan of Junágadh, on a charge of embezzlement of a sum of one lakh and a half of rupees of State money. We hear that Mr. Purshottamrai is likely to refuse to appear before a Commission consisting of those who were once his subordinates and will ask to be tried by a European Officer. Under the circumstances a *primâ facie* case against him will have to be made out either before the Prant Officer or the Deputy in Hálár, after which he could be extradited by the State. Mr. H. A. Wadya is likely to be retained by the State. Mr. Purshottamrai will be defended by Sir Pherozeshah Mehta and Mr. Branson."

Intelligence extracted from the Press.

Forthcoming Industrial and Agricultural Exhibition at Pandharpur.

Kesari (132), 11th Sept.; *Mumbai Vaibhav* (142), 12th Sept.; *Kál* (128), 14th Sept.

48. A Pandharpur correspondent of the *Kesari* writes:—It has now been finally decided to hold an Agricultural and Industrial Exhibition here in October next. The Exhibition is to be on a grand scale and since all classes of people are working at it whole-heartedly, there is no doubt that it will prove a complete success. The Exhibition has enlisted the sympathy of many Native Chiefs and of the Political Agent, Southern Marátha Country. Many inhabitants of the Sholápur District like Rao Saheb Warad and others have also proferred active assistance. [The *Mumbai Vaibhav* publishes a similar account. The *Kál* writes:—It is under contemplation to hold an Industrial Conference in conjunction with the Exhibition at Pandharpur. Correspondence is, at present, going on between the Swadeshi Vastu Pracharini Sabha of Bombay and the promoters of the Exhibition on the subject. The matter will be decided shortly and circulars, &c., issued within a week.]

Public meeting at Dhulia to protest against the partition of Khándesh.

Indu Prakásh (43), 11th Sept., Eng. cols.

49. A Dhulia correspondent wires to the *Indu Prakásh* as follows:—"A large and influential public meeting was held to-day, 13th August, at Dhulia under the presidency of Mr. Ganesh Govind Garud to adopt a memorial to Government protesting against the partition of Khándesh and praying that if Government are unable to recall the proposal, the distribution of the talukas between the two divisions might at least be re-considered and in order to ensure a fairer division three other talukas be allotted to West Khándesh. A committee of influential residents was appointed to take steps to further the objects of the meeting."

A meeting of Khots at Mahád (Kolába).
Brahmodaya (112), 12th Sept.

50. A meeting was held at Mahád the other day under the presidency of Mr. Keshavrao Deshpande, a Khot of this taluka, and was largely attended by other Khots from the various parts of the taluka. Mr. Dharap, a pleader, explained the object of the meeting. On the motion of Mr. Hardikar it was resolved that Mr. Sadashiv Bhat of Tala, who has obtained a decree in his favour in the Ambdoshi Khoti case in the District Judge's Court, Thána, be publicly thanked for his immense personal and pecuniary sacrifices on behalf of the Khots. A second resolution was passed to the effect that an association called "the Khoti Association" be established for the preservation of the rights of Khots and that a committee be appointed to raise a fund for defraying the expenses that may be incurred in the settlement of Khoti questions. A third resolution passed by the meeting was to the effect that the said Committee should raise subscriptions for the purpose of meeting the expenses of arguing the Ambdoshi case in the High Court, to which Government have appealed against the decision of the District Judge, Thána.

A *swadeshi* meeting in Bombay.
Indu Prakásh (43), 10th Sept.

51. A *swadeshi* meeting was held at Fanaswadi, Bombay, under the auspices of the Swadeshi Vastu Pracharini Sabha on the 9th instant. A crowded audience was gathered together on the occasion to hear Mr. B. G. Tilak, who delivered an address on the *swadeshi* movement. In the course of his speech he discoursed on the necessity of frequently holding such meetings with a view to cure the country of a chronic malady. He pointed out that the promoters of the *swadeshi* movement had a twofold object in view :—(1) to revive the dying industries of India and (2) to force the hands of Government, by placing all sorts of obstacles in their way, to remedy the defects of the administration. Turning to the question whether *swadeshi* deserved to be made a plank in the Congress platform, he pointed out that a new spirit had come over the people of India and had been manifesting itself in the form of strikes. The lecturer remarked that the apathy shown by Bombay leaders during the recent postal strike was utterly inexcusable and concluded his speech with an earnest exhortation to his audience to do everything in their power to spread the movement all over the country and at the same time to avoid the various pitfalls, which were scattered in their path by their crafty opponents.

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 20th September 1906.

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* Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.] **[No. 38 of 1906.**

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 22nd September 1906.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

- Affairs in Bengal: Manifesto of the "Golden Bengal" Society 22
- Afghanistan: The Amir's impending visit to India 3
- Agrarian matters: Alleged prevalence of cattle-poisoning in some talukas of Ratnágiri District 30
- Assam: Alleged miseries of native coolies employed on European tea plantations in— 9
- British Rule in India:
  - Alleged devices employed by the English to weaken the strength of public opinion in India 8
  - Alleged signs of India's national awakening 6
  - An appeal to the British Indian Government to conciliate the Indians with a view to ensure its own safety 7
  - How far may India expect substantial political boons from a philosophical Secretary of State like Mr. Morley? 5
  - Reflections on the burning in effigy of Babu Surendranath Bannerji and a warning to Englishmen against the Indians retaliating with the help of "real swords" 10
  - Reflections suggested by the grant of a constitutional form of government to Persia 4
  - Struggle for independence waged by subject nations all over the world... 1
- Collisions between Europeans and natives: Advice to natives assaulted by Europeans to pay their assailants in their own coin 33
- Hajis: Abolition of the quarantine imposed on pilgrims to Mecca at Pir Pao. 25 & 26
- Indian National Congress:
  - Attitude of Anglo-Indians in Bombay towards the— 21
  - Selection of Mr. Dadabhai Naoroji as President of the forthcoming Calcutta Congress ... ... 12—15
  - The split in the Congress camp ... ... 16—20
- Judicial matters:
  - Complaint about the jurisdiction of the new Subordinate Judge's Court at Gokák (Belgaum) 34
  - Complaint against a Mukhtyár in the *kutcheri* of the Mamlatdar of Kapadvanj (Kaira) 32
- Motor cars: Speed limit for—in Bombay City 35
- Native Press: A seditious advertisement concerning the *Vande Mátaram*, a new Gujarati periodical 11
- Partition of Khándesh 29

PARAGRAPHS.

Politics and the Public Administration—continued.

Plague : An appeal to Government to help the poor working classes of Poona to evacuate infected areas and remove to health camps outside the city 28

Public Service :

- A case of non-payment for provisions supplied to the subordinates of a touring officer in Ahmedabad District 31
- Appointment of a European Barrister to act as Chief Presidency Magistrate, Bombay 27

Sind :

- Alleged black-mailing of wood-cutters by a forest underling in Hála (—). 42
- Alleged heavy assessments on garden lands in — 36
- Bombay Government : Appeal to the — to take steps for checking crime in — 38
- Protest against the grant of land to retiring officers in — 37
- Protest against the proposed removal of the Civil Hospital at Shikárpur. 41
- Protest against the proposed utilisation of the Fort of Hyderabad for the exclusive accommodation of Government offices 40
- Thefts in Mirpur Khas taluka (—) and alleged complicity of the Police with the criminals 39

South Africa : Grievances of Indians in the Transvaal 2

Swadeshi and boycott movements :

- Alleged use of the fat of cows and pigs in the manufacture of Manchester cloth 23
- Exhortation to young Indians to boycott foreign sugar and emulate the example of self-sacrificing patriots 24

Education—

An appeal for the establishment of an "Independent National School" at Thána 44

Recent orders of the Secretary of State for India modifying the existing rules for the appointments of Directors of Public Instruction by local Governments... 43

Railways—

Two cases of alleged assault upon ticket-collectors at the Karáchi Cantonment Station and a request to the Railway authorities not to allow such cases to be compromised 45

Municipalities—

Hyderabad : Affairs of the — (Sind) Municipality 47

Surat : Question of a non-official President for the — Municipality ... 46

Native States—

Jámnagar : The question of succession to the *gádi* of — State 49

Kolhápur : Proposed representative meeting of the subjects of — State and other Southern Marátha Jághirs 48

Intelligence extracted from the Press—

A *swadeshi* meeting in Bombay 50

List of Newspapers and Periodicals.

(As it stood on the 1st July 1906.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	J. J. de Abrao ; Portuguese ; 43	300
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 50	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 53.	1,000
4	Indian Social Reformer	Do.	Weekly	Kamakshi Natarajan ; Hindu (Madrási Bráhman) ; 39.	500
5	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 53.	575
6	Indian Textile Journal	Do.	Monthly	John Wallace ; Englishman ; 48 ; Civil Engineer.	800
7	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái Advani ; Hindu (Amil) ; 30.	500
8	Káthiáwár Times	Rájkot	Daily	Mávji Govindji ; Hindu (Nágar) ; 38	200
9	Mahrátta	Poona	Weekly	Narsinh Chintáman Kelkar, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 32.	950
10	Men and Women of India.	Bombay	Monthly	Sorábji Mancherji Ratnágar ; Pársi ; 40	500
11	Muslim Herald	Do.	Daily	Mahomed Yusuf bin Mahomed Amir ; Muhammadan ; 32.	700
12	Oriental Review	Do.	Weekly	Rustomji Shapurji Mistri ; Pársi ; 38	400
13	Pársi	Do.	Do.	Jehángir Sorábji Talayárkhán ; Pársi ; 30	1,000
14	Patriot	Ahmedabad	Do.	Bhágubhái Fatechand Kárbhári ; Hindu (Jain) ; 33.	650
15	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 53	650
16	Poona Observer and Civil and Military Gazette.	Poona	Daily	Cáwasji Temulji ; Pársi ; 50	400
17	Railway Times	Bombay	Weekly	John Alexander Balfour ; Christian ; 44	1,200
18	Sind Gazette	Karáchi	Bi-weekly	Mrs. J. E. Tate ; European ; 42	500
19	Sind Journal (formerly named Hyderabad Journal).	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 40.	800
20	Sind Times	Karáchi	Bi-weekly	Khánchand Rahumal ; Hindu (Amil) ; 39	200
	ANGLO-GUJARA'TI.				
21	Arya Prakásh	Bombay	Weekly	Motilál Tribhuwandás Dalál ; Hindu (Mod Bania) ; 32.	1,000
22	Coronation Advertiser	Ahmedabad	Do.	Narotámdás Pránjiwandás Shethna ; Hindu (Bania) ; 33.	750
23	Evening Jáme	Bombay	Daily	Pirozsha Jehángir Marzbán ; Pársi ; 30	1,600
24	Gujaráti	Do.	Weekly	Ichhárám Surajrám Desái ; Hindu (Surti Bania) ; 53.	5,000
25	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 47	700
26	Gujaráti Punch	Ahmedabad	Do.	Somalál Mangaldás Sháh ; Hindu (Bania) ; 29.	1,100
27	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar ; Pársi ; 46	800
28	Hind Swarajya	Do.	Do.	Chhaganlal Lallubhoy Thanawala	1,500
29	Jám-e-Jamshed	Do.	Daily	Pirozash Jehángir Marzbán ; Pársi ; 30	3,500
30	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 57	2,400
31	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 42	400
32	Káthiáwár Times	Do.	Bi-weekly	Manshankar Jayashankar ; Hindu (Nágar Bráhman) ; 39.	200
33	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám ; Hindu (Mewáda Bráhman) ; 39.	1,400
34	Rást Goftár	Bombay	Do.	Pállonji Barjorji Desái ; Pársi ; 55	1,550

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*continued.*				
35	Shri Sayáji Vijaya	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 28.	4,200
36	Suryă Prakásh	Surat	Do.	Umedrám Nagindas; Hindu (Bania); 28	200
	ANGLO-MARA'THI.				
37	Christian Citizen	Poona	Monthly	Bháskar Nánáji Kotak; Native Christian; 33.	200
38	Dnyán Chakshu	Do.	Do.	Waman Govind Sápkar; Hindu (Deshasth Bráhman); 48.	500
39	Dnyánodaya	Bombay	Do.	Rev. Mr. J. E. Abbott	660
40	Dnyán Prakásh	Poona	Daily	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 39.	1,200
41	Dnyán Prakásh	Do.	Weekly	Do. Do.	2,400
42	Hind Swarajya	Bombay	Do.	......	3,000
43	Indu Prakásh	Do	Daily	Indu Prakash Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 41.	1,500
44	Native Opinion	Do.	Weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 35.	700
45	Samarth	Kolhápur	Do.	Vináyak Nárayan Joshirao; Hindu (Chitpáwan Bráhman); 37.	750
46	Sardesái Vijaya	Sávantvádi	Do.	Gopal Moreshwar Sáthe; Hindu (Chitpáwan Bráhman); 45.	500
47	Shri Sayáji Vijaya	Bombay	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 41.	5,000
48	Subodh Patrika	Do.	Do.	Dwárkanáth Govind Vaidya; Hindu (Sonár); 32.	600
49	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 39.	1,500
	ANGLO-PORTUGUESE.				
50	O Anglo-Lusitáno	Bombay	Weekly	Leandro Mascarenhas; Goanese Christian; 48.	900
	ANGLO-SINDI.				
51	Al-Haq	Hyderabad (Sind).	Weekly	Syed Mahomed Syed Jamaldin; 30 and Abdul Vahábkhan Ghulám Rasul; Muhammadan; 37.	1,200
52	Prabhát	Do.	Bi-weekly	Lekhráj Tilokchand; Hindu (Amil); 34	500
53	Sindhi	Sukkur (Sind)	Weekly	Virumal Begráj; Hindu (Kurseja); 33	1,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
54	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 73	1,194
55	Hind Vijaya	Do.	Do.	Dáhyábhái Karsandás Sháh; Hindu (Shráwak Bania); 39.	600
	ENGLISH, MARÁTHI AND KÁNARESE.				
56	Karnátak Patră	Dhárwár	Weekly	Mádhav Gopál Tonapi; Hindu (Deshastha Bráhman); 22.	200
57	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorápur; Hindu (Deshastha Vaishnav Bráhman); 44.	300
	ENGLISH, PORTUGUESE AND CONCANIM.				
58	A Luz	Bombay	Weekly	Antone Fernandes; Portuguese; 23	1,200
59	O Bombaense	Do.	Do.	A. Gomes; Goanese Christian; 45	1,000
	GUJARÁTI.				
60	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Mahomed; Muhammadan; (Memon); 41.	2,500
61	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 53	3,000
62	Arajadar	Ahmedabad	Weekly	......	...
63	Aryavir	Dohad	Do.	Krishnaráo Mangeshráo Fadnis; Hindu (Shenvi Bráhman); 28.	330
64	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 37.	4,460
65	Broach Mitră	Broach	Weekly	Trikamlál Harináth Thakor; Hindu (Brahman Kshatriya); 24.	350

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*continued.*				
66	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi; Pársi; 51	500
67	Deshi Mitra	Surat	Do.	Maganlál Kikábhai; Hindu (Shráwak); 36	1,400
68	Din Mani	Broach	Do.	Nathálál Rangildas; Hindu (Mathur Káyastha Bania); 27.	125
69	Dnyanottejak	Ahmedabad	Fortnightly	Chhotálál Desaibhai; Hindu (Bania); 42	800
70	Gujarat	Nadiád	Do.	Chandulál Nandlál; Hindu (Bania); 25	500
71	Hitechchhu	Ahmedabad	Weekly	Kálidás Ghelábhai; Hindu (Jain); 47	500
72	Islám Gazette	Amreli	Do.	Ibráhim Daud; 37; and Abdulla Ismail; 28 (both Mahomedan Memons).	750
73	Jám-e-Jahanooma	Bombay	Do.	Ratansbáw Frámji Acharia; Pársi; 31	600
74	Jivadaya	Surat	Monthly	Dhirajrám Dalpatrám; Hindu (Audich Bráhman); 37.	300
75	Kaira Times	Nadiád	Weekly	Anopsi Mánecklál Desai; Hindu (Shrávak Bania).	600
76	Kaira Vartamán	Kaira	Do.	Kahandas Fulchand; Hindu (Bania); 56	125
77	Káthiáwár Mitra	Ahmedabad	Do.	Jadurám Shámji Dave; Hindu (Audich Bráhman); 42.	300
78	Káthiáwár Samáchár	Do.	Do.	Rewashankar Jagjiwan Dave; Hindu (Bráhman); 44.	500
79	Khedut	Bhávnagar	Fortnightly	Parbhurám Rámji Jani; Hindu (Audich Bráhman).	1,000
80	Loka Mitrá	Bombay	Bi-weekly	Kaikhosru Mánekji Minocheher-Homji, B.A; Pársi; 37.	1,000
81	Mahi Kántha Gazette	Sádra	Weekly	Motilál Chhotálál Vyás; Hindu (Audich Tolakia Brahman); 45.	800
82	Mukhbir-i-Islám	Bombay	Daily	Munshi Ali Mahomed Haji Abdulla Shayek Lakhpati; Khoja (Sunni); 35.	500
83	Navsari Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh; Hindu (Bania) 32.	500
84	Navsári Prakásh	Do.	Do.	Rustamji Jámaspji Dastur; Pársi; 58	800
85	Praja Mitrá	Karáchi	Bi-weekly	Narbhayshankar Jagjivan; Hindu (Bráhman); 37.	275
86	Praja Pokár	Surat	Weekly	Hormasji Jamshedji; Pársi; 47	500
87	Prakásh and Gadgadát	Bombay	Do.	Nagindás Mancharam; Hindu (Dása Osval Bania); 40.	725
88	Samsher Bahádur	Ahmedabad	Do.	Saváibhai Ráichand; Hindu (Shravak Bania); 63.	150
89	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Rustamji Narsarwanji Vátcha-Gandi; Pársi; 40. (2) Ardeshir Pestonji Contractor; Pársi; 38.	3,800
90	Sataya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Dás Shrimáli Bania); 41.	550
91	Sind Vartamán	Karáchi	Weekly	Devkarn Devji; Hindu (Lohána); 41	200
92	Surat Akhbár	Surat	Do.	Phirozsháh Edalji Patel; Pársi; 51	300
93	Tikákár	Ahmedabad	Do.	......	500
	HINDI.				
94	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 44; and Tarábai, wife of the above; 33.	200
95	Sharman Samáchár	Bombay	Do.	Shambhunáth Sharma; Hindu (Kanoja Bráhman); 45.	1,000
96	Shri Dnyánságar Samáchár.	Do.	Monthly	Janakprasad Laooram; Hindu (Kányakubja Bráhman); 30.	200
97	Shri Venkateshvar Samáchár.	Do.	Weekly	Pandit Babu Amritlal, B.A.; Hindu (Bengali Bráhman); 45.	6,200
98	Swadeshi	Do.	Do.	......	...
	KÁNARESE.				
99	Digvijaya	Gadag	Weekly	Shankrapa Gudi Basrimarad; Hindu (Devang); 39.	150
100	Karnátak Vritta	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Shenvi Bráhman); 36. (2) A. B. Hoskeri; Hindu (Deshasth Bráhman); 37.	810

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KÁNARESE—*continued.*				
101	Loka Bandhu	Dhárwár	Weekly	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 43.	300
102	Loka Mitra	Haveri (Dhárwár).	Do.	Gundo Nilgire Nádgir; Hindu (Deshasth Bráhman); 30.	150
103	Rájahansa	Dhárwár	Do.	Kamaláshankar Dinkar Jathár; Hindu (Karháda Bráhman); 43.	120
104	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 43.	100
	MARÁTHI.				
105	Arunodaya	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 24.	515
106	A'ryávart	Dhulia	Do.	Váman Daji Motiwále; Hindu (Yajurvedi Bráhman); 20.	500
107	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 29	500
108	Ban	Poona	Do.	......	...
109	Bhála	Do.	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 30.	2,300
110	Bhagwa Jhenda	Wái	Monthly	Dattatraya Ganesh Agashe; Hindu (Chitpawan Brahman); 27	300-400
111	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 42.	300
112	Brahmodaya	Mahád	Fortnightly	Náráyan Balwant Hardikar; Hindu (Karháda Bráhman); 48.	400
113	Chandrakánt	Chikodi	Weekly	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 41.	100
114	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 42.	200
115	Chikitsak	Belgaum	Do.	Mangesh Jiváji Telang; Hindu (Gaud Bráhman); 40 and Moro Balwant Maráthe; Hindu (Chitpáwan Bráhman).	900
116	Deen Mitra	Bombay	Do.	......	...
117	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Joshi; Hindu (Deshasth Bráhman); 34.	200
118	Dharma	Wái	Do.	Kashinath Vaman Lele; Hindu (Chitpáwan Bráhman); 48.	1,000
119	Dhárwár Vritta	Dhárwár	Do.	S. H. Shaháne; Hindu (Karháda Bráhman); 32.	500
120	Dinbandhu	Bombay	Do.	Vásudeo Lingoji Birje; Hindu (Marátha); 40	1,200
121	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 42.	350
122	Granthamála	Do.	Monthly	Vishnu Govind Bijápurkar, M.A.; Hindu (Deshastha Bráhman); 43.	700
123	Hindu Punch	Thána	Weekly	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 40.	1,700
124	Hunnarottejak	Násik	Do.	......	100
125	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 53.	280
126	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 76.	1,500
127	Jagatsamáchár	Thána	Do.	Trimbak A'báji Ráje; Hindu (Káyastha Prabhu); 39.	500
128	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 40.	7,500
129	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 47.	425
130	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 39.	4,000
131	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 51.	2,000
132	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 49.	18,000
133	Khándesh Vaibhav	Dhulia	Do.	Yádav Bálkrishna Bahalkar; Hindu (Deshasth Bráhman); 40.	600
134	Kumtha Vritta	Kumtha	Do.	Laxman Baburao Hegde; Hindu (Gowdsaraswat); 50.	250
135	Loka Bandhu	Tásgaon	Do.	Bhikáji Gopál Bhide; Hindu (Chitpáwan Bráhman); age 35.	200
136	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 29.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
137	Lokaseva	Násik	Weekly	Gangádhar Váman Barve; Hindu (Chitpáwan Bráhman); 27.	500
138	Madhukar	Belgaum	Do.	Janárdan Náráyen Kulkarni; Hindu (Saraswat Bráhman); 30.	150
139	Maháráshtra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha); 30.	150
140	Moda Vritta	Wái	Do.	Káshinath Váman Lele; Hindu (Chitpáwan Bráhman); 48.	650
141	Mumbai Punch	Kochara (Ratnágiri).	Monthly	Anandráo Bálkrishna Rángnekar; Hindu (Gaud Sáraswat Bráhman); 31.	300
142	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale, 45	1,650
143	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,450
144	Nagar Samáchár	Ahmednagar	Do.	Vishwanath Gangárám; Hindu (Telgu Fulmáli); 25.	200
145	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 28.	450
146	Nyáy Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 32.	400
147	Pandhari Mitră	Pandharpur	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 43.	75
148	Parikshak	Belgaum	Do.	Váman Rámchandra Kanvinde; Hindu (Sáraswat Bráhman); 33.	400
149	Poona Vaibhav	Poona	Do.	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 37.	250
150	Prabhát	Dhulia	Monthly	......	...
151	Prabodh Chandrika	Jalgaon	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 42.	200
152	Prakásh	Sátára	Do.	Ganesh Ballál Phansálkar; Hindu (Karháda Bráhman); 32.	500
153	Pratod	Islámpur	Do.	Ganesh Rámchandra; Hindu (Karháda Bráhman); 23.	300—360
154	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 42	100
155	Rashtramukh	Máhad (Kolába)	Montly	Balkrishna Raoji Palvanker	...
156	Satya Mitră	Málegaon	Weekly	Bálchand Hiráchand; Hindu (Gujaráti Jain); 26.	200
157	Satyă Shodhak	Ratnágiri	Do.	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 62.	950
158	Shet, Shetaki and Shetakari.	Poona	Fortnightly	Nominal Editor:—Ganesh Lakshman Sahasrabuddhi; Hindu (Chitpáwan Bráhman). Real Editor:—Rámchandra Vinayak Tikekar; Hindu (Karháda Bráhman); 45.	350
159	Sholápur Samáchár	Sholápur	Weekly	Narsappa Abanna; Hindu (Kámáthi); 47	400
160	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshasth Bráhman); 22.	100
161	Shubh Suchak	Do.	Do.	Rámchandra Appáji Chitale; Hindu (Chitpáwan Bráhman); 61.	150
162	Sumant	Karád	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 33.	80
163	Vidur	Dhamni (Sátára)	Do.	Dámodar Gangádhar Maráthe	200
164	Vidya Vilás	Kolhápur	Bi-weekly	Ganesh Shankar Gokhale; Hindu (Chitpáwan Bráhman); 22.	500
165	Vihári	Bombay	Weekly	Bálkrishna Náráyan Phátak; Hindu (Chitpáwan Bráhman); 41.	1,000
166	Vishvavritta	Kolhápur	Monthly	Vishnu Govind Bijápurkar, M.A.; Hindu (Deshastha Bráhman); 45.	500
167	Vividh Dnyán Vistár	Do.	Do.	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
168	Vrittasár	Wái	Weekly	Lakshman Mahádev Vaidya; Hindu (Chitpáwan Bráhman); 51.	250
169	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkar; Hindu (Deshasth Bráhman); 38.	100
170	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 40.	600
171	Vyápár Samáchár	Ahmednagar	Do.	Rutunchand Punamchand Mutha Hindu (Márwadi); 33.	1,200
172	Wárkari	Pandharpur	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 40.	150

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	SINDI.				
173	Aftab-i-Sind	Sukkur	Weekly	Shámsudin walad Mahomed; Muhammadan; (Abro); 39.	600
174	Khairkháh	Lárkhána	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 33.	1,000
175	Musáfir	Hyderabad (Sind).	Do.	Dharamsing Tahilsing; Hindu (Amil); 20	1,000
176	Sind Sudhár	Karáchi	Do.	Khánchand Rahumal; Hindu (Amil); 39	650
177	Sookree	Do.	Do.	Asaumal Rijhumal; Hindu (Lohána); 52	100
178	Sind Kesary	Shikárpur	Do.	Chelárám Mánghirmal; Hindu (Wadhra); 40.	550
	URDU.				
179	Ajaibat-i-Bambai	Bombay	Monthly	Mahamad Ali Anvar Ali; Muhammadan (Sheikh); 44.	2,000
180	Bombay Punch Bahádur	Do.	Weekly	Hakim Mahomed Abdul Hamid; Muhammadan (Farrukh Dehlavi); 52.	3,000
181	Ghamkhwar-e-Jahan	Bhusáwal	Do.	Munshi Mahomed Jan walad Ahmedalli (Mahomedan).	75
182	Jám-i-Jahánnuma	Jalgaon	Do.	Munshi Abdul Karim *walad* Habibulla; Muhammadan.	50
183	Sultán-ul-Akhbár	Bombay	Daily	Hakim Mahomed Abdul Hamid; Muhammadan (Farrakh Dehalvi); 52.	1,500
184	Tohfa-i-Deccan	Poona	Weekly	Shaik Abdulla *walad* Mahomed; Muhammadan (Shaik); 32.	150
	GUJARA'TI AND HINDI.				
185	Jain	Ahmedabad	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Jain); 33.	1,400
	MARA'THI AND KA'NARESE.				
186	Chandrika	Bágalkot	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 34.	150

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI.				
93A	Vande Mátaram	Bombay ...	Monthly ...	Chhaganlál Lallubhoy Thánáwálla. Hindu (Shrimali Brahmin); 24.	...
	MARA'THI.				
123A	Hindu Vijaya	Kochará (Ratnágiri.)	Fortnightly ...	Anandráo Bálkrishna Rángnekár; Hindu (Gaud Saraswat Brahmin); 38.	75
165A	Vikram	Satárá	Monthly ...	......	

N.B.—(1) The editor of No. 108 is Datto Máruti Nanavare; Hindu (Kásár); age 27. Its circulation is 400.

(2) No. 122 has ceased to exist as a monthly magazine.

(3) No. 155 is converted into a newspaper published thrice a month. The editor is a Karhádá Brahmin; age 28. Its circulation is 177.

(4) The editor of No. 124 is Prabhákar Krishna Pánge; Hindu (Deshastha Brahmin); age 27. Its circulation is 250.

(5) No. 141 has ceased to exist.

(6) The editor of No. 150 is Govind Káshináth Chándorkar; Hindu (Karháda Brahmin).

(7) The editor of No. 93 is Puranchandra *alias* Punamchand Achleshwar Márwádi; Hindu (Brahmin); age 44.

(8) The editor of No. 62 is Maháshanker Dájibhái; Brahmin; age 35. Its circulation is between 1,500 and 2,000.

(9) The editor of No. 28 is a Hindu (Shrimali Brahmin); age 24; and the circulation of the paper is 800.

(10) The editor of No. 42 is Jyotibá Bhágoji Belekar; Hindu (Namdeo Shimpi); age 24. Its circulation is about 1,000.

(11) The editor of No. 98 is Swámi Yuglánandji; Hindu (Vaishnav Brahmin); age 35. Its circulation is about 1,000.

(12) The editor of No. 116 is Sadáshiv Vishwanáth Máyadeo; Hindu (Chitpáwan Brahmin); age 32. Its circulation is about 1,000.

(13) The editor of No. 46 is Pándurang Bálkrishna Dádkar, pleader; Hindu (Goud Brahmin); age 32. Mr. Gopál Moreshwar Sáthe has ceased to edit the paper.

(14) Nos. 61, 67, 160 & 175 occasionally contain English articles.

Politics and the Public Administration.

Struggle for independence waged by subject nations all over the world.
Gujaráti (24), 16th Sept.

1. As civilized nations make strides along the path of political progress, their less civilized neighbours are also impelled to labouriously strive for their well-being. The people of Finland, Soudan and Paraguay are alike exerting themselves to achieve independence. Whenever an attempt is made to snatch away the liberty of any nation, however barbarous it may be, the latter at once becomes hotly excited and tries its utmost to ruin its adversary and preserve its nationality. In the Carthagenian war when the stock of bow-strings possessed by the Carthagenians was exhausted, the women of Carthage sent their long and beautiful hair to the troops to serve the purpose of such strings in order that their country might be protected and their independence maintained. For the preservation of their independence and happiness, Englishmen beheaded Charles I, sent James II into exile and placed a foreigner on the throne of England. For the sake of national happiness Louis XVI was beheaded by the people of France. Three European vultures dismembered Poland, and the Poles are still wearing black garments as a sign of mourning for the loss of their independence. The Finns have been continually rising in revolt against Russia for maintaining their independence. When England began to arbitrarily rule over the Americans, the latter forthwith threw off her yoke. The revolutionary movement in Russia is the result of a craving for self-government on the part of her people. Human nature impels a man to labour hard for the acquisition of that happiness which is enjoyed by others. The same is the case in politics. Every nation is naturally imbued with a desire to secure its well-being and stand on a footing of equality with other nations. The people of India have been acting under the impulse of this desire and labouring for the regeneration of their country. However different their mode of action may be from that of other nationalities struggling for independence, their goal is the same, *viz.*, to place themselves on a footing of equality with other nations. Anglo-Indians, however, look askance at this ambition of the Indians and strain every nerve to foil their efforts at gaining independence. They threaten every now and then to blow the people of India at the mouths of cannon, hang them on the scaffold, or throw them alive into the Ganges. The hue and cry raised by the Anglo-Indian papers over the supposed split in the Congress camp is utterly hollow and interested. Its covert aim is to weaken the influence of the national movement. Such tactics resorted to by the Anglo-Indians appear despicable in the eyes of all right-minded men. We are not aware that any Indian has up till now entertained any thought of subverting the British Government. All Congressmen, whether moderates or extremists, unanimously hold the view that the gulf between Englishmen and Indians will never be bridged, unless political liberty is vouchsafed to the Indians by effecting a radical reform in the present system of administration and remodelling it on the lines of the Colonial Government. It is certain that no nation in the world is likely to submit for ever to the bonds of slavery. It will always exert itself to break its chains asunder. The people of India have been peacefully asking for political rights, but every endeavour is made by Anglo-Indians to thwart them. What will this end in? If not now, at any rate 5 or 50 years hence, the Indians will take the law into their own hands and the bonds between England and India will be severed. It will be regrettable if this contingency comes to pass. Indians are fully aware of the advantages of England's connection with their country, but Anglo-Indians who are blinded by self-interest have not the foresight to realise this.

Grievances of Indians in the Transvaal.
Jám-e-Jamshed (29), 19th Sept., Eng. cols.; *Gujaráti* (24), 16th Sept.

2. "One may well wonder if anything would come out of the most recent demonstration of the British Indians in the Transvaal for their 'rights.' As days pass on, it is becoming increasingly manifest that anything like a full measure of relief to them is impossible. But there are certain rights and privileges which the Indians must fight for, howsoever forlorn a task

it may seem to those who reflect on the enormous disadvantage at which the poor Blacks are placed as compared with the Whites of the Empire. Among such rights are those which are affected by the Asiatic Ordinance, against which a vigorous protest was launched at Johannesburg the other day. We shall make no secret of our sympathy being with those who then resolved that, 'if their prayer was not successful, they would defy the Ordinance and submit to imprisonment till the King-Emperor granted them relief.' Freedom and liberty may not be the birth-right of the Indians in the strictest sense of the term. But until the Indians are legally declared to be slaves in British territory, they must consider themselves endowed with certain elementary rights of British citizenship, and if all constitutional attempts to obtain justice fail, and relief is denied even by the highest authority in spite of their most persistent and abject prayers and appeals, they cannot be to blame if they decide on a course of what is called passive resistance to an unjust and unnatural law. The limits of human endurance are bound to be reached and even the meek and law-abiding British Indians in a British Colony must feel their position to have become intolerable when they find their own country left open for the exploitation of the veriest riff-raff of Europe—both British and Foreign—while they themselves are treated as slaves in territories under the British flag, considered inferior to even the Kafirs, and branded as criminals and suspects." [Referring to the protest of the Indians at Johannesburg against the Asiatic Ordinance, the Gujaráti writes:—Under the British Government only those, who dare to offer hand-to-hand opposition, achieve success, while those who do not posses the tenacity to carry on a herculean fight for their rights fail in their object. The aim of the whites in South Africa is plainly to prevent the Indians from strengthening their foothold in that country. Such blind selfishness reflects disgrace on the British Government. It is needless to say that Indians in this country are in full sympathy with the fight which their countrymen in South Africa have been waging for equality of rights with the whites. It is incumbent on the authorities in India to take this fact into their consideration and bring the weight of their influence to bear upon the Government in England with a view to prevent the whites from passing unjust enactments against Indian settlers in South Africa.]

The Amir's impending visit to India.

Oriental Review (12), 19th Sept.

3. "It is now a certain fact that His Majesty the Amir of Afghanistan will visit India during the coming cold weather. We can take this as a sign that the dominion of His Majesty is just now in a tranquil state and that he can leave his country without any awkward and untoward incidents taking place during his absence. .... So we do not think that Amir Habibulla will have any troubled mind when he is here. On the contrary his great anxiety will be how to match Anglo-Indian diplomacy, for he could not be yet such a past-master in that art like his illustrious father who could give a wrinkle or two to the greatest of European diplomats. Of course, the *quid nuncs* of the Foreign Office and their organs in the Anglo-Indian Press have proclaimed it far and wide that no politics are to be discussed, but we must always take such news with a grain of salt. Afghan politics are to the Indian Foreign Office like the breath of its nostrils, and we do not suppose that when His Majesty Habibulla meets His Excellency Lord Minto they will talk only of Indian *Kababs* or Afghan *delights*. Questions about the Quetta-Nushki-Kandahar Railway, or the importation of arms, into Afghanistan or about getting a port for the outlet of Afghan trade, or about appointing an Ambassador at the Court of St. James or Kabul will be discussed, but these will remain hidden in the archives of the Foreign Office until a suitable opportunity offers itself for gradually divulging them. But perhaps the question of questions that will be discussed will be about the offensive and defensive alliance against Russia. These will be some of the knotty points discussed, and we shall wait and see who succeeds in the end, the British Lion or the Afghan Tiger. As for the Anglo-Indian papers, we do not know what antics they will not play when the Amir is here. As the London *Spectator* observed some years ago 'the majority of Anglo-Indians, however able, are always a little "gone" upon the

Afghan question.' The big bear of Russia will be again trotted to the front. No arguments will ever convince them that fighting Russia behind the Indus with obedient and loyal subjects at their back is a much saner thing than going out to fight her behind the Hindoo Kush with millions of blood-thirsty clansmen ready to cut the advancing force off from India."

Reflections suggested by the grant of a constitutional form of government to Persia.
Kál (128), 21st Sept.

4. There are some people among us, who discern in the British connection with India the hand of Providence. In the opinion of these men, who declare themselves the followers of the Telang or Ranade school, India would have lagged behind in the march of civilization and remained steeped in ignorance and misery but for the establishment of British domination over her. They also cherish the hope that one day India will enjoy the boon of a type of government on the British model and that British institutions will be introduced throughout the country. The rise of Japan as an independent power is the best answer to this class of people. But on the present occasion we have been led to allude to this subject by the happy news of the introduction of a constitutional form of government in Persia. The Shah has, we learn, consented to call a representative assembly of his subjects. The Indians are in no way inferior to the latter either in prowess or intelligence; still they are content with merely sending deputations to England, while the Shah's subjects have acquired a constitutional form of Government for themselves. Even the Afghans are armed and are being trained in the science of modern warfare. We think that with these facts before them, those who extol the actual and prospective benefits of British rule to this country should take poison and commit suicide. Though India has so long been completely under British sway, she has gained nothing up till now, while Persia and Afghanistan, by keeping themselves free from British influence, have stolen a march over her and obtained the boon of western political institutions.

How far may India expect substantial political boons from a philosophical Secretary of State like Mr. Morley?
Kesari (132), 18th Sept.

5. There seems to be some misconception among our people as to what political rights India may expect during the *regime* of a philosophical Secretary of State like Mr. Morley. They think that Mr. Morley's philosophy will assert its sway over his mind when he applies himself to the solution of political problems. But it seems to be forgotten by these men that politics are not generally dominated by abstract philosophical considerations but by those of worldliness and self-interest. A philosopher is not *per se* fitted to assume the *rôle* of a politician. It may be that, as in the case of Mr. Morley, the philosopher who is called upon to deal with problems of government can manage to leave his philosophy in the background while he is engaged in grappling with political questions. For example, in announcing his final decision *re* the partition of Bengal, *viz.*, that it was a settled fact, Mr. Morley showed that he was a politician and not merely a philosopher. A politician has to forget his philosophy while considering political problems and to keep only practical considerations before his mind's eye. The politics of the world including those of the British Empire are not governed by altruistic considerations. One nation does not assert its superiority over another solely with a view to promote the welfare of the latter, but its own. England rules India with a similar object. It may be that a prudent nation will not carry its selfishness to an extreme limit. It may recognise the wisdom of not killing the goose that lays a golden egg. In the case of India, for instance, some Englishmen discern the danger of ceaselessly draining away her wealth at the present rate of 40 crores of rupees per year and advocate a policy of enlightened despotism. This is the secret of the interest shown in our affairs by men like Sir Henry Cotton and Lord Ripon. Mr. Morley, too, may be aware of the danger of carrying the policy of ceaseless drain of India's wealth too far. But so long as the Indians do not resist the process of the exploitation of the resources of their country by foreigners, why should Mr. Morley trouble himself about relaxing the stringency of that process? So long as the cow does not kick, why should it not be squeezed dry? Why should any milk be left for the calf? When it

does show signs of kicking, the expediency of adopting a milder policy may be considered, but not till then. It is, therefore, our duty to make all classes of Englishmen realise the folly of pursuing self-interest too far in governing India. It will never do to win the sympathies of a few righteous and benevolent souls among them. Mr. Gladstone was convinced of the expediency of changing England's policy towards Ireland, but his efforts on their behalf proved unavailing because the mass of the British public were not brought round to that view. The same thing holds good of India. We must make every Englishman feel the absolute necessity of granting us some political rights; then alone there is some chance of our deriving some lasting benefit from the ruling race. Otherwise, we may get a trivial right or two, but those would be no guarantee that the same would not be taken away from us at some future date. We should, therefore, work in concert and demonstrate to Englishmen the utter impossibility of governing the country on selfish principles. We may be lured from this goal by our *soi-distant* Anglo-Indian sympathisers. But if we wish to achieve any substantial gain, we must not mind their crafty counsel.

Alleged signs of India's National awakening.
Karnátak Vritta (100), 18th Sept.

6. In giving a description of the events that are taking place in Russia the *Karnátak Vritta* writes:—It is satisfactory to note that matters have not yet reached an acute stage in India. But the recent thoughtless blunders committed by our muddle-headed officials point to a day when India, too, will witness such heart-rending scenes. The rise of the Hindus has created jealousy in the minds of Europeans. In the patriotism and unity of the Bengalis they smell sedition. Japan has triumphed; China is forcing herself to the front. Persia and Afghanistan, too, have awakened from their slumber. In this age of general awakening throughout Asia, it is but meet that the Hindus also should, in their own way, try to raise themselves. To oppose such a movement on their part is to kindle it into greater activity. Petty-minded Englishmen, unable to realise this, are trying to put it down by creating differences between class and class. But the eyes of even Muhammadans are now opened. The day of union between them and the Hindus is fast approaching and when it actually comes, there is every probability of bitter quarrels arising between Europeans and natives. The only way to avoid such a possibility is for the authorities to hold the Europeans under perfect control and not allow them to go astray.

An appeal to the British Indian Government to conciliate the Indians with a view to ensure its own safety.
Hind Swarájya (Anglo-Gujaráti) (28), 22nd Sept.

7. In an article entitled "Harm will at last come to Englishmen", the *Hind Swarájya* writes:—The stability of a Government mainly depends upon the contentment of the people. If a ruler acts according to his sweet will, unjustly robs the people of their rights and turns a deaf ear to their complaints, those of his subjects who are enterprising, heroic and courageous rise against him with a view to shatter his power. In consequence of this the flame of rebellion spreads on all sides, the stability of the Government is jeopardized and the proud and selfish ruler loses all and becomes a target for the hatred of his subjects. In order to avert such a catastrophe, a ruler should refrain from wounding the feelings of his subjects. This principle is not followed in practice by the British Indian Government. But that Government should now remember that the people of India have endured sufficient misery up till now, and have cried themselves hoarse for redress, but in vain. Famine and other calamities have utterly enfeebled them. As if this was not enough, they have now resorted to boycott for escaping the tyranny of their rulers. It is, however, not yet too late for Government to conciliate the people by revoking the partition of Bengal and straightway dismissing from the public service officers who have been oppressing the people and endangering the Government by their deeds. If, instead of adopting this course, Government persist in the harassment of the Indians, the latter will rise against their rulers believing them to be cruel, faithless and selfish liars. Government are gravely mistaken if they think that they can cope with such an uprising with the help of British troops. It is improbable that a handful of Englishmen can hold their own against countless Indians. Assuming, however, that they are able to do so and the blood of

Indians is shed on their own soil, the Government will be branded on all hands as an unjust and tyrannical one. And when the Indians are defeated, heroic persons among them will courageously face the enemy and die in the act of killing others. When poor merchants find that patriots are no more, they will bid farewell to their mother-land, leave the tyrannical British *raj* and seek the protection of other Governments. The whole country will, in such an eventuality, become desolate, and Englishmen will have none left to rule over except cats, dogs and other beasts. At present the Indians have become the slaves of Englishmen and are remaining under their yoke, but they will not like to continue for ever in this plight. When this happens, Englishmen will become tired and dejected and will fain betake themselves to England rather than remain in a devastated country. In these circumstances if Englishmen desire to preserve their Empire, they should endeavour to win over the hearts of the people and make them contented. But if they do not do so, in other words, if Indians are destined to be emancipated from thraldom, Englishmen will continue their oppressive rule till the end. Let us wait to see what happens. Considering, however, the present state of affairs we can say that harm is bound in the long run to come to Englishmen. *Bande Mataram.* Glory be to India!

Alleged devices employed by the English to weaken the strength of public opinion in India.
Moda Vritta (140), 17th Sept.

8. English education has opened the eyes of the educated Indians to their true condition and induced them to create a strong public opinion in the country by spreading enlightenment among their fellow-countrymen. Fearing that this attempt, if successful, would render the work of administration more and more difficult, our rulers naturally set about weakening the force of public opinion. Their first attempt in this direction was to sow dissensions between Hindus and Muhammadans. This device succeeded for a time. But the Muhammadans having realised that, under the present despotic rule, they were in the same boat as Hindus, so far as their political grievances were concerned, have determined to sink their religious differences with the Hindus and to join them in political agitation. Another means adopted by our rulers to accomplish their object of weakening the strength of public opinion was to effect the partition of an important province like Bengal. Lord Curzon was the father of this policy. The ostensible object of the partition of Bengal was to facilitate the task of administration. But there was no need of keeping the partition scheme secret up to almost the last moment. In view of the consequences which have followed in the wake of the partition, one would have thought that there would be no repetition of the experiment elsewhere. But it is not so. The People's Association of Madras having learnt that it was under contemplation to effect the partition of a certain District in the Madras Presidency requested Government to be furnished with information about it, so as to be in a position to make a representation to Government in the matter. The Association, however, was promptly told by the Madras Government that no such information could be furnished.

Alleged miseries of native coolies employed on European tea plantations in Assam.
Vihári (165), 17th Sept.

9. Referring to the alleged ill-treatment of Indian coolies employed on the European tea plantations in Assam, the *Vihári* remarks:—If there is a place of hellish tortures on earth, it is the European tea plantations in Assam. The coolies employed on these plantations are subjected to every form of torture. They are fed on bad and insufficient food, lodged in damp and unhealthy quarters and are withal made to work so hard and flogged so mercilessly that the flesh is often torn off their bodies and blood gushes out in streams; the female workers are, moreover, outraged by the inhuman planters. It is impossible for the poor labourers to get out of the clutches of their white masters when they once take up work on the plantations. Dear countrymen, why should you be so very fond of tea, in the growing of which your own kith and kin are belaboured to death and your women outraged? Is not the tea you drink really tinged with the blood of these oppressed creatures? Do you not, while sipping the delicious beverage, hear their heart-rending cries? Why do you not

then give up the habit of tea-drinking, which entails unspeakable hardship and a life of bondage upon your brothers and sisters? Let us, therefore, abjure tea, coffee and cocoa, which are all cultivated by European planters.

Reflections on the burning in effigy of Babu Surendranath Bannerji and a warning to Englishmen against the Indians retaliating with the help of "real swords."

Hind Swarájya (Anglo-Gujaráti) (28), 22nd Sept.

10. Referring to the burning in effigy of Babu Surendranath Bannerji in Bengal by certain Europeans and Eurasians, the *Hind Swarájya* (Anglo-Gujaráti) writes:—The action of these Europeans carried with it an augury of their future fate. What remained after the burning of the effigy? Nothing but ashes. From this one can easily understand what the English are likely to gain in the end. Even the ashes of the burnt effigy were blown away by a gust of wind, and the Europeans and Eurasians had in consequence to return empty-handed. From this it appears that even ashes will not remain in the hands of Englishmen in the long run. Will this prophecy be fulfilled? Of course, it will be. Just as the sky is overclouded before it begins to rain, similarly it is not difficult to imagine the consequences of this deed committed by Englishmen. They have now made a beginning, and the Indians should certainly pursue them. The result of this will be that in the fight between the two if one raises his hand, the other, if he be active and have an inkling of the intention of his adversary, will at once catch hold of it and deal him a blow on his ribs. Though they have now burnt an effigy, they should be on the alert against such a thing happening in reality in their case. They should beware lest by wielding mock swords and displaying their spirit, they may have to endure the experience of real swords. What they have done is well and good, for there is no objection in understanding that their action has given permission to the Indians and a signal to them (to retaliate).

A seditious advertisement concerning the *Vande Mátaram*, a new Gujaráti periodical.

Hind Swarájya (Anglo-Gujaráti) (28), 22nd Sept.

11. The *Hind Swarájya* (Anglo-Gujaráti) publishes the following advertisement regarding the *Vande Mátaram*, a newly started Gujaráti periodical:—Beware! Ye Indians. Beware of Englishmen!! Just as heavy stones were made to float in water by uttering the name of Ram, similarly by subscribing to the *Vande Mátaram* you can swim triumphantly through a sea of calamities. O my simple-minded countrymen! Behold! Those who have made you fall from your pedestal and brought you to a miserable plight are eating away what is yours and lording it over you. This is a matter for no little grief; consequently with a view to expose the black deeds of these white-skinned Englishmen, which have hitherto lain hidden from the public view, and in order to warn the Indians and remind them of their duty towards their country, a monthly periodical called *Vande Mátaram* has been recently started in memory of the motherland. The annual subscription of this journal is only two rupees inclusive of postage, and subscribers will get as a present a book entitled ***Mahadevi Mandap***, which contains in the form of a story a thrilling description of the love, patriotism and bravery of Nana (tiger) during the Mutiny of 1857. In addition to this those who now enter their names in the list of subscribers will get tickets for admission to the orchestra during the performances of Kusum Kishor and Prem Ghat, which will be enacted by the Vande Mátaram Natak Samaj. [The above advertisement appears over the signature of "Snehi (lover)", near which word is printed the figure of a gun. A postscript to the advertisement runs as follows:—Be it remembered that this periodical is meant not for cowards, traitors to the country and flatterers of Englishmen, but only for those patriotic men and women who long for independence.]

Selection of Mr. Dadabhai Naoroji as President of the forthcoming Calcutta Congress.

Jám-e-Jamshed (29), 18th Sept., Eng. cols.

12. "Mr. Dadabhai's nomination as President of the forthcoming Calcutta Congress has been received with approval by the majority of the Indian press. And this may be considered at once a rare tribute to the personality of the octogenarian champion of India and a vindication of the reputation of his followers for good sense and moderation......... Doubts have been entertained as to whether Mr. Dadabhai's presence at Calcutta, in December next, would avert the conflict between the Moderates and the Extremists, which all clear-sighted

observers of public affairs have felt to be impending. To confess frankly, we too have our own doubts about any single individual, howsoever great, averting a tragic termination of the present crisis. Mr. Dadabhai may succeed in pouring oil over the troubled waters for some time, and the Calcutta session may end smoothly and peacefully. But what about the distant future? Will men, who have been led to think so strongly on the fundamental question of British supremacy and have already hoisted the standard of revolt against the constitutional leaders, be content to continue under the tutelage of men like Mr. Dadabhai Naoroji and Sir Pherozeshah Mehta any longer? Will honest, moderate Congresswallas, on the other hand, consent to work hand in hand with a party, whose avowed aim is to make the British administration of India impossible? Interested politicians may seek to throw dust in the public eyes by saying that, save a little perfectly legitimate difference of opinion, there are absolutely no cross currents flowing in the Congress camp. But the public has its own eyes to see and its own head to think, and it may be forgiven if, refusing to be hoodwinked by such assurance, it comes to the conclusion that a parting of the ways is inevitable—and that before long.......... The split has become too pronounced to be now averted; and we shall frankly say that we are inclined to attach so much weight to Mr. Dadabhai's presence amongst us, not because we are under any misapprehension as to the inevitable that is bound to occur, but because we are anxious to see the most beloved and trusted of our political leaders trying to prevent the wavering and the half-hearted from being carried away by the Extremists, and the Moderates being swept away as a political force in the country."

Mahrátta (9), 16th Sept.

13. "In a typically plausible article in its issue of Wednesday last the *Times of India* has sought to achieve too many things all at once....... It has sought to kill even more than the proverbial number of birds with one journalistic stone. Using the election of Mr. Dadabhai Naoroji to the presidentship of the coming National Congress as an offensive missile, it has attempted to hit at Mr. Tilak, to expose the alleged unrepresentative character of the Congress, and to ridicule even the admittedly sober and moderate Congressmen for the supposed extravagance of their demands in the name of the great national body.......... It is writings of this description, more than anything else, that the more unsophisticated among us must be warned to guard themselves against......... It goes without saying that the election of Mr. Dadabhai Naoroji as the President of the Calcutta Congress is bound to give satisfaction everywhere in India. In the first place his prolonged absence from India has made every one anxious to welcome him back among us once more. Then again nothing could be more opportune than his return to India on the present occasion. Admittedly it is a critical time for the Congress, and it would be impossible to secure a better President for it than the Grand Old Man of India. The deep reverence in which he is held by every Congressman, almost without an exception, is sure to be a guarantee that ready and willing obedience will be given to his wishes and commands, and the chances of open friction in the ranks of Congressmen will be minimised so far as the President can help it. But the final decision on the points at issue between those who advocate a reform in the methods of the Congress and those who oppose such a demand will at best be delayed for one year. Still, we for one would not grudge the delay, if in return therefor we have our Grand Old Man once more among us in the Congress. We have pointed out over and over again that anxious as one may be that the Congress should reform its methods and bring them up to date, no one really seeks anything like a bitter trial of strength between the opposite camps of Congressmen, if we may suppose that such camps exist. The capture of the Congress by this or that wing of that body is a misleading and a senseless cry. If people choose first to raise imaginary fears and then to be jubilant over those fears being dispelled, of course they are welcome to please themselves with this artificial method of creating new pleasures and objects of satisfaction. So also it is highly amusing to see the enemies of Mr. Tilak, conceiving, first the idea of his being installed as President and then laughing at his supposed discomfiture. They could not be sure, however, who would have laughed last if things had only taken their normal course. It was quite possible that

Lala Lajpatrai's claims to the honour would have been successfully supported in the Reception Committee, if, to the agreeable surprise of all, the *deus ex machina* in the form of Mr. Dadabhai Naoroji had not been invoked by those who evidently preferred to have the fight on the issue of the reform of the Congress postponed for one year rather than suffer defeat by precipitating a trial of strength. The extraordinary course followed by some of the leaders of the Conservative school of Congressmen of inviting Mr. Dadabhai to preside at the next Congress practically on their own responsibility tells its own tale as to the state of mind of these people about the anticipated result of such a trial of strength. But as no less a person than the Grand Old Man of India is concerned, there must be absolutely no challenging of the regularity or otherwise of the action taken........ But the election of Mr. Dadabhai Naoroji cannot possibly solve all the questions arising out of the next session of the Congress—questions which, we are sure, Mr. Dadabhai himself will have most earnestly to consider. Of course, we may assure the *Times of India* that the repudiation and expulsion of the so-called extremists from the Congress cannot possibly be one of them. The *Times* has very charitably expressed a hope that the extremists would voluntarily sever themselves from the Congress, and that if they did not do so, the Congress should disclaim them.......... But the wily attempt, we are afraid, is bound to fail. The expulsion of the extremists is not so easy of accomplishment. The Congress is as much theirs as of any one else. Moreover, the so-called extremists are destined to be the sole heirs to the Congress in the next, if not in this, generation; not indeed by the process of physical capture—which is the popular phrase of the hour—but, we trust, by the potent logic of experience."

Kesari (132), 18th Sept.

14. The news that Mr. Dadabhai Naoroji has consented to preside at the next Congress has filled the moderate party and the Anglo-Indian newspapers with ecstatic joy and they regard it as a triumph over the extremists, who had proposed the names of Messrs. Lajpatrai and Tilak for the honour. The hilarity of the moderate party cannot fail to amuse every reflecting person. Now, if Mr. Dadabhai Naoroji is really going to preside at the next Congress, every other leader—whether he be of the extremist or the moderate party—will willingly retire from the field to make room for one who commands universal respect in India. Even Messrs. Lajpatrai and Tilak will hail such an event with joy. But how can the moderate party entertain any hope that the important question about the inclusion of the *swadeshi* and boycott movements in the Congress programme would be decided in their favour by Mr. Dadabhai's occupying the chair of the next Congress? We do not think that Mr. Dadabhai belongs to the moderate party. We do not believe at all that Mr. Dadabhai, who did not hesitate to seek the assistance of the Socialists and who is ready to co-operate with Mr. Hyndman, will advise the Indians to remain quiet even after their demands have been refused by Government. Even the *Times of India* approves of Mr. Dadabhai's election as President of the next Congress, but that is because it believes that Mr. Dadabhai is not an extremist. Now, as the *Indian Spectator* says, 'if the Congress is the outcome of English education, the *swadeshi* and boycott movements are the outcome of Mr. Dadabhai's teachings.' How can he, who has been so long proclaiming loudly that India's poverty is due to the enormous drain of her wealth to foreign countries, dissuade the Indians from the *swadeshi* and the boycott movements? The *Indian Spectator* rightly observes that Mr. Dadabhai Naoroji heads the extreme party and that his election will fill the extremists with great joy.

Gujarâti Panch (26), 16th Sept., Eng. cols.

15. "Mr. Bepin Chandra Pal's advocacy of Mr. Tilak's claims to the Presidency of the Congress is as ill-advised as it is ill-timed. We are passing just now through the stormiest period in the history of Young India. The whole atmosphere has become dynamic; every bush perhaps hides a foe. This is the time when we must show a *united front* to our opponents, this is the time when the person whom we select to fill the Presidential chair must be, like Cæsar's wife, *above suspicion*. It was a pity that at such a momentous juncture Mr. Pal and his followers could not think of any other person in the whole of India than Mr. Tilak..........The persistent advocacy of Mr. Tilak's

claims by Mr. Pal has actually created an *impasse* in Bengal; and for the *first* time in the history of the Congress, the strange scene of people '*canvassing for the Presidentship*' is being seen in that province !......... All these years the mouth-piece of the National Assembly has been elected unanimously. Naturally, the erratic tactics and 'cussedness' of men like Mr. Pal put the older hands, the first sponsors of the National Assembly, on the horns of a dilemma. They seem to have put their heads together to find a way out of the wood. They have successfully done this—but, even in this case there is a 'but.' To crush a few *pigmies* they have resolved to awake an old, very old *giant*, a giant scarred all over with wounds received in many a political campaign fought in India and England. It was, no doubt, a *happy* idea but not an *ideal* one. It has been just announced, and the news literally came upon us all as a bolt from the blue, that Mr. Dadabhai Naoroji, India's G. O. M., whose 82nd birthday was celebrated all over the country with such unparalleled enthusiasm only the other day, has been selected to preside over the next Congress. There is not the least doubt that Mr. Naoroji is *the* only man who can lay the storm, which has been raised by the events of the last few months. There is no other man in India to-day, who is so universally respected and revered. There is not the least doubt that he will outweigh in the balance of public opinion a dozen Tilaks and Pals. But, at the same time, the way in which the Grand Old Man's name has been proposed, selected, and announced must not be lost sight of. Already a number of Cassiuses and Cascas have arisen, and they are only awaiting a Brutus to lead them.......... We are sorry the selection has taken place in a rather irregular fashion and more or less *in camera*."

The split in the Congress camp.
Indian Spectator (5), 22nd Sept.

16. "It is felt that there is some distinction between the majority of those who have been conducting the National Congress up till now and a new school which has sprung up within that body. What precisely is the difference, it is not easy to understand, for just at the boundary line the difference is so attenuated that one school seems merely to paraphrase the language of the other. They have respectively been called moderates and extremists, but where is the line to be drawn between extremism and what passes for moderation? It has sometimes been assumed that 'no mendicancy' is the true test of extremism. Mr. Bhupendra Nath Bose points out in an able and well reasoned communication to the papers that the 'no mendicancy' policy cannot be followed. It seems to us that the younger school really draws a distinction between asking and begging....... We understand them to mean that we should not ask *repeatedly*, if we find that a tolerable amount of knocking at the door meets with no response. Mendicancy is not merely asking, but asking repeatedly until the repetition causes a sense of humiliation. When exactly such a feeling of wounded self-respect would be produced depends upon the temperament of the people who ask and the circumstances of each disappointment. But the younger publicists seem to mean that we must draw the line somewhere in each case and refuse to beg further. In private and in international transactions there is a point at which negotiations are broken off, as their prolongation seems futile and not consistent with dignity. If the extremists mean that in the same way the petitioning to Government should come to an end at some stage or other, we are not prepared to say they are irrational. The question is, what is to happen when the petitioning has come to an end. Are we to accept the decision loyally, or are we to adopt other means of putting pressure on Government? Now, if the moderate school had said that we must accept the decision loyally and cease further agitation at least for a time, and if the extremists had maintained otherwise, we could have understood the difference between the two. Mr. Surendranath Bannerji is now classed as a moderate politician: what is his attitude? He would continue the *swadeshi* agitation as a means of compelling the Secretary of State to yield, and he would persist in the agitation until Mr. Morley recants. This is not mendicancy. The agitation may be punctuated by memorials, but so long as Mr. Bannerji does not confine himself to memorialising, we fail to see how he can be called a mendicant......... A more serious line of cleavage between the two schools is said to be that the one would oust the British Government from India, while the other would proceed

constitutionally. Proceed to what? Is not self-government the acknowledged goal of the moderate school? The older leaders may qualify their demand by saying that they do not want self-government immediately. When do they want it, and when do the extremists want it? The extremists try to reduce to precision and express with logical straightforwardness what the half-way reformers hint at and fall back from. If one school professed themselves to be Unionists or Imperialists, while the other loved to call themselves Separatists or Home Rulers, we might understand the difference between them to be real and substantial. As a matter of fact, the moderate men open the door to extremism by scoffing at Imperialism and declaring their goal to be self-government. There may be some difference on paper between self-government under British control and self-government without such control. But every one knows that the control even in the case of the comparatively small Colonies is nominal. In the case of three hundred millions it will be practically impossible. The extremists cross the *t's* and dot the *i's* in the moderate programme. They are not distinguishable by their aims from those who ask for self-government. They are perhaps a little more impatient, but impatience must be expected where there is no standard to regulate patience. If impatience is deprecated, the best course for the moderate men is to dismiss from their orations, if not their thoughts, dreams which they wish to be realised at some distant date of which they have no precise conception. The natural result of insisting upon the vision, which they would contemplate only from a distance, has been that others have turned their powerful telescopes towards it, and brought it nearer to themselves, and are putting out their hands to clutch at it. There is, however, one important and radical difference between some of the more recent methods of agitation and the older methods. They are as yet confined only to Bengal. Their principal feature is an appeal to physical force. We do not know who exactly are responsible for picketing students to prevent people from buying European goods. It is not clear whether the leaders of the moderate school have countenanced such activities. They have been addressing students on the *swadeshi* movement, but it is presumed that the moderate men have had no share in drilling students in the use of *lathis* and in fomenting workmen's strikes. We are not aware that they have openly dissociated themselves from appeals to physical force: they might have thought that it was not their business to lift their voice against measures calculated to lead to disturbances of the peace and to conflicts with the police. If they have not taken upon themselves the responsibility of denouncing their muscular brethren, they do not seem, at any rate, to have actively associated themselves with actual or potential rowdyism. The distinguishing feature of extremism would appear to be active, as distinguished from passive, resistance. As yet the idea is only one of resistance, rather than attack. Yet one reads in the newspapers of young men handling *lathis* and agitators going about not merely lecturing to cultured audiences, but stirring up workmen and other easily excited classes, who are apt to take the law into their own hands. It is only agitators of this kind that may be called extremists, for the muscular argument is always the last argument that is resorted to in a civilised country and in very exceptional cases. Ordinarily it is considered barbarous, and the Congress as a whole is not likely to commit itself to any policy, which may savour of rowdyism during at least the life-time of the present generation of leaders. The situation, however, must urge upon the maturest minds in the Congress the consideration of the question whether it is good policy to denounce a foreign Government as a vampire draining away the life-blood of the nation, and then to expect that no one should talk of emancipating themselves from the control of that Government. The 'moderates' should begin by changing their policy. There seem to be extremists who would not appeal to physical force, but would only offer passive resistance by refusing to co-operate with Government in the work of administration. What difference is there in principle between boycotting foreign goods, as moderate men ask us to do, for coercing Government, and boycotting Government service, at least honorary service? Before the so-called 'moderates' throw stones at the extremists, they must abandon the houses in which they themselves live."

Gujaráti (24), 23rd Sept., Eng. cols.

*17. "Mr. Bepin Chandra Pal has given out his views in no uncertain language.......... He will be satisfied with nothing but complete autonomy for India. As a bare ideal, perhaps, even some Englishmen might agree that, other things being equal, every country is best administered by its own inhabitants. But in practical politics we fail to see what is to be gained by flourishing ideals in the face of our rulers which, as human nature goes, they are sure to resent. What is in the womb of time no one can prophesy. What India will be 500 or 1,000 years hence it is utterly useless to speculate. Whether 300 millions of educated and intelligent human beings will *for ever* consent to be hewers of wood and drawers of water or mere helots in their motherland is for the present a question of very remote interest. What is sure and certain is that the Congress with its present programme is a movement for the political advancement of the country, and that it has got mountains of barriers to overcome before any of the above questions becomes of pressing interest. What is a matter of still greater certainty is that Mr. Bepin Chandra Pal and his associates are playing into the hands of the enemies of our political progress by advancing utterly impracticable ideals and impossible schemes of reform, and doing their best to drive our best English friends and well-wishers into the opposite camp by their extravagant programmes, irresponsible writings and absolutely reckless pronouncements in public.......... Is Mr. Pal to be allowed to wreck the Congrees after more than 20 years of patient toil, disappointments and hopes at the very moment when the outlook is the most encouraging? He talks a good deal about autonomy. But when he and the other Bengali leaders cannot pull on together even in the formation of a Reception Committee or concur in the selection of President of the forthcoming Congress without resorting to bitter mutual recriminations or disgraceful misrepresentations, what becomes of his bombastic talk regarding absolute autonomy? The time has surely come to tell some of our friends in Bengal that the Congres does not belong to one province alone. It belongs to the whole country, and all the provinces will stoutly assert their right to be heard before any violent departure is allowed to be forced upon the country.......... Three months hence the Congress will meet at Calcutta. But we are living in strange times. If we are rightly informed, it is, indeed, a sad commentary upon the present state of things in Bengal that no Reception Committee has, as yet, been formed and not a single pie collected. We further learn that very likely there will be no Industrial Exhibition held in the very home of excited *swadeshi* and boycott demonstrations! This is certainly not as it should be. We had a shrewd suspicion along with many others that it was a mistake to hold the Congress in the very hot-bed of excitement and centre of inflamed passions. Some sober-minded Bengalis were the first to say so. But it is now no use bewailing accomplished facts. Congressmen have to make the best of the situation, and we have no doubt that in the weeks to come wiser counsels will still prevail, and that the Bengalis will not allow their reputation to be tarnished by the exhibition of qualities that make for the destruction or subversion of all that has been done or gained after years of persevering toil."

Indian Social Reformer (4), 23rd Sept.

*18. "The forecast of a Poona contemporary that the conversion of the Congress into a Tilak-Pal movement has only been postponed for a year by the nomination of Mr. Dadabhai Naoroji as President is highly rash and utterly baseless. If there was the ghost of a doubt this year that the extremists may be able to get the control of that movement, it was because of the chaotic state of affairs in Bengal for the time being. Outside of Bengal, there is no place in India where there is the least chance of their imposing on the credulity of the public. In Bombay, Madras, Allahabad, Nágpur, Lucknow and Ahmedabad, they will be simply unable to lift their heads. As a matter of fact, since 1897 there has not been a single year in which they had not attempted to get the Congress into their hands. They had been completely thwarted on every occasion. In the face of this uniform discomfiture, the Poona writer's confidence that the future is with him argues a very sanguine temperament. Nor is there the slightest ground for the belief expressed by the same writer that the next generation of Congressmen will be followers of Mr. Tilak. Mr. Tilak is not the youngest of the present-day Congressmen. There are younger and abler men than he who are dead against his methods, which they consider to be fraught with calamitous consequences to the country.......... We do not see how Mr. Tilak could ever be associated in any responsible capacity with such a movement as the Congress. But for the peculiar mentality of the individuals concerned, it would be difficult to understand why they should cling to the Congress, which they declare to have been a total failure, rather than start a new movement of their own. The Congress was formed for a definite purpose. It is British in its origin, aims and methods. It takes its stand on the promises of the Queen's Proclamation, and its whole programme is simpiy an attempt to get full weight given to the pledges and principles of that document. It has no grievance against British rule on the score that it is foreign, whereas that is the main grievance of Mr. Pal and others.... .... The Congress is a locomotive engine designed to run on the rails of British rule. What Mr. Pal wants is a steamship to plough the waves of a pathless ocean, which he descries in his imagination. It may be a mirage. But he is at liberty to build such a vessel, if he has the material and the magic for it. But the ostensible attempt to convert the railway engine into a steamer strikes many people as only an attempt to wreck it. Really then the extremists are more anxious to destroy the Congress than to fulfil their hopes. In very self-defence the Congress has to take measures, and that swiftly, to protect itself from the violence of its false friends. Congressmen all over the country look to Sir Pherozeshah Mehta to give voice to their determination not to be run off the rails by the machinations of the extremists. Since we made the suggestion a fortnight back, the idea of holding the next Congress at some place other than Calcutta has, we have reason to think, been gaining ground. Indeed, this course would become not only desirable but necessary, if Bengali leaders do not settle their differences without further delay and set to work in right earnest. We understand from a reliable source that not a pie has been as yet collected towards the expenses of the Congress. A huge Reception Committee has been formed, but it is apparently afraid to meet, as a meeting would be the signal for further disruption. Unless the moderates are resolved to act for themselves, there would seem to be little prospect of the next Congress being held at Calcutta."

Kaiser-i-Hind (30), 23rd Sept., Eng. cols.

*19. "The following extract from the *Indian Patriot* most faithfully echoes, in our opinion, the view entertained by thoughtful Congressmen in all parts of India, who are not yet inoculated with the new virus of political philosophy which the intransigeant Mr. Bepin Chandra Pal vociferates he has discovered to kill for all times the many administrative bacilli from which the people have long been suffering. The antidote to the bane, however, remains absolutely unacceptable, for it is recognised in all reasonable quarters as the panacea of the quack and the empiricist.......... Our Madras contemporary rightly remarks: 'The methods employed are severely trying the patience of many wise leaders of the Congress in Calcutta; thay are severely hampering smooth work; and they are tending to strain the relations between the rulers and the people. But we have no reason to regard them as other than the inevitable incidents of a great movement, which has to be worked by men of different temperaments, persuasions and opinions....... So far as the responsible leaders are concerned, it is superfluous to recommend to them a repudiation of the rash counsels and violent attitude which the *Statesman* animadverts upon. They know their mind; and they also know the mind of the country at large; and knowing both, they are not likely to be in the least alarmed by the mere expression of opinions, which are repugnant to the fundamental principles of the Congress movement and which nobody but the extremists themselves are likely to accept or act upon.' This is well said. As we have already declared in these columns, there is nothing to alarm the coming Congress, which is certain to adhere resolutely to the fundamental principles on which it has deliberately resolved from the very first to carry on its agitation for the reforms, which shall culminate by-and-bye in a *better* government of the country than is to be witnessed at present. We are confident that the Congress deliberations in Calcutta will clear the atmosphere of its electricity......... And if meanwhile the moderate reforms so well foreshadowed by the Secretary of State are at once carried out wisely and well, the Congress will not only have justified its agitation of so many years, but demonstrated to these misguided extremists themselves that after all reform can be effected by moving on the lines it has deliberately chalked out and that it is the very opposite of practical statesmanship and sterling patriotism to ask it to carry on its constitutional agitation on any other lines. Thus, we repeat, we are hopeful of the Congress emerging from its present trials, which it has hitherto stood so well, every way stronger, more firmly united, and more respected even by the rulers themselves than it has ever been since its institution twenty-one years ago."

Phœnix (15), 19th Sept.

20. "The 'extremists' in our camp aver that we should entirely disassociate ourselves from Government and stand upon our own legs. The position taken up by this party led by Mr. Tilak, Lala Lajpatrai, and Mr. Bepin Chandra Pal may be summed up in these words: 'Don't beg and petition at the door of the Government, but stand aloof from the *Sircar* and try to establish the people's Government.' We consider the programme laid down by the 'extremists' as vague and chaotic. How can we stand absolutely aloof from Government? When the Government is doing something for our welfare, can we stand aloof? When it is carrying out a beneficent scheme of irrigation, shall we stand in opposition? When the *Sircar* is conferring some boons upon us, shall we decline them? Again, when we want our legitimate rights and privileges, we have to beg perforce at the door of the Government. Whenever a grievance is to be redressed, we have to approach the Government. We must admit that there are certain things which we can very well do ourselves without the help of the Government......... Let us try, by all means, to stand upon our own legs and unearth our own resources for the improvement of the country, but that is no reason why we should not seek the co-operation of the *Sircar*, when such co-operation is absolutely necessary. We do not see any 'political mendicancy' in demanding our due rights and privileges. Situated as we are, we cannot carve out our salvation without the co-operation of our rulers. This is the reason why we view with apprehension the attitude taken up by the extreme wing of the Congress party. One thing is certain: the extremists are a mere 'microscopic minority' and the major portion of our countrymen has no sympathy with the so-called progressive party."

Attitude of Anglo-Indians in Bombay towards the Indian National Congress.
Kál (128), 21st Sept.

21. The sympathy of Anglo-Indian journalists in Bombay seems to have been roused in favour of the Indian National Congress. They think that the Congress is passing through a crisis and that if it is captured by such leading spirits as Messrs. Tilak, Khaparde, Lajpatrai and Bepin Chandra Pal, a national calamity would befall India. The Anglo-Indians form really a microscopic minority in the country, but, belonging as they do to the ruling class, they think that they constitute the Indian nation, and as they are prospering and are not only rolling in every kind of luxury but amassing huge fortunes, they think it a rank heresy on the part of any one to contend that India is being impoverished under British rule. To them the country, with its network of railways and its enormous volume of exports and imports, seems to have reached a level of material prosperity never attained by it in the past. It is natural that such men should look upon it as a national calamity that a man like Mr. Tilak, who believes in the impoverishment of the country under British sway and wishes to take steps to enrich her, should occupy the chair of the Congress. They want instead to see installed in that chair a gentleman who would proclaim the marvellous advance of India in material prosperity. If their own class has fattened in worldly riches, what more does India want? What is the good of the *swadeshi* movement? How can the Ganpati and Shivaji festivals be regarded as national by these men? They think that if Englishmen were suddenly, as if by magic, to disappear from the scene of their labours in India, the country would at once

lapse into a state of utter chaos. They want the President of the :Congress to look at things from their point of view. The Congress will be "national" only if it represents their views, not otherwise.

Manifesto of the "Golden Bengal" Society.
Pratod (153), 14th Sept.; *Vidur* (163), 16th Sept.

22. Referring to the manifesto of the "Golden Bengal" Society published by the *Englishman* of Calcutta, the *Pratod* writes:—Some of our Anglo-Indian contemporaries, finding that the constitutional agitation of the Bengalis is winning the sympathy of the British public, have hit upon the device of effectually alienating that sympathy by giving publicity to bogus manifestoes and thereby endeavouring to prove that Indians are secretly preaching a seditious propaganda at present and that their aim is to subvert British rule. It would be madness to imagine that the Indians, in their present situation, do really intend to take such a suicidal course. The publication of such bogus circulars and of inflammatory comments thereon will eventually prejudice the interests of our rulers alone by lowering them in the estimation of the people. If the latter find Anglo-Indian journalists betraying such a meanness of mind as to threaten the Indians with wholesale massacre for an imaginary revolt, they will lose all respect for the ruling race and the necessity of offering active resistance to Englishmen will dawn on their minds. How can a handful of Englishmen then succeed in massacring us in our vast numbers? God forbid that such a time should ever come. The Indians will never think of offering active resistance to British rule, until the time is thoroughly ripe for taking such a course. But when such a time does come, what can the microscopic minority of Englishmen do against thirty crores of Indians? Let Anglo-Indian journalists, therefore, refrain from giving publicity to writings which are likely to inflame native feeling against Englishmen in India. [The *Vidur* writes:—The Anglo-Indians are now raising the cry of sedition being rampant in India and are suggesting drastic remedies to put it down. The condition of India to-day resembles that of Germany in 1818. The Germans were then smarting under a feeling of keen disappointment at the breach of promises held out to them by their rulers. They were also subjected to a good deal of persecution at the hands of the official class and their feelings against the established Government were consequently embittered to a serious extent and they were led to form secret societies among them. If Englishmen want to avert in India those unpleasant consequences, which followed the persecution of the Germans in 1818, let them endeavour to allay the discontent that now prevails in the land. If Englishmen had kept their greed within proper bounds, Indians would never have thought it necessary to make any struggle for their emancipation, but as Englishmen's greed has assumed gigantic proportions, it will not do any longer for us to sit with folded hands. If we do so, we shall be completely submerged.]

Alleged use of the fat of cows and pigs in the manufacture of Manchester cloth.
Jain (185), 16th Sept.

23. Our contact with Western civilisation has led us to imitate the vices, and not the virtues, of Europeans. We have fallen a prey to the vanity of fashion and have grown reckless, licentious and spendthrift in our habits. Indigenous industries have consequently disappeared from our land, and we are dazzled by the empty glitter of foreign goods, with the result that we fruitlessly grope in the dark to find the high road to our regeneration. Fortunately for us the Bengalis have caught hold of the thread of our country's rise and this has helped to remove the scales from our eyes. If our destiny helps us, we shall never lag behind in treading this path at any cost. The *swadeshi* movement has exposed many frauds practised by the Manchester manufacturers upon unsuspecting consumers in India. In buying cloth from Manchester we do not get good value for our money. Inferior cloth is supplied to us, and it is besides steeped in *kanji* composed of earth, mud, lime and zinc so as to increase its weight. But the most startling fraud of all is that practised in the process of glazing cotton cloth. The process is apt to undermine the religion of both the Hindu and Muhammadan communities of India. The author of "Cotton and Cotton Fibres" clearly states that the fat of cows and pigs is employed in preparing the *kanji* used for glazing cloth, and still we eagerly purchase such cloth! After

this it is impossible for us to fall to a lower depth of degradation. The use of ox's blood and bones in refining foreign sugar has rudely awakened us. Similarly, fibres of cow's flesh and fat are used for softening a substance sacred to us like saffron. After knowing that all these foreign articles are polluted, it would be a sacrilege on the part of any Hindu to use them. It is a disgrace that the Hindus and Muhammadans of India should put on cloth, which is plastered with a substance forbidden by their religion.

Exhortation to young Indians to boycott foreign sugar and emulate the example of self-sacrificing patriots.

Shri Venkateshvar Samáchár (97), 14th Sept.

24. The *Venkateshvar Samáchár* publishes some contributed verses on the subject of *swadeshism*, of which the following is the purport:—Oh Indian youths! Buy only *swadeshi* articles and thereby enable your motherland to attain prosperity. Boycott foreign sugar at once, because it not only drains away your country's wealth but destroys your religion, blunts your intellect and brings on serious diseases. In its manufacture, human urine, which forms part of the excreta of our bodies and the very touch of which is so very polluting, is used, while cow's blood is mixed with it to give it sparkling whiteness. Fie upon you, who use sugar mixed up with the blood of the cow, which is honoured by you as your mother! Do not also embrace a life of slavery by accepting service after you complete your education, but endeavour to promote the welfare of your country by turning to agriculture, trade or some useful handicraft. Emulate the examples of patriots like Messrs. Tilak and Surendranath, or the Honourable Mr. Gokhale or Lala Lajpatrai.

Abolition of the quarantine imposed on pilgrims to Mecca at Pir Pao.

Jám-e-Jamshed (29), 18th Sept., Eng. cols.; *Bombay Samáchár* (64), 17th Sept.; *Akhbár-i-Soudágar* (61), 17th Sept.; *Sanj Vartamán* (89), 17th Sept.: *Mukhbir-i-Islam* (82), 17th Sept.

25. "The news that the British Government have removed the quarantine imposed on the Hajis in Bombay will come as a relief to the Faithful throughout the whole country. It will mark an epoch, we trust, in the history of the Muslim connection with the British power, and the memory of it will be as abiding and fruitful of good results as it ought to be. In spite of all representations and prayers, His Majesty the Sultan's Government did not see its way to remove the quarantine at Kamran altogether—the most it could or would do being to reduce the period of detention to five days. A non-Muslim Government, on being convinced of the hardship suffered by the Faithful in its dominions, has removed it altogether. Of course, the Sultan's Government must be credited with having its own difficulties in the matter, but this incident ought to convince the Muslim subjects of His Majesty the King-Emperor that their interests and comforts are being no less thought of under the present *regime* than they would be under a Government constituted of their own co-religionists." [Several other papers of the week write in a similar strain.]

Indian Spectator (5), 22nd Sept.

26. "The Muhammadan community is jubilant over the decision of the Government of India to abolish at once the system of segregation in Bombay of pilgrims proceeding to the Hedjaz....... The delay in passing these orders was due apparently not to any indifference on the part of Government to the inconvenience suffered by the pilgrims, but to the difficulty of determining the international obligations in this respect.......... One prominent member of the community, however, has drawn the lesson that they must carry their grievances to Government before they are remedied. This almost reminds one of Sir Bampfylde Fuller's message to the Muhammadans. There is a suggestiveness about it, which, with unguarded language, might degenerate into incitement......... In this case, as in the case of strikes, the Government, too, has to learn a lesson. That lesson, as we observed in commenting on the strike of the Bombay postmen, is that if a grievance is to be removed at all, it had better be removed as early as possible. Delay puts a premium on agitation. It must be acknowledged that in the matter of the segregation of pilgrims, the Muhammadans have pressed their representations with patience and respect, and the Government has not been guilty of undue procrastination."

Appointment of a European Barrister to act as Chief Presidency Magistrate, Bombay.

Indian Spectator (5), 22nd Sept.

27. **"It is a pity the Government of Bombay felt precluded from appointing a native gentleman to act as Chief Presidency Magistrate. Apparently they could not get over the conditions (1) that the officer should be a European, and (2) that he should be a Barrister. Do these conditions apply even to an acting appointment? That there was some hitch may be taken for granted, for, under no administration since Lord Reay's, has there been such desire as now to recognise the claims of native gentlemen.** We can only echo the feeling of regret, therefore, which is very widely felt in the present instance. Such cases not only involve hardship on deserving Native Officers, but they also involve a waste of valuable practical experience. It is time the question were re-considered as to the necessity of the Chief Presidency Magistrate being a European Barrister. Meanwhile, we have nothing but approval to express of the appointment which has secured a high-principled and an able young gentleman whom the place went seeking as far as Karáchi."

An appeal to Government to help the poor working classes of Poona to evacuate infected areas and remove to health camps outside the city.

Indu Prakásh (43), 17th Sept., Eng. cols.; *Dnyán Prakásh* (40), 21st Sept.

28. A correspondent writes to the *Indu Prakásh*:—"What a horrible reality! One hundred and ten cases a day in the Poona City! Will no one try to bring relief to the poor Poona people? .... The time has certainly arrived for some active exertion for saving the poor victims...... ... It is not the Brahmins or upper classes in Poona that fall victims to the epidemic in large numbers.......... It is the lower classes, the working men, that die most.......... Everybody knows that evacuation is the surest preventive against plague....... None will believe that the people don't want to live or are indifferent in the matter of leaving infected localities. The difficulties in the way of evacuation are the safety of their property, sufficient residential accommodation and means of earning livelihood when out of Poona. Let the Collector and Assistant Collector of Poona with three native gentlemen of the city form a Committee of Inquiry and state which of the above difficulties are remediable and to what extent. The Assistant Collector with the aid of Mamlatdars can easily point out places near canals or rivers where the plague refugees could be accommodated. The G. I. P. Railway and the S. M. Railway authorities can be easily consulted as to what help they could render and at what cost.......... A daily morning and evening train at practically nominal charges can be run from Lonauli to Dhond and from Poona to Rájewádi carrying these poor people from the city to the health camp and *vice versa*. If poor workmen can leave the city every evening and return to it every morning for work, not only will they themselves be less likely to catch plague, but their women and children will be still more free. Huts can be easily put up for them at the places selected by the above-mentioned committee......... The huts, if made of bamboos and palm leaves or other cheap materials, will do very well. If they be made of durable material, the material can be hired out to other cities in plague times. Government has reserved so many forests that it can certainly, if so-minded, be generous in providing hutting material....... There are so many troops in Poona that the valuables of the poor people can be entrusted to their custody.......... Two or three lakhs of rupees, invested at such a time by Government to save the lives of the people, will go straight home to the heart of every family. Let the suggested Committee of Inquiry make an house-to-house inspection in Poona and ascertain under what conditions people are willing to move out." [The *Dnyán Prakásh* writes:—The state of the health camps in Poona is extremely deplorable. People erect huts and latrines anywhere they like without the least regard to sanitary considerations or the convenience of others. Even plague cases are imported from the town into the health camps without let or hindrance. As some of the peths in the city are deserted on account of plague, the Municipality should transfer a part of its conservancy establishment to the health camps. Though Government have abandoned the use of coercive plague measures, they should depute medical officer for plague duty, distribute medicines free of charge and render pecuniary assistance to

poor people for erecting huts, etc. These useful measures, involving only a small expenditure of money, can be easily taken by the authorities, who once wasted lakhs of rupees on the whitewashing of houses and the disinfection of the city gutters with phenyle.]

Partition of Khándesh.
Aryávarta (106), 15th Sept.; *Khándesh Vaibhav* (132), 14th Sept.; *Deshkálvartamán* (117), 20th Sept.

29. A public meeting was recently held in our town to protest against the partition of Khándesh. It is a pity that our people have not yet realised the futility of holding such meetings. Truly speaking, the people of Khándesh are themselves to blame for the partition of their district. Had they taken vigorous action in the matter at the proper time, the partition would probably not have been effected. We hope that in future at least our people will learn to set small store by such forms of agitation as holding monster meetings and submitting representations to Government. The best course they can adopt is to assume a bolder attitude and depend solely on their own exertions. Our Shastras no doubt teach us to respect our rulers like a god, but Englishmen are not our rulers in the Shastric sense, because to our knowledge they have not been crowned according to the Shastric ceremonies. Nay, we have on the contrary begun to realise the wicked and high-handed character of the present *régime*. India has practised the lesson of endurance sufficiently long; let her now adopt a policy of self-reliance. Those of us who think that Englishmen govern India in our interests may lick the dust of the feet of our rulers. But those who have realised the secret of British policy will never be surprised at the partition of Khándesh. It is, however, no use protesting against the measure by means of memorials. Let the people of Khándesh follow in the footsteps of the Bengalis and show that the dismemberment of their province is as keenly felt by them as the partition of Bengal is by the Bengalis. [The *Khándesh Vaibhav* publishes a detailed account of the proceedings of the meeting referred to above and of the resolutions passed thereat *re* the submission of a memorial to the local Government to reconsider the question of the partition of Khándesh. The *Deshkálvartamán* refers to the proceedings of the above meeting and writes:—We are surprised that the people of Khándesh still pin their faith to a policy of begging and memorialising in spite of the bitter experience of the Bengalis. We would advise them to discard the blunt, antiquated weapon of submitting petitions and memorials to obtain a redress of their grievances and to adopt a more resolute policy like the people of other countries similarly situated. If they do so, we are sure that God will not forsake them in their hour of trial.]

Alleged prevalence of cattle-poisoning in some talukas of Ratnágiri District.
Din Bandhu (120), 15th Sept.

30. A correspondent writes to the *Din Bandhu*:—Cases of cattle-poisoning are reported to be rife in several villages of the Sangmeshwar Taluka in the Ratnágiri District, and Mahars and shoe-makers are suspected to be at the bottom of the mischief. A shoe-maker is said to have actually confessed his crime in a temple in the village of Umre and begged to be forgiven. It is also said that a dealer in hides, who has recently gone to Chiplun, is being prosecuted there for abetting his servant to poison cattle in the surrounding villages. It is not clear why the Police Patels of the several villages do not take stringent measures to suppress the crime. Probably they receive some bribe from the culprits for conniving at their malpractices. The present increase in this sort of crime is presumably due to the lethargy of cattle-owners in seeking redress from Government. It is under contemplation to submit a petition to the Collector of Ratnágiri, but the Police had better in the meantime institute minute inquiries into the matter and bring the offenders to book. It is hoped that Government, too, will take the matter into consideration.

A case of non-payment for provisions supplied to the subordinates of a touring officer in Ahmedabad District.
Hitechchhu (71), 20th Sept.

31. Some subordinates in the *entourage* of the District Superintendent of Police, Mr. Hume, who had recently encamped at Dholka, having failed to pay for the provisions purchased by them from a local merchant named Chhotalal Devchand, the latter instituted civil proceedings against the men for recovering the sums due to him and obtained about nine decrees for the aggregate

amount of over Rs. 50 against some sepoys, clerks, butlers, bhangis, etc. This incident shows that policemen, while on tour, must be in the habit of extorting provisions from poor villagers without making any payment therefor. The villagers as a rule uncomplainingly put up with such extortion for fear of incurring the wrath of the higher officials. We earnestly request Government to issue an order to the effect that touring officers should see that their men make payments for provisions purchased in the presence of the Mamlatdar or the Aval Karkun, who should sign receipts for such payments. Further with a view to prevent a repetition of such an incident in future, Government should inflict deterrent punishment upon the subordinates concerned in the present case. We would suggest the imposition of a fine upon everyone of them equivalent to their one month's pay or more. Government should also reprimand the Police Superintendent, through whom summonses in the above suit were served, if he has failed to take due notice of the conduct of his subordinates.

Complaint against a Mukhtyar in the *kutcheri* of the Mámlatdár of Kapadvanj (Kaira).

Satyavakta (90), 15th Sept.

32. We beg to draw the attention of the Collector of Kaira and the Commissioner, N. D., to the doings of Dwarka Dalsukh, who is a petition-writer in the kutcheri of the Mamlatdar of Kapadvanj and also appears as a Mukhtyar in petty Police cases tried before that officer. In reality this man is a tout and has been carrying on this business for years past. We trust the authorities will thoroughly inquire into the following facts concerning him and do the needful:—(1) Dwarka sits daily in a corner of the Mamlatdar's office, where he does his private business of writing petitions for private persons. What right, we ask, has any one to carry on such a business in a Government office? Does this man pay any rent for occupying a portion of the Mamlatdar's kutcheri, and if not, whose permission has he obtained to sit there? Why should he not be made to sit in the small out-house outside the kutcheri, which has been presumably provided for the accommodation of petition-writers and other persons having business in the Mamlatdar's Court? (2) Does he hold any certificates as to his fitness to appear as a Mukhtyar pleader and has he given satisfaction in the discharge of his duties? (3) We are unable to say anything about his qualifications and character. But we know that criminal proceedings were once instituted against him before Rao Saheb Chhaganlal, Mamlatdar. Dwarka endeavoured to foil the prosecution by lodging a counter-complaint, which was, however, found by the Court after a protracted enquiry to be fabricated. We request the Commissioner, N. D., and the District Collector to call for and examine the papers of both these cases, which, we feel sure, will not fail to convince them to what length this man had gone to harass an old and respectable gentleman for the sake of gaining his own selfish ends. The authorities will earn the blessings of the people, if they peremptorily dismiss this man from the Mamlatdar's Court in view of his doubtful antecedents.

Advice to natives assaulted by Europeans to pay their assailants in their own coin.

Prabodh Chandrika (151), 17th Sept.

33. We often hear of cases in which natives belonging to the working class are brutally treated by Europeans. In such cases the victims of European fury either meekly endure the ill treatment or at best resort to a law court for redress. The latter course invariably ends in their own discomfiture. Instances in which European assailants are paid in their own coin by those whom they assault are very rare. The other day an Assistant Engineer on the Azhikkal-Mangalore Railway assaulted a native maistry at a place called Jeppu near Mangalore. The maistry lodged a complaint with the District Magistrate, but Mr. Macleod gave the man some money and the matter was amicably settled. This had, however, no deterrent effect on Mr. Macleod, who shortly afterwards assaulted two other natives. The latter did not take the beating lying down, but gave a severe drubbing to their assailant on the spot. As they had received some injuries, they also hauled up Mr. Macleod before the District Magistrate. But this time, too, the case was compounded. In such cases the best course for natives is to depend on their own wrists for justice.

Complaint about the jurisdiction of the new Subordinate Judge's Court at Gokák (Belgaum).

Belgaum Samáchár (111), 17th Sept.

34. A new Subordinate Judge's Court will be established at Gokák from the middle of October and its jurisdiction will extend over the whole of Gokák Taluka and all the villages in Hukeri Mahal of Chikodi Taluka. Up to this time there was one Subordinate Judge's Court for Athni and Gokák Talukas and as it did not hold its sittings at Gokák during nine months of the year, the people of Gokák Taluka suffered much inconvenience. It is with a view to remove this inconvenience that the new Court at Gokák seems to have been provided. But the arrangement whereby the new Court is granted jurisdiction over the villages in the Hukeri Mahal is likely to cause serious inconvenience to the inhabitants thereof, as they will have in future to go to Gokák instead of Chikodi to have their civil disputes settled, and as the former town is much more distant from their villages than the latter. Besides, in going to Gokák they will have to cross rivers, which have no bridges. The people of two villages, Daddi and Yamakana Mardi, will have further to brave the nuisance of *Berads*, who infest the hilly road leading from these villages to Gokák. It would be risky and dangerous for them to go by the road with money and valuable securities in their possession. Again, Hukeri Mahal brings more work to the Civil Court than Gokák Taluka, the number of suits filed in the former being not less than 500 a year, while the number of suits for Gokák does not exceed 100 and they are comparatively of a simple nature. We, therefore, fail to understand why the convenience of the people of Hukeri Mahal should be sacrificed to that of the people of Gokák. We would like to suggest a compromise whereby the inconvenience pointed out above would be obviated and that is that the new Court at Gokák should have jurisdiction only over such villages in Hukeri Mahal and Chikodi Taluka as are nearer to Gokák than Chikodi. The remaining villages should be under the jurisdiction of the Chikodi Court.

Speed limit for motor cars in Bombay City.

Jám-e-Jamshed (29), 19th Sept., Eng. cols.

35. "Those who dispassionately weigh the *pros* and *cons* of the question of a speed limit for motor cars will come to the conclusion that the demand for the 12 miles an hour-limit, howsoever unreasonable it may seem from the Motorist's point of view, is a fair proposal considering the conditions of traffic and other circumstances as we find prevailing in Bombay. Much has been said about the advisability of giving the Motorists a wide berth and in return expecting of them all that sensible and reasonable men should do for the public safety. But it has been proved over and over again that it is a very slow growth—this sense of responsibility that comes of unchartered freedom, especially in a country like India; and though prepared to give the utmost credit to the Bombay Motor Car Union and its members for doing everything that they can to put down reckless motoring, the public has a right to demand that until the existing conditions are sufficiently modified it shall be protected by law from the risks to which it is exposed in consequence of the thoughtlessness of too enthusiastic Motorists in its midst."

Alleged heavy assessments on garden lands in Sind.

Al-Haq (51), 15th Sept., Eng. cols.

36. "That the garden lands in Sind are heavily assessed is an old and oft-repeated complaint.......... The erroneous impression that gardens pay handsomely is probably responsible for the exorbitantly heavy assessment complained of, but it is high time that all mistaken notions about the remunerativeness of garden lands were dispelled once for all and a correct idea formed of the manifold disadvantages and hardships under which garden-owners have been suffering. We have been frequently told that gardens, especially those in Hyderabad, do not pay; that they do not even return the money invested in them.......... This may sound strange, but if an enquiry is held into the earnings of the various Municipal and Local Fund gardens, the real situation of private gardens would become apparent. For aught we know, the Municipal and Local Fund gardens in Sind are maintained at a heavy cost, and we doubt very much if they pay their way.......... Hyderabad gardens, unlike those at Shikárpur and elsewhere, are almost entirely *Charkhi* and it becomes necessary for the

owners to keep large establishments all the year round. Fodder for animals has also to be heavily paid for. Taking, for instance, last year's case, *karbi* went up very high and grass was sold at from Rs. 30 to Rs. 50 per hundred bundles. Under such trying circumstances, the cost of maintaining half a dozen or more bullocks can well be imagined. It has been roughly estimated that the annual cost of maintaining an ordinary garden amounts to the round sum of Rs. 1,000, but the annual yield scarcely rises above Rs. 400. The hardship to which garden-owners are put on account of heavy assessment under such unfavourable circumstances deserves a sympathetic consideration. The frequent failure of crops adds to the misery of the garden-owner....... What is worse still is that no remission is granted to garden-owners on failure of crops—a practice that can never be in accordance with the intentions of Government. One of the reasons that can be given for the heavy assessment on garden lands is that gardens draw a constant supply of water all the year round. Of course, without such a constant supply they would not exist. But that should, in fairness, be no reason for the heavy assessment. The value of the produce of land must be the chief determining factor in fixing assessment, and as gardens, whether they be private or Government, *do not pay*, the mere fact of the constant supply of water should not be made to weigh so much against the owners thereof and they should not on that account be put under a hardship which they cannot bear."

Protest against the grant of land to retiring officers in Sind.

Sindhi (53), 8th Sept., Eng. cols.

37. "We cannot say for certain, but Dame Rumour hath it that Mr. Sadikali, District Deputy Collector in charge of Mehar taluka, contemplates applying for land in the Kambar or neighbouring talukas on nominal *malkana* prior to his retirement. On a previous occasion we had animadverted in strong terms on the practice of officers applying for grant of lands during service. We had, we hope, conclusively shown that the practice is fraught with disadvantages too numerous to mention...... But apart from that the principle of granting lands to officers even after retirement is obnoxious. An officer of Mr. Sadikali's position will on retirement be entitled to a life pension of Rs. 350, an amount which, together with the incomes of his sons, will be more than ample for his requirements. He owns many lands besides in the Shikárpur taluka."

Appeal to the Bombay Government to take steps for checking crime in Sind.

Prabhát (52), 11th Sept., Eng. cols.

38. "It is time that the Government of Bombay stretched a helping hand to Sind and rid it of thieves, robbers and dacoits who are fearlessly stalking the land and robbing the people of the fruits of their labour and economy. The Sind authorities either will not or cannot do anything, as is evidenced by the fact that, though the matter has been brought to their notice times out of number, nothing has been done by way of remedying the deplorable condition of affairs. At any rate no diminution has taken place in crime ; nay, the tendency is rather in the opposite direction, which is not unnatural. The facility with which the criminal fraternity can commit their depredations and the ease with which they escape detection and punishment can have only one effect, namely, to embolden the miscreants in their career. The result is a great sense of insecurity quite incompatible with the British *raj*. The pass to which things have come cannot be characterized as otherwise than scandalous, and unless the Bombay Government rouses the Sind authorities to prompt and effective action, there is no knowing what stupendous proportions the scandal might assume."

Thefts in Mirpur Khas taluka (Sind) and alleged complicity of the Police with the criminals.

Prabhát (52), 7th Sept., Eng. cols.

39. "We draw the attention of Mr. Crerar, Deputy Commissioner, Thar and Párkar, to a long communication published in our Sindhi columns, and earnestly hope that he will give it the consideration it deserves. Nowadays thefts are the order of the day in all parts of Sind. But if what is stated in the letter is anything like correct, Mirpur Khas beats all record, and, as the writer puts it, 'it will be no exaggeration to say that the old rule of Talpurs has been revived there.' Not a single night passes without some one's house being broken into, and the property therein carried

away. The correspondent does not speak vaguely. He gives the names of the unfortunate victims, and the amount of loss in each case. He also mentions a very striking fact in illustration of the reign of terror that prevails, namely, that Government servants, who in the mofussil are so powerful, have sent away their families to their respective native places. The people think that the Police are answerable for this state of affairs. The Panchayat, that waited upon the Assistant Superintendent of Police, openly accused the Police of being connected with the thieving brotherhood and even of being often themselves the principal culprits. This is a very serious charge against the Police no doubt. But it does not appear to be groundless. So struck was the A. S. P. with the reasons given by the Panchayat for this belief that he allowed them to go and identify the offenders in the Police Lines. It is significant that, when the Panchayat went on this errand, they were, as our correspondent alleges, not shown *all* the men, but were on the contrary insulted. But apart from the Panchayat's statement and the evidence they are able to adduce in favour of it, it is difficult to understand how such systematic crime can be carried on from night to night without the connivance or active participation of the Police. The other hypothesis would be that the Police quietly go to sleep when the night falls, leaving the town to take care of itself as best it can. Even thus the Police are untrue to their salt and deserve unqualified condemnation. The letter altogether reveals a state of things, which is simply scandalous and deserves to be forthwith remedied."

Protest against the proposed utilisation of the Fort of Hyderabad for the exclusive accommodation of Government offices.

Sind Gazette (18), 14th Sept.

40. "It is proposed to utilise the Fort of Hyderabad for the exclusive location of Government offices within its walls. After the removal of the powder magazine, hopes had begun to be entertained once more both by the Municipality and the people that the fort would be handed over to the civic body to enable it to relieve the severe congestion in the town. We are told that if Government were to sell the premises by mapping them out into plots, they could realize a very large amount in a short time. Much disappointment would be caused in case it is decided to withhold the fort from the people after it has ceased to be required for military purposes. Naturally they argue that their need is supreme, inasmuch as the only other outlets for the congested population are unhealthy, low-lying agricultural areas, which the owners do not consider it worth their while to convert into building sites under the present terms."

Protest against the proposed removal of the Civil Hospital at Shikárpur.

Sind Journal (19), 13th Sept.; *Sindhi* (53), 8th Sept., Eng. cols.; *Karáchi Chronicle* (7), 26th Sept.

41. "We hear that Government are contemplating to deprive Shikárpur of its Civil Hospital and to open instead a small dispensary, at the other end of the town, in charge of an Hospital Assistant. We further learn that the new dispensary will be supervised and superintended by Mr. Chainrai D. Kalro, the present Medical Officer of the Victoria Jubilee Dispensary, in addition to his present duties. Shikárpur has a vast population numbering about half a lac and provides at present more than sufficient work both to the Civil Hospital and the Dispensary. The wards of both these institutions are full even at present. It will therefore be a mistake to remove the Civil Hospital from Shikárpur. If one is needed at Lárkhána, let Government start a new one there, but not remove the existing Hospital at Shikárpur. To deprive Shikárpur of one of its most useful institutions would be quite unjust.......... Besides, an Hospital Assistant cannot be expected to do the work of a Civil Surgeon. Shikárpur is an important centre and it badly needs the services of a medical man of the position, knowledge and experience of a Civil Surgeon." [The *Sindhi* and *Karáchi Chronicle* write in a similar strain.]

Alleged black-mailing of wood-cutters by a forest underling in Hála (Sind).

Prabhát (52), 14th Sept., Eng. cols.

42. "We invite the attention of the authorities concerned to a complaint from Hála, published in our Sindhi columns, and hope that they will investigate it and remove the cause. The complaint is that wood-cutters, who bring fuel from private *haris* to the village for sale, are annoyed and blackmailed with the result that their number is day by day thinning, and the price of fuel has gone up inordinately. The action of the Forest peon who, it is

alleged, levies a tax of one anna and a quarter on every load, deserves special notice. On the face of it, it looks like an illegal exaction. It would be interesting to enquire whether the peon is carrying on the said extortion on his own hook, or simply acting under the orders of some one above him. It is difficult to conceive that he could be indulging in such a daring and risky practice without the sanction of higher authority."

Education.

Recent orders of the Secretary of State for India modifying the existing rules for the appointments of Directors of Public Instruction by local Governments.

**Indian Social Reformer* (4), 23rd Sept.; *Bombay Samáchár* (64), 18th Sept.

43. "The agitation against the appointment of a Civilian as Director of Public Instruction in Bengal has not been fruitless. The Secretary of State has withdrawn the liberty of choice, given to local Governments and Administrations by a Resolution of the Government of India issued ten years ago, to appoint any officer to be Director of Public Instruction. He desires that such appointments should hereafter be governed by the earlier rule which, while not giving members of the Educational Service an absolute claim to succeed to the post of Director, contemplated that, before appointing a person not belonging to the Service, local Governments should, in the event of their considering it desirable to fill the post otherwise than from the local educational staff, seek the assistance of the Government of India with a view to procuring a suitable selection from the Educational Department of some other province. The Secretary of State also considers it desirable that in order to provide a properly qualified successor in the event of a vacancy arising in the Directorship, measures should be taken in good time to give the officer on whom the choice would most probably fall a wide experience of the working of the department in all its branches. No wonder that there are rumours that Sir Andrew Fraser is likely to resign. The present Resolution means that the power entrusted to him has been abused." [The *Bombay Samáchár* writes in a somewhat similar strain.]

An appeal for the establishment of an "Independent National School" at Thána.

Mahrátta (9), 16th Sept.

44. A correspondent writes to the *Mahrátta*:—"A fortnight has gone by since the passing of the Government Resolution in the form of a Press Note regarding the Thána High School affair. I hear that many of the gentlemen, who had maintained their resolute attitude till the passing of the Government Resolution, have now begun to give way. It is really not to their credit that the people of Thána have not as yet established a new school on the lines suggested by Mr. Vijapurkar. A few days ago I heard a rumour that the Thána public was going to convene a public meeting to condemn the Government Resolution. I think that the best way of condemning the Government Resolution is to establish a new and independent school at Thána. Mr. Vijapurkar says that it is expensive to establish a school on his lines, inasmuch as religious, physical, mental and industrial training is to be given in the institution. When the Thána public have such men as Rao Bahadur Acharya of Thána, Mr. Oka of Kalyán and Mr. Dandekar of Máhim, they will not feel the want of money; and when money is provided, of course everything is provided. I have strong hopes that these gentlemen will take a leading part in establishing a new and independent National School at Thána."

Railways.

Two cases of alleged assault upon ticket-collectors at the Karáchi Cantonment Station and a request to the Railway authorities not to allow such cases to be compromised.

Railway Times (17), 15th Sept.

45. A contributor writes to the *Railway Times* under the heading "Kotri Notes":—"A few days ago a European Police Sergeant assaulted a Portuguese ticket-collector on the platform in a most cowardly manner. It appears that a day previous to the assault the Sergeant was sought for and as he was not on the platform, the ticket-collector was asked if he had seen him. The ticket-collector not having seen him, told the Assistant Station-master so. The next morning one of the native policemen told the Sergeant that the ticket-collector reported him as being

absent, whereupon the Sergeant appears to have struck him and kicked him to such an extent that the man is laid up. It was only on the Assistant Station-master interfering that further assault was stopped. The matter has been reported and it is to be seen what action will be taken. The Sergeant should first be prosecuted and then dealt with departmentally. A similar assault appears to have been committed about a fortnight or more ago, and in this case also on a ticket-collector. In this case the assault was committed by an officer, who had arrived by train and was asked for his ticket. The officer is said to have told the ticket-collector that he had lost or mislaid it. The ticket-collector very rightly, and in accordance with the rules, is said to have told the officer that he would have to pay his fare, whereupon the officer asked him if he disbelieved him and struck him on the face. The matter was reported to the District Traffic Superintendent, who seems to have settled the case by asking the officer to express his regret. Thus ended another assault case by an officer on a Railway servant, and so will all such cases end. The attention of the Manager is called to the frequent assaults committed on Railway servants by officers and others, and it is requested that he will, whenever such assaults occur, authorise the District Officers to prosecute the culprit on behalf of the Railway instead of compromising the case by a mere expression of regret."

Municipalities.

Question of a non-official President for the Surat Municipality.
Gujarát Mitra (25), 16th Sept., Eng. cols.; *Deshi Mitra* (67), 20th Sept.; *Shri Sayáji Vijaya* (35), 20th Sept.

46. Referring to the question of a non-official President for the Surat Municipality, a correspondent writes to the *Gujarát Mitra*:—"I think that the principal drawback of official rule in civic matters is that it dwarfs the free exercise of one's full capacity and opinions. You are too much under restraint and a peculiar tendency to yield to the official view is extraordinarily developed, and thus robustness and independence of character is completely stunted and undermined and the Municipality becomes a school, not so much of self-government, as it is intended to be, but of subserviency and sycophancy. If Lord Lamington's Government does not see its way to restore the boon, so long withheld, let us hope that it will issue a mandate to the effect that the object of continuing the present system is that within a short time a few persons may be trained up, who can in the near future relieve the Collectors of the incongruous duty which is at present performed by them of officially governing a local body.......... If the services of Vice-Presidents are put to better use than at present, if they are given more opportunities to preside, in fact if their post is made responsible and not merely honorary, as at present it is, if the whole administration is transferred to their shoulders under the direct supervision of the Presidents, if greater reliance is placed on them instead of on Secretaries and subordinates, I hope that within a few years a body of fully trained and efficient persons will be ready and willing to take up the onerous duties of the civic chair: and then the note of alarm and opposition against the popular demand, raised by you at present, will be heard no more." [The *Deshi Mitra* and the *Shri Sayáji Vijaya* strongly favour the proposal to allow a non-official President to the Surat Municipality.]

Affairs of the Hyderabad (Sind) Municipality.
Sind Journal (19), 13th Sept.

47. "The *Phœnix* and the *Karáchi Chronicle* were wrong in announcing that Mr. Thakurdas Khemchand has been made to resign. Mr. Thakurdas continues as President of the Hyderabad Municipality. It would appear to us highly desirable at this stage that Mr. Thakurdas and his opponents should forget the past, and work in concert for the good of the Municipality. The Municipal interests of the city have, owing to bitter factious warfare, been shamefully ignored; and the whole city is prejudiced.......... The Municipal situation is not yet hopeless.

The President could leave aside some of his tortuous procedure. And the oppositionists could set to themselves a less exceptionable aim than the discrediting of the administration of Mr. Thakurdas. Mr. Thakurdas's faults have been not a few.......... But these faults have so far been of a minor character: his administration has been anything but corrupt. To magnify them in order to produce a wrong impression on the minds of the local authorities, who cannot easily understand the inner working of parties in the Municipality, is unworthy and unwise.......... Mr. Thakurdas having been appointed President, it is only fair to him that he should have a fair opportunity afforded him of converting his energy to the good of the people."

Native States.

Proposed representative meeting of the subjects of Kolhápur State and other Southern Mahrátta Jaghirs.

Samarth (45), 19th Sept., Eng. cols.

48. "Who will not be glad to learn that our distinguished townsman Mr. Altekar seems to be within a few days of the realisation of his long cherished object of convening a representative assembly of the subjects of the Kolhápur State?.... ..Mr. Altekar wishes that the assembly should be representative of all the States and Jaghirs in the Southern Mahrátta Country. We want small Congresses like the famous Válva Congress, presided over by Mr. V. R. Natu of Belgaum and visited by Mr. A. O. Hume. They carry the torch of knowledge to the nooks and corners of the country and educate the rustics also to some extent. This time invitations may be sent to men of light and leading in each State, asking them to be present and thus to honour the institution by their presence. There is very little time now to make preparations and invite representatives duly elected. Sooner or later, perhaps even next year, we may hold this miniature Congress at Miraj or Sángli. As one of our correspondents suggests, it is a very happy idea that the Honourable Mr. Gokhale, C. I. E., should be requested to open the institution on the full moon day of the current Hindu month. He is essentially a Kolhápurean, and it is in the fitness of things that he should see the new assembly come into being and give the inhabitants of Kolhápur and other Southern Mahrátta States the benefit of his political experience. He has become one of the greatest living men in India and we naturally feel proud of him. Mr. Gokhale's help in the movement would be a tower of strength to it, and we have no doubt that he will not think it beneath his dignity to grace the Kolhápur assembly by his presence."

The question of succession to the *gádi* of Jámnagar State.

Káthiáwár Samáchár (78), 19th Sept.

49. The late Jam Vibhaji, being under the complete influence of his hazurias, set at naught the Kshatriya custom of succession and prevailed upon the British Government to accept the son of his Muhmmadan mistress Janbai as his successor to the Jámnagar *gadi*. Government weakly complied with this request in view of Jam Vibhaji's staunch loyalty, but the step was highly disapproved at the time by other Native Rulers. Lakhubha is now one of the claimants to this *gadi*, but he does not claim pure Kshatriya descent, as his father Kalubha's mother was a Muhammadan woman. If he succeeds to the *gadi*, the feelings of many Kshatriya Chiefs of Káthiáwár will be seriously wounded. Prince Ranjitsinghji has the strongest claim to the *gadi*, as he is of pure Kshatriya descent. We hope that Government will not in the present case injure the feelings of other Native Rulers as they did on the occasion of Jaswantsinghji's succession, but preserve the Jámnagar *gadi* sacred by recognising the claims of Ranjitsinghji. Ranjitsinghji is a well-educated Chief and is quite free from the evil influence of intriguing attendants. His accession to the Jámnagar *gadi* will be hailed with rejoicings by the whole of Káthiáwár. We hear that the Secretary to Government, Political Department, has already expressed his opinion in favour of Ranjitsinghji's claim.

Intelligence extracted from the Press.

A *swadeshi* meeting in Bombay.
Indu Prakásh (43), 18th Sept., Eng. cols.

50. "A public meeting was held yesterday evening in the Framji Cowasji Hall under the auspices of the Swadeshi Vastu Pracharini Sabha. Rao Bahadur Chintamanrao Vaidya occupied the chair. After the reading of the annual report of the Sabha, Mr. N. C. Kelkar, editor of the *Mahrátta,* delivered an address, dealing with the different aspects of *swadeshism* and the progress made by the *swadeshi* movement in the Deccan and elsewhere during the course of last year. Messrs. Krishnarao Masurekar, Patankar and Amritlal Chakrawarti, editor of the *Vyankateshvar Samáchár,* also addressed the meeting. The President exhorted the audience to embrace the *swadeshi* creed and exposed the fallacy of those who decried the *swadeshi* movement and saw no good in it. The proceedings then came to an end."

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 27th September 1906.

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* Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS

CONFIDENTIAL.] [No. 39 of 1906.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 29th September 1906.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

- Affairs in Bengal:
  - Alleged manufacture of telegrams regarding the situation in Bengal in the *Times of India* office for transmission to England through Reuter's Bombay Agency 20
  - Comments on the burning of Mr. Surendranath Bannerji's effigy by some Eurasian and European railway employés at Asansol ... 17
- Afghanistan: Reflections suggested by the forthcoming visit of the Amir of — to India 2
- Agrarian matters: Complaint in connection with the recovery of land revenue in Vesu village (Surat) 31
- British Rule in India:
  - Alleged atrocities perpetrated by the British Government in India ... 6
  - Alleged evil effects of English education upon the morality of the Hindus 9
  - Alleged rotten condition and impending decay of the British Empire ... 11
  - Alleged unsympathetic attitude of the British Government towards the industrial regeneration of India 16
  - Condition of India under British rule 15
  - Contrast between the past and present condition of India 13
  - Exhortation to Englishmen to rule India in a sympathetic spirit ... 12
  - Fire emanating from injustice will burn Englishmen to ashes ... 7
  - How should Indians try to achieve their national progress? 14
  - Need of Self-Government for India 10
  - Threatened downfall of the British Government in India and prospect of the attainment of independence by the Indians 8
- Excise: Grievances of dealers in country tobacco in Bombay City ... 32 & 33
- Governor of Bombay:
  - A tribute of praise to Lord Lamington's attitude as a Provincial Governor 26
  - Lord Lamington at the Sir Jamsedji Jijibhai Hospital ... 24 & 25
- Hajis: Abolition of the quarantine imposed on the — in Bombay ... 27
- Indian National Congress:
  - Mr. Tilak and the presidentship of the forthcoming Calcutta Congress ... 22 & 23
  - The split in the Congress camp 21
- Partition of Khándesh 30
- Plague: Appeal to Government and the Poona Municipality to take vigorous measures to combat the ravages of — in Poona city ... ... 28 & 29

PARAGRAPHS.

Politics and the Public Administration—continued.

Police:
  Alleged offence caused to the religious feelings of the Hindus of Ahmedabad owing to the action of the local — in poisoning stray dogs 36
  Arrest of some townsmen at Násik on warrant on charges under Sections 147 and 432 of the Indian Penal Code 35
Proposed Muhammadan deputation to the Viceroy ... ... 3—5
Salt: Complaint about the extraordinary rise in the price of salt in the Ratnágiri District 34
Sind:
  Alleged danger of continuing to use the Hyderabad (—) Fort for the storage of cordite 37
  Protest against the proposed removal of the Civil Hospital at Shikárpur. 38
South Africa: Grievances of Indians in — 1
Swadeshi and boycott movements:
  Exhortation to Indians to resort to the weapon of boycott for acquiring happiness and independence 18
  Students and the *swadeshi* movement in Ahmedabad 19

Education—

Recent orders of the Secretary of State for India modifying the existing rules for the appointment of Directors of Public Instruction by local Governments 39

Railways—

Prohibition of gambling in the Poona Race Special 40
Proposed extension of the Ahmedabad-Dholka railway 41

Native States—

Jámnagar: Reported nomination of Kumar Shri Ranjitsinghji as successor to the *gadi* of — State 44
Junágadh:
  Mirza Abbas Ali Baig's administration of — State 42
  Police administration in the — State 43
Kolhápur:
  Forthcoming representative assembly of the subjects of — State ... 46
  Vedokta controversy at — 47
Vala: Complaint against the Thakor of — 45

Intelligence extracted from the Press—

Dasara procession in Bombay 50
Meeting of Marathas in Bombay *re* the Vedokta controversy at Kolhápur ... 51
Reported excitement among the Muhammadans of Broach in consequence of the movement for presenting a public address of congratulations to Rao Bahadur Motilal Chunilal ... ... 48 & 49

List of Newspapers and Periodicals.

(As it stood on the 1st July 1906.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	J. J. de Abrao ; Portuguese ; 43	300
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 50	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 53.	1,000
4	Indian Social Reformer	Do.	Weekly	Kamakshi Natarajan ; Hindu (Madrási Bráhman) ; 39.	500
5	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 53.	575
6	Indian Textile Journal	Do.	Monthly	John Wallace ; Englishman ; 48 ; Civil Engineer.	800
7	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái Advani ; Hindu (Amil) ; 30.	500
8	Káthiáwár Times	Rájkot	Daily	Mávji Govindji ; Hindu (Nágar) ; 38	200
9	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 32.	950
10	Men and Women of India.	Bombay	Monthly	Sorábji Mancherji Ratnagar ; Pársi ; 40	500
11	Muslim Herald	Do.	Daily	Mahomed Yusuf bin Mahomed Amir ; Muhammadan ; 32.	700
12	Oriental Review	Do.	Weekly	Rustomji Shapurji Mistri ; Pársi ; 38	400
13	Pársi	Do.	Do.	Jehangir Sorabji Talayárkhán ; Pársi ; 30	1,000
14	Patriot	Ahmedabad	Do.	Bhágubhái Fatechand Kárbhári ; Hindu (Jain) ; 33.	650
15	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 53	650
16	Poona Observer and Civil and Military Gazette.	Poona	Daily	Cawasji Temulji ; Pársi ; 50	400
17	Railway Times	Bombay	Weekly	John Alexander Balfour ; Christian ; 44	1,200
18	Sind Gazette	Karáchi	Bi-weekly	Mrs. J. E. Tate ; European ; 42	500
19	Sind Journal (formerly named Hyderabad Journal).	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 40.	800
20	Sind Times	Karáchi	Bi-weekly	Khánchand Rahumal ; Hindu (Amil) ; 39	200
	ANGLO-GUJARA'TI.				
21	Arya Prakásh	Bombay	Weekly	Motilál Tribhuwandás Dalál ; Hindu (Mod Bania) ; 32.	1,000
22	Coronation Advertiser	Ahmedabad	Do.	Narotámdás Pránjiwandás Shethna ; Hindu (Bania) ; 33.	750
23	Evening Jáme	Bombay	Daily	Pirozsha Jehangir Marzbán ; Pársi ; 30	1,600
24	Gujaráti	Do.	Weekly	Ichhárám Surajram Desai ; Hindu (Surti Bania) ; 53.	5,000
25	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 47	700
26	Gujaráti Punch	Ahmedabad	Do.	Somalál Mangaldás Sháh ; Hindu (Bania) ; 29.	1,100
27	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar ; Pársi ; 46	800
28	Hind Swarajya	Do.	Do.	Chhaganlal Lallubhoy Thanawala	1,500
29	Jám-e-Jamshed	Do.	Daily	Pirozash Jehángir Marzbán ; Pársi ; 30	3,500
30	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 57	2,400
31	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 42	400
32	Káthiáwár Times	Do.	Bi-weekly	Manshankar Jayashankar ; Hindu (Nagar Bráhman) ; 39.	200
33	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám ; Hindu (Mewáda Bráhman) ; 39.	1,400
34	Rást Goftár	Bombay	Do.	Pállonji Barjorji Desái ; Pársi ; 55	1,550

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*continued.*				
35	Shri Sayáji Vijaya	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 28.	4,200
36	Suryă Prakásh	Surat	Do.	Umedrám Nagindas; Hindu (Bania); 28	200
	ANGLO-MARA'THI.				
37	Christian Citizen	Poona	Monthly	Bháskar Nánáji Kotak; Native Christian; 33.	200
38	Dnyán Chakshu	Do.	Do.	Waman Govind Sápkar; Hindu (Deshasth Bráhman); 48.	500
39	Dnyánodaya	Bombay	Do.	Rev. Mr. J. E. Abbott	660
40	Dnyán Prakásh	Poona	Daily	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 39.	1,200
41	Dnyán Prakásh	Do.	Weekly	Do. Do.	2,400
42	Hind Swarajya	Bombay	Do.	......	3,000
43	Indu Prakásh	Do	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 41.	1,500
44	Native Opinion	Do.	Weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 35.	700
45	Samarth	Kolhápur	Do.	Vináyak Nárayan Joshirao; Hindu (Chitpáwan Bráhman); 37.	750
46	Sardesái Vijaya	Sávantvádi	Do.	Gopal Moreshwar Sáthe; Hindu (Chitpáwan Bráhman); 45.	500
47	Shri Sayáji Vijaya	Bombay	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 41.	5,000
48	Subodh Patrika	Do.	Do.	Dwárkanáth Govind Vaidya; Hindu (Sonár); 32.	600
49	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 39.	1,500
	ANGLO-PORTUGUESE.				
50	O Anglo-Lusitáno	Bombay	Weekly	Leandro Mascarenhas; Goanese Christian; 48.	900
	ANGLO-SINDI.				
51	Al-Haq	Hyderabad (Sind).	Weekly	Syed Mahomed Syed Jamaldin; 30 and Abdul Vahábkhan Ghulám Rasul; Muhammadan; 37.	1,200
52	Prabhát	Do.	Bi-weekly	Lekhráj Tilokchand; Hindu (Amil); 34	500
53	Sindhi	Sukkur (Sind)	Weekly	Virumal Begráj; Hindu (Kurseja); 33	1,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
54	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 73	1,194
55	Hind Vijaya	Do.	Do.	Dáhyábhái Karsandás Sháh; Hindu (Shráwak Bania); 39.	600
	ENGLISH, MARÁTHI AND KÁNARESE.				
56	Karnátak Patră	Dhárwár	Weekly	Mádhav Gopál Tonapi; Hindu (Deshastha Bráhman); 22.	200
57	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorápur; Hindu (Deshastha Vaishnav Bráhman); 44.	300
	ENGLISH, PORTUGUESE AND CONCANIM.				
58	A Luz	Bombay	Weekly	Antone Fernandes; Portuguese; 23	1,200
59	O Bombaense	Do.	Do.	A. Gomes; Goanese Christian; 45	1,000
	GUJARÁTI.				
60	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Mahomed; Muhammadan; (Memon); 41.	2,500
61	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 53	3,000
62	Arajadar	Ahmedabad	Weekly	......	...
63	Aryavir	Dohad	Do.	Krishnaráo Mangeshráo Fadnis; Hindu (Shenvi Bráhman); 28.	330
64	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 37.	4,400
65	Broach Mitră	Broach	Weekly	Trikamlál Harináth Thakor; Hindu (Brahman Kshatriya); 24.	350

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*continued.*				
66	Broach Samáchár... ...	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 51	500
67	Deshi Mitra	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak) ; 36 ...	1,400
68	Din Mani	Broach	Do.	Nathálál Rangildas ; Hindu (Mathur Káyastha Bania) ; 27.	125
69	Dnyanottejak	Ahmedabad ...	Fortnightly ...	Chhotálál Desaibhai ; Hindu (Bania) ; 42 ...	800
70	Gujarat	Nadiád	Do.	Chandulál Nandlál ; Hindu (Bania) ; 25 ...	500
71	Hitechchhu	Ahmedabad ...	Weekly	Kálidás Ghelábhai ; Hindu (Jain) ; 47	500
72	Islám Gazette	Amreli	Do.	Ibráhim Daud ; 37 ; and Abdulla Ismail ; 28 (both Mahomedan Memons).	750
73	Jám-e-Jahanooma ...	Bombay	Do.	Ratansháw Frámji Acharia ; Pársi ; 31 ...	600
74	Jivadaya	Surat	Monthly... ...	Dhirajrám Dalpatrám ; Hindu (Audich Bráhman) ; 37.	300
75	Kaira Times	Nadiád	Weekly	Anopsi Mánecklál Desai ; Hindu (Shrávak Bania).	600
76	Kaira Vartamán	Kaira	Do.	Kahandas Fulchand ; Hindu (Bania) ; 56 ...	125
77	Káthiáwár Mitra	Ahmedabad ...	Do.	Jadurám Shámji Dave ; Hindu (Audich Bráhman) ; 42.	300
78	Káthiáwár Samáchár ...	Do.	Do.	Rewashankar Jagjiwan Dave ; Hindu (Bráhman) ; 44.	500
79	Khedut	Bhávnagar ...	Fortnightly ...	Parbhurám Rámji Jani ; Hindu (Audich Bráhman).	1,000
80	Loka Mitră	Bombay	Bi-weekly ...	Kaikhosru Mánekji Minocheher-Homji, B.A ; Pársi ; 37.	1,000
81	Mahi Kántha Gazette ...	Sádra	Weekly... ...	Motilál Chhotálál Vyás ; Hindu (Audich Tolakia Brahman) ; 45.	800
82	Mukhbir-i-Islám	Bombay ...	Daily	Munshi Ali Mahomed Haji Abdulla Shayek Lakhpati ; Khoja (Sunni) ; 35.	500
83	Navsari Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh ; Hindu (Bania) 32.	500
84	Navsári Prakásh	Do.	Do.	Rustamji Jámaspji Dastur ; Pársi ; 58... ...	800
85	Praja Mitră	Karáchi	Bi-weekly ...	Narbhayshankar Jagjivan ; Hindu (Bráhman) ; 37.	275
86	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi ; 47	500
87	Prakásh and Gadgadát ...	Bombay... ...	Do.	Nagindás Mancharam ; Hindu (Dása Osval Bania) ; 40.	725
88	Samsher Bahádur... ...	Ahmedabad ...	Do.	Saváibhai Ráichand ; Hindu (Shravak Bania) ; 63.	150
89	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Rustamji Narsarwanji Vátcha-Gandi ; Pársi ; 40. (2) Ardeshir Pestonji Contractor ; Pársi ; 38.	3,800
90	Sataya Vakta	Do.	Fortnightly ...	Keshavlál Harivithaldás ; Hindu (Dás Shrimáli Bania) ; 41.	550
91	Sind Vartamán	Karáchi	Weekly	Devkarn Devji ; Hindu (Lohána) ; 41	200
92	Surat Akhbár	Surat	Do. ...	Phirozsháh Edalji Patel ; Pársi ; 51	300
93	Tikákár	Ahmedabad ...	Do. ...	......	500
	HINDI.				
94	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe ; Hindu (Wanjári) ; 44 ; and Tarábai, wife of the above ; 33.	200
95	Sharman Samáchár ...	Bombay	Do.	Shambhunáth Sharma ; Hindu (Kanoja Bráhman) ; 45.	1,000
96	Shri Dnyánságar Samáchár.	Do.	Monthly	Janakprasad Laooram ; Hindu (Kányakubja Bráhman) ; 30.	200
97	Shri Venkateshvar Samáchár.	Do.	Weekly	Pandit Babu Amritlal, B.A. ; Hindu (Bengali Bráhman) ; 45.	6,200
98	Swadeshi	Do.	Do.	......	...
	KÁNARESE.				
99	Digvijaya	Gadag	Weekly	Shankrapa Gudi Basrimarad ; Hindu (Devang) ; 39.	150
100	Karnátak Vritta	Dhárwár ...	Do.	(1) Shivrám Mahádev Khánolkar ; Hindu (Shenvi Bráhman) ; 36. (2) A. B. Hoskeri ; Hindu (Deshasth Bráhman) ; 37.	810

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KÁNARESE—*continued.*				
101	Lokă Bandhu	Dhárwár	Weekly	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 43.	300
102	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Nilgire Nádgir; Hindu (Deshasth Bráhman); 30.	150
103	Rájahansa	Dhárwár	Do.	Kamaláshankar Dinkar Jathár; Hindu (Karháda Bráhman); 43.	120
104	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 43.	100
	MARÁTHI.				
105	Arunodaya	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 24.	515
106	A'ryávart	Dhulia	Do.	Váman Daji Motiwále; Hindu (Yajurvedi Bráhman); 20.	500
107	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 29	500
108	Ban	Poona	Do.	......	...
109	Bhála	Do.	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 30.	2,300
110	Bhagwa Jhenda	Wái	Monthly	Dattatraya Ganesh Agashe; Hindu (Chitpawan Brahman); 27	300-400
111	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 42.	300
112	Brahmodaya	Mahád	Fortnightly	Náráyan Balwant Hardikar; Hindu (Karháda Bráhman); 48.	400
113	Chandrakánt	Chikodi	Weekly	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 41.	100
114	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 42.	200
115	Chikitsak	Belgaum	Do.	Mangesh Jiváji Telang; Hindu (Gaud Bráhman); 40 and Moro Balwant Maráthe; Hindu (Chitpáwan Bráhman).	900
116	Deen Mitra	Bombay	Do.	......	...
117	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Joshi; Hindu (Deshasth Bráhman); 34.	200
118	Dharma	Wái	Do.	Kashinath Vaman Lele; Hindu (Chitpáwan Bráhman); 48.	1,000
119	Dhárwár Vritta	Dhárwár	Do.	S. H. Shaháne; Hindu (Karháda Bráhman); 32.	500
120	Dinbandhu	Bombay	Do.	Vásudeo Lingoji Birje; Hindu (Marátha); 40.	1,200
121	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 42.	350
122	Granthamála	Do.	Monthly	Vishnu Govind Bijápurkar, M.A.; Hindu (Deshastha Bráhman); 43.	700
123	Hindu Punch	Thána	Weekly	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 40.	1,700
124	Hunnarottejak	Násik	Do.	......	100
125	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 53.	280
126	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 76.	1,500
127	Jagatsamáchár	Thána	Do.	Trimbak A'báji Ráje; Hindu (Káyastha Prabhu); 39.	500
128	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 40.	7,500
129	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 47.	425
130	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 39.	4,000
131	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 51.	2,000
132	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 49.	18,000
133	Khándesh Vaibhav	Dhulia	Do.	Yádav Bálkrishna Bahalkar; Hindu (Deshasth Bráhman); 40.	600
134	Kumtha Vritta	Kumtha	Do.	Laxman Baburao Hegde; Hindu (Gowdsaraswat); 50.	250
135	Loka Bandhu	Tásgaon	Do.	Bhikáji Gopál Bhide; Hindu (Chitpáwan Bráhman); age 35.	200
136	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 29.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
137	Lokaseva	Násik	Weekly	Gangadhar Váman Barve; Hindu (Chitpawan Bráhman); 27.	500
138	Madhukar	Belgaum	Do.	Janárdan Náráyen Kulkarni; Hindu (Saraswat Bráhman); 30.	150
139	Maháráshtra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha); 30.	150
140	Moda Vritta	Wái	Do.	Káshinath Váman Lele; Hindu (Chitpáwan Bráhman); 48.	650
141	Mumbai Punch	Kochara (Ratnágiri).	Monthly	Anandráo Bálkrishna Rángnekar; Hindu (Gaud Saraswat Bráhman); 31.	300
142	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale, 45	1,650
143	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,450
144	Nagar Samáchár	Ahmednagar	Do.	Vishwanath Gangárám; Hindu (Telgu Fulmáli); 25.	200
145	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 28.	450
146	Nyáy Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 32.	400
147	Pandhari Mitră	Pandharpur	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 43.	75
148	Parikshak	Belgaum	Do.	Váman Ramchandra Kanvinde; Hindu (Sáraswat Bráhman); 33.	400
149	Poona Vaibhav	Poona	Do.	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 37.	250
150	Prabhát	Dhulia	Monthly	......	...
151	Prabodh Chandrika	Jalgaon	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 42.	200
152	Prakásh	Sátára	Do.	Ganesh Ballál Phansalkar; Hindu (Karháda Bráhman); 32.	500
153	Pratod	Islámpur	Do.	Ganesh Rámchandra; Hindu (Karháda Bráhman); 23.	300—360
154	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 42	100
155	Rashtramukh	Máhad (Kolába)	Montly	Balkrishna Raoji Palvanker	...
156	Satya Mitră	Málegaon	Weekly	Bálchand Hiráchand; Hindu (Gujaráti Jain); 26.	200
157	Satyă Shodhak	Ratnágiri	Do.	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 62.	950
158	Shet, Shetaki and Shetakari.	Poona	Fortnightly	Nominal Editor:—Ganesh Lakshman Sahasrabuddhi; Hindu (Chitpáwan Bráhman). Real Editor:—Rámchandra Vinayak Tikekar; Hindu (Karháda Bráhman); 45.	350
159	Sholápur Samáchár	Sholápur	Weekly	Narsappa Abanna; Hindu (Kámáthi); 47	400
160	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshasth Bráhman); 22.	100
161	Shubh Suchak	Do.	Do.	Rámchandra Appáji Chitale; Hindu (Chitpáwan Bráhman); 61.	150
162	Sumant	Karád	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Brahman); 33.	80
163	Vidur	Dhamni (Satara)	Do.	Dámodar Gangadhar Maráthe	200
164	Vidya Vilas	Kolhápur	Bi-weekly	Ganesh Shankar Gokhale; Hindu (Chitpáwan Brahman); 22.	500
165	Vihári	Bombay	Weekly	Bálkrishna Naráyan Phátak; Hindu (Chitpáwan Bráhman); 41.	1,000
166	Vishvavritta	Kolhápur	Monthly	Vishnu Govind Bijápurkar, M.A.; Hindu (Deshastha Bráhman); 45.	500
167	Vividh Dnyán Vistár	Do.	Do.	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
168	Vrittasar	Wai	Weekly	Lakshman Mahadev Vaidya; Hindu (Chitpáwan Brahman); 51.	250
169	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkar; Hindu (Deshasth Brahman); 38.	100
170	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 40.	600
171	Vyápár Samáchár	Ahmednagar	Do.	Rutunchand Punamchand Mutha Hindu (Márwadi); 33.	1,200
172	Wárkari	Pandharpur	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 40.	150

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	SINDI.				
173	Aftab-i-Sind	Sukkur	Weekly	Shámsudin walad Mahomed; Muhammadan; (Ábro); 39.	600
174	Khairkháh	Lárkhána	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 33.	1,000
175	Musáfir	Hyderabad (Sind).	Do.	Dharamsing Tahilsing; Hindu (Amil); 20	1,000
176	Sind Sudhár	Karachi	Do.	Khánchand Rahumal; Hindu (Amil); 39	650
177	Sookree	Do.	Do.	Asaumal Rijhumal; Hindu (Lohána); 52	100
178	Sind Kesary	Shikárpur	Do.	Chelárám Mánghirmal; Hindu (Wadhra); 40	550
	URDU.				
179	Ajaibat-i-Bambai	Bombay	Monthly	Mahamad Ali Anvar Ali; Muhammadan (Sheikh); 44.	2,000
180	Bombay Punch Bahádur	Do.	Weekly	Hakim Mahomed Abdul Hamid; Muhammadan (Farrukh Dehlavi); 52.	3,000
181	Ghamkhwar-e-Jahan	Bhusáwal	Do.	Munshi Mahomed Jan walad Ahmedalli (Mahomedan).	75
182	Jám-i-Jahánnuma	Jalgaon	Do.	Munshi Abdul Karim *walad* Habibulla; Muhammadan.	50
183	Sultán-ul-Akhbár	Bombay	Daily	Hakim Mahomed Abdul Hamid; Muhammadan (Farrakh Dehalvi); 52.	1,500
184	Tohfa-i-Deccan	Poona	Weekly	Shaik Abdulla *walad* Mahomed; Muhammadan (Shaik); 32.	150
	GUJARA'TI AND HINDI.				
185	Jain	Ahmedabad	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Jain); 33.	1,400
	MARA'THI AND KA'NARESE.				
186	Chandrika	Bágalkot	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 34.	150

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI				
93A	Vande Mátaram	Bombay ...	Monthly ...	Chhaganlál Lallubhoy Thánáwálla. Hindu (Shrimali Brahmin); 24.	...
	MARA'THI				
123A	Hindu Vijaya	Kochará (Ratnágiri.)	Fortnightly ...	Anandráo Bálkrishna Rángnekár; Hindu (Gaud Saraswat Brahmin); 38.	75
165A	Vikram	Satárá	Monthly ...	......	

N.B.—(1) The editor of No. 108 is Datto Máruti Nanavare; Hindu (Kásár); age 27. Its circulation is 400.

(2) No. 122 has ceased to exist as a monthly magazine.

(3) No. 155 is converted into a newspaper published thrice a month. The editor is a Karhádá Brahmin; age 28. Its circulation is 177.

(4) The editor of No. 124 is Prabhákar Krishna Pánge; Hindu (Deshastha Brahmin); age 27. Its circulation is 250.

(5) No. 141 has ceased to exist.

(6) The editor of No. 150 is Govind Káshináth Chándorkar; Hindu (Karháda Brahmin).

(7) The editor of No. 93 is Puranchandra *alias* Punamchand Achleshwar Márwádi; Hindu (Brahmin); age 44.

(8) The editor of No. 62 is Maháshanker Dájibhái; Brahmin; age 35. Its circulation is between 1,500 and 2,000.

(9) The editor of No. 28 is a Hindu (Shrimali Brahmin); age 24; and the circulation of the paper is 800.

(10) The editor of No. 42 is Jyotibá Bhágoji Relekar; Hindu (Namdeo Shimpi); age 24. Its circulation is about 1,000.

(11) The editor of No. 98 is Swámi Yuglánandji; Hindu (Vaishnav Brahmin); age 35. Its circulation is about 1,000.

(12) The editor of No. 116 is Sadáshiv Vishwanáth Máyadeo; Hindu (Chitpáwan Brahmin); age 32. Its circulation is about 1,000.

(13) The editor of No. 46 is Pándurang Bálkrishna Dádkar, pleader; Hindu (Goud Brahmin); age 32. Mr. Gopál Moreshwar Sáthe has ceased to edit the paper.

(14) Nos. 61, 67, 160 & 175 occasionally contain English articles.

Politics and the Public Administration.

Grievances of Indians in South Africa.
Kesari (132), 25th Sept.

1. If any one wishes to see a striking example of international relations being regulated not by principles of justice or equity but by those of brute force, he can see it in the harsh treatment of Indian settlers in South Africa. Englishmen not only want to govern India but also to exploit her mineral sources and to plunder her wealth for all time. But they are at the same time jealous of those poor Indians who emigrate to South Africa to eke out a bare living by pursuing some humble avocation. They have passed rigorous laws against these poor creatures and enforce them with such severity as to drive the settlers to the verge of despair. The lot of the latter has grown worse after the Boer War, though the war itself was ostensibly undertaken with a view to ameliorate it. Englishmen want to keep out all coloured people from South Africa and oppressive regulations are passed day by day with a view to make the lives of the Indian settlers as miserable as possible. The latter have now lost all hope of getting redress by the adoption of mild measures and have resolved to defy some of the inequitable laws passed against them and to suffer imprisonment for violating them. Though they may not succeed in their object by adopting this remedy, we must say that it bespeaks at least a more manly attitude than that of craving humbly for concessions by serving as doolie-bearers to carry off the white wounded soldiers.

Reflections suggested by the forthcoming visit of the Amir of Afghanistan to India.
Bhála (109), 21st Sept.; *Modavritta* (140), 24th Sept.

2. The Western nations, especially the English, act upon the principle "a fig for the doctor when cured." This has formed the basis of their policy in their administration of India and in pursuance thereof they have taken one Native Chief after another by the hand and discarded him the moment he ceased to be useful to them. This accounts for the degraded condition in which Native Chiefs are found at the present day. The English now profess the warmest friendship for the Amir of Afghanistan, because they know that his kingdom forms a buffer state between India and Russia. But as soon as they find that the Amir is no longer of any use to them, they will treat him with cold indifference. The *London Times* has already dropped a hint that Russia's power having received a rude blow during the Russo-Japanese war, there is no immediate danger of a Russian invasion of India and consequently the British need not care much about the Amir's friendship. The Amir should take a timely warning from this and be on his guard lest he might soon find himself in the same position as our Native Chiefs. The Amir is paid an annual subsidy of eighteen lacks of rupees presumably on condition that he is not to allow Russia to gain a footing in his dominions. We do not understand whether we should be thankful to Government for purchasing India's safety at such a heavy price. But in our opinion nothing can be more disgraceful than that Government should look to the Amir for the preservation of the Indian empire, while there are thousands upon thousands of brave Indians endowed with a martial spirit who, if properly armed and equipped, would successfully defend India against a hundred Russias. But Government will not spend a tithe of the subsidy, paid to the Amir, for giving military training to the Indian people. It seems they are afraid that the Indians will rise against them and subvert the British Empire in India. But they need not entertain such a fear. Let them grant us self-government and permission to carry arms and be at ease regarding the safety of their Indian Empire. [The *Modavritta* writes:—The Amir's visit, it is officially declared, will be of a non-political character; but Government would not unnaturally like to turn it to some account. The *Pioneer* suggests that they should try to persuade the Amir to open telegraphic communication with his capital. We do not think the Amir is so short-sighted as not to perceive that the advantages of such communication lie wholly on the side of the English. The *Pioneer* assures us that such communication will also develop India's trade with Afghanistan. Now, the Indians have practically no trade with the Amir's

country. Their duty, under British rule, solely consists in paying taxes to Government. The only benefit they are likely to receive from the Amir's visit is to be called upon to defray its cost.]

Proposed Muhammadan deputation to the Viceroy.
Mahratta (9), 23rd Sept.

3. "It may perhaps be too early to comment on the question of the Muhammadan deputation that is the topic of the hour among the Moslem community. We neither know what the deputation will ask for, nor can we anticipate with any reasonable degree of certainty what reply His Excellency Lord Minto will be pleased to give to the address of the deputation. But we wish to speak only on a preliminary point. The proposed deputation is, of course, a sectional deputation, and even supposing that the Muhammadan community is not over-pleased with its share of paid or honorary posts under Government, we do not quite understand how the present is the best possible opportunity for the airing of its grievances. We wonder it should not have been perceived by the more shrewd among the Muhammadan leaders that the proposed deputation would be approaching the Governor-General practically under the auspices of Sir B. Fuller—an administrator, who has been utterly discredited for his sectional prejudices and prepossessions. We shall only be too glad to see that our Muhammadan brethren get all political privileges that they may be really desirous to obtain. A higher political aspiration is a national asset, whichever be the community that feels it. It is mistake to suppose that the Hindus look askance at the evidence, which their Muhammadan brethren give spasmodically of such an aspiration. *A priori* there is absolutely no conflict between Muhammadan progress and Hindu progress in the field of politics. But we must in all earnestness point out to the organizers of the Muhammadan deputation that the time chosen by them for the movement is somewhat prejudicial to the cause of the whole Indian nation. The memory of the mischievous bombast, spoken by Sir B. Fuller as a self-constituted champion of the Muhammadan community, is only too green; and those among the Hindu community, that might be led to think that all this activity on the part of the Muhammadan leaders is but to spite the Hindus, cannot altogether be blamed. We shall indeed be glad if all the demands of our Muhammadan brethren that may be regarded as reasonable could be dove-tailed into a scheme of a larger share of self-government to be given to the Indians generally. Muhammadans are Indians first and Muhammadans afterwards; and the presence of the best of them in the deliberative or executive Councils of the nation or in responsible posts is bound to prove a source of strength to the Hindus. But a sectional deputation for what is obviously the advancement of sectional interests, especially at a time when a section of the Anglo-Indian officials are trying to play one nationality against another for their own benefit, is a thing which fails to recommend itself to us from any point of view. We cannot speak for the Muhammadan leaders of other provinces; but it is not too much to hope that men like Mr. Ibrahim Rahimtulla, now that Mr. Justice Badruddin Tyabji is gone, will exert all their influence to prevent racial differences and animosities from being accentuated by the deputation."

Gujaráti (24), 30th Sept., Eng cols.

*4. "Lord Minto's willingness to receive the Muhammadan Deputation stands in significant contrast with Lord Curzon's curt refusal to receive Sir H. Cotton as President of the Congress. For our own part we are really delighted to see that Lord Minto, so reserved and taciturn though he has been, has consented to receive a Muhammadan Deputation, whether National or otherwise. .... It is a precedent of the highest importance that has been set by Lord Minto, and if a Muhammadan Deputation can be cordially received by the Viceroy, it is difficult to conceive why a deputation representing the various communities in India should not meet with a sympathetic treatment at his hands. The article in the *Times* on the forthcoming interview of the National Muhammadan Deputation with the Viceroy is neither in good taste nor marked by statesmanship. It strongly savours of the cowardly policy of *divide et impera* and is particularly unfortunate at this juncture. Are the other communities to understand that they have lost the sympathy of the British

Government and that the latter do not value their loyalty and intelligent co-operation? .... We would welcome as heartily as the *Times* a straightforward and sympathetic answer to the Deputation. But we must strongly protest against the grounds on which the *Times* wants Lord Minto to take the Muhammadan community into the confidence of the Government. 'If the Indian Government,' observes the *Times*, 'does not retain the confidence of the *loyal* Muhammadans, they may expect to see the Muhammadans join the Congress or set up an agitation of their own.' Are Muhammadan, Hindu and Parsi Congressmen to understand that they are *disloyal* and have lost the confidence of the Government?............ Political cowardice is not statesmanship, and it is a thousand pities that a journal of the commanding position and influence of the *London Times* should allow its views to be influenced by cowardly fear and distrust of a constitutional movement like the National Congress."

Indian Spectator (5), 29th Sept.

5. "The deputation which His Excellency the Viceroy will receive on Monday next is of a unique character.......... It will certainly occur to many to ask themselves why the Muhammadans should have thought it necessary to act in unison and make, as it were, a demonstration of their capacity to combine and of their awakened consciousness of their separate interests. This action of the Muhammadans has already been interpreted in certain quarters as an impressive reminder to Mr. Morley that there are strong, though silent, classes in India, who are not to be ignored, because they do not generally agitate or because they are in a minority. We do not believe that His Highness the Aga Khan will express himself in that strain. Yet the fact of the deputation, viewed in the light of some of the resolutions passed at public meetings and of the sentiments expressed in Muslim journals, is fairly capable of the interpretation that this important community, which is everywhere out-numbered except in the new province of Eastern Bengal, does not wish to be ignored by the Secretary of State in any schemes of constitutional change or of change in the *personnel* of the administration that he may be revolving in his mind. The resolutions passed by the Dacca Muhammadans, which we quoted in our last issue, as also of the Mymensingh Muhammadans, are significant. They practically warn the Government against the consequences of yielding to mere agitation."

Alleged atrocities perpetrated by the British Government in India.

Hind Swarájya (Anglo-Gujaráti) (28), 29th Sept., Eng. cols.

6. "In the course of an interview with the representative of the *Daily News* on August 4, the Honourable Mr. G. K. Gokhale is reported to have stated that 'the outrages and liberties of which the Government of Eastern Bengal has been guilty during the past few months have been, happily, unknown in the annals of British rule in India.' It is a matter of painful surprise to us that one who was for some years Professor of History in an Indian College should have the audacity to declare in England that outrages similar to those committed in Eastern Bengal under Sir Bampfylde Fuller 'have been, happily, unknown in the annals of British rule in India.' It is a matter of common knowledge that the first Governor-General, Warren Hastings, as well as Clive and others perpetrated many unspeakable cruelties, treacheries and deeds of blood and rapine during their long sojourn in India. Every student of the political history of India knows that even the Directors of the East India Company admitted that 'the vast fortunes acquired in the inland trade have been obtained by a scene of the most tyrannical and oppressive conduct that was ever known in any age or country,' and that, according to Vansittart, 'the English compelled the natives to buy or sell at just what rates they pleased on pain of flogging or confinement.' We learn from Hunter's 'Annals of Rural Bengal' that the revenue farmers, 'being unable to realise the land-tax, were stripped of their office, their persons imprisoned, and their families relet (*sic*).' It is reported that Sir John Shore, who was at one time Governor-General of India, owned in his after-years that nothing could obliterate from his recollection the horrors of that dreadful time......... It makes one's blood boil when one reads what the late Mr. W. M. Torrens, M. P., pathetically wrote in his 'Empire in Asia'—a book of confessions con-

cerning the unscrupulous policy pursued by England in annexing Sind, the Punjáb, Pegu, Sátára, Nágpur, Jhánsi, Arcot, Oudh, etc., most of them having been acquired during the Viceroyalty of Lord Dalhousie by breaking all the Ten Commandments, as Mr. John Bright once said. We need not enlarge upon the indescribable barbarities committed by the English in India during the Mutiny of 1857, such as 'executing a group of rebel sepoys and then setting fire to the heap of them, because they were not all dead,' as stated by Mr. Herbert Spencer in his 'Study of Sociology.' These instances of British oppression in India, to quote only a few, will convince all fair-minded people that Mr. Gokhale's statement is utterly untrue. Our readers may perhaps remember that Mr. Gokhale, during his first visit to England in 1897, made certain statements to a representative of the *Manchester Guardian* in connection with the plague operations in Poona for which he had to tender a most abject and 'unqualified apology.' That apology seems to be still fresh in his mind, as his present flattering attitude towards British rule in India makes clear to all who read between the lines. Mr. Gokhale's statement before the representative of the *Daily News* affords one more illustration of the relation between mendacity and fear, and of the truth of the remark made by Livingstone who, while speaking of the falsehood of the East African, says: 'One can scarcely induce a slave to translate anything truly: he is so intent on thinking of what will please.' "

Fire emanating from injustice will burn Englishmen to ashes.

Hind Swarájya (Anglo-Gujaráti) (28), 29th Sept.

7. In an article entitled "Fire emanating from injustice will burn Englishmen to ashes", the *Hind Swarájya* (Anglo-Gujaráti) writes:—Englishmen have become the rulers of India by resorting to innumerable frauds and intrigues. They still abuse their authority by inflicting misery upon the Indians and extorting money from them, albeit they have been reduced to the verge of destitution. But thoughtful persons well understand that the authority, which has deprived the Indians of their independence and enslaved them to the British, will not last long. This truth, however, is not palatable to some fools and sycophants, who calumniate those who profess this view as traitors and laud to the skies the wicked actions of Englishmen which are denounced by all sensible men. But they do not realise that such conduct on their part is tantamount to treason against their own country. Government, instead of repenting of their misdeeds, believe in what is told them by their flatterers and misuse their authority to punish their critics. But this will not frighten truthful persons, who cannot put up with what is wrong. Government may disgrace them, but just as gold by passing through the ordeal of fire increases in brilliance and sandal-wood by being burnt emits a sweeter fragrance, similarly these men are doubly honoured by the people on account of the calamities they have to endure. The reason for this is that they know too well that in this world the just always suffer at the hands of the unjust. Servile title-hunters and sycophants of Government calumniate those who are just and brand them as criminals, if Government happen to have sent them at any time to jail. But true patriots can afford to laugh at these tactics. Even if Government have punished the just, the people will not consider them guilty, but worship them as their true well-wishers. Government obstinately continue to harass patriots, as the scales having not yet fallen from their eyes, they cannot find their way to the path of rectitude. All this leads snehi (lover) to say plainly that in a short time "the fire emanating from injustice will burn Englishmen to ashes." There is no doubt that their authority will be utterly annihilated and they will be doomed to go to hell in the company of traitors who have been servilely crying *jo hookum* to them.

Threatened downfall of the British Government in India and prospect of the attainment of independence by the Indians.

Hind Swarájya (Anglo-Gujaráti) (28), 29th Sept.

8. 'Snehi (lover)' writes to the *Hind Swarájya* (Anglo-Gujaráti):—It is difficult to understand why Government officers should prohibit the shouting of Bande Mátaram in the public streets. Are these streets the property of Government? And, pray, who is the Government? A Government can rightly be designated as such, if the people acquiesce in its sway. Government is meant for making the people happy and not for

making them miserable. But, pray, what is the estimation in which these officers hold Government? Do they regard Government as God? But God is just, while the Government is unjust and consists of monsters who try to interfere with our religion. Those who utter the cry of Bande Mátaram are true devotees, who discharge their religious obligation of cherishing love for their motherland. None but the irreligious would throw obstacles in their path. Thoughtful persons hate such irreligious people, and they would not be to blame if they make an effort to annihilate those who come in the way of their religion. Even Englishmen would not brook such interference with their religion. Why should the Indians then tolerate it? They have no doubt become the slaves of Englishmen after giving them what was their own, but does it, therefore, follow that they have no right to preserve and be proud of their religion? Government may consider the Indians to be more degraded beings than slaves, but it is by no means proper for them to obstruct their religion by prohibiting the cry of Bande Mátaram. If Government do not desist from such a course, they should know that their days are numbered. Let them understand this if they can; if they do not, they would fall in a pit. I wonder why Englishmen hate Indian patriots. They are themselves patriots to the backbone, and it is on this account that they are making strenuous efforts to enrich their own country at the expense of India. Perhaps they do not like Indians to be patriots, because that would tend to check the flow of India's wealth to England. Truly speaking, they are afraid of Indian patriots and are therefore endeavouring to rout them. But will this be of any avail? As a matter of fact they are striking the axe at their own feet. Doubtless it is they that will have to bear the pain of the process. Ah! to what a chaotic state has the British Government been reduced? The oil of knowledge has been exhausted from our rulers' minds, which being consequently wrapped in darkness lead them astray along the path of injustice. This darkness is growing in intensity day and night and will ultimately plunge Englishmen into a deep abyss. No fears need be entertained for the Indians in such a contingency, for they will be able to find their true path with the help of the light burning in their hearts. The steady growth of injustice in India is at once a source of grief to Englishmen and of happiness to Indians. The defeat of Englishmen signifies the attainment of the blessing of independence by the Indians. Englishmen had hitherto secured happiness by making the Indians miserable, robbing them of their rights and turning them into slaves. Indians do not want to do all this, but they do want to secure what rightfully belongs to them. They derive support in this aspiration from the chaos prevailing in the British *raj*. When this very chaos promises to plunge Englishmen in darkness and benefit the Indians, why should the latter let the opportunity slip?

Alleged evil effects of English education upon the morality of the Hindus.
Hind Swarájya (Anglo-Gujaráti) (28), 29th Sept.

9. In the course of a serial story entitled "Wave of Civilisation" contributed to the *Hind Swarájya* (Anglo-Gujaráti) by one Jotiba Bhagoji Relekar (*vide* paragraph 3 of Weekly Report No. 35), the writer after describing a scene illustrating the immoral ways of one Ganga, an educated Hindu lady, puts the following soliloquy into the mouth of the hero of the story:—This, I think, is a sign of the advent of the iron age. On the one hand, Ganga is so deeply enamoured of me as to be prepared to sacrifice her life for my sake, while on the other hand my own wife, Gulab, who has fallen in love with that wretched actor, is bent upon making short work of my existence. Are these the fruits of the education imparted to our girls by Parsee and European school-mistresses? Does English education drag the tender minds of our women along the path of sin? Have my countrymen become so blind as to willingly imbibe the poison of English education? No, none would knowingly throw himself into a pit. Natives are so simple-minded that the so-called civilised but really pernicious customs of Englishmen have a peculiar charm in their eyes. Who cares nowadays for the chastity of women? People are fascinated by the blandishments of fashion and coquetry. When English education poisons the minds of men and corrupts their morals, what blame can attach

to the softer sex who are spoilt by it? Those who want to make their girls virtuous and faithful to their husbands should educate them at home under the guidance of a respectable lady teacher and not send them to school.

Need of self-government for India.

Gujaráti (24), 23rd Sept.; *Jain* (185), 23rd Sept.

10. It is an indisputable fact that no nation can ensure its well-being without self-government. Like other nations, the people of India believe that self-government is highly essential for their country's welfare and they have now awakened to the need of securing it. Notwithstanding this, they prefer to remain under the sovereignty of England for such time as it may be necessary for them to do so, for India is yet unable to stand on her own legs without the help of the British Government. In plain words, to the minds of the people the British supremacy is only a means to an end—an instrument whereby they can ultimately obtain self-government. The real secret of the existence of British rule in the country is that the Indians have voluntarily acquiesced in that rule with a view to secure their own good. British rule can by no means be supported by bare military strength. When the feeling of the Indian nation is aroused against the British *raj*, Englishmen will have no recourse but to leave the country without a moment's delay and entrust the Government to the custody of the people. The cannon and guns and swords of the British army will be of no avail before the opposition of a united India. This is the view held by thoughtful English politicians like Professor Swinny. In comparison with India the condition of Persia can be justly characterised as barbarous. Yet it is a matter of no small surprise that the Shah should have conferred self-government upon his subjects. Really the Indians cannot help envying the Persians. India can hold her own against any nation of the world. She had attained the summit of civilization, when the rest of the world was grovelling in barbarism. Even in comparatively recent times, prior to the advent of the British, the country lived under a peculiar form of self-government. Lord Elphinstone and Sir Charles Metcalfe have stated that the Indian villages in those days were so many republics in themselves. Englishmen, after assuming the reins of the country's administration, destroyed the germs of self-government which existed in the political life of the country. What the Indians now want is self-government of the type which existed in the country in the old days, with modifications suited to the present times. They desire that the government of the country should be in their hands, that laws should be framed according to the wishes of the people and that no taxes should be levied without their consent. Where is the hitch in the way of granting such a form of self-government to the Indians? Why has self-government been granted to the Boers? Is it because they are a turbulent people? And is self-government denied to the Indians, because they are docile, loyal and law-abiding. The Boers got self-government presumably as a reward for their having plunged England into a costly war and devastated the hearths and homes of the English settlers in South Africa. Indians get nothing, because they are loyal! And yet the British Government is reputed to be a just Government. Justice and morality alike demand that self-government should be conceded to India. [The *Jain*, in discoursing on the benefits which self-government is likely to confer upon India, says:—All Indians cherish with love the memory of the rule of Ram and are striving to secure such rule in the present days. It is a slur upon the liberalism of Englishmen that they should be actuated by a greedy desire to profit by the submissiveness of the Indians. We cannot understand why England should fight shy of granting self-government to 30 crores of Indians of the type which has been granted to the Colonies. Are the Government waiting to see the loyal Indians act like other nations? If so, they are under a delusion, as the Indians are by nature calm and inured to bearing insults quietly. Elsewhere the paper writes:—Human efforts are unavailing before the Divine will. The Almighty has given England an opportunity to rescue the people of India from the sea of misery in which they have been rolling for thousands of years past. If she allows the opportunity to slip, Nature, as history abundantly shows, will not

assist her. The Bengalis do not want to drive the British out of India, but they urge them, in the interest of both the rulers and the ruled, to change their present policy, which is in conflict with the established principles and traditions of the British Government. Englishmen are the sole rulers of India and out of regard for our own interest we do not desire to see their authority crippled. The Home Government should preserve British prestige by changing the policy of the Indian Government; otherwise, it is certain that time will do its appointed work.]

Alleged rotten condition and impending decay of the British Empire.
Kál (128), 28th Sept.

11. The London correspondent of the *Kál* writes under date the 5th September 1906:—The British Empire resembles a structure, which is fair and imposing to look at from the outside but is all rotten inside. Those who are impressed with its external appearance have no conception of its rottenness within. A conquered community like the Indians are struck with awe from a distance by its might and majesty and regard it as an Eden or Paradise on earth. But what is her actual state? Parliamentary seats are sold for money. Thousands of poor men are starving for want of food. There are riots and disturbances of the vagrant unemployed. Corruption, falsehood and indulgence in barbarous conduct are so common that they do not attract inquiry. At the entrance of a public park or a museum or a historic building, there is hung up a big sign-board which tells visitors to "beware of the pick-pockets." What does this show, but that England abounds with pick-pockets who are ubiquitous like the Police. But who is not a pick-pocket in England? How very convenient would it have been if Providence had hung up such a sign-board at the gate of each country on earth? English pick-pockets infest not England alone but all countries on the surface of the globe. Now the English are a very practical people and regulate their conduct in accordance with the principles of Political Economy. They have accordingly introduced the principle of division of labour in the work of picking pockets. Some of them pick the pockets of individuals, while others have taken upon themselves the work of picking the pockets of nations. Indians need not be told how clever the English are in the latter task. That Englishmen displayed extreme brutality in the Zulu war is a cry heard in the British journals; *e. g.*, a soldier is said to have shot a boy in the presence of his mother, who was consoling him! British soldiers are now communicating details of such misdeeds to English newspapers. It was rumoured at the time of the Boer war that the Boers got their supplies of arms from England. The Zulu war also shows that Englishmen have further cultivated the virtue of supplying arms to the enemy. Why, corruption is proved to have been rampant not long ago in the military department on a very large scale. A thousand things of this kind go to show that England is rotten within, though her external splendour dazzles the vision of the poor and the lowly. Englishmen are perfectly aware of the signs of decay which indicate the decline of their Empire. Indians think that though Englishmen may have become morally corrupt, their might is unshaken. But considering the vastness of the British Empire, the power of Great Britain is very limited, indeed! If Germany were to invade England, the task of defending her would sorely tax all the resources of Englishmen. How can they then defend Ireland, Egypt and Zululand or keep a vast country like India with great historical traditions under their control for all time? So long as the Indians are loyal to England, the task of keeping India presents no difficulty; but Englishmen should be on their guard against the contingency of Indians being inspired by patriotism. Mr. Seeley says in his book that when the Indians become patriotic, Englishmen cannot remain in India for a single day! How can the wretched British navy succeed in keeping India under British control! Englishmen have realised that their Empire is doomed to extinction. They are concentrating all their efforts in delaying the hour of doom as long as possible. Englishmen are not now physically so strong as we take them to be. Their physique has deteriorated during the last quarter of a century and the tests of height and weight for admission into the army have been lowered. Englishmen have now become extremely nervous and the news of the agitation in Ireland, Egypt and India has spread panic into the heart of London

and English journals are suggesting plans for strengthening and developing the military resources of Great Britain. The *Daily Mirror* is talking of raising a boy-army in England. It is meet that every country should follow a similar plan.

Exhortation to Englishmen to rule India in a sympathetic spirit.
Vidur (163), 23rd Sept.

12. Inordinate greed and reckless enterprise benefit no one. Oh Englishmen, you are attempting to thrust yourselves into Tibet and Persia, but such attempts will not fail to rouse the indignation of China and Persia respectively against you. It is our firm belief that you are the cause of India's poverty and misery. You have been in contact with us for the past 100 years. During this time you have neglected our interests. You have taken too much advantage of our mild disposition. Though crores of people in this country are dying of starvation, you create new fat berths for your compatriots. History testifies that you destroyed our trade and industries by coercive methods. Yours being an alien rule over us, you should have tried to make it as mild as possible. In 1858 you repented somewhat of your conduct and promised to rule impartially over us, but as soon as the danger was past, you acted on the maxim "A fig for the doctor when cured." Having disarmed us, you are boasting that a handful of your countrymen are able to govern such a large country as India. If you refuse our demands, we shall take up the weapons of *swadeshi*, the boycott and strikes, and wage a regular constitutional warfare against you. Your own countryman, Meredith Townshend, has described the condition to which you would be reduced if the Indians were to have recourse to strikes. Your boast that you can keep India by the sword is vain, for, what would your swords avail you if the whole Indian nation were to unite against you? The policy of "divide and rule" will not also serve your purpose, because our people are now realizing the fact that all of them are equally doomed to destruction under your rule. You conferred many important rights on the people of the Transvaal soon after your conquest of their country, because you were afraid of them. But you have been turning a deaf ear to our prayers simply because we are meek. But remember that our meekness has a limit. It rests with you to remove the cause of our exasperation. If you fail to do this, there is no saying what consequences might follow. You owe all your glory and happiness to India. If you continue to neglect her interests and lose her through your folly, you will become the laughing-stock of the whole world.

Contrast between the past and present condition of India.
Vihári (165), 24th Sept.

13. A correspondent of the *Vihári* thus contrasts the present state of India with her former grandeur. The past rulers of India distinguished themselves by deeds of valour. They were quite unlike the present Princes and Chiefs, who are mere puppets in the hands of Political Agents. The former invaded foreign kingdoms, while the latter have to secure permission from the British Government if they wish to undertake a trip to Europe. Where are those mighty rulers of India gone? How have those glorious days departed? Those palaces and invulnerable fortresses, which were formerly occupied by liberty-loving warriors and statesmen, probably give shelter now to a race of traitors and sycophants. Many of them are used by the British Government as offices and barracks for troops, while others are being pulled down with a view to obliterate all signs of India's past grandeur. We are deprived of arms and branded as void of morals and have further to put up with all sorts of insults because we do not enjoy political independence.

How should Indians try to achieve their national progress?
Hindu Panch (123), 26th Sept.

14. On the Dasara day the Marathas used to take up arms for delivering the country from foreigners. The Muhammadan rulers openly declared that they had won India by the sword and meant to keep it by the sword. The Marathas had, therefore, only one way open to them. The present situation, however, is far more complex than the above. One party among the English say, like the Muhammadans, that they have won India by the sword and wish to keep it by the sword. There is another party among our rulers who say that England would make over the government of our country to us when we

become fit for it. To such people we should try to prove our fitness for managing our own affairs. There is also a third party in the ruling class, the members of which are totally indifferent to our condition. It is our duty to open the eyes of men of this type. Thus our present difficulty is threefold. If we want to remain alive, we must be prepared to fight in three ways. It is nothing but hypocrisy to tell us that we are not educated as yet. When the English obtained the Magna Charta from King John, they were seven times as ignorant as we are now. A knowledge of reading and writing has nothing to do here. When we begin to realize our present and past condition, we may be said to be truly educated. This knowledge is now being spontaneously imparted to the ignorant among us in various ways. We must thrust aside those standing in our path and push our way forward. We should in other words act upon the principle of tit for tat.

Condition of India under British rule.
Vrittasár (168), 24th Sept.

15. The *Vrittasár* publishes some verses recited by a Ganpati *mela*, of which the following is the purport :—We have fallen on bad times! The country which was once at the height of prosperity is now enslaved. The children of the soil are, through adverse destiny, trampled down by foreigners. Fear of Russia is made the pretext for keeping a large standing army, and the country is thereby saddled with extravagant military expenditure. Foreigners kill natives while sporting and are let off by courts of justice with a petty fine on the pretext that the offence was committed while the accused was in a state of intoxication. A native accused, however, is hanged first and tried afterwards. He is, besides, convicted of an offence not committed by him. Babu Surendranath, who is the life and soul of Bengal, was hauled up before a Court by a petty policeman drawing Rs. 10. As the *swadeshi* movement is gaining strength, hypocrites pretend to have sympathy for our hard-worked labourers. Foreign rule has destroyed our trades and industries. Why should an attempt to revive them be taken amiss? Our young boys are so crushed beneath the burden of education imparted to them that they are reduced to mere skeletons. After graduation our young men seek Government service, as otherwise they would have to beg. They wear European costume and use foreign cloth. Even the Brahmans, who are versed in the Vedas and Shastras, eat foreign sugar.

Alleged unsympathetic attitude of the British Government towards the industrial regeneration of India.
Bhála (109), 21st Sept.

16. The Japanese are the most fortunate people in the whole of Asia. They are not only personally industrious but their sovereign, the Mikado, is ever burning with a keen desire to promote their material welfare. Now that the Japanese army and navy have reached a high pitch of efficiency, the Mikado has directed his attention to the development of the commercial prosperity of his country. He spares no pains to see his subjects educated in useful arts and industries. It is only natural that he should take such warm interest in the welfare of his people. Though the Japanese have attained a sufficient degree of prosperity, yet their Emperor is exerting himself with all his might and main to promote their interests still further. The case of the Indians is quite different. Our rulers are always displeased with us. If the *swadeshi* movement had been started in any other independent country, how many industries would have been started in a short time and how many young men would have been sent to foreign countries to receive industrial education at the cost of the State? The Indians instead of receiving any assistance from the State are being obstructed at every step. It is indeed difficult to attain prosperity under alien rule. Only recently a couple of Japanese officers were sent to Austria to learn the art of making paper, and India will ere long be flooded with paper made in Japan. We have everything—money, raw material and a keen desire to acquire a knowledge of arts and crafts by going to foreign countries, but in the absence of self-government, which is the chief object of our desire, the commercial prosperity of our country is indefinitely retarded.

Comments on the burning of Mr. Surendranath Banerji's effigy by some Eurasian and European Railway employés at Asansol (Bengal).

Bhola (109), 21st Sept.

17. The *Bhala* condemns the action of some European and Eurasian Railway employés at Asansol in burning Mr. Surendranath's effigy amidst much pomp and parade and remarks that such action will merely tend to inflame racial hatred among Indians and show them what sinister thoughts lurk beneath a white skin. The paper remarks that the processionists were headed by a European, who carried a wooden sword in his hand, and concludes that this is a sign of the fall of the Europeans as one of them chose to arm himself with a weapon which would be of no real use for purposes of self-defence.

Exhortation to Indians to resort to the weapon of boycott for acquiring happiness and independence.

Hindu Panch (123), 26th Sept.

18. The *Hindu Panch* publishes some verses on the Dasara day of which the following is the purport :—The Dasara has come and let us "cross the boundary." We possess no weapons, no clothing and no money. But there is one weapon left to us still, and it is that of "boycott." Let us take it in hand at once. No license is required to carry it, and our rulers have no right to prevent us from possessing it. Let us solemnly take a pledge to use country-made cloth alone and to boycott foreign articles. Our enemy is in our midst, though he is invisible. Let us find him out and be happy and free. Our enemy is the person who takes away our gold. Let us drive him out. "Foreign merchants" will then be ruined. May God grant long life and happiness to our patriots, headed by Mr. Tilak.

Students and the *swadeshi* movement in Ahmedabad.

Gujaráti Punch (26), 23rd Sept., Eng. cols.

19. "More than a hundred students from the various local educational institutions of Ahmedabad met on Sunday last in the spacious hall of the Swadeshi Goods Depôt to consider what the attitude of Gujarati students should be towards the *swadeshi* movement and what steps they should take to do some practical work in that direction. We are glad the whole thing was done very quietly without any fuss or beating of tom-toms. Several gentlemen engaged in the noble profession of education were present on the occasion and gave some wholesome advice to the youngsters. We are glad that the local students have bestirred themselves betimes, and congratulate them on the unpretentious but successful beginning they have made. In this connection we have to offer them just a few words of sympathetic advice. We need not remind them that on account of this movement the relations between the students of Bengal and the educational authorities were strained to a breaking point. Obstinacy on both sides was the real cause of the deplorable deadlock. We trust the students of Ahmedabad will avoid all such pitfalls. In such matters it is advisable that they should take only *passive* action. They should not hanker after notoriety or publicity of any kind, and should not be, in fact, *en evidence*.......... There should be no uniforms, no flags, no shouting. Let the students of Ahmedabad show their sincerity by *action* and not by noise. Luckily, the Educational and other authorities in Gujarát are sensible and sympathetic men. There is, therefore, no danger of friction. But students should remember that their first duty is education—the *swadeshi* should be to them an object of passive action and of secondary importance. For, after all, it is on education that the salvation of India depends."

Alleged manufacture of telegrams in the *Times of India* Office for transmission to England through Reuter's Bombay Agency.

Oriental Review (12), 26th Sept.

20. A correspondent writes to the *Oriental Review*:—"Our Anglo-Indian well-wishers are vying with one another in unearthing and publishing documents which, they fondly believe, will have the desired effect of discrediting our public men and checking our public movements. If the *Englishman* succeeded in discovering the 'Golden Bengal' circular, the *Pioneer* earned the credit of disclosing the 'Private and Confidential' circular issued by Mr. Surendranath. But your Bombay contemporary, reluctant to be beaten in the race, set itself in right earnest to the task of unearthing still another secret and has succeeded in discovering that *India* is the

subsidised organ of the Congress—a secret which had been sedulously concealed from your contemporary by the cunning Congressmen for about 16 years......... But there is another secret which your contemporary is not prepared to disclose for the edification of his readers. He does not seem to be inclined to afford the public any clue to his repeated attacks on *India* for the latter's audacity in calling in question the vaunted impartiality of Reuter's Agent in Bombay. But, in spite of his unwillingness to part with the secret, the public has been in possession of it for some years. The secret is that telegrams are manufactured for Reuter in the *Times of India* Office to represent public opinion and cabled to London through Reuter's Bombay Agent. The telegram *re* Surendranath's 'Coronation,' over which the howling curs have lost their heads, was presumably manufactured in a certain building on the Hornby Road and despatched at the instance of the editor of the *Times of India*. You have only to refer to any English paper containing that telegram, and you will find that it was despatched from *Bombay* and not by Reuter's Agent in *Calcutta* in which city the alleged 'Coronation' took place. Further it was sent four or five days after the incident, *i. e.*, after the Calcutta papers giving the account of the ceremony had arrived in Bombay. What was the Calcutta Agent doing all this while? I have only to invite the Reuter's Agency to take note of this fact. Is the Calcutta Agent sleeping, or is the Bombay Agent overzealous and playing into the hands of a wily editor? Here you have the secret of the repeated attacks which the *Times of India* has been making on *India* for impugning the fairness of Reuter's Agent. Here is also the key to your contemporary's harping on the 'Coronation,' and its 'political aspect' from day to day, now that he has to save his obliging friend the snub from his London Masters for the utter discredit he has brought upon himself and the firm by cabling the 'sensation' without a full and impartial inquiry into the matter."

The split in the Congress camp.
Phœnix (15), 26th Sept.

21. "Elsewhere is reproduced an article of our contemporary the *Statesman*, which severely takes to task the dangerous and abominable tactics of the Extremists in the Congress camp. We have no sympathy with the Extreme wing of the Congress and we cannot but subscribe to every word written by the *Statesman*.......... That the 'Extremists' are a microscopic minority goes without saying. But a man of cool and sober judgment cannot and will not tolerate the dangerous doctrines propagated by them. Heaven save the Congress from these mischievous agitators of the Extreme party! By their ludicrous exhibition they have placed our grand, national movement in a ridiculous position, and we exhort our sober leaders to denounce, in unsparing terms, the party led by Mr. Bepin Chandra Pal and Mr. Tilak. The organs of this party—the *Bande Mátaram* and the *New India*—indite articles that are utter 'trash.'........ To say that India no more wants the British control is purely idiotic. We have yet to learn many things at the hands of our rulers. Our training is not as yet complete. Those among us, who say that the British should leave the country bag and baggage, do not read the signs of the times properly. We entirely disassociate ourselves from the dangerous propaganda of the 'Extremists.'"

Mr. Tilak and the presidentship of the forthcoming Calcutta Congress.
Mahrátta (9), 23rd Sept.

22. "Our attention has been directed by a telegram in the *Advocate of India* to the following paragraph among the 'Notes' in the *Hindu Patriot* of Tuesday last:—'We hear it stated that Mr. Tilak has declined point-blank to accept his nomination to the Presidentship of the Indian National Congress by Babu Bepin Chandra Pal on the ground of the latter having once "eaten his character." Mr. Tilak fears that Mr. Pal, failing to drink his health, may once more "eat his character," and that in the Congress camp in the presence of gentlemen. It is, perhaps, natural that Mr. Tilak should fear character-eaters and fire-eaters whose appetite is simply unappeasable.' We might characterise the paragraph as mischievous; but it is, as a whole, even more unintelligible than mischievous and so carries its own condemnation. As for the intelligible portion of it, however, we must contradict it by plainly stating that Mr. Tilak has not 'declined point-blank to accept his nomination to the Presidentship of the Indian National Congress', for the simple reason that no one had ever

made any such proposal to him. Every man, who has some experience of political affairs, probably knows that the best policy to be followed by him is to maintain a studious silence, when affirmations and denials concerning him are being promiscuously bandied about without any foundation, much less authority. But Mr. Bepin Chandra Pal's use of Mr. Tilak's name in connection with the Presidentship of the Congress and the present allegation made by the *Hindu Patriot* about Mr. Tilak's point-blank refusal of his nomination to the high office have the effect of carrying the thing really too far; and Mr. Tilak might as well take the opportunity to make it known in an authoritative manner that Mr. Pal's nomination of him to the Congress chair was made without reference to him and independently of his wishes. It follows that his so-called discomfiture on account of Mr. Dadabhai's advent is unreal and imaginary! We can only say that if Mr. Pal may be supposed to have sprung a surprise upon our friend the *Hindu Patriot* by nominating Mr. Tilak, the *Patriot* has done the same by spreading the news that Mr. Pal had once 'eaten' Mr. Tilak's character, whatever that absurd phrase may mean! Let us hope that we shall hear no more of these unauthorized affirmations and denials."

Kesari (132), 25th Sept.

23. The controversy raging in Bengal *re* the presidentship of the next Congress requires a few words of explanation so that its true character may be understood by our readers. No one would be sorry to have Mr. Dadabhai among us to preside over the deliberations of the Congress. But the undue haste shown by Messrs. Surendranath and Bhupendranath Bose in inviting him to take the chair of the Congress will not by any means arrest the growing unpopularity of the moderate party in the Congress. The movements inaugurated by leading Indians like the late Mr. Ranade and Dadabhai are just now on the point of bearing fruit and no one has a right at this stage to dictate that our efforts in reaching our political goal should be hedged round by arbitrary limits or hampered by needless restrictions. The present system of administration, by centering all power in the hands of Anglo-Indian Bureaucrats, has tended to impoverish the country and our principal aim is to curtail their powers with a view to improve the condition of India. If experience teaches us that certain remedies employed in the past have proved ineffectual, it is the part of wisdom to resort to new ones to attain the end in view. It is foolish to insist upon adhering to impotent methods of agitation and to hamper those who advocate a change therein. The suggestion made by the *Times of India* in this connection that the moderate party should oust the extremists from the Congress camp is not only extremely silly but utterly chimerical. The aim of the Congress is to break the monopoly of power in the hands of the Anglo-Indians and to introduce a *regime* in which natives will share some power with Englishmen. Our Anglo-Indian critics may temporarily sympathise with the moderate party, but when the time comes, they will not fail to throw that party overboard. Their object is simply to sow dissension in our camp. No one in the Congress camp really aims at the overthrow of the British power in India; nay, such a goal is impossible of attainment, and what is aimed at is simply that natives should be admitted to a share of power in the government of their country. If this end cannot be attained by gentle and conciliatory means, the extremists propose that the Congress should resort to obstructive methods. It may be urged that the adoption of such methods is not expedient in the case of a weak and feeble subject race, but we reply that no one ever became strong by harping incessantly on his impotence. He should gradually try to acquire strength. We hope the moderate party will, therefore, not try to obstruct the extreme party.

Lord Lamington at the Sir Jamsetjee Jeejeebhoy Hospital.

Indian Spectator (5), 29th Sept.; *Jám-e-Jamshed* (29), 27th Sept., Eng. cols.

24. "The ceremony of laying the foundation stone of Sir W. Moore's Operating Theatre, performed by His Excellency the Governor on Tuesday last, will be memorable in the annals of the Jamsetjee Jeejeebhoy Hospital, because it is the first step towards the entire rebuilding and remodelling of that hospital, founded two generations ago by the illustrious citizen whose name it bears. If the work of administrative reconstruction marks an epoch in official annals,

Lord Lamington has been no less fortunate, because the construction and reconstruction begun in his time in Bombay have been in solid brick and mortar. As the rebuilding of the hospital has been initiated by Lady Moore in memory of the distinguished physician, whose name is familiar throughout India and will be so as long as his book on Family Medicine is read, it may fortunately happen that similar gifts will be received at every stage of the work since Bombay City has now entered upon an era of prosperity. By an inevitable inversion of the natural sequence of things, His Excellency had first to lay the foundation stone of a Theatre, where operations are to be seen, and then of a building, where people will be enabled to see. Sir Cowasjee Jehangir's munificence is worthy of the able specialist who, it seems, in the course of last year alone, extracted no fewer than 645 cataracts, restoring the light of heaven to the blind, and performed more than a hundred other operations, which prevented the loss of sight. Some special interest attaches to the occasion, because it elicited from His Excellency the assurance that he does not wish to leave Bombay in December next, as some English papers reported." [The *Jám-e-Jamshed* writes :—" The ceremony that His Excellency the Governor performed on Tuesday evening last was impressive in more ways than one. The Jamsetjee Hospital is one of the most venerable and valued institutions in this modern city of ours, and any addition to it which is calculated to enhance its equipment or to promote its usefulness must be contemplated with feelings of gratitude by all who appreciate the value of the institution or take pride in the growing importance of the city.......... The Jamsetjee Hospital needed, sadly needed, an Operating Theatre, and it would ever be a matter for thankfulness that this has been provided through the generosity of an exemplary English lady and will commemorate through the years to come the memory of one of the finest of Englishmen that ever lived and served in this Presidency. Lord Lamington as a good and convinced Mason could not fail to avail himself of the opportunity to answer the critics who protested against the performance of the ceremony with masonic rites and vented their spleen against Freemasonry in the course of the last few days. The answer has been no less impressive than it has been conclusive."]

Gujaráti (24), 30th Sept., Eng. cols.

*25. " It is satisfactory that the masonic ceremonial found a solemn and philosophic justification at His Excellency's hands, and we philosophic Indians have not only no quarrel to raise over the particular rites but are also quite satisfied to find that in the ceremonial at least there is abundance of universal benevolence, toleration and pure charity to mankind, though very little of them is to be found in a system of monopoly, which excludes even the most capable and gifted sons of the soil from figuring in the Operating Theatre and Eye Hospital except as students, suffering patients, subordinate officers and menials. We wish His Excellency had looked at the ceremonial and the history of the Grant Medical College from this truly illuminating stand-point. His Excellency is a fair-minded Governor, and we feel that if he had given a turn to his thoughts in this direction, he would have discovered for himself, as the native public have done long since, that if there was a philosophic justification for the masonic ceremonial, there was neither a philosophic nor even a scientific or humanitarian justification for a system, which after more than half a century finds no room for capable and talented Indians and has failed to produce a distinguished surgeon or operating oculist, though, as remarked by Lord Lamington, the field of practice is almost unrivalled in its vastness and the field of operation more extensive than in any other hospital in the world."

A tribute of praise to Lord Lamington's attitude as a Provincial Governor.
Indian Social Reformer (4), 30th Sept.

*26. In adversely criticising Sir Arthur Lawley's observations on the economic policy of the Government of India in his speech on the occasion of the opening of an Agricultural Institute at Coimbatore, the ***Indian Social Reformer*** writes :—" In this respect there has been no more admirable example of a Provincial ruler than Lord Lamington. His Excellency has never shirked speech, though he has never sought opportunities for it ; but never for a moment has he forgotten his position as the representative of the

Sovereign and entered into controversy with His Majesty's loyal subjects, who do not happen to think that all is or has been for the best in the administration of the country. How very effectively he has asserted himself and how much Bombay owes to him for keeping the ship of the State steady and straight in the troublous times we have been passing through may not be known till years hence, and may never be fully known. The work of the administrator is not done before footlights. The man at the helm does not harangue. When a Governor appears on ceremonial occasions, it is as the representative of the Sovereign and not as a political gladiator. Never has a word fallen from Lord Lamington in the many speeches he has made in public but to soothe, support and encourage. Some of his best speeches have been made at small, struggling institutions, and they have left behind them hope where there was anxiety, and courage where there was sinking of the heart. On occasions of greater prominence, such as the ceremonies he took part in last week, he has spoken with no less dignity, graciousness and sympathy. Sir Arthur Lawley would do well to take a leaf out of his Bombay brother's book in this respect. Lord Curzon is the very worst pattern for a provincial Governor to model himself on."

Abolition of the quarantine imposed on the Hajis in Bombay.

Bombay Punch Bahádur (180), 24th Sept.

27. The Government of India have laid the Muhammadan community under a deep debt of gratitude by removing the quarantine imposed on the Hajis at Pir Pao. In fact, by taking this step, they have fulfilled the promise contained in the Proclamation to the effect that Indians would be allowed perfect liberty in performing their religious rites. Let the short-sighted and clamorous Congress agitators ponder over the satisfactory result of the persuasive methods adopted by the Muhammadans in seeking redress for their grievance. The tie between the rulers and the ruled in this country is a very delicate one and can be maintained only by the exercise of mercy on the part of the former and of loyalty on that of the latter.

Appeal to Government and the Poona Municipality to take vigorous measures to combat the ravages of plague in Poona City.

Dnyán Prakásh (40), 26th Sept.; *Vyápári* (170), 23rd Sept.

28. Plague continues to rage fiercely in Poona. People are dying like flies and great difficulty is experienced in disposing of the dead. Notwithstanding this heavy plague mortality, both Government and the local Municipality seem to have adopted an attitude of complete indifference. The medical staff at present maintained by the Municipality is not adequate enough to cope with the task of combating plague, and it is absolutely necessary that Government should draft more medical officers from Bombay to meet the emergency. As regards the disposal of the dead, the Municipality should allow the free use of their carts for the conveyance of corpses to the cemetary. The practice of allowing ordinary carts to be used for the purpose is dangerous as people use these very carts to remove their belongings to the health camps and requires to be immediately put a stop to. A notification under the signature of the Chief Medical Officer was issued the other day to the effect that poor plague patients would be provided with medicines and milk at Municipal cost. Under the circumstance it would be well if the said officer published a report as to the number of persons who took advantage of such relief. It is no use doing things in secret. If the Municipality is unable to combat single-handed the ravages of the epidemic, the Collector of Poona and the Commissioner, C. D., should come to its rescue. Prof. Lustig's serum has been found by experience to possess some curative virtues and Dr. Choksi of Bombay is in favour of serum treatment. We fail to see why Government should not give a trial on a large scale to the serum under Dr. Choksi's supervision. We hope both Government and the Municipality will bear in mind that this is not the time to sit with folded hands, but to take prompt and vigorous action. [The *Vyápári* writes in a somewhat similar strain.]

Indu Prakásh (43), 28th Sept., Eng. cols.

29. "Will no one come to the rescue of sorely stricken Poona city in the desperate situation to which it has been reduced by an outbreak of plague of an uncommonly virulent type? The total mortality ranges from 130 to 160 per day. Day before yesterday it was 185, and in

the week ending on the 22nd instant the plague mortality alone amounted to 1,019.—There seems no signs yet of even an arresting of the onward march! The population of the city cannot, with the exodus, number more than 75,000 at the present time. A mortality of 140 to 160 among this population means from 600 to 700 per mille per year! We in Bombay become terror-stricken when the mortality rises over 300 and regard it as a climax when it reaches 500. But the mortality in our city must be 15,000 in order to reach the virulence of Poona at present. The Municipality is, we are told, doing what it can, with its comparatively humble means and resources. What a sad thought is it that whilst the population of a large city is undergoing a terrible havoc of this kind, Government, located for the time being within a few miles from the scene of Death's carnage, should look on listlessly and helplessly, and what a sadder thought still that balls and dances, shows and merriments, races and sporting matches should go on unabated in the usual way! No doubt, the plague has become a permanent fixture amongst us and whatever we do, science has not yet advanced enough to materially check its fateful course. But human remedies are not yet altogether exhausted and there are limits beyond which it is criminal to carry the idea of remaining content with routine and *effete* measures. We should indeed think that from the policy of imprudently excessive interference we are now drifting in regard to plague into a callous policy of masterly inactivity. A reaction is once more needed. The time is come when Government should be asked to come to the rescue at least in the case of large towns, where plague assumes such extraordinary virulence as it has done at Poona at present. Compulsory segregation of patients and contacts and disinfection may have become discredited. Inoculation may be unpopular. But surely, evacuation is both popular and known to be efficacious. The wholesale camping out of cities like Bombay may be impracticable. But an excuse of this kind will not hold good in much smaller cities like Poona. The rich and the middle classes have run away, we are told, from that city. But for the immense mass of the poor the Municipality has so far been able to provide only four health camps! And some of these have become discredited owing to plague cases having occurred there on account of indiscriminate admissions. Then, we understand that nothing is done to specially induce or facilitate the camping out of the poor. Surely, it should be possible to erect more health camps, build them up in small blocks standing apart from each other, and lastly to have a system of destroying infected huts, so that an entire health camp may not become discredited owing to the infection of a few huts therein...... Nothing of this kind is done at Poona, and we, for one, think that Government are showing a sad lack of a due sense of responsibility in letting things drift in the way in which they are drifting in Poona."

Partition of Khándesh.
Gujaráti (24), 23rd Sept.

30. Referring to the protest meeting held at Dhulia against the partition of Khándesh, the *Gujaráti* writes:—It is very deplorable that the public of Khándesh should have shown such dilatoriness and apathy in protesting against the partition of their district. The reticence they maintained so long must have led the authorities to presume that they did not object to the partition. These are days of agitation. Ask and you shall get, awake and you shall succeed, sleep and you shall lose—these are maxims which a nation should never lose sight of. When Government are guilty of any improper action, the people should commit to memory the *sutra* of "Incitement, incitement" and should never be staggered by defeat. They should banish from their minds all womanish notions about the indifference of Government in redressing wrongs and the consequent helplessness of the people, and should display indomitable persistence in carrying on their agitation. The complaints against the partition are not devoid of foundation, and we hope that Lord Lamington's Government will not fail to listen to the feeble voice of the poor, illiterate and backward population of Khándesh District. The policy of the Bombay Government, barring the period of Lord Sandhurst's administration, has always been marked by wise and sagacious statesmanship and we hope that the authorities will try to conciliate public opinion by re-considering this question.

Complaint in connection with the recovery of land revenue in Vesu village (Surat).

Sánj Vartamán (89), 26th Sept.

31. We have repeatedly complained in these columns that the benevolent orders of Government regarding the suspensions and remissions of land revenue are not faithfully carried out in practice by subordinate officers. An instance has lately come to light which goes to confirm our complaints. Vesu, a village in Surat District, has been hard hit during the last six months by plague and fever and over 100 souls out of its small population have fallen victims to these diseases. The people are in consequence in a state of panic, and 3,600 bighas of land in the village have remained uncultivated. The Parsis and Hindus of Surat have started a fund for the relief of distress and starvation in the village and food grains are supplied *gratis* to the poor out of this fund. At such a critical time it is deplorable that the Collector should have served notices upon the rayats to pay their land-revenue. Such notices are nothing short of a hardship upon the cultivators. Had the Mamlatdar of Chorási recommended the Collector to remit the current year's demand, that officer, we feel sure, would have acted upon the recommendation. But in spite of the authoritative declaration made by the Honourable Mr. Muir Mackenzie on the subject in the Legislative Council, it appears that the impression has not been rooted out from the minds of subordinate revenue officers that Government regard the amount of revenue brought by them into the public treasury as a test of their efficiency. The plight of the rayats of Vesu is a most pitiable one, and if the authorities are bent upon collecting the revenue, we feel sure that most of the lands in the village will have to be declared forfeited to Government. It behoves the Collector of Surat to remit the current year's demand, or if such a course be not deemed advisable, to issue orders for the suspension thereof until the advent of a more favourable season.

Grievances of dealers in country tobacco in Bombay City.

Pársi (13), 23rd Sept.

32. "Nobody would object to the imposition of any number of reasonable restrictions on the importation and sale of tobacco and the like products, but some of those imposed on the country tobacco-sellers of this city are of a quite unreasonable character. The framers of Act IV of 1857, which regulates the trade in tobacco here, surely did not foresee that the language of its sections would be so illiberally construed by the authorities as to leave the tobacco-dealers in the predicament they now find themselves in. In fact, its provisions in no way warrant the promulgation of the series of rules and regulations, which make the lot of the dealers in country tobacco so bad as it is at present......... Once the duty on the article is paid, it is but fair that the person who holds a license should be allowed to keep and sell it whenever he pleases. Of course, proper precautions must be taken to prevent illicit traffic in the article, but for this, there is the preventive staff who, if they were to discharge their duty properly, can bring any offender to book immediately. It is to be hoped, therefore, that the Government will early accord a favourable consideration to the representations recently made by the Country Tobacco Dealers' Association of this city."

*Gujaráti (24), 30th Sept., Eng. cols.

33. "The Bombay Customs authorities require every person licensed to sell country tobacco to sign, before they renew his license, a declaration containing certain harsh and stringent restrictions, one of which is: 'That I am to give up my present occupation and *live at* and manage solely and personally the tobacco shop, failing which the license will be forfeited.' This declaration is one against which, in the name not only of fair play and common sense but also of positive law, the strongest protest must be entered as much in the interests of the licensees as of the consumers of tobacco in its various forms. We believe that the exaction of such a declaration is absolutely *ultra vires* and that it furnishes one more glaring instance of the high-handed tyranny of the Customs Department. The tobacco trade upon which so many of the poor and ignorant class of persons depend for their livelihood has been made a galling monopoly by means of the rules and regula-

tions alleged to have been framed under Act IV of 1857, but which are open to severe condemnation on general grounds......... In these hard times poor people are unable to hire rooms at a high rental so that they can live at and manage personally their shops. It would be nothing but ill-treatment to ask them to live in dingy rooms. Licenses were hitherto transferred to the relations of a deceased tobacco-dealer, though not as of right but frequently in practice. This was a humane system, because after the death of the principal supporter of the family those who were dependent upon him were thus enabled to earn their livelihood and were not sent adrift upon the world. But now this practice has been discontinued with the result of intensifying the effects of bereavement and adding starvation to grief, and especially in these days of plague when a very large proportion of the licensees die of plague such a procedure inflicts a double hardship upon the dear and near ones of the deceased licensees. As regards the one-day permit system, memorials have long before been presented to Government pointing out the extreme inconvenience caused thereby. The permits can be obtained from the Customs Office only during office hours on working days, and traders are thus put to a very great hardship, firstly on account of having to wait the whole day long at the sacrifice of their trade and secondly, on account of having to bring goods from godowns and warehouses to their shops, the two often having to be kept apart to economise house-rent. To us it seems that when imported tobacco has paid duty, its removal from place to place should be absolutely unfettered, Government keeping an adequate staff for preventing smuggling at our Railways and Bunders."

Complaint about the extraordinary rise in the price of salt in the Ratnágiri District.

Satyashodhak (157), 23rd Sept.; *Bakul* (107), 23rd Sept.

34. Government reduced the duty on salt with the object of reducing the cost of that vital necessary of life to the general public, but we are sorry to see that that object is not achieved so far as the people of the Ratnágiri District are concerned owing to the deficient supply of that commodity. The price of salt has now risen so high in the town of Ratnágiri that it is selling at 8 seers per rupee while in Sangameshwar taluka the rate is 5 seers. This means that the price is four times the normal. We had advocated in the past the opening of salt-depôts in the district, but the proposal does not seem to have been favourably received by Government. We hope the Collector will devise some remedy to alleviate the lot of the poor people, who cannot afford to buy salt at a prohibitive price. [The *Bakul* also complains about the extraordinary rise in the price of salt in the Ratnágiri District and attributes it to the inordinate greed of the licensees who wish to reap phenomenal profits whenever the supplies in the market run short. The paper suggests that Government should fix the market price of salt like that of Bhang and Ganja.]

Arrest of some townsmen at Násik under warrant on charges under Sections 147 and 432 of the Indian Penal Code.

Indu Prakásh (43), 29th Sept., Eng. cols.

*35. The *Indu Prakásh* publishes the following telegram from its Násik correspondent :—"Serious disturbance has taken place at Násik. People assembled in the Vijayanand Theatre on the last Dasara holiday and proceeded thence for *seemollanghan* by the Agra Road to the Kalika temple, shouting *Bande Mátaram*. Here Babasaheb Khare delivered a lecture. Special constables and sowars were kept on the Agra Road during the Navaratra days. While the people were returning, a drunken constable ordered them to stop the cries of *Bande Mátaram* and abused and struck Mr. Savarkar, whereupon he was prevented by the crowd. Great sensation was caused last evening when eleven persons, including Messrs. Babasaheb Khare, Savarkar, Datar and Ketkar, were arrested under warrant on charges under Sections 147 and 332 of the Indian Penal Code. They were subsequently released on bail of the collective value of Rs. 9,000. Proceedings continue."

Alleged offence caused to the religious feelings of the Hindus of Ahmedabad owing to the action of the local Police in poisoning stray dogs.

Patriot (14), 22nd Sept.

36. "Some revolting sights have been seen of late in the streets of Ahmedabad. It seems the local police is at present engaged in waging a war of vengeance against the street dogs. They are poisoned on public thoroughfares and in thickly inhabited localities without regard to the religious feelings of the householders or passers-by. A few days back a dog was poisoned near the new Gujarat Club building at a time when a large number

of members were present there. This disgusting sight must at once be discontinued. Even Brahmin and other high caste Hindu constables have to perform this wretched duty. We trust the Hindu community will protest against this obnoxious practice. We do not think even the Parsis or Muhammadans can put up with this sight."

Alleged danger of continuing to use the Hyderabad (Sind) Fort for the storage of cordite.

Sind Journal (19), 20th Sept.

37. "It seems the sad lesson learned by the Civil and Military authorities after the explosion of cordite in the Fort here has been lost on them. We hear that the ammunition stored in the Fort, which was intended to be removed to a safe distance, as the people were given to understand by the local authorities just after the explosion, is to be retained in the Fort; and for that purpose additional accommodation is to be provided. If all this is true, we think the authorities will be committing the greatest blunder possible. We will go even so far as to say that the action will not only be dangerous but criminal. Last time when the explosion took place here, it was only a fortunate accident, which prevented it from proving much more disastrous. If the whole magazine had caught fire, the town of Hyderabad would have been totally wrecked and then Government would have had to pay crores of rupees instead of merely 1½ lacs as in the present case......... The recent explosion at Ferozepur has emphasised the necessity of removing explosives, especially cordite, to a safe distance from human habitations. The magazine from the Fort should be removed without further delay and so also the one at Karáchi. The Hyderabad Municipality has endorsed the public view about the matter. We have already suggested that the Fort site should be handed over to the Municipality for building purposes as the town needs much land for relieving its congestion."

Protest against the proposed removal of the Civil Hospital at Shikárpur.

Sind Kesary (178), 1st Sept.; *Prabhát* (52), 18th Sept., Eng. cols.

38. It is much to be regretted that Shikárpur which has already been shorn of many of its useful institutions should be deprived of its Civil Hospital too. For this, the leading men of the town are certainly to blame. They should combine and protest against the proposed measure. We draw the attention of the Hindu Panchayat, the Muhammadan Anjuman and the Pleaders' Association to the proposed wrong and request them to submit a strong protest to the authorities on the subject. We submit the following reasons for the continuance of the Hospital at Shikárpur:—(1) If the object of establishing civil hospitals in large towns is to afford relief and convenience to the public through the Civil Surgeon, the people of Shikárpur will be deprived of a very beneficent institution by the removal of the Civil Hospital. The appointment of a Hospital Assistant or the establishment of a dispensary with the aid of the Municipality in supersession of the Civil Hospital will not do and the expenditure thereon will be a waste, for there are many private practitioners in this town who are as good, nay, better than the average Hospital Assistant. (2) Civil Surgeons are generally highly experienced and clever men. The relief that they can give to the suffering public cannot be expected from a Hospital Assistant. The people of the town which has a population of over half a lac and which in point of wealth is more important than Sukkur, Lárkána or Jacobabad will greatly suffer by the change. (3) At present people going to Baluchistan easily obtain their passes from the Civil Surgeon, who is a plague authority, to avoid quarantine there. If the work of issuing passes is entrusted to subordinate officials or doctors of lower status than that of the Civil Surgeon, the public will, it is feared, be greatly harassed. In maintaining the Civil Hospital at Shikárpur there is no fresh expenditure to be incurred. Sukkur had a Civil Hospital of its own, even when it was not the head-quarters of the district. It will thus be seen that there have always been two hospitals in this district. Shikárpur is much more important than Sukkur in point of population and general prosperity. Why should it not then be treated as Sukkur was before it became the head-quarters of the district? It is said that the intention of Government is to open a dispensary in lieu of the Civil Hospital with the aid of Municipal money. It is no doubt a fact that the present Municipal dispensary cannot cope with its work. But the opening of another Municipal dispensary will not be of much use beyond giving a little extra help to the poorer patients. In times

of epidemic or when the town is in a highly insanitary condition, the Civil Surgeon is very useful for the preservation of the public health. Our prayer to Government, therefore, is that having regard to the health of the fifty thousand inhabitants of Shikárpur, the Civil Hospital may be continued, more especially because there is frequent communication between this town and Karáchi, Bombay and the Punjáb which are always plague-infected. [The *Prabhát* makes similar comments.]

Education.

Recent orders of the Secretary of State for India modifying the existing rules for the appointment of Directors of Public Instruction by local Governments.
Mahrátta (9), 23rd Sept.

39. "Mr. Morley has done a good thing in cancelling the existing orders in respect of the appointments of Directors of Public Instruction in India. In 1886 it was decided by the India Office that though no member of the Educational Service could be regarded as having an absolute claim to the post of a Director of Public Instruction, local Governments should, in the event of their considering it desirable to fill the post otherwise than from the local educational staff, seek the assistance of the Government of India with a view to procuring a suitable incumbent from the educational department of some other Province. This rule was modified in 1896 when local Governments claimed, and also succeeded in getting, freedom of choice in filling the appointment of a Director of Public Instruction without being fettered by any rule or instruction purporting to give a preferential claim to an officer of a particular, that is to say, Educational Department. But this freedom was exercised even long before 1896. In Bombay Civilians were often appointed to the office of Director of Public Instruction by means of wire-pulling at the Secretariat. In Bengal the question was only recently agitated. But the encroachments of Civilians will hereafter be made impossible by the latest orders of the Secretary of State on the subject. Of course by restricting the selection to the Educational Department you cannot necessarily and always secure the right sort of man to fill the office. But the constant fear of a Civilian capturing the post would be decidedly a greater evil. Moreover, it is positively a good principle that the highest prize in the Educational Department should be ear-marked for the best man in the Department, whether Native or European."

Railways.

Prohibition of gambling in the Poona Race Special.
Sánj Vartamán (89), 28th Sept.

40. Mr. A. Muirhead, Traffic Manager of the G. I. P. Railway, deserves to be congratulated for publishing a notice prohibiting gambling in the Poona Race Special. Last year certain offenders, who were charged with gambling in the special train, were acquitted by the High Court on technical grounds. This had encouraged the gamblers to imagine that they would be able to indulge in the vice without any let or hindrance. Mr. Muirhead's action must have sadly disillusioned them. The G. I. P. Railway authorities have added to their prestige by taking this courageous step with a view to put down what has hitherto been a public scandal.

Proposed extension of the Ahmedabad Dholka railway.
Bombay Samáchár (64), 27th Sept.

41. Referring to the proposed extension of the Ahmedabad-Dholka Railway, one Mr. Narottam B. Shah writes to the *Bombay Samáchár*:—The Chief Engineer of the B. B. & C. I. Railway has surveyed the proposed line and two alternative routes have been selected, which are concurrent up to Viku, but branch off thence in different directions past Fedra and Ganf respectively. If the alignment is made along the Ganf route and the line is extended as far as Dhandhuka, there would be a great likelihood of the revival of the once flourishing trade of Dholera bandar. But, on making inquiries, I understand that the Railway authorities propose to take the line through Fedra. If this is done, Dholera would be removed to a great distance from the terminus of the proposed line, and its trade,

instead of prospering, would decline still further owing to the probable diversion of the cotton traffic of the port with Káthiáwár. Besides, it is understood that it is under consideration to take the line as far as Dhandhuka *viâ* Fedra and thence to connect it with the B.-G.-J.-P. Railway. This proposal, if carried out, would utterly annihilate the trade of Dholera. It is, however, satisfactory to learn that the Collector of Ahmedabad has been zealously endeavouring to fix Ganf, which is situated at a little distance from Dholera, as the terminus of the proposed railway. This would be some gain to the port, although it would be much better if the line were taken through Ganf and extended as far as Dholera. Such an alignment would give an impetus to the trade of Northern India and result in a considerable increase of revenue to Government.

Native States.

Mirza Abbas Ali Baig's administration of Junágadh State.

Jám-e-Jamshed (29), 28th Sept.

42. Although it is only a short time since Mirza Abbas Ali Baig assumed the Dewanship of Junágadh, yet he has left the impress of his abilities upon the administration of that hitherto backward State. He has introduced many administrative reforms into the State and has launched three useful projects which, besides being advantageous to the subjects of Junágadh, will help to greatly augment the State revenues in future. The first of these projects is to connect Junágadh with Kutiána by rail. Kutiána is a big trade centre in Káthiáwár, and along the proposed route by which the railway is to be taken are situated Vanthali, Barva and other towns of more or less commercial importance. It is hoped that this railway will be instrumental in making Verával a great and flourishing trading port. The second project is to complete the hitherto unfinished water-works at Khodimar Hill so as to provide a plentiful supply of potable water to the people of Junágadh. These water-works are estimated to cost about 12 lakhs, and if they are successfully carried out, they can also be utilised in course of time as a means of supplying electric lighting to Junágadh. The third project relates to the conservancy of the famous Gir forest. Arrangements have already been made to have the forest surveyed under the supervision of an experienced Forest officer of the Bombay Government. The Dewan is particularly anxious to devise means for increasing the revenues derived by the State from this forest. It is said that negotiations on this subject are at present being carried on with a retired Parsi officer, now residing in Bombay. It is gratifying to note that the expenses of all these three schemes will be met from the current revenues of the State and not from loans. Mr. Baig has curtailed all unnecessary expenditure in the State and proposes to utilise the fat balances, which will consequently accrue to the State treasury, in carrying out various projects of public utility. The State budget, which has been published this year much earlier than usual, is a very satisfactory one. A surplus of nearly 2½ lakhs of rupees is anticipated and the greater part of it will be utilised in carrying out the above-mentioned three projects. Provision has also been made in the Budget for opening a number of primary schools in the State, and for reorganising and increasing the scale of pay in the Revenue Department so as to place subordinates above the reach of temptation. An allotment of Rs. 7,250 has been made to the Junágadh Municipality to help it in carrying out sanitary improvements in the city. We congratulate the Nawab upon securing the services of such an able Dewan as Mr. Baig. The far-reaching reforms inaugurated by him at the very threshold of his career are a hopeful augury of the success of his *regime* in future.

Police administration in the Junágadh State.

Indu Prakásh (43), 28th Sept., Eng. cols.

43. A correspondent writes to the *Indu Prakásh* under the heading "Káthiáwár Notes":—"Some time ago a gentleman, who signed himself 'Rayat,' bitterly complained in your columns about the incapacity of the Junágadh Police to deal with cases of outrage upon the modesty of females, which have of late increased in Junágadh. He further stated that when the Dewan Saheb was approached in this matter, he said that regular legal steps should be taken by the

aggrieved parties. According to my information on this point, I am able to say that your correspondent is on the whole accurate in his statement. I wish Mr. Baig had listened to these complaints because security of person and property is among the most cherished rights of all citizens. If, however, Mr. Baig does not listen, the best way for the citizens is to hold a representative public meeting and send a memorial to His Highness the Nawab Saheb. When crime of any sort assumes an unusual aspect, every administration is bound to make special inquiries and it is a pity that Mr. Baig refused to do this."

Reported nomination of Kumar Shri Ranjitsinhji as successor to the *gadi* of Jámnagar State.
Patriot (14), 29th Sept.

*44. "We offer our sincere congratulations to Kumar Shri Ranjitsinhji, who has been now recognised as the rightful heir to the Jámnagar *gadi*. Though in the beginning there was some speculation regarding the Jámnagar succession, people expected that the Government would not disappoint Ranjitsinhji and this expectation has been realised. *India* to hand last Saturday brought this news and there was also a private telegraphic communication to the same effect to some personal friends of Ranjit in this city. We trust Ranjitsinhji will turn out as good a ruler over his subjects as he is a master of the bat and ball. We also trust there will be some amicable settlement between Kalubha and Lakhuba on one side and himself on the other."

Complaint against the Thakor of Vála.
Mahi Kántha Gazette (81), 23rd Sept.

45. The Dhola correspondent of the *Mahi Kántha Gazette* writes :— The Thakor of Vála had been here on the 18th September to visit Mr. Tarkhad. He stayed here during night and dined in the *vishi* (boarding-house) of Bhat Karunashankar with Jethibhai, Dalsukhram, and one Memon Shekha Jiva, a dealer in toys and cutlery, who has recently come under the Thakor's good graces. The Thakor was formerly on very intimate terms with some Bhils, then Hiralal Patel and Khwaja Muhammad were his special favourites and at present it seems as if Shekha Jiva's influence will be in the ascendant. It is understood that an attempt is being made at the instance of Khoja Lavjibhai to reinstate Hiralal in Vála. If this attempt fails, Hiralal's place will be taken by Dahyabhai, a tailor, while Shekha will be installed in the place of Khwaja Muhammad. Dahyabhai gets a salary of Rs. 100 per mensem with free board and lodging and a free supply of servants. Does it befit the Thakor's position as a ruler to mix with such worthless men as Memon Shekha and Dahyabhai? We request Mr. Fitzgerald to advise the Thakor to associate with more respectable persons.

Forthcoming representative assembly of the subjects of Kolhápur State.
Samarth (45), 26th Sept., Eng. cols.

46. "It is now settled that representatives from all parts of the Kolhápur State will meet at Kolhápur on the 2nd proximo. .... Mr. Altekar has indeed spared no pains to create and educate public opinion in this matter and he deserves great credit for the same. But it is not one swallow that makes the summer, and we are glad that Mr. Altekar's spirit has at last enthused many a colleague of his at the Bar, and what is more welcome, the prospect of such a popular assembly has been very gratifying to the trading class. A feature of a striking kind is, however, too good to be lasting. Some of the officials have expressed themselves favourably about the assembly, and some have even, as it has come to us, gone the length of asking the Secretary whether they can attend as delegates. This, however, jars on our ears, when an undoubted fact that has reached our ears is considered. That fact is that official influence has been working in all quarters to smother the political activity that is just manifesting itself in our midst, and we for one shall not be surprised if a few lag behind at the eleventh hour. But some of the grievances of the people have been so universal that it is no longer possible to keep down their impatience......... It is, therefore, pure and simple idiocy to try to repress the irrepressible popular force......... After all, no Government can ignore the fact that what is smothered is not destroyed and all wise Governments will recognise that well-regulated popular assemblies are real helps to them in the

arduous task of good government. We hope that the Kolhápur Durbar will act in a genuine spirit of sympathy and tolerance and help Mr. Altekar and his able co-adjutors to make the representative assembly a thorough success."

Vedokta controversy at Kolhápur.
Shri Sayáji Vijaya (47), 22nd Sept.

47. A correspondent of the *Shri Sayáji Vijaya* writes as follows concerning the Vedokta controversy at Kolhápur:—Old documents found in the records of the Udaipur State and the Daftar at Sátára show clearly that the family of the Maharaja of Kolhápur is of Kshatriya origin and as such is entitled to the use of the Vedic ritual in their domestic ceremonies. The Rajopadhye declined to perform these ceremonies according to the Vedic ritual when ordered by the Maharaja. The matter was then referred to Shri Shankaracharya for decision. He asked his disciple, the Shishya Swami, to decide it and gave him full powers for the purpose. The latter gave his decision in the Maharaja's favour. But some intriguing persons, not liking this decision, fomented a quarrel between Shri Shankaracharya and the Shishya Swami. Efforts were made to bring about a reconciliation between the two, but without avail. The Guru Swami has now selected another disciple to succeed to his *gadi*. The matter will probably be taken now before the tribunals of Government. It is a great pity that our spiritual leaders should thus fall out and bring their holy office into obloquy. It is to be hoped that the Guru Swami will still be prevailed upon to recognise that the times have changed and that he must suit his conduct to the altered circumstances of the present day, if he wishes to preserve the prestige of his holy office.

Intelligence extracted from the Press.

Reported excitement among the Muhammadans of Broach in consequence of the movement for presenting a public address of congratulations to Rao Bahadur Motilal Chunilal.
Sánj Vartamán (89), 24th Sept.

48. The Broach correspondent of the *Sánj Vartamán* writes:—A movement has been recently set on foot in Broach to present a public address of congratulations to Rao Bahadur Motilal Chunilal on his decoration by Government with the title of Rao Bahadur. The promoters of the movement wanted the address to be jointly signed by prominent Hindu, Parsi and Muhammadan citizens. When it reached the ears of the Muhammadan leaders that an attempt was being made to induce their Kazi to sign the address on behalf of their community, they warned him that if he did so, they would refuse to recognise him as their religious head and cease to pay him his customary dues. The matter was being discussed in the community, when Mr. Bhikhabhai Vanmalidas, a Municipal Councillor of Broach and a member of the Committee appointed for making arrangements for the presentation of the address, approached the Kazi on Sunday, the 16th September, and requested him to sign the address. The Kazi consented to do so, provided the community, whose feelings were roused only recently against Rao Bahadur Motilal in connection with the question of the Muhammadan burial-ground at Broach, agreed thereto. He promised to give a final reply to Mr. Bhikhabhai after consulting the *jamaat* on the following Friday. Accordingly the Kazi sent round an intimation to the Musalmans of Broach to muster strong on that day at the Juma Musjid, in response whereto about 125 Musalmans congregated there at prayer-time. Before the time of the assembly the local authorities were informed that the Muhammadans were bent on breaking the peace and that it was, therefore, necessary to take precautionary measures against a possible disturbance. A police party was consequently detained near the Juma Musjid on the forenoon of Friday last and a party of armed police was also stationed near the office of the District Superintendent of Police to assist in case of emergency. About noon the Collector and other officers visited the locality and had an interview with the Naib Kazi. On being asked about the object of the meeting, the Naib Kazi said that as usual the Musalmans were to assemble for prayers. It is said that the Collector had also previously sent for some leading Muhammadans and warned them against allowing any disturbance to take place. He was assured that no disturbance was likely to occur.

At the conclusion of the prayers, the Kazi personally went to Mr. Bagnell and told him that the meeting had passed off quietly and that he had been apparently misinformed in the matter. The minds of the local Muhammadans were gravely exercised over the unusual steps taken by the authorities and the Honourable Syed Zain El Edroos was requested by wire to repair at once to Broach. It is said that the Kazi intends to submit a representation to the Collector protesting against the steps taken by the local authorities, which are considered to be tantamount to an insult to the Muhammadan community. [The paper gives the following account of the proceedings of the meeting held at the Masjid on Friday :—After the usual prayers were said, Mian Muhammad Khan Bhai Khan exhorted the Muhammadans of Broach to keep themselves aloof from the movement for the presentation of an address to Rao Bahadur Motilal. He remarked that they had no reason to bear any ill-will towards the Hindu community, but as Rao Bahadur Motilal had, as President of the local Municipality, wounded their religious feelings by digging out their burial ground near the Ratan Talav, it behoved them not to take part in a movement started in his honour. The Kazi then addressed the meeting and took its sense in the matter. It was unanimously resolved that neither the Kazi nor any other Musalman should sign the address to be presented to Rao Bahadur Motilal and that if any one did so, he should be regarded as having acted on his own behalf and not on behalf of his community. The second resolution adopted by the meeting was to the effect that there was nothing unusual in the congregation of the Muhammadans at the Masjid for saying their usual prayers and that consequently the action of the authorities in stationing a police party at the door of the Masjid was unjustifiable and calculated to cast an unmerited slur upon the community. It was further resolved that the Collector might be requested to give the name of his informant. The last resolution was to the effect that if Rao Bahadur Motilal retraced his steps in the matter of the burial ground, the Muhammadans should willingly co-operate with the members of other communities in presenting him with an address; and that otherwise if any Muhammadan participated in the movement, he should be excommunicated.]

Sánj Vartamán (89), 28th Sept.

49. In a subsequent issue the Broach correspondent of the same paper writes:—In response to the telegram sent to him by the local Muhammadans, the Honourable Syed Zain El Edrus came to Broach the other day and tried his best to bring about a reconciliation between the contending parties. On Monday last he visited the burial ground, in the company of Rao Bahadur Motilal Chunilal and others. After inspecting the ground he found that there were nearly 30 to 40 graves in the cemetery and not two or three only as alleged by the Municipality, and that two or three graves had been dug out and the walls thereof had been newly plastered. One Muhammad Khan, who lived in the cemetery, showed the Honourable Syed Edrus some bones and skulls disinterred from the graves at the sight of which Mr. Edrus was greatly shocked. Mr. Edrus was soon after called away from Broach on some urgent business. On Tuesday last a conference was held at Mr. Bagnell's bungalow between the representatives of the two communities. Explanations were given on both sides, and as a result the Muhammadans expressed their willingness to amicably settle the dispute, provided the following conditions were acceded to :—(1) The Collector should make a written statement with a view to remove the stigma of disloyalty cast on the Muhammadan community of Broach. (2) The burial-ground near the Zadeshwar Gate that has been dug out should be re-built. (3) The graves that have been dug out should be re-built, or money should be given to the relatives of the dead to enable them to do so. (4) The Broach Municipality should adopt at their next meeting a resolution promising never in future to desecrate any of the burial-grounds or graves of the Muhammadans, and a duly certified copy of the said resolution should be sent to the Kazi. (5) All complaints made against Muhammadans in connection with the burial-ground should be withdrawn. (6) The Collector should enter the burial-ground in the name of the Muhammadans in his records. These conditions were embodied in a representation which was forwarded to the

Collector on the 25th September. In reply thereto the Collector wrote:— No charge of disloyalty has been laid at the door of the Muhammadans. The precautionary measures taken on Friday were in no sense unusual, being only such as are ordinarily adopted with a view to guard against a disturbance of the peace at large meetings where questions are discussed which are calculated to excite popular feelings. The President of the Municipality will be asked to restore the burial-ground to its former condition, and the Muhammadans can without difficulty replace the disinterred bones of their dead in the graves. As the graves have not been destroyed, it is not necessary to incur any special expense for rebuilding them. The Collector cannot compel the Municipality to pass a given resolution, but the President will be asked not to commence operations upon any open space in the city without previously inquiring whether dead bodies of Muhammadans have been buried in the locality; and should any complaints be made in the matter, he should suspend the operations until these complaints have been disposed of. The Collector is not aware of any prosecutions having been launched against Muhammadans in connection with the burial-ground. The land in dispute bears City Survey No. 5 and is entered in the Collector's record as an open space. An additional entry will be made in the record to the effect that dead bodies of Musalmans have been buried within a specified area of this land. Other burial-grounds will be similarly dealt with in the Collector's records. As the land in dispute is Government property and has been purposely kept open as an air place for the city, the petitioners' request to have it transferred in their names cannot be complied with. In replying to the above communication from the Collector, the Muhammadans thanked him for receiving their deputation on Monday last, but expressed regret that the Collector's reply somewhat differed from the kind assurances given by him to the deputation. The letter went on to state that the reply had failed to give satisfaction to the Muhammadans and wound up with an apology for the trouble given by the community to the Collector in the matter. [Elsewhere the paper publishes an account of the proceedings of the meeting held for the purpose of presenting the address to Rao Bahadur Motilal. The meeting was presided over by Mr. Bagnell, and among the Muhammadan gentlemen present were Nawabzada Mohbatkhan, with his father and uncle, Syed F. A. Edroos, District Deputy Collector, Mr. K. R. Nanjiani, and Mr. Jalaluddin Kadri.]

Dasara procession in Bombay.
Indu Prakásh (43), 28th Sept.

50. As usual a grand procession of Hindus was formed at Madhavbag on the Dasara day under the auspices of the Arya Mitra Mela and solemnly wended its way to the temple of Laxmi Narayan at Gowalia Tank. Mr. B. G. Tilak presided on the occasion. Gymnastic feats were performed and prizes distributed to the most skilful performers. Mr. Tilak delivered a short speech in which he dwelt chiefly on the political aspect of the Dasara festival in olden days. He remarked that under the peaceful *regime* of the British Government, the political significance of the festival was obscured. He said that the assertion of the *Times of India* that Hindu religious festivals were recently being made use of for political purposes was a downright falsehood. He concluded by saying that though it was not now necessary, as of old, to 'cross the boundary' for fresh conquests of territory, the Hindus might attempt other peaceful conquests and achieve a victory over several of their besetting evils, such as ignorance, poverty, indolence, racial jealousies, etc.

Meeting of Mahrattas in Bombay *re* the Vedokta controversy at Kolhápur.
Indu Prakásh (43), 24th Sept.

51. A public meeting of the Mahrattas of Bombay and Poona was held at Koliwáda, Bombay, on 23rd September under the presidency of Shrimant Nana Saheb Ghatge, a relation of the Gaekwar. Several speeches were made and five resolutions were passed, among which may be mentioned the following:—"This meeting is of opinion that (1) the decision of Shri Shankaracharya

dated 29th April 1906 that the Maharaja of Kolhápur and all other Mahrattas are not Kshatriyas but Shudras is improper and *ultra vires* and that the Shankaracharya and his Brahmin followers are not authorized to give any decision in such social and religious matters, and that (2) all Mahrattas should resolve not to allow the Brahmin followers of Shankaracharya to officiate at religious ceremonies in their households." After the usual vote of thanks to the chair the meeting dispersed.

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 3rd October 1906.

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* Reported in advance.

BOMBAY. PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.]

[No. 40 OF 1906.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT
ON
NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 6th October 1906.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

Afghanistan: Impending visit of the Amir of — to India ... ... 4 & 5
Arms Act: Request to Government to pursue a more liberal policy in granting licenses to carry arms 39
British rule in India:
  Allegory on the spoliation of a country by foreigners 18
  An explanation of the alleged mental worry and anxiety suffered by Anglo-Indians 17
  Desirability of introducing self-government into India 19
  Effusion of one Faoji Amin in the *Japan Times* on the political awakening of India 23
  Englishmen will meet with the fate of the demon-king Ravan ... 15
  Exhortation to Indian artists to rouse the patriotism of their countrymen by their works of art 22
  Reflections suggested by the Dasara day 20
  Reflections suggested by the grant of constitutional Government to Persia 21
  Who are real traitors to the British Government? 16
Forests: Adverse comments on certain forest prosecutions in the Kolába district 33
Governor of Bombay: His Excellency Lord Lamington at the Sir Jamshedji Jijibhai Hospital 29
Indian National Congress:
  An explanation of the denunciation of "extremists" in the Congress camp by Anglo-Indians 25
  The split in the Congress camp 24
Judicial matters:
  Complaint against a Mukhtyar in the *kacheri* of the Mámlatdár of Kapadvanj (Kaira) 34
  Limitation of the tenure of appointment of Government Pleaders in the Presidency to five years 30
Muhammadan Deputation to the Viceroy ... 6—14
Plague: — in Poona and measures taken by the authorities to combat it ... 41
Police:
  Activities of a gang of professional gamblers near Máhim (Bombay City). 37
  Alleged indifference of the Thána — in the discharge of their duties ... 38
  Arrest and prosecution of some persons at Násik for shouting "Bande Mataram" in the streets ... ... 31 & 32
  — reorganisation in the Bombay Presidency ... ... 35 & 36

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—continued.

Prisons: Suggestions for Prison reform ... 40
Sind:
  A complaint against the Post Office in — ... 47
  A grievance of litigants in the Karáchi Small Cause Court *re* the purchase of court fee stamps ... 45
  Alleged discourteous treatment of a Punchayat of Rato Dero Taluka (—) by Mr. Sale, District Magistrate, Lárkhána ... 42
  Alleged preponderance of Hindus in the public service at Jacobabad (—). 43
  An instance of the alleged indifference of the Hyderabad Police in dealing promptly with cases of crime reported to them ... 46
  Grants of land to Native officials in — ... 44
South Africa:
  Alleged barbarities of British soldiers in suppressing the Natal revolt ... 3
  Protest of the Indians in Natal against the Asiatic Ordinance ... 1 & 2
Swadeshi and boycott movements:
  A cow's appeal to the Aryans to take a pledge on the Dasara day to boycott foreign sugar ... 27
  Alleged attitude of mock sympathy with the *swadeshi* movement taken up by the official class in India ... 26
Swadeshi agitation in Ahmedabad ... 28

Legislation—

New Insolvency Bill ... 48

Education—

Alleged deplorable condition of private Muhammadan Madrassas in Bombay City ... 50
Comments on the Government Resolution acknowledging the services of Mr. Talati, late Acting Principal of the Elphinstone High School ... 49

Railways—

G. I. P. Railway: Alleged invidious distinction observed on the — regarding the use of urinals on railway stations by Natives and Europeans ... 51

Municipalities—

Bandra: Protest against the curtailment of the Municipal franchise in — (Thána) ... 52
Belgaum: A meeting held at — to protest against the proposed enhancement of the house-tax by the local Municipality ... 53

Native States—

Kolhápur: Comments on the speech of Colonel Ferris, Political Agent, —, on the occasion of the laying of the foundation stone of the new — Spinning and Weaving Mills ... 55
Morvi: Establishment of an Agricultural Bank in — State ... 54

Intelligence extracted from the Press—

Boycott of the Nawab of Broach by the local Muhammadans ... 58
Pandharpur Industrial and Agricultural Exhibition ... 57
Postponement of the Provincial and Industrial Conferences and the Industrial Exhibition arranged to be held in Surat during the ensuing cold weather ... 59
Report of the proceedings of the Representative Assembly at Kolhápur ... 56

List of Newspapers and Periodicals.

(As it stood on the 1st October 1906.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	J. J. de Abrao ; Portuguese ; 43	300
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 50	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 53.	1,000
4	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan ; Hindu (Madrási Bráhman) ; 39.	500
5	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 53.	575
6	Indian Textile Journal	Do.	Monthly	John Wallace ; Englishman ; 48	800
7	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái Advani ; Hindu (Amil) ; 30.	500
8	Káthiáwár Times	Rájkot	Daily	Mávji-Govindji ; Hindu (Nágar) ; 38	200
9	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 32.	950
10	Men and Women of India.	Bombay	Monthly	Sorábji Mancherji Ratnagar ; Parsi ; 40	500
11	Muslim Herald	Do.	Daily	Muhammad Yusuf bin Muhammad Amir ; Muhammadan ; 32.	700
12	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 38	400
13	Pársi	Do.	Do.	Jehangir Sorabji Talayárkhán ; Pársi ; 30	1,000
14	Patriot	Ahmedabad	Do.	Bhágubhái Fatechand Kárbhári ; Hindu (Jain) ; 33.	650
15	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 53	650
16	Poona Observer and Civil and Military Gazette.	Poona	Daily	Kawasji Temulji ; Pársi ; 50	400
17	Railway Times	Bombay	Weekly	John Alexander Balfour ; Christian ; 44	1,200
18	Sind Gazette	Karáchi	Bi-weekly	Mrs. J. E. Tate ; European ; 42	500
19	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 40.	800
20	Sind Times	Karáchi	Bi-weekly	Khánchand Rahumal ; Hindu (Amil) ; 39	200
	ANGLO-GUJARA'TI.				
21	A'rya Prakásh	Bombay	Weekly	Motilál Tribhuwandás Dalál ; Hindu (Mod Bania) ; 32.	1,000
22	Coronation Advertiser	Ahmedabad	Do.	Narotámdás Pránjiwandás Shethna ; Hindu (Bania) ; 33.	750
23	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak) ; 36	1,400
24	Gujaráti	Do.	Do.	Ichhárám Surajram Desai ; Hindu (Surti Bania) ; 53.	5,000
25	Gujarát Mitră	Do.	Do.	Hormasji Jamshedji ; Pársi ; 47	700
26	Gujaráti Punch	Ahmedabad	Do.	Somalál Mangaldás Sháh ; Hindu (Bania) ; 29.	1,100
27	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar ; Pársi ; 46	800
28	Hind Swarájyă	Do.	Do.	Chhaganlál Lallubhoy Thanáwalá ; Hindu (Shrimáli Bráhman) ; 24.	800
29	Jám-e-Jamshed	Do.	Daily	Pirozshah Jehángir Marzbán ; Pársi ; 30	3,500
30	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 57	2,400
31	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 42	400
32	Káthiáwár Times	Do.	Bi-weekly	Manshankar Jayashankar ; Hindu (Nagar Bráhman) ; 39.	200
33	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám ; Hindu (Mewáda Bráhman) ; 39.	1,400
34	Rást Goftár	Bombay	Do.	Pálonji Barjorji Desái ; Pársi ; 55	1,550

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*continued.*				
35	Shri Sayáji Vijayă	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 28.	4,200
36	Suryă Prakásh	Surat	Do.	Umedrám Nagindás; Hindu (Bania); 28	200
	ANGLO-MARA'THI.				
37	Christian Citizen	Poona	Monthly	Bháskar Nánáji Kotak; Native Christian; 33.	200
38	Dnyán Chakshu	Do.	Weekly	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 48.	500
39	Dnyánodaya	Bombay	Do.	Rev. Mr. J. E. Abbott	660
40	Dnyán Prakásh	Poona	Daily	Hari Náráyan A'pte; Hindu (Chitpáwan Bráhman); 39.	1,200
41	Dnyán Prakásh	Do.	Weekly	Do. Do.	2,400
42	Hind Swarájyă	Bombay	Do.	Jyotibá Bhágoji Relekar; Hindu (Námdeo Shimpi); 24.	1,000
43	Indu Prakásh	Do.	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 41.	1,500
44	Native Opinion	Do.	Weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 35.	700
45	Samarth	Kolhápur	Do.	Vináyak Náráyan Joshirao; Hindu (Chitpáwan Bráhman); 37.	750
46	Sardesái Vijaya	Sávantvádi	Do.	Pándurang Bálkrishna Dadkar; Hindu (Gaud Bráhman); 32.	500
47	Shri Sayáji Vijayă	Bombay	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 41.	5,000
48	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshasth Bráhman); 22.	100
49	Subodh Patrika	Bombay	Do.	Dwárkanáth Govind Vaidya; Hindu (Sonár); 32.	600
50	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 39.	1,500
	ANGLO-PORTUGUESE.				
51	O Anglo-Lusitáno	Bombay	Weekly	Leandro Mascarenhas; Goanese Christian; 48.	900
	ANGLO-SINDI.				
52	Al-Haq	Hyderabad (Sind).	Weekly	Syed Muhammad Syed Jamáldin; 30; and Abdul Vahábkhan Ghulám Rasul; 37; Muhammadans.	1,200
53	Prabhát	Do.	Bi-weekly	Lekhráj Tilokchand; Hindu (Amil); 34	500
54	Musáfir	Do.	Weekly	Dharamsing Tahilsing; Hindu (Amil); 20	1,000
55	Sindhi	Sukkur	Do.	Virumal Begráj; Hindu (Kurseja); 33	1,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
56	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 73	1,194
57	Hind Vijayă	Do.	Do.	Dáhyábhái Karsandás Sháh; Hindu (Shráwak Bania); 39.	600
	ENGLISH, MARÁTHI AND KÁNARESE.				
58	Karnátak Patră	Dhárwár	Weekly	Mádhav Gopál Tonapi; Hindu (Deshastha Bráhman); 22.	200
59	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorápur; Hindu (Deshastha Vaishnav Bráhman); 44.	300
	ENGLISH, PORTUGUESE AND CONCANIM.				
60	A Luz	Bombay	Weekly	Antone Fernandes; Portuguese; 23	1,200
61	O Bombaense	Do.	Do.	A. Gomes; Goanese Christian; 45	1,000
	GUJARÁTI.				
62	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad; Muhammadan; (Memon); 41.	2,500
63	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 53	3,000
64	Arajdár	Ahmedabad	Weekly	Maháshankar Dájibhai; Hindu (Bráhman); 35.	{ 1,500- 2,000
65	A'ryávir	Dohad (Panch Mahàls).	Do.	Krishnaráo Mangeshráo Fadnis; Hindu (Sáraswat Bráhman); 28.	330

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*continued.*				
66	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 37.	4,400
67	Broach Mitră	Broach	Weekly	Trikamlál Harináth Thákor; Hindu (Brahma Kshatriya); 24.	350
68	Broach Samáchár	Do.	Do.	Ardeshir Dinsha Gándhi; Pársi; 51	500
69	Din Mani	Do.	Do.	Nathálál Rangildăs; Hindu (Mathur Káyastha Bania); 27.	125
70	Dnyănottejak	Ahmedabad	Fortnightly	Chhotálál Desaibhai; Hindu (Bania); 42	800
71	Evening Jáme	Bombay	Daily	Pirozshah Jehăngir Marzbán; Părsi; 30	1,600
72	Gujarát	Nadiád (Kaira)	Fortnightly	Chandulál Nandlál; Hindu (Bania); 25	500
73	Hitechchhu	Ahmedabad	Weekly	Kálidás Ghelabhai; Hindu (Jain); 47	500
74	Indian Advertiser	Do.	Do.	Hirálál Vardhamán Sháh	...
75	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Daud; 37; Abdulla Ismail; 28 Muhammadans (Memons).	750
76	Jám-e-Jahănooma	Bombay	Do.	Ratansbáw Frámji Achăria; Pársi; 31	600
77	Jivadaya	Surat	Monthly	Dhirajrám Dalpatrám; Hindu (Audich Bráhman); 37.	300
78	Kaira Times	Nadiád (Kaira)	Weekly	Anopsi Mánecklál Desăi; Hindu (Shrávak Bania).	600
79	Kaira Vartamán	Kaira	Do.	Kahandăs Fulchand; Hindu (Bania); 56	125
80	Káthiáwár Mitră	Ahmedabad	Do.	Jadurám Shámji Dave; Hindu (Audich Bráhman); 42.	300
81	Káthiáwár Samáchár	Do.	Do.	Rewashankar Jagjiwan Dave; Hindu (Bráhman); 44.	500
82	Khedut	Bhávnagar	Fortnightly	Parbhurám Rámji Jani; Hindu (Audich Bráhman).	1,000
83	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Minocheher-Homji, B.A; Pársi; 37.	1,000
84	Mahi Kántha Gazette	Sádra	Weekly	Motilál Chhotálál Vyás; Hindu (Audich Tolakia Brăhman); 45.	800
85	Mukhbir-i-Islám	Bombay	Daily	Munshi Ali Mahomed Haji Abdulla Shayek Lakhpati; Khoja (Sunni); 35.	500
86	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh; Hindu (Bania); 32.	500
87	Navsári Prakásh	Do.	Do.	Rustamji Jámăspji Dastur; Pársi; 58	800
88	Praja Mitră	Karáchi	Bi-weekly	Narbhayshankar Jagjivan; Hindu (Bráhman); 37.	275
89	Praja Pokár	Surat	Weekly	Hormasji Jamshedji; Pársi; 47	500
90	Prakásh and Gadgadát	Bombay	Do.	Nagindás Manchăram; Hindu (Dása Osval Bania); 40.	725
91	Samsher Bahádur	Ahmedabad	Do.	Saváibhai Ráichand; Hindu (Shrăvak Bania); 63.	150
92	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Rustamji Narsarwanji Vátcha-Gandi; Pársi; 40. (2) Ardeshir Pestonji Contractor; Pársi; 38.	3,800
93	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Dás Shrimáli Bania); 41.	550
94	Sind Vartamán	Karáchi	Weekly	Devkaran Devji; Hindu (Lohána); 41	200
95	Surat Akhbár	Surat	Do.	Phirozsháh Edalji Patel; Pársi; 51	300
96	Tikákár	Ahmedabad	Do.	Puranchandra *alias* Punamchand Achleshwar Márwădi; Hindu (Bráhman); 44.	500
97	Vande Mátaram	Bombay	Monthly	Chhaganlăl Lallubhoy Thánăwálla; Hindu (Shrimali Brăhmin); 24.	...
	HINDI.				
98	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 44.	200
99	Sharman Samáchár	Bombay	Do.	Shambhunáth Sharma; Hindu (Kanoja Bráhman); 45.	1,000
100	Shri Dnyánságar Samáchár.	Do.	Monthly	Janakprasăd Laooram; Hindu (Kányakubja Bráhman); 30.	200
101	Shri Venkateshvar Samáchár.	Do.	Weekly	Pandit Babu Amritlal, B.A.; Hindu (Bengali Bráhman); 45.	6,200
102	Swadeshi	Do.	Do.	Swámi Yugalánandji; Hindu (Vaishnav Bráhman); 35.	1,000

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	Kánarese.				
103	Digvijayă	Gadag (Dhárwár.)	Weekly	Shankrapa Gudi Basrimarad; Hindu (Devang); 39.	150
104	Karnátak Vritt	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Shenvi Bráhman); 36. (2) A. B. Hoskeri; Hindu (Deshasth Bráhman); 37.	810
105	Loka Bandhu	Do.	Do.	Gururao Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 43.	300
106	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Nilgire Nádgir; Hindu (Deshasth Bráhman); 30	150
107	Rájahans	Dhárwár	Do.	Kamaláshankar Dinkar Jathár; Hindu (Karháda Bráhman); 43.	120
108	Rasik Ranjini	Gadag (Dharwar.)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Brahman); 43.	100
	Maráthi.				
109	Arunodayă	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 24.	515
110	A'ryávart	Dhulia	Do.	Váman Daji Motiwále; Hindu (Yajurvedi Brahman); 20.	500
111	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 29	500
112	Bán	Poona	Do.	Datto Máruti Nanavare; Hindu (Kásár); 27	400
113	Bhála	Do.	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 30.	2,300
114	Bhagwa Jhenda	Wái (Satara)	Monthly	Dattatraya Ganesh Agashe; Hindu (Chitpawan Brahman); 27	300-400
115	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 42.	300
116	Brahmodayă	Mahád (Kolába)	Do.	Náráyan Balwant Hardikar; Hindu (Karháda Bráhman); 48.	400
117	Chandrakánt	Chikodi (Belgaum).	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 41.	100
118	Chandrodayă	Chiplun (Ratnágiri).	Do.	Sadashiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 42.	200
119	Chikitsak	Belgaum	Do.	Mangesh Jiváji Telang; Hindu (Gaud Bráhman); 40 and Moro Balwant Maráthe; Hindu (Chitpáwan Bráhman).	900
120	Deen Mitră	Bombay	Do.	Sadáshiv Vishwanáth Máyadeo; Hindu (Chitpawan Bráhman; 32.	1,000
121	Deshakálavartamán	Erandol (Khándesh).	Do.	Mahádev Pándurang Joshi; Hindu (Deshasth Bráhman); 34.	200
122	Dharma	Wái (Satara)	Do.	Kashinath Vaman Lele; Hindu (Chitpáwan Brahman); 48.	1,000
123	Dharwár Vritt	Dharwár	Do.	S. H. Shaháne; Hindu (Karhada Bráhman); 32.	500
124	Dinbandhu	Bombay	Do.	Vásudeo Lingoji Birje; Hindu (Marátha); 40.	1,200
125	Dnyán Ságar	Kolhapur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 42.	350
126	Hindu Punch	Thána	Do.	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 40.	1,700
127	Hindu Vijayă	Kochará (Ratnágiri.)	Fortnightly	Anandrao Bálkrishna Rángnekár; Hindu (Gaud Sáraswat Bráhmin); 38.	75
128	Hunnarottejak	Násik	Weekly	Prabhákar Krishna Pánge; Hindu (Deshastha Bráhman); 27.	250
129	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 53.	280
130	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 76.	1,500
131	Jagatsamáchár	Thana	Do.	Trimbak A'báji Ráje; Hindu (Káyastha Prabhu); 39.	500
132	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 40.	7,500
133	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Brahman); 47.	425
134	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 39.	4,000
135	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 51.	2,000
136	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 50.	18,000
137	Khándesh Vaibhav	Dhulia	Do.	Yádav Bálkrishna Bahalkar; Hindu (Deshasth Bráhman); 40.	600
138	Kumtha Vritt	Kumtha (Kanara).	Do.	Laxman Baburao Hegde; Hindu (Gowdsaraswat); 50.	250
139	Loka Bandhu	Tásgaon (Satára).	Do.	Bhikáji Gopál Bhide; Hindu (Chitpáwan Brahman); age 35.	200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
140	Lokamat	Vengurla (Ratnágiri).	Weekly	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 29.	600
141	Lokaseva	Násik	Do.	Gangadhar Váman Barve; Hindu (Chitpawan Brahman); 27.	500
142	Madhukar	Belgaum	Do.	Janárdan Náráyen Kulkarni; Hindu (Sáraswat Bráhman); 30.	150
143	Maháráshtra Vritt	Satára	Do.	Pándurang Bábáji Bhosle; Hindu (Marátha); 30.	150
144	Moda Vritt	Wái (Satára)	Do.	Káshinath Váman Lele; Hindu (Chitpáwan Bráhman); 48.	650
145	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; Hindu (Chitpáwan Bráhman); 45.	1,650
146	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,450
147	Nagar Samáchár	Ahmednagar	Do.	Vishwanáth Gangárám; Hindu (Telegu Fulmáli); 25.	200
148	Násik Vritt	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 28.	450
149	Nyáy Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 32.	400
150	Pandhari Mitră	Pandharpur (Sholapur).	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 43.	75
151	Parikshak	Belgaum	Do.	Váman Ramchandra Kanvinde; Hindu (Sáraswat Bráhman); 33.	400
152	Poona Vaibhav	Poona	Do.	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 37.	250
153	Prabhát	Dhulia	Monthly	Govind Káshináth Chándorkar; Hindu (Karhadá Brahman).	...
154	Prabodh Chandrika	Jalgaon (Khandesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 42.	200
155	Prakásh	Satára	Do.	Ganesh Ballál Phansalkar; Hindu (Karháda Bráhman); 32.	500
156	Pratod	Islámpur (Satára).	Do.	Ganesh Rámchandra Kashálkar; Hindu (Karháda Bráhman); 23.	300—360
157	Rághav Bhushan	Yeola (Násik)	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 42	100
158	Ráshtramukh	Máhad (Kolába)	Published thrice a month.	Balkrishna Raoji Palvanker; Hindu (Karhádá Bráhman); 28.	177
159	Satya Mitră	Málegaon (Násik).	Weekly	Bálchand Hiráchand; Jain; 26	200
160	Satyă Shodhak	Ratnágiri	Do.	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 28.	950
161	Shet, Shetaki and Shetakari	Bombay	Fortnightly	Nominal Editor:—Ganesh Lakshman Sahasrabuddhe; Hindu (Chitpáwan Bráhman). Real Editor:—Rámchandra Vinayak Tikekar; Hindu (Karháda Brahman); 45.	350
162	Sholápur Samáchár	Sholápur	Weekly	Narsappa Abanna; Hindu (Kámáthi); 47	400
163	Shubh Suchak	Do.	Do.	Rámchandra Appáji Chitale; Hindu (Chitpáwan Bráhman); 61.	150
164	Sumant	Karád (Satara)	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Brahman); 33.	80
165	Vidur	Dhamni (Satara)	Do.	Dámodar Gangadhar Maráthe	200
166	Vidya Vilas	Kolhápur	Bi-weekly	Ganesh Shankar Gokhale; Hindu (Chitpáwan Brahman); 22.	500
167	Vihári	Bombay	Weekly	Bálkrishna Naráyan Phátak; Hindu (Chitpáwan Bráhman); 41,	1,000
168	Vikram	Sátára	Monthly	......	...
169	Vishvavritt	Kolhápur	Monthly	Vishnu Govind Bijápurkar, M.A.; Hindu (Deshastha Bráhman); 45.	500
170	Vividh Dnyán Vistár	Bombay	Do.	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
171	Vrittasar	Wai (Satara)	Weekly	Lakshman Mahadev Vaidya; Hindu (Chitpáwan Brahman); 51.	250
172	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkar; Hindu (Deshasth Brahman); 38.	100
173	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 40.	600
174	Vyápár Samáchár	Ahmednagar	Do.	Ratanchand Punamchand Mutha; Jain (Márwadi); 33.	1,200
175	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 40.	150

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	SINDI.				
176	Aftab-i-Sind	Sukkur	Weekly	Shámsudin walad Mahomed; Muhammadan; (Abro); 39.	600
177	Khairkháh	Lárkhána	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 33.	1,000
178	Sind Sudhár	Karachi	Do.	Khánchand Rahumal; Hindu (Amil); 39	650
179	Sookree	Do.	Do.	Asaumal Rijhumal; Hindu (Lohána); 52	100
180	Sind Kesary	Shikárpur	Do.	Chelárám Mánghirmal; Hindu (Wadhra); 40.	550
	URDU.				
181	Ajaibat-i-Bambai	Bombay	Monthly	Mahamad Ali Anvar Ali; Muhammadan (Sheikh); 44.	2,000
182	Bombay Punch Bahádur	Do.	Weekly	Hakim Mahomed Abdul Hamid; Muhammadan (Farrukh Dehlavi); 52.	3,000
183	Ghamkhwar-e-Jahán	Bhusáwal (Khándesh).	Do.	Munshi Mahomed Jan walad Ahmedalli (Mahomedan).	75
184	Jám-i-Jahánnuma	Jalgaon (Khándesh).	Do.	Munshi Abdul Karim *walad* Habibulla; Muhammadan.	50
185	Mufid-e-Rozgár	Bombay	Do.	......	...
186	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdul Hamid; Muhammadan (Farrakh Dehalvi); 52.	1,500
187	Tohfa-i-Deccan	Poona	Weekly	Shaik Abdulla *walad* Mahomed; Muhammadan (Shaik); 32.	150
	GUJARA'TI AND HINDI.				
188	Jain	Ahmedabad	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Jain); 33.	1,400
	MARA'THI AND KA'NARESE.				
189	Chandrika	Bágalkot (Bijápur).	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 34.	150

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the Report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra,* it is printed with a mark over it to indicate that it is short, thus—*ă.*

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

E. The papers marked with an asterisk have actually been examined during the week.

F. Nos. 63, 67 and 71 occasionally contain English articles.

Politics and the Public Administration.

Protest of the Indians in Natal against the Asiatic Ordinance.
Gujarát Mitra (25), 30th Sept., Eng. cols.

1. "Indians residing in Natal have submitted a vigorous protest to His Majesty's Secretary of State for the Colonies against the enforcement of what is popularly termed the Asiatic Ordinance. The measure in question has been passed by the Natal Parliament. It is proposed under it to disfranchise British Indians in the Colony, that is, to deprive them of their right as voters at Municipal elections......... To disfranchise the Indians would be subjecting them to uncalled-for indignity and degradation. There is no semblance of justice in depriving the Indians of elementary Municipal rights, and they rightly assert that if Indians are to retain any footing in Natal at all, it is very necessary that they should exercise the right of Municipal vote. The Indians as compared with the Whites of the Empire remain under an enormous disadvantage, but in Natal and South Africa their lot is nothing if not intolerable. Such treatment as they receive in a self-governing British Colony like Natal reduces them to the level of kaffirs, brands them, in fact, as no better than criminals and suspects. It is the duty of the responsible ministers of the Crown to see without loss of time to the evidently grave situation, which the dominant section of the population in the Colony has brought about by its outrageous and insolent behaviour towards their defenceless and honest black fellow-subjects."

Rást Goftár (34), 30th Sept., Eng. cols.

2. "The demand of the Indians in Natal is not unreasonable or extravagant, in so far as it is not political power which they aspire to, but only Municipal liberty. No solid or legitimate reasons have been so far advanced for their proposed disfranchisement, and it is only fair that the Indians, who as rate-payers pay their share in the Municipal treasury as much as the whites, should be allowed equal rights with them. The reason, which is adduced in support of the disfranchisement of the Indians, is that they are composed of the indentured class. This is a wilful misrepresentation of facts. The Natal Indian population consists of close upon fifteen thousand free Indians, who are more or less educated, pay their own passage-money and are respectable merchants and business-men. They are men to whom Municipal autonomy is nothing new, as they hail from a country which, if it does not possess parliamentary institutions, enjoys Municipal privileges and owns thousands of Municipal voters. The contemplated measure would deprive them of a birth-right to which they are entitled by their past traditions and education, and would subject them to unnecessary hardships and wanton degradation. The Liberals are now in power and it would be entirely subversive of their avowed principles and policy, if they countenance racial jealousies and colour hatred in their attempts to grind down the legitimate aspirations of the Indian settlers."

Alleged barbarities of British soldiers in suppressing the Natal revolt.
Indu Prakásh (43), 29th Sept.

3. It is natural for every one to feel a desire to be free from the yoke of foreign rule. It was this desire on the part of the Kaffirs that led them to rise in revolt against the Natalians. There is no wonder that the Natal revolt should be denounced in vehement terms by the Natal Government. But as a matter of fact, very seldom have the civilised nations of Europe behaved in such a scandalous manner towards the coloured races as the Government of Natal. Mr. Keir Hardie's strong condemnation of the conduct of the Natal Government in the said revolt gives us an idea of the disgrace which the barbarities perpetrated by British soldiers in suppressing it have brought on England. Only recently the *Daily News* published an account of the revolt as furnished by one of its correspondents. It will appear from that account how the English can surpass even the black savages in cruelty. Our readers might not believe us if we told them that the brave British soldiers showed savage cruelty in gratifying their feeling of revenge against the Kaffirs by putting their women and children to death. But the correspondent of the *Daily News* bears witness to the fact that

the barbarities of Englishmen in Natal were more than monstrous. If the Kaffirs rose against the Natal Government under the stress of oppression, they should have been put to death outright. But was it not inhuman to make their innocent women and children suffer for the crimes of their husbands and fathers? They did not declare war against the English. The English should have expressed as much horror at the barbarous acts of their countrymen in Natal as they did at those of certain Indians who, at the time of the Mutiny of 1857, put some English women and children to the sword. The *Daily News* says that a British soldier felt only amused at seeing a Kaffir woman pick up the headless trunk of her baby and strap it on to her back. It is a disgrace to Great Britain that there should be such stone-hearted soldiers in the British army. The Kaffirs had also opportunities of wreaking revenge upon the Natalians by killing their women and children, but it redounds to their credit that they refrained from doing so. Who will deny that the officers, who allowed their men to indulge in such excesses in the Natal revolt, richly deserve to be punished? The disgrace which the British soldiers in Natal have brought on England will be wiped out only when they are visited with condign punishment.

Impending visit of the Amir of Afghanistan to India.
Gujaráti (24), 30th Sept.

4. An imposing programme has been arranged by the authorities in connection with the Amir's visit to India. The visit will drain away several lakhs of rupees from the Indian treasury. The Amir will be taken over the principal cities of India with a view to impress him with the grandeur of the British Empire. It is well-known that Lord Curzon was very desirous of cementing the friendly relations between the Amir and the Indian Government, but Amir Habibulla signally thwarted the Curzonian policy by setting his face against the demands of the Indian Government about introducing railways and telegraphs in Afghanistan and granting increased freedom of trade to the British. Since then the Government of India have been eagerly bent upon gauging with precision the warmth or otherwise of the Amir's friendship. The Amir is personally not anxious to leave his territory in view of the turbulent propensities of his subjects, but he has at last acceded to the importunate entreaties of the British Government to pay a visit to India. It has been asked on all sides why the Government of India are so anxious to meet the Amir. It is certain that Government would not care two straws for the Amir's friendship, were it not for the dread of Russia's supposed designs on the Indian frontier.......... But Japan has struck a signal blow at Russia's power and at the present moment the Tsar's Government are confronted with an internal revolution in the country, and in these circumstances it is highly improbable that Russia would desire to conquer India. Consequently the people of India are at a loss to understand what reasons must have led the Government of India to incur an expenditure of lakhs of rupees after the projected visit of the Amir. In the absence of any imminent dread from Russia, the existing amicable relations between the Amir and the British Government are sufficient for diplomatic purposes. An over-anxiety to strengthen those relations is bound to prove detrimental to the interest of the British Government in the long run.

Sultán-ul-Akhbár (186), 22nd Sept.

5. The *Sultán-ul-Akhbár* quotes with approval the views, expressed by one Wilayat Hussain of Peshâwar, adversely criticising a leader in the *London Times* exhorting the Government of India not to attach exaggerated importance to the Amir's visit to India, as Russia's power has been crippled by Japan. The writer says:—"The Amir not only protects India from foreign aggression, but there are other important benefits, commercial or otherwise, derived by India from her connection with Afghanistan. He is, moreover, one of the great Muhammadan rulers of the present age and the extension of a fitting reception to him will naturally rejoice the hearts of millions of loyal Muhammadan subjects of the British Government. Besides, if the Government of India does everything in its power to extend a right royal welcome to His Majesty the Amir, he and his followers would carry back to their native land very favourable impressions about the British rulers of India and the friendly ties between the two Governments would thereby be greatly strengthened."

Muhammadan Deputation to the Viceroy.
Indian Spectator (5), 6th Oct.

6. **"If the traditional policy of our Muhammadan fellow-subjects has been not to embarrass Government, Lord Minto must have felt on Monday last that for once they had departed from that policy. The specific proposals formulated by the deputation headed by His Highness the Aga Khan** involved certain delicate and debatable questions on which any Viceroy would have preferred to keep his thoughts to himself. Fortunately in Lord Minto we have a statesman who is versed in the very difficult art of returning sympathetic replies to representations without saying anything particularly definite. The Muhammadans are pleased and the Hindus are not displeased. The Viceroy could claim a hereditary interest in the well-being of the Muhammadans, for his ancestors had, in 1811, advocated improvements in the Calcutta Madrassa and the establishment of Muhammadan Colleges throughout India. We do not believe that the local Governments would have forgotten Muhammadan interests if no deputation had waited on Lord Minto, and the Muhammadans must have known it. The reason of the deputation was to be sought for in certain 'recent events.' The Viceroy understood the allusion: disclaiming any intention of entering into a discussion of Eastern Bengal affairs, His Excellency expressed the hope that the future of the province was assured, and he promised the Muhammadans of that disturbed tract that they could rely as firmly as ever on British justice and fair-play. He complimented them on the moderation and self-restraint which they had shown during recent troubles, but with equal tact he expressed his sympathy with 'all that is sincere in Bengali sentiment' too, and declared that the course pursued with regard to the new province was dictated solely by a regard for what appeared best for its present and future population, without distinction of race and creed. The nature of some other 'recent events' is clearly indicated by a passage which the writer on Indian Affairs in the *Times* quotes from a private letter. 'Very great changes are now taking place,' says this letter, in the opinions of Mussalmans owing to Mr. John Morley's speech and the success of Mr. Gokhale. You will see that in a short while both the educated and ordinary Mussalmans will either join the Congress or will set up a second agitation of their own.' The older heads in the community want neither, and they seem to believe that the younger generations can be kept under control if the aspirations of the community, as set forth by the deputation, are satisfied. Mr. Morley has not furnished any reason for us to apprehend that the franchise in India would be extended on a purely personal basis, ignoring the past history and the present influence of communities as such. The deputation has made assurance doubly sure, and the Committee which is now discussing the reform of Legislative Councils will be in a position to avail itself of the support of so influential a deputation for what it would perhaps have recommended even independently of the representations made to the Viceroy. There is always some mysterious significance attached to movements among Muhammadans. Not exactly that they do not talk, for there is enough of stately and sonorous eloquence in their Conferences; but they feel more deeply and act more vigorously than certain other communities in proportion to their talk. Just at the present moment the British press is specially anxious to conciliate Muhammadan sentiment because of the spread of the Pan-Islamic propaganda in Egypt and the general stir which is believed to be taking place among Asiatic Muhammadans. The Viceroy's tactful and conciliatory and at the same time straightforward reply has, therefore, been received in England with genuine satisfaction. There is a common idea underlying most of the suggestions made by the deputation, namely, that the proportion of Muhammadans to other communities in the public service, in the Municipal and Local Boards, in the Universities and the Legislative Councils ought to be definitely fixed. Lord Minto gave no reply to this suggestion. The Government has a dread of arithmetical proportions and permanent settlements. While recognising the justice of allowing due representation to every community, the Government is not likely to pin itself down to any definite rule, which sometimes may not work equitably and in the interests of the public service, owing to unforeseen and exceptional circumstances. The Viceroy has admitted that the Muhammadan community as a community has certain distinct interests. That was about the only admis-

sion that could be pumped out of the cautious and discreet statesman who has a remarkable control over his powers of expression. It would obviously have been too much to expect him to promise to any community High Court Judgeships and Memberships of the Executive Councils of the Governors and the Governors-General."

Indian Social Reformer (4), 7th Oct.

*7. "The address which was presented to His Excellency the Viceroy by a deputation of Muhammadan gentlemen on Monday was a remarkable document in more senses than one.......... The deputation did not want political progress to come to a stand, because the Muhammadans were not ready for it. 'It is with reference mainly to our claim to a fair share in such extended representation and some other matters of importance affecting the interests of our community,' said the address, 'that we have ventured to approach Your Excellency on the present occasion.' This, it will be admitted, is a fair attitude.......... The address claimed that in any kind of representation and in all other matters affecting their status and influence, the position accorded to the Muhammadan community should be commensurate 'not merely with their numerical strength but also with their political importance and the value of the contribution which they make to the defence of the Empire, and we also hope that Your Excellency will in this connection be pleased to give due consideration to the position which they occupied in India a little more than a hundred years ago and of which the traditions have naturally not faded from their minds.' That is rather a vague and wordy sentence and not quite true to history in its latter part. The Muhammadans had lost the Empire before the British took it. If political past is to be considered, there are others who may have nearer claims than the Muhammadan community. Here we may add that the Viceroy's phrase 'descendants of a conquering and ruling race' is no more applicable to the bulk of Indian Muhammadans than to Indian Christians. This is, however, a minor matter. But the most remarkable reason set forward by the deputation was that 'recent events have stirred up feelings, specially among the younger generation of Muhammadans, which might in certain circumstances and under certain contingencies easily pass beyond the control of temperate counsel and sober guidance.' The Viceroy's comment on that sentence in the address is an admirable piece of grave, dignified but perfectly courteous rejoinder......... We proceed to notice the demands of the deputation. As regards Provincial Councils, they suggest that the proportion of Muhammadan representatives entitled to seats should be determined and that the Muhammadans in each province should be formed into Electoral Colleges to return these members. Everybody will agree that Muhammadans should have adequate representation in the Provincial Councils. But the scheme proposed by the deputation for election to Provincial and Imperial Councils would radically alter the basis and character of those bodies. The principle of administration in India is and must be territorial, not tribal. It is obvious that British rule on any other basis is impossible. The Viceroy rightly declined to commit himself as to methods. 'I make no attempt to indicate by what means the representation of communities can be obtained,' said His Excellency, 'but I am as firmly convinced as I believe you to be that any electoral representation in India would be doomed to mischievous failure, which aimed at granting a personal enfranchisement regardless of the beliefs and traditions of the communities composing the population of the Continent.' That and the statement that 'the initial rungs in the ladder of self-government are to be found in the Municipal and District Boards, and that it is in that direction that we must look for the gradual political education of the people' are the only passages in His Excellency's speech which may be regarded as giving some idea of the probable nature of the reforms which may be in contemplation in the system of Indian administration. With the Viceroy's second statement it is impossible not to agree, but we respectfully submit as to the first that the Government of India should not enfranchise religions as such, because, as things stand, it would be enfranchising bigotry, intolerance and superstition and practically disfranchising intelligence, enlightenment and education. By all means let the proportion of members from communities which are in a minority be fixed, but let the electoral right be general so that the best men in every community may get into our Councils....... In the Hindu community where modern education has taken root, the evil of a religious electorate may not be very pronounced. But Muhammadans are as a class backward in this respect, and they may be easily swayed against their own best interests by the influence of a Mullah or Maulvi. The Viceroy's reply was entirely worthy of the occasion. We are particularly pleased with the passage in which His Excellency referred to the growing aspirations of the people and attributed them not to discontent or disaffection but to educational progress.......... This passage will go down to posterity as a classic in Anglo-Indian utterances of State."

Jám-e-Jamshed (29), 3rd Oct., Eng. cols.

8. "Lord Minto deserves the heartiest congratulations of the country on the successful manner in which he has come out of the ordeal last Monday............. For weeks together speculation was rife as to how Lord Minto would treat with the deputation, whether he would emerge successful out of the ordeal or succumb to the temptation of weak and short-sighted rulers, who, in obedience to the mandates of blustering advisers, stoop in the hour of political difficulties and trials to the ignoble and discreditable device of bidding for the support of one section of the population to counteract the mischievous propensities of another by specious promises of special privileges and unwarranted favouritism. To the relief of all sober, intelligent and right-thinking people, the Viceroy has emerged successful from the extremely difficult and almost perilous position in which he was placed. And thereby he has not only vindicated his own title to fame as a strong and sagacious ruler, but saved the credit and reputation of the British Indian Government for just and equal treatment to all who live under its sway............ None who has taken the trouble to peruse the very soberly worded memorial presented by the Muhammadans to the Viceroy as a sort of their Petition of Rights can quarrel with them for having formally called the attention of the head of the administration to existing facts as they affect their intellectual, social and political position............. The sapient advice, however, given to the Viceroy by the *Times* served to give a different aspect to the object of the deputation, and misgivings were not unreasonably felt lest Lord Minto and his Government might be led to bid for the support of the Muhammadans against the Hindus as a punishment to the latter for the machinations of the extremist section of their community.......... The advice was no doubt pertinent—pertinent from the point of view of those who are perturbed by the least and even the most transitory sign of discontent or disaffection among any section of the population, and conjure up the spectre of risings and rebellions such as were experienced in the earlier period of British rule in India.......... But it could scarcely meet with the approval or support of any one who remembered that it had never been the policy of the British Government to play off one section of the population against another by special marks of favouritism, to bid for the popularity of one against the discontent of the other in order to dragoon the latter into abject political submission.......... Justice and fair-play have ever been the highest attributes of British statesmanship, and all true friends of the British Government in India must feel satisfaction at Lord Minto having played the true statesman's part with such consummate ability, prudence and success. He has granted the Muhammadans all that they could reasonably claim and satisfied them without having in the least degree trampled upon the rights and privileges of others. In short, he has emerged from the ordeal as a generous but just and fearless British Pro-consul, who loves to do right, who scorns to be led by the passing fear of the moment to temporise or to equivocate, who would not be drawn into specious promises that could never be fulfilled and which may prove subversive of the grand old principle on which rests the whole fabric of the British supremacy in the East—absence of favouritism and equal opportunities for all."

Akhbár-e-Soudágar (63), 4th Oct., Eng. cols.

9. "We do not know whether the movement was a spontaneous one, or one 'engineered' by the authorities, though reading between the lines the articles appearing in some of the Anglo-Indian papers, there are distinct

traces of the deputation acting under some special mandate. Mandate or no mandate, the deputation throughout acted on constitutional lines, and has fulfilled a mission, the effects of which will be of a far-reaching and widespread character......... The address was a model of moderation......... The demands made by the Muhammadans through their accredited agents are neither extravagant nor unfair, and it is no wonder that His Excellency the Viceroy should have accepted them as such and promised to give his best consideration to them. But while we unhesitatingly approve of everything that is said in the address, we regret we cannot do so in respect of the reply vouchsafed by the Viceroy. His Excellency, in our humble opinion, has to a certain extent failed to grasp the situation, which led to the presentation of the address. His predecessor, if he had been replying to such an address, would have made a more vigorous and impressive speech befitting the occasion. He would have surely taken advantage of the opportunity, and have given a bit of his mind both to the deputation, that presented the address, and to the agitators in Bengal who have been creating such a noise and hubbub on a question which the Secretary of State has once for all declared to be 'a settled fact.' His Excellency Lord Minto, while he appeared to acknowledge the equity and justice of the several demands made by the Muhammadans, might have addressed a few words asking them to deserve before they desired the attainment of their wishes embodied in the address. That would have been a sort of an incentive to the Muhammadans to put their shoulders to the wheel. Let them not be under the impression that because they are Muhammadans, they would be indiscriminately favoured by the different administrations in India, without any endeavour being made on their part to qualify themselves to offices to which they aspire. The Viceroy has preferred to remain silent on the point, but though the members of the deputation are too sensible and prudent to misconstrue such silence, there is the danger of the generality of Muhammadans who must have read the speech in their own vernaculars, viewing it in a different light."

Bombay Samáchár (66), 2nd and 3rd Oct.; *Sánj Vartamán* (92), 2nd Oct.

10. The *Bombay Samáchár* rejoices to observe that the Muhammadan community has at last awakened from its stupor and shown itself to be keenly alive to its political interests. It praises the fairness and moderation characterising the memorial of the deputation and considers the demands embodied therein to be temperate and reasonable. It thinks that the deputation has rendered a public service by telling Government that the Muhammadans hitherto nominated by them to the Legislative Councils, barring a few exceptions, have failed to safeguard the interests of the community they represent, let alone the interests of the general public. The *Samáchár* is gratified to note that the address of the deputation, unlike other Muhammadan memorials, has scrupulously avoided advancing the claims of Muhammadans to special favour at the hands of Government merely on racial grounds. The paper concludes by paying a tribute of praise to the Viceroy's reply, which it characterises as sympathetic and statesmanlike. [The *Sánj Vartamán* considers the demands of the Muhammadans as reasonable and makes appreciative references to the Viceroy's reply to the deputation. It says:—Lord Minto, while giving a sympathetic reply, has made no definite promise to the Muhammadans and at the same time has said nothing which might give rise to feelings of disappointment among the other Indian communities. His Excellency has indulged in a gentle side-hit at the detractors of the Congress by declaring that the growth of new hopes and aspirations in the minds of the Indians is not the result of disaffection, but the inevitable outcome of the education imparted to them by Government. The reply, on the whole, is pithy and to the point and in this respect stands in significant contrast with the verbose eloquence of His Excellency's predecessor.]

Kaiser-i-Hind (30), 7th Oct., Eng. cols.

*11. "We think we are correct in saying that what has been euphemistically christened as the 'All-India Muhammadan Deputation' is no more Muhammadan than it is an 'All-India Hindu Deputation.' We believe it to be a fact that the most enlightened, level-headed and far-sighted members of that great community entertain altogether different views on that scratch

assemblage of self-appointed men, mostly of Northern India, who were cozened and coaxed into forming a deputation to wait on His Majesty's representative in this country, and supplicate for favours which, to say the least, were absolutely inconsistent with the declared policy of the British Parliament in reference to the Government of India...... The deputation was either uncalled-for, or if called for, ought to have been of an entirely different composition from the one which presented itself before Lord Minto on Monday last. The Viceroy called it 'representative.' No doubt it was 'representative' in a sense. The self-appointed members represented different interests. Some were members of the Muhammadan aristocracy, some were Zamindars or talukdars, some were merchants, lawyers and so forth. But in no sense was it 'representative' of the vast population of the Muhammadan subjects of His Majesty. It was not that each Presidency and Province had selected or elected its own chosen person or persons, that is to say, the individual or individuals whom it thought best to send forth as delegate or delegates to *represent their views* to His Majesty's representative. As we observed last week, the members who stood before Lord Minto appointed themselves and were, therefore, representing their own views. Only they were wise and discreet in trying to present views which, they thought, were the sentiments of Indian Islamism. Even as such we make bold to say that educated Islamism could not approve of the wisdom of certain opinions which were expressed. For instance, to take one matter only. It was an incorrect statement that with a Hindu electorate no Muhammadan could have any chance. This is *not a fact.* Indeed, because of this misleading and incorrect statement, it is now well-known that that enlightened scion of the great house of the hero of Seringapatam, no other than Prince Nawab Mahomed, who was the Chairman of the Reception Committee of the Madras Congress of 1903, and is still a member of the Viceregal Legislative Council, refused to join the deputation. [The paper gives instances of Muhammadans having been elected by electorates consisting mostly of Hindus and adds that the Congress has always regarded Muhammadan aspirations in a tolerant and fair-minded spirit. It proceeds :—] It would have been against the genius and spirit of the Congress to have entertained any notion of domination of one community over another. The real fact is this. *It is the official classes in India,* who having created an aversion against the Congress most unfoundedly and most foolishly, though most selfishly but impotently, tried to attack it. By overt and covert strategy, which is far from creditable to their British instincts and spirit of fair-play, they misrepresented the true aims and objects of the Congress and did their very best to instil among the ignorant and semi-educated Muhammadans, so backward still in point of even elementary education, through their so-called 'leaders' (that is to say the 'leaders' who pay *puja* to officialdom and beg for posts, emoluments and honours), this idea of the Hindus asserting their own claims most clamantly and energetically and trying to oust them out from public life, official and non-official, in the country. But be it said at least to the credit of the more enlightened and level-headed men of the community that they have never been carried away by this Mephistophelean or Machiavelian doctrine. The poison has been imbibed only by the ignorant classes, with a sprinkling of persons of whom there were some in evidence at Simla. But for this officialdom, we for one are of conviction that no such deputation as waited on the Viceroy would have ever been possible. It became also possible for two other reasons, first because of the reforms fore-shadowed by the Secretary of State in his Budget speech, and secondly because of the umbrage which the governing class of White Brahmins had taken at the downfall of Sir Bampfylde Fuller—a downfall wrought by the persistent agitation of the redoubtable men of Bengal. **The genesis of the deputation was certainly in London. Even the names of the persons are well-known, but we need not introduce any personality into this question. It was undoubtedly a 'happy thought' of certain retired officials and non-officials to kill two birds with one stone, namely, to frighten or intimidate Mr. Morley and make him alive to the *so-called racial difficulty* of governing India, and, thereby, if possible, of minimising the limits of his projected reforms.........** But we may take it for granted that Mr. Morley is not the person to be at all frightened or intimidated by such a strategem. **He is fully aware of the strategies to which the bureaucracy was up in Ireland.**

He has gone through the whole gamut of them and is perfectly aware how to deal with such strategies. So far, then, it may be said that this precious deputation has proved itself absolutely futile for the chief purpose it had in view. We are not at all surprised at it. We had forecast it. We knew well that it would end in rose-water and *pan supari*. And that is the upshot of this hollow-sounding deputation on which so many benedictions and hallelujahs have been pronounced by a gerrymandered and also a credulous and ignorant British Press. The Viceroy 'promised nothing,' as the *Advocate of India* has pithily observed in its exceedingly thoughtful and unimpassioned leader of the 4th instant, which should be read, marked and inwardly digested by every educated person in India, Hindu and Muhammadan alike....... If the fall of Sir B. Fuller was a signal defeat of the bureaucracy, this failure of their engineered deputation—for we cannot take it in any other light—is their second defeat. Let it be wise in its generation and cease this kind of *purda* agitation which can bode no good either to its own interests or the interests of the class, whom it has hypocritically taken under its wings, and for whom it so vociferously tries to express its crocodile sympathy. The enlightened section is seeing through all its cunning meshes, and the sooner it drops the *rôle* of Codlin, the better for itself and its reputation."

Oriental Review (12), 3rd Oct.

12. "The prayers of the Muhammadan deputation are an analogue of the prayer of the lazy cartman who implored Hercules to help him out of his slough of despond. We are all out-numbered, Your Lordship, we are all out-voted—we are banned from Local Boards and boycotted from District Committees—nor are we allowed to enter the Imperial Council nor to sit on the Benches of High Courts. This, in brief, is the burden of their grievances........... The Viceroy's response enhances His Lordship's reputation for amiability, but we wish we could say the same of His Lordship's tact or firmness. The wail which the Muhammadans have set up on the present occasion is a paraphrase of the song which they invariably sing before all new-comers in authority, whether Imperial or Provincial. The reply which they receive on these occasions is now a matter of folklore throughout India, namely, that the Muhammadans must first help themselves if they expect help from Government, and we wish that the Viceroy's mentor in his Council had put him up to avail himself of it on the present occasion.......... There can be no manner of doubt that the deputation was engineered by some of the Anglo-Indians, who have lately begun to create mischief between the Hindus and the Muhammadans. It is also notorious that the original address was drawn up by the present Principal of the Aligarh College. So much is well-known, but people are anxiously asking 'who appointed the delegates, when were they appointed, and how were they appointed?' We think the answer is simple. They appointed themselves and in the manner they liked best. We have nothing to say against Muhammadan aspirations and ambitions. Let them agitate as much as they like, let them by all means fight for their just rights and claims, but let them not be scape-goats in the hands of unscrupulous Anglo-Indians. These people are mischief-makers............. They are at present encouraging the Muhammadans to adopt the attitude of a bully, but our Anglo-Indian friends must remember that the result of these machinations will be far from beneficial to the best interests of the British Empire in India. We all have implicit reliance on the sense of justice and love of fair dealing of the British. But we do not threaten, as the Muhammadans have done in their address, that if our claims are not granted, the younger generation would easily pass beyond the control of a temperate and sober guidance. This attitude of the bully which we have complained of is noticeable in the address presented to the Viceroy by the recent deputation......... We are sorry to see that an indirect encouragement was given to this bullying attitude by the Viceroy in his reply....... This shows neither firmness nor true statesmanship. The Anglo-Indian papers are never tired of saying that the British Government would never listen, never give in, to threatening or bullying agitation....... But we find that the Viceroy showed his weakness, and, so to speak, expressed his fear of embarrassing agitation. We would say to our Anglo-Indian friends that if they are really anxious

to see the Muhammadans keep pace with their Hindu brethren, let them not encourage the followers of Islam to be bullies. 'As you sow, so you reap' is as true now as it was when St. Paul uttered it. If the Anglo-Indians now sow amongst the Muhammadans the seed of dissension, they will reap disunion; if they sow discontent, they will reap disaffection."

Patriot (14), 6th Oct.

*13. "It was feared at one time that the address would be wholly retrograde and counteract the work of the Congress, but we are glad to find that this fear has not proved true. The Muhammadans have formulated some demands for the recognition of their claims on the Councils and Municipal and local Boards and in the services. We are sorry their vision has been so narrow. As we had said before, they should have urged their rights as Indians first and as Muhammadans afterwards. Representation of classes or minorities has been always a very thorny subject, and the proposal of this National Muhammadan Deputation to form special electoral bodies for Muhammadans is hardly feasible......... The Muhammadans' prayer for the appointment of capable Muhammadan Lawyers as High Court Judges has the hearty support of all. Even the Bengal papers, against which some Muhammadans have a hearty grudge, have before now made this recommendation. We are glad the Muhammadans have come out to take part in political movements, maybe perhaps from another standpoint. We are sorry they omitted one important subject from their address, *viz.*, mass education of Muhammadans."

Kesari (136), 2nd Oct.; *Kalpataru* (133), 30th Sept.

14. An All-India Muhammadan Deputation headed by the Aga Khan is to wait on the Viceroy to lay the grievances of their community before Government. What the prayers of the deputation will be we do not know, but we believe that they will probably seek for greater encouragement to Musalmans in point of education and admission to the public service. The attention of our Muhammadan brethren is not yet directed to general questions of national importance. The Hindus have gone ahead of them in these matters and are placing them before Government by passing resolutions thereon in the Congress. The spread of education in the Muslim community is opening the eyes of their educated youths to these questions, and in course of time the Congress, it is hoped, will attract to itself the sympathy of the whole Muslim community. Our English rulers cannot be said to be the friends of this or that community. Their object is to rule the country in their own interests. They may take one community by the hand at one time and then another just as it suits their purpose. They will also take advantage, if necessary, of the racial feuds and jealousies of the different Indian communities. The Muhammadans have not yet fully realised this aspect of British policy, but the Hindus have done so. Still, the present deputation marks an advance in the attitude of Muhammadans towards Government. So long their activities were scattered and confined to different provinces. Now, they have come forward to speak in the name of the entire Muslim community in India, and we congratulate them on this advance. They have yet to realise like the Hindus that Government do not pay heed even to such a joint representation. When they do so, the Aga Khan and Mr. Bepin Chandra Pal will have to be ranked in the same category. The *London Times* is alarmed at the advance of the Muhammadans and suggests that the Viceroy should give their deputation a statesmanlike reply lest they join the ranks of the Congress or set up an independent agitation of their own. But we beg leave to say that this method of dealing with Indian grievances is merely a makeshift. The plan will not succeed for long. Government cannot always play one party or one community in India against another so as to keep both at arm's length. The remedies suggested by British and Anglo-Indian newspapers in this behalf are mere palliatives. The only statesmanlike solution of the problem is to adopt a generous policy towards the people of India. The Indians can never be permanently satisfied with the present form of administration. If men like Mr. Morley, who are at the helm of affairs, wish to take the ship safe into the harbour, they should avoid a policy of abuse and petty intrigue. [The *Kalpataru* observes that the Muhammadans would do well to bear in mind the British policy of *divide et impera* and

adds that they would be committing a serious blunder by playing into the hands of the authorities and keeping aloof from "national" movements.]

Englishmen will meet with the fate of the demon-king Râvan.

Hind Swarâjya (Anglo-Gujarâti) (28), 6th Oct.

15. In an article entitled "Englishmen will meet with the fate of Ravan" the *Hind Swarâjya* writes:—"The time has passed of writing and speaking the truth and of gaining happiness by treading the path of rectitude. At present only those who tell falsehoods, indulge in flattery and tread the path of wrong, attain honour and happiness. This is one of the miracles of the British *raj*". Accordingly several journalists have been trying to secure happiness and honour by flattering Englishmen and by condemning the action of those Indians, who have taken to boycotting foreign and encouraging *swadeshi* goods with a view to extricate their country from poverty, recover their rights and enjoy the bliss of independence. But just as by pointing out Ravan's mistake Bibhishan was exposed to misery, so those who point out the mistakes of Englishmen have to suffer abuse at their hands. In these circumstances what happiness can there be for Indians who utter the truth? Just as no one could persuade the Kauravas to acknowledge the rights of the Pandavas or Ravan to restore Sita to Rama, similarly in the present times Englishmen, who resemble Ravan and the Kauravas, will not listen to the persuasions of any one. If any one points out their mistakes, they will not fail to destroy him by the strength of their authority. So if one desires honour at their hands, one should follow the example of those sycophants, who praised Ravan for abducting Sita and the Kauravas for robbing the rights of the Pandavas. Such is the present situation that success awaits only those who laud Englishmen to the skies and praise their wicked acts. Consequently those who are endeavouring to bring the truth to light should be on their guard, for self-seekers are trying to entrap them in order to gain their selfish ends. It thus appears that there are still obstacles in the way of India's rise. But lovers of truth are not frightened thereby. They silently do their duty without any outside help. Just as Prahlad, by firmly adhering to the truth in defiance of the orders of the wicked demon Hiranyakashyapu, brought innumerable calamities upon himself but gained success in the end, similarly men of firm determination have to patiently endure many calamities at the hands of an unjust Government, but are bound ultimately to gain success. And just as the flatterers of Ravan were ignominiously put to death by Rama on the field of battle and those of the Kauravas were trampled under foot by the Pandavas, similarly it is beyond doubt that the present-day sycophants will meet with the same fate. These sycophants at present rejoice in calumniating patriots, but the harm which they will temporarily inflict upon the latter by such a course is insignificant when compared with the injury which they will ultimately bring upon themselves. Hence true patriots will never deviate from the path of their duty. They know what they have to do. They are exposing the misdeeds of Englishmen and trying to make them understand their mistakes. Perhaps Englishmen will brand such patriots as wicked enemies and traitors and might try to do them harm. Sycophants will support their action, but when the supporters of *swadesh* become fully acquainted with the unrighteousness of Englishmen, such an excitement will be infused into their hearts that they will not desist from their work, no matter what calamities might befall them. This, too, will be a gain to the country. Patriots understand this clearly, and so they do not mind the atttempts made by unjust persons to lower them in the esteem of others. If these sycophants are consumed by envy, patriots do not lose anything. If anybody loses, it will be the proud, Ravan-like Englishmen. If they do not change their conduct and cease harassing the just, "Snehi (lover)" declares openly that "they will meet with the fate of Ravan."

Who are real traitors to the British Government?

Hind Swarâjya (Anglo-Gujarâti) (28), 6th Oct.

16. "Snehi (lover)," writing to the *Hind Swarâjya* (Anglo-Gujarâti), anathematises sycophants of the Government who indiscriminately praise all its actions, and says that such servility will ultimately prove injurious to the interests of the rulers. The writer continues:—We are constrained to call such sycophants "sweet

knives" that will one day tear asunder the constitution of the British *râj*. It is such sycophants that are real traitors to Government and not those who expose the weak spots of British rule. The latter are truly loyal, because they ask Englishmen to mend their evil ways. If Englishmen follow their advice, Indians would be pleased and the British Government would be kept up. Patriots have no intention of doing harm to Englishmen, but they do wish to remind the Indians of their duty, to wipe away the stigma of cowardice and effeminacy attaching to them, and inspire them with bravery. Is this an improper wish? No. But it is not surprising that cowards and flatterers should consider such a wish to be improper, because those who are false cannot bear the light of truth. Cowards cannot engage in battle and achieve fame. Hence by hinting that that action is bad, they want others to be cowards like themselves. But it is folly on their part to think so. [Elsewhere the same writer says that he wishes for the continuance of British rule in India, provided Government concede to the Indians their rights.]

An explanation of the alleged mental worry and anxiety suffered by Anglo-Indians.

Kál (132), 5th Oct.

17. In the course of a lengthy article written in an ironical vein, the *Kál* dwells as follows on the mental condition of Englishmen and Natives at the present juncture:—Anglo-Indians are in great mental anxiety at present. Some of them wish that Clive and Hastings had not acquired the Indian Empire at all. Natives may think that the task of governing a country is very easy, but it is not so easy. The Indians look only at the bright side of Anglo-Indian life, but ignore the ceaseless worry that is incidental thereto. What cunning devices are the Anglo-Indians required to employ and what an amount of worry they are required to endure in order to preserve and expand their present ascendancy? If Natives had any idea of these things, they would be thoroughly disgusted with the so-called luxurious living of Englishmen and prefer their own clerical drudgery, although it entails starvation on them. Natives can have no idea of the dodges and devices of Anglo-Indians. If the hideous smell of these were to pervade the atmosphere, all movements of educated Indians would at once come to a standstill. Anglo-Indians may be seen revelling in luxuries, driving in motor-cars and so forth, but no one should conclude from this that their brains are idle. They are thinking ceaselessly how their present luxuries can be ensured to future generations of Englishmen; nay, they want these luxuries to be guaranteed even to their bastard progeny. This is the deep problem which Anglo-Indians are constantly revolving in their minds. Natives may be said to have comparatively speaking no cares and anxieties whatever. They have European masters to serve them like drudges; they can read accounts of Anglo-Indian revelries and festivities in newspapers; they can break metal in times of famine. What more do they want? What simple lives do Natives lead? They are satisfied with small earnings and are ready to toil at the bidding of European superiors. A Native is as patient as a donkey. He does not require much to eat, but is willing to slave on a pittance. So long as he can barely keep body and soul together, he does not care about his wages. If Natives are so patient and philosophically calm, it may be asked why Anglo-Indians should be under any anxiety. If India is a land of gold, she is equally famous for being a land of slaves. Natives will conform to any definition of a slave. Still, strange to say, Anglo-Indians are not at ease. Their old restlessness and desire for more happiness have not left them. They have not profited by their contact with an abstemious and contented race like the Natives, nor have Natives been inspired by the worldly ambition of Englishmen. At the most Natives hanker after the smallest of concessions. Why should then Anglo-Indians be morose and gloomy? They fear that the schools and colleges established by them have turned out more quill-drivers than are necessary for Government offices. They are afraid that education will spoil Natives and possibly make them discontented with their present lot of a donkey. They apprehend that Natives will one day compete with them in trade and industries. To prevent this, Englishmen want to oust a few of the present donkey-like workers in public offices and to fill their places with Muhammadans or some other people, who hanker after the petty posts. How this is to be done so as to give as little offence as possible to the present donkeys in Government offices is now the great problem with the Anglo-Indians.

Allegory on the spoliation of a country by foreigners.
Ráshtramukh (158), 11th and 21st Sept.

18. In the course of an incomplete contributed article, headed "The autobiography of a bug," the ***Ráshtramukh*** writes :—I do not remember whence I came here. As my power in this country is now fully established, I regard it as my own. When I set my foot on its soil, I found it very charming. While searching for food, I found a man asleep muffled up in a shawl. I crept underneath the shawl and found that the man was of stout build and so full of blood as to suffice for feeding not only my family but any number of my followers who might follow in my wake. The man had taken great precautions to conceal his blood from the sight of others by covering himself with several garments, but being a thorough Marwadi, or an Englishman if you like, I did not rest content until I got close to the man's body and sucked his blood. I then discovered that many of my friends had been there before me and were doing the same thing. I was delighted at this and addressed them thus:—"Let us act in concert and carry out our plan methodically. This man is very big, and fortunately for us he is asleep. But if he awakes, he would easily crush us. Let us, therefore, pray to God to keep him asleep for ever. I allot to you the various parts of this man's body and you should carefully suck the blood of your respective parts." Every one then busied himself with this work. [In its issue of 21st September the paper continues :—In this manner we fed on the man's body for many years. We had plenty to eat and multiplied fast to our great joy. We now felt sure that no enemy, however powerful, could overthrow our empire over the man's body. This belief engendered carelessness in our rising generation and, departing from the policy laid down by me, they began to tear off large slices of flesh from the man's body. There thus arose two parties among us. One party was of opinion that the recklessness of our rising generation might rouse the man, who would then overthrow our empire and that, therefore, it was necessary to impose some restraint on their recklessness. The other party, on the other hand, thought that the process of sucking the man's blood had enfeebled him so much that he was incapable of doing us any harm. This second party consisted of youngsters and as usual carried the day. Under these circumstances some of us expressed the fear that if the sucking process were allowed to go on unrestrained, there would be left nothing in the man's body on which we might feed ourselves. This made me very thoughtful, and I considered it necessary to take steps for preventing the impending destruction of our empire. With this end in view, I held a *Darbar* of young and old alike.]

Desirability of introducing self-government into India.
Dnyánottejak (70), 1st Oct.

19. It is no small wonder that a barbarous people like the Persians should have the rights of representative government conferred upon them. Whatever may be the consequences of this concession, the Shah has at least taken a wise step in acceding to the demands of his subjects out of fear lest they might rise in revolt and do harm to his Government or depose him in the last resort. The Russians are also clamouring for a similar form of Government, and the Transvaal has already been admitted to the privilege. Ireland aspires to acquire Home Rule at any cost. Though the people of India have not the remotest wish to be free from the British control, yet their demand to be associated in the country's administration is treated with scant respect and they are looked upon as totally unqualified for self-government. This sounds astounding in face of the fact that a semi-civilized people like the Persians should be regarded as qualified for the concession which the more progressive Indians have been vainly asking for. The British Government owes its existence in India to the exploits of Rajput heroes; still their descendants have been reduced to slavery and made to suffer untold miseries. It is sometimes argued that the people of India, being disunited, are unfit for self-government. But were the people of England united, when they beheaded King Charles I? Only five years ago the Boers were regarded as unfit for self-government, but now they have been admitted to the privilege. At present "Might is right" is the order of the day. Any dispassionate observer will admit that Indians possess the necessary qualifications to enable them to manage their own affairs. But when the British are not disposed to grant their prayer, it behoves all Indians to persist in the *swadeshi* movement and always

bear in mind the saying "My country and my rights." If we are united and loyal to Government and have the patience to wait, our demand for self-government will be conceded to us one day.

Reflections suggested by the Dasara day.
Gujarát (72), 1st Oct.

20. The holy Dasara or Vijayadashami has passed away. The day is an auspicious one for kings to march out for conquering other countries. It was considered suitable for that purpose by ancient Hindu kings, inasmuch as plentiful rains during the monsoon gladdened the hearts of the masses and supplied ample food and water for the troops at every stage during their march. The Aryan nation wish that such joyous, calm and pleasant days may for ever be in store for them. And Nature hints that with a view to bring about the advent of such days we should protect our motherland, which has given us birth and nourishment, and attain success for maintaining her prosperity. Aryan sages have fixed this day for gaining victory over those who are tyrannical and unjust and pounce upon other people's rights. Many Aryan heroes have triumphed over their enemies on the Dasara day. On this day Rama defeated Ravan and upheld the Aryan religion by annihilating the wicked. On this day the Pandavas emerged from their retirement and by wielding the weapons, which they had laid aside for a while, routed the irreligious Kauravas and vindicated the truth of the saying "Victory to religion and destruction to sin." Thus did many a Kshatriya hero march out with his army on this day in search of victory, showing gratitude and devotion on the mother-earth which supplied them with her bountiful products, and taking a solemn vow to protect her. Ah! where have those days of honour, victory and vows gone? Where are the Aryan sons of this land? Everything has changed. There remain only Navaratri ceremonies and the offering of buffaloes and goats as sacrifices to the goddess. Instead of wielding weapons of warfare, we let off crackers; in place of huge sacrifices we give alms to Brahmans; instead of riding richly caparisoned and powerful war-horses, we mount on pigmy nags. We also strut about on this day in gaudy clothes of foreign make, thereby ruining the country and its industries and pass our time in seeing indecent plays or taking part in *garbis* (songs sung by a chorus and accompanied by a rhythmical clapping of the hands) and clapping our hands like prostitutes. We consider victory to consist in this alone. This victory is not over an alien country, nor it is for the destruction of the wicked or the protection of the motherland but for parting with all our belongings to foreigners, for protecting the wicked and ruining our country. This victory has intoxicated all of us. Unity, courage, heroism and pride have departed from the country. Is this not disgraceful to the Aryans? What result do they hope for in proving untrue to their country, their duty and their own selves? If we have any self-respect in us, any veneration for our ancestors and our gods, or if we feel a particle of gratitude towards our motherland, we should show self-respect on this day and take a vow, suggestive of victory, for the protection of our personal rights. Recalling the spotless and exemplary lives of our ancestors, we should resolve to emulate their conduct and pledge ourselves to protect our motherland, to bring about her regeneration and use only *swadeshi* goods. This action of ours will delight our gods and goddesses, and by their blessings we shall gain happiness and wealth. Sons of the Aryan race have to remember on this Dasara day the maxim that adherence to duty enables one to achieve everything.

Reflections suggested by the grant of constitutional Government to Persia.
Bhála (113), 1st Oct.

21. Referring to the constitutional form of Government granted by the Shah of Persia to his subjects, the *Bhála* remarks:—All other nations in Asia with the exception of India have risen to eminence in a greater or smaller degree. The Indians, whose condition is going from bad to worse day by day, yield to the people of no other country in point of physical or mental equipment. But they lack political independence. China, Japan, Persia and Afghanistan have advanced politically because of such independence. Though the political progress of India is at a standstill owing to her being plunged in servitude, her people should not despair of success, for when the Goddess of Independence establishes her sway all over the land, dependence will necessarily have to depart.

Exhortation to Indian artists to rouse the patriotism of their countrymen by their works of art.
Vihári (167), 1st Oct.

22. The London correspondent of the *Vihári* refers to the well-known wax-works of Madame Tusaud and observes:—The exhibition of the likenesses of celebrated historical personages in wax serves the purpose of inspiring patriotism in the public mind. It is a pity that India cannot boast of such an exhibition as Madame Tusaud's. The cultivation of the fine arts should always have the progress of the human race as its ultimate aim. India could boast in the past of many eminent artists, but alas! they did not keep the progress of their motherland in view in fashioning the master-pieces of their art. In England the reverse of this is the case. The primary aim of British artists is to appeal to the patriotism of their countrymen and stir them to perform heroic deeds. In India, on the other hand, the noose of dependence is being quickly tightened round our necks, and the Indian nation is in danger of being wiped out of existence altogether. It is a pity that Indian artists should have revelled in producing wretched dramas and poems. In painting our ambition has not gone beyond killing the ten-headed Ravan over and over again, while we neglect the one-mouthed Ravan, who is the cause of our present bondage. Our sculptors delight in clothing over and again the mythological Draupadi, while no heed is paid to our motherland being stripped of her garment of independence. Let all the fine arts, which seem to have strayed from their legitimate task in India, revert to the function of rousing our patriotism. The artist, who disregards this advice at this critical juncture when the Indian people are hankering after independence, is guilty of treason to his country and is doomed to perpetual servitude.

Effusion of one Faoji Amin in the *Japan Times* on the political awakening of India.
Jám-e-Jamshed (29), 1st Oct.; *Evening Jáme* (71), 29th Sept., Eng. cols.

23. The *Japan Times* has, during the last week, published a letter signed by one Faoji Amin declaring that India, having awakened, is endeavouring to regain her freedom and awaits the help of an Oriental nation which is already successful in civilisation. Many a conjecture has been made as to who this Faoji Amin could be. We are inclined to believe him to be a 'patriotic' Bengali student now prosecuting his studies in Japan. The present agitation in Bengal may have awakened his 'national feelings.' If, as he writes, India is anxious to throw off Britain's control and accept the suzerainty of Japan, how can she be said to be craving for liberty? It is impossible to believe that with the dismissal of the British from India, the country will become independent. [The *Evening Jáme* writes:—"Faoji Amin evidently knows more about India than India herself, for, whereas India gropes in the dark as to the best way of going about in search of her political and material salvation, Faoji Amin proclaims to the world the awakening of India and her resolve to regain her freedom. The other most momentous declaration is that she awaits the help of 'an Oriental nation which is already successful in civilisation!' Will Japan respond, or invite on her head the curse of all India and the execrations of all mankind? The Japanese had better look to their laurels. By-the-bye what does this regaining of freedom mean? Was India ever free in the sense in which Britain and America have been, and ancient Rome and Greece were? Fancy any sane man thinking that the destruction of British supremacy in India would mean a gain to freedom!"]

The split in the Congress camp.
Gujaráti Punch (26), 30th Sept., Eng. cols.

24. The *Gujaráti Punch* writes as follows in continuation of an article, which appeared in its last issue, describing the triangular tussle between the Anglo-Indians and the moderates and the extremists in the Congress camp:—"After writing the leader in our last issue we felt as a surgeon does after he has performed an ugly, hideous but necessary operation. There is, of course, a sense of relief, a consciousness of duty, albeit unpalatable, performed. But later on, the surgeon wishes that he could believe the whole gruesome operation to be a dream, until awakened by refreshing Zephyrs from the *inspiring* East. We were last week exactly in this very position...... We almost believed that it *was* a dream, and were about to seek the pillow. But, suddenly, the inspiring Zephyr from the

East, after having floated over Japan, brought to us a stern message. It said :— 'Dream no more, Ye sons of Ind, you have dreamed long enough. Shake off your somnambulism and awake. Be what your fathers were. The Sun always rises in the East and disappears in the West. But it *again* rises in the East. The Sun of Freedom has "halted" too long in the West, but it has now resumed its march onwards and has reached Japan. Our land is *really* the land of the "Rising Sun," but we almost envy you ; because the Sun will continue his journey and India will be the ZENITH. Wake up, therefore, open your eyes and prepare yourselves to welcome the Rising Sun of Emancipation to the land whose sons are *the* "Chosen people" on Earth. Japan, the *child*, has awakened, and only waits for the mother India to shake off her suicidal lethargy. Now or never, let this be your motto, ye sons of Aryávarta, the land of Budha, our immortal Saviour.' After hearing this message, our dream was dissipated. We know that the dream was a fact—as true as it was terrible. A bitter pill—the sooner one swallows it, the better....... We briefly sketched in our last issue the character of the three forces that are pulling the Destiny of India in different directions and concluded by asking the question—*what* will be the resultant ? We will try to solve this problem in our own humble way......... It would be almost prosaic to repeat that a house divided against itself cannot stand. Unless the Extremists and the Moderates sink all private considerations, jealousy, spite and rivalry, and join hands in the face of a common enemy, India's doom is sealed. For years, if not for centuries to come, she will continue to be what she has been for ages—a football to be kicked by foreigners. By fighting foul of one another, do the Extremists and the Moderates mean to perpetuate this state of bondage ?...... The Moderates hitherto have undoubtedly talked more than they have acted. The Extremists have so far only talked and done nothing. But they have undoubtedly a keener and more definite perception of the present state of things in India than the Moderates. With the latter, habit has almost become a second nature, and their veteran leaders have forgotten the sound advice of the great Edmund Burke, 'Those who *lead* must know how to *follow*'. Hence the present unseemly and undesirable cleavage among the leaders of Bengal. They do not understand that so long our estimate of the good intentions of our rulers has been based not on facts but on pure sentimentalism. The promises, too, given to us by our rulers were given in a moment of panic, and when they had just escaped being hurled down a tremendous precipice. It was in a mood of 'church-yard benevolence and repentence' when the year 1857 had almost proved to be the grave of British supremacy that the famous Proclamation of 1858 was thrown out to us as a bait. We have been fools to call it our MAGNA CHARTA. The English *won* their Great Charter of Liberties nearly seven hundred years ago by forcing the hands of their Sovereign. In 1858 our rulers undoubtedly meant to carry out all the assurances solemnly given in the Proclamation. But the storm abated, normal conditions soon prevailed in India and our rulers knew that in spite of the holocaust of 1857, the Indians were mere 'dumb-driven cattle.' What wonder, then, that they have not translated their 'church-yard benevolence' into action!......... This, then, is the real position. Englishmen will *never* give us anything willingly, unless it be pious blessings. The Moderates know this as well as the Extremists. The dispute is what motto to adopt in the future. Shall it be talk or action ? That is the question. Action, in the sense in which the Extremists *really* mean it, is impossible for a long time to come. Mere talk is impotent and will ever continue to be so. What is wanted, therefore, is sober, graduated and not fitful or spasmodic action. One never loses by having two strings to his bow. Let us, then *ask* as well as *act*. Let the Moderates and the Extremists effect a compromise, and our cause is bound to be successful. By appealing to the better instincts of our rulers, let us give them due warning. If the warning fails—why, then, Nature will have her way. If the present position is understood in this light by the Moderates and the Extremists, and they shake hands and 'let the dead past bury its dead'—only one resultant is possible—the complete discomfiture of Anglo-India. But if the present gulf widens and we are determined to wash our dirty linen in public, Anglo-Indians will gloat over our defeat and we shall continue to be what we have so long been—dumb-driven cattle. Our benevolent friends playing the *rôle* of mediators are asking the Moderates to wash their hands of the Extremists. This advice is not benevolent, but malevolent. Let the Moderates try to *win over* the fire-brands. Let the latter try to infuse a little more vitality into the former. This done, our position will be unassailable. As for the Anglo-Indians and their hybrid cousins, the Eurasians, it will be advisable for them to throw in their lot with us. But if, like the jackdaw in peacock's feathers, they persist in strutting on the stage of Indian politics as members of an Imperial race, the time will come when we will have to say to them politely but seriously: *Soyez mon frere, ou je vous tuerai*—be our brothers—or—but the word had better be left unsaid."

An explanation of the denunciation of "extremists" in the Congress camp by Anglo-Indians.
Pratod (156), 28th Sept.

25. In the course of a lengthy article, expressing approval of Mr. Bepin Pal Chandra's propaganda for bringing about a radical change in the methods of Congress agitation, the *Pratod* writes:—The Anglo-Indians are apparently seized with terror on seeing a vehement controversy raging round the question of entirely changing the lines of Congress activity. It is but natural that these two-legged bulls should bellow furiously at those who threaten to put a stop to their wanton mischief. The British are not inspired by benevolent motives in governing India. They want to keep the country under their sway in order that they and their kith and kin may be able to live in luxury. The enormous drain of India's wealth subserves the same purpose. Englishmen are not satisfied with what they have so long carried away by plunder from India. They want to continue the process of spoliation. Of course, the plunder is not carried on in a rude or barbarous way, but in a legalised and civilised manner. The British cannot hope for anything from the Colonies; so they look to India to provide them with the means of subsistence. The Indians could have easily driven out the English just as the Colonists did, but they are too generous to do so, but their generosity has a limit. We were so long blind to the dangerous selfishness of Englishmen and our eyes are now opened. We have awakened from slumber and are looking about for means to prevent foreigners from snatching away our food from us. The Anglo-Indians are, therefore, naturally interested in raising a hue and cry against those Indians whom they term "extremists".

Alleged attitude of mock sympathy with the *swadeshi* movement taken up by the official class in India.
Kesari (136), 2nd Oct.

26. Sir Arthur Lawley, the Governor of Madras, delivered a speech on *swadeshi* last week. He expressed his full sympathy therein with the industrial aspect of *swadeshism*, but said that he was opposed to boycott; he thought that a system of boycott resulted in compelling the poor to buy *swadeshi* articles in a dear market. We are aware that the *swadeshi* movement has tended to raise the prices of indigenous articles, but those wiseacres who complain of this rise in the prices should, if they can, suggest any other remedy than that of self-sacrifice for the industrial regeneration of India. Did the official class oppose the policy of extravagant military expenditure, which necessitated an enhancement of the land assessment and increased the price of salt to the poor? Who is responsible for withholding proper facilities for the manufacture of cheap and decent *swadeshi* articles? Why should not the official class feel sympathy with the poor classes when they are made to bear the burden of exchange compensation allowance? The policy of the authorities has ever been to make the Indians dependent on other countries for finished products, to show no inclination to reduce the burden of taxation, to administer the Forest and Abkári Departments in such a way as to fill the coffers of Government without looking to the needs of the poor and to find fault with the people if they try to ameliorate their condition by their own independent efforts. That the people have been impoverished cannot be doubted, and we cannot recommend that they should look to those, who were instrumental in impoverishing them, for the means of acquiring strength.

A cow's appeal to the Aryans to take a pledge on the Dasara day to boycott foreign sugar.
Ráshtramukh (158), 1st Oct.

27. The *Ráshtramukh* publishes a contributed article over the signature of "Mother-cow" of which the following is the substance:—O Aryas! from remote times you have been revering me as mother and have even laid down your lives to protect me from wicked foreigners. Where is your filial piety now gone? These wicked Mlechchhas slaughter me and my kindred and utilise our

blood, flesh and bones in manufacturing sugar and other things, which are eaten not only by them but by you. Thousands of my young ones are daily slaughtered in the land of the Aryas, but you connive at this. You bring disgrace upon the Aryan name by such conduct. You use sugar, which is refined with the blood of my calves even in your religious ceremonies. You demons! since you do not hesitate to eat sugar tainted with the blood of my young ones, why do you not openly cut their throats, drink their blood and eat their flesh? Now, I tell you once for all that if you take pride in the name of Aryas and revere me, you should take an oath on the Dasara day that you will never use sugar not manufactured in your own country.

Swadeshi agitation in Ahmedabad.
Patriot (14), 6th Oct.

*28. "On the first of this month a public meeting was held at the Premabhai Hall under the auspices of the Gujarat Industrial Association under the presidency of Diwan Bahadur Ambalal Sakarlal. The Association had asked by circular letters local manufacturers to send up exhibits of their products and the request was fairly well complied with......... The meeting passed a resolution in favour of the *swadeshi* movement. The resolution was moved by Mr. Maganbhai Chaturbhai and seconded by Mr. Keshavlal Motilal, both of whom made splendid speeches. Diwan Bahadur Ambalal, in the course of his remarks, asked young men fresh from the college to revise the teaching of English political economists in the light of the teaching of French and German economists. Why should not there be protection of Indian industries? The theory of free trade is not accepted by the greater portion of the world. He incidentally referred to the recent speeches of the Governor of Madras and the Political Agent of Kolhápur, both of whom said they supported *swadeshism*, but could not bear boycott. Mr. Ambalal urged that both these went hand in hand. If boycott was a hard word, some other less unpalatable word may be used. But the people of this country ought to abstain from buying foreign goods and patronise Indian industries. The meeting was a successful one. We ought not to forget to mention that at this meeting, as at the Dadabhai celebrations, a band of young men under the able guidance of Mr. Barve, a clever musician of this place, entertained the audience with patriotic songs accompanied by a harmonium. It is well-known that in the West at almost all public meetings like these arrangements are made for singing patriotic and party songs in order to infuse spirit into the audience and the same expedient will prove equally efficacious in this land. A nation ought to have some national songs, and it is a happy sign of the times that the different large communities of India have their national songs. We have already two sets of collections, and it is proposed to bring out at an early date, if possible next week, a collection of all patriotic songs in Gujarati Literature, extant as well as newly composed, and offer it for sale at a reasonably low price. We firmly believe that songs are greatly useful in infusing spirit and enthusiasm." [Elsewhere the paper writes:—"We are glad to find that the *swadeshi* agitation in the country has brought into existence in Ahmedabad another *swadeshi* Association. The Swadeshi Mitra Mandal is composed of young men, and looking to the enthusiasm they have evinced during the first few weeks of its existence, one is justified in expecting some substantial work from the association in the future. They have convened a number of meetings in different parts of the town, and it is part of their programme to hold such meetings as often as they can. They have enrolled a large number of members, who are increasing every day. They are going to hold a public meeting here on the Partition day and also a small *swadeshi* fair on that occasion."]

His Excellency Lord Lamington at the J. J. Hospital.
Gujarát Mitra (25), 30th Sept., Eng. cols.

29. "The reorganization of the Grant Medical College and the J. J. Hospital, in which the present popular head of the Bombay Government has shown a keen interest, may be expected to augur an era of great future progress for the first hospital in Bombay. The present work of extension, to which the Government of Bombay has so cheerfully lent its aid, will undoubtedly fill a great want....... His Excellency's speech from beginning to end is brim-

ming over with the great sympathy and keen interest that he has so singularly displayed in the sufferings of the people of this country, and to the alleviation of which he has always shown a cheerful readiness to render all aid in his power."

Limitation of the tenure of appointment of Government Pleaders in the Presidency to five years.

Patriot (14), 29th Sept.

30. "The Government of Bombay has lately issued a circular to the effect that in future the tenure of appointment of Government Pleaders, except in the High Court of Bombay, will be limited to five years. We do not understand the wisdom or propriety of this Resolution. We venture to think that it will prove extremely harmful both to the Government and the Bar. A Government Pleader in the mofussil, in addition to attending to the criminal work in the Sessions Court, has also to attend to the civil work in which the Government may be interested. Though the criminal work can as a rule be finished in a short time, the civil cases sometimes drag on for a wearisome length of time and the case launched by one Government Pleader may have to be taken up by his successor, and we often know that the plan chalked out by one is not the same as that chalked out by another. But apart from this, there is a greater objection to this Resolution from the point of view of the members of the Bar and the general public. In our opinion this Resolution goes to the very root of the independence of the Bar......... That a man in Government or semi-Government service is fettered by the rules of the service is well-known to all, so the aspirants for this semi-Government service will forego their spirit of independence long before the coveted appointment comes to them. Under the existing rules they know full well that one who is a Government Pleader will not be removed so long as he does his work satisfactorily and does not meddle with matters that do not pertain to his duties. But when new appointments are to be made every five years, there will be all sorts of scheming and the unnatural race to secure the prize. We are surprised to find that upto now this Resolution has not evoked that protest which it deserves. We would like the independence of at least a portion of our community to be preserved and we trust that, when it is threatened, a united protest will be raised. This ought to be one of the subjects before the Surat Provincial Conference and we trust the Surat Reception Committee will not fail to include it in their programme."

Arrest and prosecution of some persons at Násik for shouting "Bande Mataram" in the streets.

Dnyán Prakásh (40), 2nd and 3rd Oct.

31. Referring to the arrest and prosecution of some pleaders and other persons at Násik, the *Dnyán Prakásh* says:—The *Times of India* complimented the Bombay Government on keeping a cool head while the atmosphere in Bengal was perturbed for a whole year. We cannot pay the same compliment to the subordinate officers of the local Government. The arrest of certain persons at Násik on the Dasara day must be attributed to the reckless and short-sighted conduct of the local authorities. The altercation between the Police and the people seems to have been due to the persistent shouting of the cry of "Bande Mataram" by some street boys in spite of the orders of the Police to stop it. This led the Police to use their batons. Messrs. Khare and Savarkar came up in the meantime to ascertain the cause of the fracas and to stop it, if possible, but their intervention proved useless and led to their being taken to the bungalow of the District Superintendent of Police from whence they were not allowed to depart till near midnight. The incident had an insignificant origin and should not have been given a serious aspect. The case is *sub judice* and we do not want to comment on the conduct of the Police at this stage, but there are reasons to believe that the Násik authorities showed want of discretion in arresting respectable men like Messrs. Khare, Ketkar and Savarkar. We do not think that the native Police Officials have acted in the matter of their own accord and without the support of their European superiors. Government should keep a careful watch on the conduct of the Násik authorities. We hope Government will neither expose themselves to ridicule nor allow the people to be persecuted by attaching undue importance to trifles.

Kesari (136), 2nd Oct.; *Kál* (132), 5th Oct.

32. On the evening of the Dasara day an affray took place at Násik between a drunken Police Constable and some boys, who were returning home after having visited the temple of Kali outside the town and shouting "Bande Mataram" as they went along the streets. The said Constable flogged the boys and this led to a scuffle and the arrest of some well-known townsmen. The matter has thus assumed a serious aspect. Each side is throwing the blame of the affair on the opposite party, but as the matter is *sub judice*, we cannot write more about it just now; but we cannot help remarking that the conduct of the Police in acting high-handedly towards boys, whose offence does not go beyond shouting "Bande Mataram" in the streets and then prosecuting them, is not at all wise. Boys will always act like boys and so long as they do not go beyond boyish freaks, it is most unwise to lay hands on them and to harass them. The Police should always bear in mind that their primary duty is to look after the public safety and not to annoy people. It is not also necessary that there should be prototypes of Fuller Khan outside Bengal. [The *Kál* writes:—The "Bande Mataram" became a patriotic cry in Bengal owing to the autocracy of Fuller. In order that the cry may have full efficacy as a national cry, the people of Bengal had to suffer various forms of degradation and humiliation. Some lost their posts, the heads of others were broken by the batons of the Police and a few had to go to jail. On the Bombay side, too, the magic cry of "Bande Mataram," promises to attain full efficacy shortly. The necessary sacrifice has been begun at Násik on the auspicious Dasara day. The paper goes on to give particulars regarding the arrests of some *swadeshi* leaders at Násik like Messrs. Khare, Savarkar, Datar, &c., and reserves further comments on the incident till the case has been decided.]

Adverse comments on certain forest prosecutions in the Kolába district.

Ráshtramukh (158), 1st Oct.

33. Government may be said to reap a good profit from the Forest Department in the Kolába district. That it is at the same time a source of great oppression to the public may be seen from the following case, which recently occurred in the Mángaon Táluka. The cattle of 11 inhabitants of Tala having trespassed into the Government forest, the owners of the cattle were prosecuted and sentenced by the 2nd Class Magistrate of Mángaon to pay a fine of Rs. 5 each. The Magistrate declared that if similar cases were to come before him in future, he would send the accused to jail. Now, in view of the nature of the offence in the above case and the decision of the Magistrate, it is very difficult to form even an idea of the injustice which such high-handed Magistrates are doing to the public. Have these wicked officials, who brag of British justice, any idea of the disgrace which they are bringing upon themselves by convicting a master for the act of his servant? In a similar case the Magistrate of Roha acquitted the accused. But the disinterestedness and fearlessness shown by him offended his superior, who degraded him from the post of Mamlatdar to that of Head Clerk. We know who has punished the Roha Magistrate in the above manner. The evidence which we have been collecting *re* the injustice of the Forest Department plainly shows that such unjust acts as the above are the outcome of the high-handedness of the Collector of Kolába, who is always on the alert to deal most severely with offenders against the Forest Act. The above case also shows that even an officer of Government, who happens to discountenance the general oppressive policy in vogue, is liable to be punished by his superiors.

Complaint against a Mukhtyar in the *kacheri* of the Mamlatdar of Kapadvanj (Kaira).

Satyavakta (93), 29th Sept.

34. In continuation of its complaint against Dwarka Dalsukh, a Mukhtyar in the Mamlatdar's *kacheri* at Kapadvanj (*vide* paragraph 32 of Weekly Report No. 38) the *Satyavakta* writes:—A woman of the Waghri caste recently charged Mr. Vithalrai, Secretary of the Kapadvanj Municipality, and Mr. Bapulal Joshi, a Municipal Inspector, with assaulting her. **In the course of her deposition before the Magistrate, the complainant made a clear admission to the effect that she had been instigated by Dwarka Dalsukh to make the complaint and that the fee for the stamp attached to her application was also paid**

by him. In the circumstances both the accused were honourably acquitted by the Magistrate. We request the Commissioner, N. D., and the Collector of Kaira to call for and examine the papers of this case and take the necessary steps against Dwarka. We also urge the present Mamlatdar of Kapadvanj to inquire into the conduct of this Mukhtyar and make a report to the Collector.

Police reorganisation in the Bombay Presidency.

Praja Bandhu (23), 30th Sept., Eng. cols.; *Evening Jáme* (71), 29th Sept., Eng. cols.

35. "We understand that the Secretary of State for India has accorded his sanction to the proposals of the Bombay Government for reorganising the Police of the Presidency. The scheme provides a higher scale of pay for the European officers, who have virtually monopolized the topmost grades of the Police service. It is, however, some consolation to find that thirty-five new posts of Deputy Superintendents of Police are created, which will be kept exclusively open to the sons of the soil. Of these thirty-five, seven will be in the first grade with a salary of Rs. 500, ten in the second grade with a salary of Rs. 400, nine in the third grade with a salary of Rs. 300 and a like number in the fourth grade with a salary of Rs. 250 per mensem. This is no doubt a distinct improvement upon the existing arrangement, under which a native Police officer even at the end of his long and meritorious service cannot get more than Rs. 250 per month. This is the main reason why the educated youths of this country, who are physically fit, generally fight shy of this department, even the lower grades of which have of late begun to be crowded by Eurasian lads, who in spite of their inferior qualifications fare better than the sons of the soil.......... But with the creation of thirty-five new posts of Deputy Superintendents, we hope capable Indian youths will be afforded an additional avenue for obtaining an honourable living in a department for the work of which they are better fitted than not a few of their European superiors." [The *Evening Jáme* writes:—"Will there be less crime now and more of detection of it, a greater percentage of cases in which lost property will be found and larger value of the goods recovered and restored to the owners and so on? The public would easily reconcile itself to the additional cost, if it brought additional security. But how frail and remote the hope of seeing this occur!"]

Pársi (13), 30th Sept.

36. "The most commendable feature of the new scheme of Police reorganisation is the creation of 35 new posts of Deputy Superintendents reserved exclusively for the Native officers.......... It may be contended that this is not much, but when we remember the prospects of the Native Police officer under the old dispensation, his position under the new scheme should be pronounced infinitely better. ...... Whether under the new dispensation, the Police of our Presidency will show a better record of their work in future is to be seen. None, however, can, with justice, complain that Government have not done their best to improve their condition."

Activities of a gang of professional gamblers near Mahim (Bombay City).

Akhbár-i-Islám (62), 29th Sept.

37. A correspondent of the *Akhbár-i-Islám* draws the attention of the Commissioner of Police, Bombay, to the doings of a gang of some twenty professional gamblers, who infest Mahim, Bandra bridge and the outlying portion of Dharavi. He alleges that these gamblers swindle poor labourers of their hard-earned money in broad day-light by tempting them to play some game with them. He complains that the attention of the Mahim police has not yet been drawn to this nuisance and hopes the Commissioner of Police will do the needful in the matter.

Alleged indifference of the Thána Police in the discharge of their duties.

Arunodaya (109), 30th Sept.

38. We are pained at being required from time to time to adversely criticise the conduct of the Thána Police. We have already brought to the notice of the District Magistrate an instance of utter indifference manifested by them in the protection of public life; and though it is now nearly four months since the incident occurred, we are surprised to see that the inquiry instituted in connection therewith has not yet come to a close. Another incident of a similar

nature occurred only recently. On the night of Thursday last, a couple of local tradesmen were returning home after seeing some guests off at the Railway Station, when they were set upon by some ruffians in the neighbourhood of Mr. Mukundrao Ovlekar's house. One of the tradesmen was able to make good his escape, but the other was roughly handled by the miscreants. At some distance from the scene of the occurrence, they met a Police Officer to whom they made a complaint of what had happened. But that officer is said to have given a curt and evasive reply and asked them to lodge a formal complaint, if they chose. We hope the District Magistrate will take into his consideration the conduct of the above officer. On the same night, it is said, the same ruffians, who assaulted the above tradesmen, played pranks at other places in the bazar. But the Police were not there to apprehend them. Some members of the Police were present at the local theatre that night, but there were none on duty in the town that night to protect public life and property.

Request to Government to pursue a more liberal policy in granting licenses to carry arms.

Mumbai Vaibhav (145), 1st Oct.

39. Referring to the figures of mortality among men and cattle due to snakes and wild beasts in the course of last year, the *Mumbai Vaibhav* remarks :—The number of arms licenses issued last year was ridiculously small. If more men had been allowed to carry arms, Government would not have been called upon to spend 1½ lakhs of rupees in giving rewards for the destruction of snakes and wild beasts. Possession of arms is essential for the protection of life not only from wild beasts but also from dacoits and other malefactors, and we hope Government would be more liberal in future in granting licenses to carry arms.

Suggestions for prison reform.

Bhála (113), 1st Oct.

40. There are two kinds of offences, offences against divine laws, *e. g.*, murder and theft and offences against merely human laws, *e. g.*, sedition, use of arms without a license, &c. The offences against the first kind of laws are natural, while those against human laws are artificial or only conventional. Let that, however, pass. We wish to speak to-day of the mismanagement prevailing in Indian prisons and the ill-treatment of the convicts incarcerated therein. Prisoners should as a rule be treated in such a way that they may lead honest lives after their release from prison. But the worry and trouble which the inmates of the prisons in this Presidency have to endure from the time of admission to that of release are beyond description. Accused persons confined in the Police lock-up and under-trial prisoners are given only one meal a day so that they are half starved from the day they fall into the hands of the Police. After their conviction their condition is worse than that of wandering beggars or tamed animals in point of the food given them to eat. They are at the mercy of the Jailor and are ill-fed and scantily clothed. The task of grinding, which is set to convicts sentenced to hard labour, is simply killing and deserves to be lightened. As regards diet, all convicts get a uniform diet, which is never changed. The cheapest vegetables available in the market are supplied to them, but no salt or chilies or sugar are allowed. Some change of diet is occasionally necessary for the preservation of the health of convicts. *Bidis* are strictly prohibited, but are smuggled in on an extensive scale by means of a system of bribes. The prisoners find it useless to make any complaint against the Jailor or the Superintendent of the Prison to the supervising Magistrate or any of the Visitors to the Prison as such complaints are more likely to do them harm than good. It would be better if prisoners are allowed to make their complaints confidentially. The illiterate convicts may be taught to read and write and instruction may also be given to them on moral and religious subjects. Such instruction is bound to have a chastening effect on jail-birds and to lessen the number of habitual offenders. Convicts should moreover be divided into two classes, (1) those who are accustomed to mental work and (2) those who are accustomed only to manual labour. The former should be better fed than the latter. If Government would be pleased to reform the administration of prisons on the above lines, there would be not only an improvement in the lot of prisoners but also a reduction in crime.

Plague in Poona and measures taken by the authorities to combat it.

Daily Telegraph (2), 29th Sept.

41. "**The plague figures, which we publish day by day, albeit they may not be scrupulously exact, show most unmistakably how terribly the plague has its grip upon us at the present time. It spared us for a while, but it is now making up the leeway with rapidity. It has spread to the Cantonment and the Suburban Municipality** and is spreading elsewhere. The authorities hardly know how to deal with it; all the means which have been devised have utterly failed to give satisfactory results. Only one measure appeared to have a beneficial effect in the Cantonment, though it was only temporary, namely inoculation.......... If only the people would resort wholesale to inoculation, the plague would be lessened. We have seen it so twice before. But the people will have none of it. The other measure is evacuation. The Military authorities have promptly placed the native sepoys under canvas. It would be well if the people of the Cantonment betook themselves to the camps and huts of former days. Some evil genius seems to have directed the authorities to that dreadful spot at the Sangam to which we have referred many times. The European and Native Plague Hospital, situate on that absorbent black soil, has been the scene of many thousands of deaths since it was first established. How far the conditions would have been improved, had the spot chosen been one of the hillsides of Poona cannot be said, but it is certain that this present teeming charnel house is situated in the worst place......... The numbers of Europeans attacked in Poona have up to the present been small, but there is no guarantee if we judge by the virulence and fatality of the present outbreak, that they might not be seriously attacked at any moment. Many who live in business quarters, in lodgings, in hotels, would have no place but the Sangam hospital to go to. To transfer persons suffering from a disease like plague from comparative comfort to the Sangam hospital would be in most cases to read their death warrant. Something might be done to provide for them."

Alleged discourteous treatment of a Punchayat of Rato Dero Taluka (Sind) by Mr. Sale, District Magistrate, Lárkhána.

Prabhát (53), 25th Sept., Eng. cols.; *Karáchi Chronicle* (7), 30th Sept.

42. "What did Mr. Sale, the Collector of Lárkhána, mean by treating the Punchayats of Rato Dero Taluka with such scant courtesy? About 40 men, representing all the villages in the taluka, had taken the trouble to go to Lárkhána in order to press on his sympathetic attention the condition of lawlessness into which the whole taluka (as also several other parts of the District) had lately been thrown, and to ask for some remedial measures being adopted. That thefts and dacoities have been the order of the day in Lárkhána District, particularly in Rato Dero, no one can deny. That the prestige of British rule has suffered much owing to the extraordinary boldness of the *badmashes* and the impunity with which they can carry on their most violent depredations is equally undeniable. Yet, what does Mr. Sale do and say, when a large number of respectable and representative men wait upon him with an humble statement and prayer? He does not even ask them to sit down on the carpeted floor of the large room into which they were ushered, but with a scowling look on his face, curtly asks what they had to say; and having heard them for a while, he turns round upon them and roundly rates them for their timidity in not aiding the Police and in not giving evidence against *badmashes*. He tells them further that no big thefts have been committed, that they must make their own arrangements, that no licenses for carrying arms would be given and he finally peremptorily dismisses them with an insulting wave of the hand. Had Mr. Sale taken some trouble to ascertain the facts he would not have denied the growth of serious depredations, nor accused these people of laxity in denouncing *badmashes*. Had he been more considerate and more keenly alive to the responsibilities of a District Magistrate, he would not have condemned them to shift for themselves and to oppose even gun-carrying desperadoes with nothing better than their *lathis*. Does Mr. Sale know how the Rato Dero people *are* now shifting for themselves? In the town itself, which is the head-quarters of a Mukhtyarkar

and where a pretty strong Police force is supposed to be located, the Punchayat maintains four well-paid chawkidars and requires every adult male member of the population to take his turn in guarding the town. About 20 of these have to do duty every night, stationing or seating themselves in knots of four or five at different points and now and then patrolling the town and its approaches. Is such a state of things creditable to the administration, we ask? Does it become a British District Officer and a member of the Civil Service with its glorious traditions to sit unconcerned in the face of such insecurity of life and property and even to reproach and scold the victims of lawlessness? The Commissioner in Sind, and failing him, the Bombay Government, should call upon Mr. Sale to explain how he came to treat the Punchayat with such disrespect and their respectful representations with such apathy and indifference." [The *Karáchi Chronicle* writes in a similar strain.]

Alleged preponderance of Hindus in the public service at Jacobabad (Sind).

Al-Haq (52), 29th Sept., Eng. cols.

43. "We have frequently dwelt upon the inadvisability of allowing too much predominance to the Hindu element in the public offices at any place, and we have to revert to the complaint again as we are informed by a correspondent that the Deputy Collector, the Mukhtyarkar, the Head Munshi, the Resident Magistrate, the Head Master and the Station Master at Jacobabad are all Hindus. One can easily imagine the state of a place so manned and one can only conclude that the collection of so many Hindus at one place must have escaped the notice of the higher authorities, for otherwise it would never have been allowed to continue. We now invite the attention of the authorities to the undesirable state of affairs at Jacobabad and hope that matters will be improved."

Grants of lands to Native Officials in Sind.

Al-Haq (52), 22nd Sept., Eng. cols.

44. A correspondent writes to the *Al-Haq*:—"The Editor of the *Sindhi* of Sukkur appears to have been much exercised over the grants of land Government have been making to selected native officials in Sind after, or on the eve of, their retirement. The principle of making grants to retired officials has many advantages not only to the grantees, but also to Government. It introduces an element of trained, experienced and highly educated class of people with sufficient capital, well able to bring unoccupied Government land under crop, amongst the old lot of apathetic, extravagant and illiterate zamindars whom so many years of British rule in Sind has not improved. The official class of zamindars sets an example of good breeding, economy, and thrift to the old zamindars, stimulates them to improve their lands and cultivate them on modern methods of agriculture. Government on their side dispose of land which has remained idle and unproductive for many years with little prospect of its cultivation by the old zamindars. Mr. Sadikali must have applied for land, which could not have been cultivated for more than 30 or 40 years, and on restricted tenure and payment of the ordinary rate of *Malkana*, which bestows no special favour or advantage upon him. Mr. Sadikali does not 'own many lands' as alleged by the *Sindhi*. He holds only one piece of land in Shikárpur taluka, which is 110 acres in area. I would advise *Sindhi* to mind its own business and not to meddle with Government and their servants. If Mr. Sadikali earns and gets Rs. 350 as pension on his retirement, the *Sindhi* should not be jealous and embitter his pie which he should be allowed to eat in peace."

A grievance of litigants in the Karáchi Small Cause Court *re* the purchase of court fee stamps.

Sind Gazette (18), 28th Sept.

45. A correspondent writes to the *Sind Gazette*:—"It is now about a year and half that there is no stamp-vendor in the Court of Small Causes, Karáchi, and litigants and others have to go from the Court to the city or camp for stamps. This means expense, trouble and delay in obtaining stamps. In certain cases where stamps of small value have to be purchased the expense exceeds the real value of the stamps. Again, all the stamp-vendors do not keep a proper supply of Court Fee stamps. What is the reason for this? One is that much money has to be invested in these stamps, and the other and the most important reason is that the discount allowed by Government to

stamp-vendors on such stamps is so small that it hardly suffices to cover interest and extra expense.......... I would, therefore, draw the attention of the authorities to the matter and hope they may see their way either to increase the discount allowed, so as to induce stamp-vendors to keep a proper supply of stamps, or make some other arrangements which will remedy the inconvenience complained of."

An instance of the alleged indifference of the Hyderabad Police in dealing promptly with cases of crime reported to them.

Prabhát (53), 25th Sept., Eng. cols.

46. "Here is a case proving to the hilt how the Hyderabad Police shield offenders who are in their good books and how they boldly defy the most imperative provisions of law. The District Magistrate can easily verify the facts. Nearly two months ago, one Munshi Ratansing of this city handed to Jamadar Hussain Bux a Bania pickpocket found in possession of a ring and some cash, which the latter had stolen from Ratansing's pocket. Some evidence was recorded showing satisfactorily that the offence had been committed. The investigation was then put off till the next day. But the Jamadar neither detained the accused in the lock-up, nor took any security from him, but quietly dismissed him with instructions to appear before him the next day. Of course, the accused did not turn up. Some days passed during which the Police pretended to be sorry for their mistake and to be on the look-out for the fugitive. The complainant wrote to the Town Inspector. The Jamadar being written to, began a fresh mock search. He sent for Ratansing and even tried to negotiate a withdrawal of the complaint. More than a month passed in fooling and shilly-shallying during which time the accused was, it is said, either in or about Hyderabad. The District Superintendent of Police has since been moved, but there is no sign of that prompt and vigorous action which the nature of the case clearly demands. The offence committed by the Bania is a petty one, but the conduct of the policemen concerned is most serious. It is nothing less than a scandal, and if nothing is done to make an example of those concerned, we must draw very painful conclusions. The cash and the ring are in Police custody, the evidence is presumably on the Police record, and in any case there are respectable witnesses to testify to the facts we have narrated. We await with eagerness Mr. Beyt's action in the matter."

A complaint against the Post Office in Sind.

Al-Haq (52), 22nd and 29th Sept., Eng. cols.

47. "We have received so many complaints from our subscribers about the irregular delivery of the *Al-Haq* to them that we cannot but invite the attention of the postal authorities to the existing mismanagement in the department.......... The loss of so many papers in transit clearly betrays a defective supervision. And what is worse is that, in the case of unregistered articles, offenders cannot be easily discovered and brought to justice. We have often entered into correspondence with the department on the subject and have forwarded to the authorities the complaints received from subscribers, but all that worry and trouble has invariably ended in smoke. We wish some arrangement were arrived at by the department, whereby the chances of newspapers being lost in transit would be minimised." [In its issue of the 29th September, the paper continues its remarks on the same subject as follows:—"In a letter addressed to us by the Superintendent of Post Offices, Sind Division, he admits his inability to do anything further than disbelieve any complaint of non-delivery of ordinary unregistered articles. The letter has a humorous side about it, inasmuch as it records the result of the official enquiries to be that the missing papers have been found 'neither lying in any of the Post Offices concerned, nor in the Railway Mail Service or in the local Dead Letter Office,' and the additional fact of the addressee's maintaining 'his former statement that he has not received them' has helped the department to conclude that the complaint is false. Other causes of the disappearance of the papers are either unknown or are not recognised officially. However, we trust that the higher authorities will come to the aid of their subordinates in the matter and solve the difficulty. What is disappointing is to learn from letters of the type referred to above that the existing evil is not even recognised by the department, for unless it is fully recognised, we cannot expect it to be remedied."]

Legislation.

New Insolvency Bill.
Patriot (14), 6th Oct.; *Bombay Samáchár* (66), 2nd Oct.

*48. "On last Friday the Honourable Mr. Richards, the Law Member of His Excellency the Viceroy's Council, introduced a Bill to deal with insolvency matters in places beyond the Presidency Towns and Burma. The Presidency Towns are governed by the Insolvency Act (11 & 12 Vic.) and the proposed measure makes the law applicable to the provinces on the same level as the Presidency Towns Act. The new measure affords greater relief to honest but unfortunate debtors who are allowed greater facilities to have themselves declared insolvents, while it fully secures the interests of the creditors by making very stringent provisions against *mala fide* transfers and reckless dispositions of property by fraudulent debtors......... In our opinion the principle of the Bill ought to appeal to all. An honest but unfortunate debtor ought to have the sympathy of all and any attempt at saving and resuscitating him should have sympathetic support." [The *Bombay Samáchár* welcomes the introduction of the new Insolvency Bill in the Imperial Legislative Council. The Bill, it thinks, removes some of the more glaring defects in the existing law relating to insolvent debtors. It predicts that the measure will give adequate relief to honest debtors and at the same time duly safeguard the rights of creditors.]

Education.

Comments on the Government Resolution acknowledging the services of Mr. Talati, late Acting Principal of the Elphinstone High School.
Gujaráti (24), 30th Sept., Eng. cols.

49. "The Bombay Government have issued a short Resolution, expressing their appreciation of the long and faithful services rendered by Mr. Edalji Dorabji Talati, B.A., Acting Principal of the Elphinstone High School, for a period extending over 35 years. The Governor in Council declares that 'during the whole of his career as Head Master of large High Schools, Mr. Talati, while maintaining their efficiency and popularity, has set a very high example of earnest effort and rectitude to his staff and pupils, and has always endeavoured to associate the institutions placed in his charge with works of public utility.' This is, indeed, high and well-merited praise. We have quoted the very words of the Resolution with a view to satisfy our readers how keen the appreciation of His Excellency the Governor in Council is, and to ask the Bombay Government and the Education Department a very important question affecting the efficiency and reputation of the foremost Government High School in this presidency. If inquiries were made, it would be found that this institution has been left without a permanent incumbent for years together. Some one is brought from England to act as Principal and transferred to some other post in a Native State or elsewhere after a few months' probation, so that the institution has been changing its Principal from time to time. If the exigencies of the Department require such transfers, why could not the Government have the courage and generosity to place Mr. Talati, who has been so much praised in their Resolution for his services and high qualifications, at the head of the High School as permanent incumbent? Mr. Talati's Parsee predecessor was very shabbily treated, and his sad death, we are told, was preceded by disappointments in his service. Mr. Talati has off and on been appointed only as Acting Principal for fear of depriving some English graduate of an educational post which serves as a stepping-stone, after a few months' probation, to some better-paid office and now Government come forward to praise his services in a finely worded Resolution by way of consolation to an officer who, if the appreciation of his work be really sincere, deserved better treatment at their hands than elegant verbal acknowledgments.........We are sorry to write in this strain, but it will be admitted that no institution can attain to and maintain a very high level of efficiency for any length of time when those in charge of its destiny have no permanent interest in its continued progress and prosperity. The arrangement that has been maintained in the administration of the Elphinstone High School not for one or two years but for years together is highly objectionable on principle

and detrimental to the best interests of education. Its continuance for so many years has almost reached the dimensions of a huge educational scandal, and whilst concurring with His Excellency the Governor in Council in his estimate of Mr. Talati's services, we feel constrained to remark that it argues not a little inconsistency and insincerity to praise Indian officers in the terms employed in the present Resolution and at the same time to selfishly prevent them from getting what is their due by a meritorious discharge of their duties."

Alleged deplorable condition of private Muhammadan Madrassas in Bombay City.
Mufid-e-Rozgár (185), 28th Sept.

50. We beg to draw the attention of Government to the deplorable condition of private Madrassas in Bombay. These Madrassas being located in ill-ventilated and dark rooms, the health of the students attending them is seriously injured. Besides, the time of the pupils is simply wasted in teaching them the Koran for years together, when it can be easily taught in a single year. The teachers who start these so-called Madrassas are for the most part uneducated men, who are absolutely ignorant of modern methods of teaching. They care more to fill their own pockets than to educate the boys or look after their health. We, therefore, request Government to be so good as to compel these teachers in the interests of the public to close their Madrassas.

Railways.

Alleged invidious distinction observed on the G. I. P. Railway regarding the use of urinals on railway stations by Natives and Europeans.
Mahrátta (9), 30th Sept.

51. A correspondent writes to the *Mahrátta* :—"The 'colour' distinction has been coming into such notorious prominence of late that even the Railway Companies are no exception to it, though there is nothing more vital that goes to widen the breach between East and West than this unfortunate prejudice. Is it not a pity that Natives travelling by the first or second class should be denied the full privileges of that class by the Railway Authorities even in the absence of any express enactment or bye-law? For instance, there are urinals on roadside stations, but a Hindu or a Muhammadan, travelling first or second class, is refused the use thereof as against a European, though there is nothing to justify the observance of such a distinction. Of course, in through trains this particular difficulty is not felt because there is always a closet compartment in the carriage itself, but in *local* service, this difficulty causes grave annoyance. The other day I saw a passenger travelling second class by one of the local trains to Bombay. Having had the necessity of using a urinal, he naturally went to one on the station where he saw a board hung up '*Gentlemen*'; but he was prevented from getting in on the polite ground that he was not a European, and shown the one commonly used by the third class travelling public and always kept in a filthy condition. It is certainly a bad policy in all conscience to allow the Natives of India to carry away the impression that they are made to pay the penalty of their colour. Of course, if the Railway authorities wanted to provide special urinals for Europeans only, they might as well put up a board '*For European gentlemen*' and spare Native *Gentlemen* the indignant treatment now accorded to them at the entrance."

Municipalities.

Protest against the curtailment of the Municipal franchise in Bandra (Thána).
Bombay East Indian (1), 6th Oct.

52. "We are glad to learn that a petition has been addressed to the Bombay Government, protesting against the attempt on the part of certain parties in Bandra to disturb the present relative voting strength of the various communities in that town by raising the qualification of voters at Municipal elections. The memorial has been very influentially and largely supported and will no doubt receive due consideration from His Excellency the Governor in Council. We consider that on the grounds set forth by the memorialists Government will not hesitate to refuse their sanction to so retrograde a step as the curtailment of the Municipal franchise in an important and rising suburb

like Bandra. One would rather think that more freedom should be accorded to its inhabitants to develop their civic instincts. Bandra is rich in all the elements that go to make local self-government a success. Her proximity to the Presidency city and the large number of enlightened citizens it contains are circumstances especially favourable to the growth of civic patriotism. If the doings of the Bandra Municipality for some time past have not commended themselves to the approval of many people, anxious for the welfare of this beautiful town, the cause is to be found not in the want of able and patriotic men, but in circumstances which make it more imperative that the influence of the rate-payers in its councils should not be impaired.......... The proposed measures for raising the qualification of a voter in the Bandra Municipality, innocent as they might appear at first sight, are very far-reaching in their character. The population of Bandra according to the last census is about 21,800: of these, only 1,431 are voters, a totally inadequate representation for the town. But when measures are proposed the effect of which will be to reduce the number of voters to 567, the magnitude of the change is at once brought home to our minds. That an important suburban town should depend for the return of its representatives on the Municipal Board upon so limited an electorate seems to us the very travesty of the principle of local self-government.......... Fortunately there is little reason to believe that Lord Lamington's Government will lend a willing ear to proposals which must be condemned by all impartial judges."

A meeting held at Belgaum to protest against the proposed enhancement of the house-tax by the local Municipality.
Madhukar (142), 29th Sept.

53. A large meeting of the citizens of Belgaum was held in a local theatre under the presidency of Mr. Belvi, a pleader, to protest against the proposed enhancement of the house-tax by the local Municipality. Several speeches were made against the expediency of the proposal and it was finally resolved to submit a petition to the Municipal authorities to extend the period allowed for the submission of objections to the said enhancement from one to three months.

Native States.

Establishment of an agricultural Bank in Morvi State.
Káthiáwár Times (8), 28th Sept.

54. "The astute and enlightened ruler of the comparatively small State of Morvi has added one more proof of his extreme solicitude for the welfare of his subjects, and that is the establishment of a State Agricultural Bank at Morvi...... His Highness, seeing that the poor agriculturist was being fleeced, in season and out of season, by the wily money-lender, at once pioneered to start the Bank which would doubly bless the rayat. It would save him from the clutches of the money-lender and at the same time insure his prosperity against his own indiscretions......... The Bank will be opened on the 1st proximo. The Bank Act promulgated in the current issue of the *Morvi Darbári Gazette* has a far-sighted provision which requires that every tenant of the State lands should deposit compulsorily in the Bank an anna in the rupee upon the assessment, and compound interest at the rate of 3 per cent. per annum shall be allowed on such deposits. The profits of the Bank are also proposed to be distributed proportionately as bonus among the depositors. All sorts of precautions for the safety of the Bank have been provided in the Act, but they seem to entail practically little hardship on the depositor. After his deposit has amounted to a certain sum, a cultivator will be able to borrow money from the Bank on the security of his rights over the land he cultivates, on occasions like marriage or funeral ceremonies, the loss of agricultural stock, &c., with interest at the rate of 7½ per cent. per annum. The rate of interest seems rather high, but it is moderate when compared with the usurious rate charged by the heartless money-lender."

Comments on the speech of Colonel Ferris, Political Agent, Kolhápur, on the occasion of the laying of the foundation stone of the new Kolhápur Spinning and Weaving Mills.
Kesari (136), 2nd Oct.

55. The remarks on the subject of boycott made by Colonel Ferris in his speech on the occasion of the foundation-stone-laying ceremony of the new Cotton Mills at Kolhápur are most impertinent. He asserts that the British Government is never opposed to the growth of indigenous industries in India; can he then explain why that Government stifled these industries without taking any steps for fostering them? He also remarks that the patriotism of those who advocate boycott is bastard

patriotism and wants to know why any one should preach such false patriotism instead of exhorting the people to start *swadeshi* sugar refineries. If Colonel Ferris knows that the policy of the British Government is to make provision first for the whites, then for the bastard progeny of the white people and last of all for true-born natives, we ask him to say whether it is this policy that deserves to be called bastard or that of those who advocate boycott. It is no use indulging in reckless language because one is invested with authority. Colonel Ferris recommends the starting of sugar refineries, but in order that these concerns should prove lucrative, it is necessary that the refuse of the factories should be converted into rum, but Government won't allow this and thereby throws needless obstacles in the promotion of such concerns. Does not Colonel Ferris know this? If so, let him not indulge in vain abuse of boycotters, but rather try to secure the permission of Government for converting the refuse of sugar refineries into rum. [Some other papers of the week also make adverse comments on the speech of Colonel Ferris.]

Intelligence extracted from the Press.

Report of the proceedings of the Representative Assembly at Kolhápur.

Samarth (45), 3rd Oct., Eng. cols.; *Dnyán Prakásh* (40), 29th Sept.

56. "At last we are glad to say that the first session of the Lokasabha of the Kolhápur State has been an accomplished fact. The representatives from various parts of the State that attended it deserve to be congratulated on having been able to conduct their proceedings in the most peaceful manner or rather as we may put it on having proved to the hilt that they met for no rebellion-preaching and that they were a set of men who could be allowed to have their say without any interruption or disturbance. No public building was available for the purpose of the sitting and the meeting, which it is meant to make annual, of the loyal representatives of the people of the State had to be held in the spacious hall of a private house in the new town of Sháhupuri......... No stone was left unturned by the authorities of the State to reduce the number of delegates elected for the session in Kolhápur and the mofussil. We have ourselves met with people deploring with almost tears in their eyes that they had not the good fortune to attend the meeting and these are men of high position and respectability in the town—men belonging to various classes, castes and professions. In this state of things it is creditable that the Railway-connected divisions of the State—Shirol and Alta—were so largely represented and that no Peta was without its representative............ The number of representatives from all parts was 96, made up of 30 local and 66 mofussil delegates. Of the Samsthans, only Kágal, the State ruled over by the natural brother of His Highness, mustered strong by contributing as many as 18 to the total. Shirol, which has been looming large in our paper of late, sent about 10 representatives from the so-called backward classes.......... The proceedings commenced at about 3-30 P.M. with a telling speech by the Chairman of the Reception Committee, who quietly and cogently explained how the gathering was a thoroughly representative one and how our adversary was our best helper, proving how the officials in countenancing counter-meetings and spreading menacing declarations only helped to make the work better known and even better liked. In the short time at the disposal of the organisers it was not possible for them to make the objects of the assembly clear to the people of all the parts of the State. The ubiquitous District officer, Mr. Vithalrao Desai, was in evidence here too and in a letter numerously signed published elsewhere we see the overacting of official enthusiasm of either that functionary or a henchman of the same agent. Mr. Rashinkar, like nearly all other speakers, explained how they expected good things from the speeches of His Highness when he came to the throne and how they relied on the goodness of His Highness yet. Then came the election to the chair of Dr. Vaman Baji Ruikar. He acquitted himself of his task very creditably. The first proposition wishing long life and prosperity to His Highness the Maharaja and his family was carried by acclamation. A small programme of five resolutions was then gone through. Messrs. Abhyankar, Apte, Gokhale, Pangu, Patvardhan, Altekar (all pleaders), Professor Bijapurkar, Mr. K. D. Kulkarni, Mr. A. D. Upadhye (Jain), Mr. Ismail (Muhammadan), and Mr. Gavade (Maratha), were among the speakers. Such has been in brief the work

of our first popular assembly, and we trust that when in pursuance of the last resolution all the resolutions are placed before His Highness and the report of the speeches will be made by the State delegates (the Police) it will be seen that far from being a curse such an assembly is a blessing to the State and that the Darbar was, as was said at the meeting, so long wanting in one eye and that it had every reason to congratulate itself on its getting the same." [The paper publishes, in its vernacular columns, the proceedings of the assembly in ampler detail. A Kolhápur correspondent of the *Dnyán Prakásh* writes under date the 27th September:—A meeting of the citizens of Kolhápur was recently held in the local Library for the purpose of electing delegates to the Representative Assembly to be held here on the 2nd October. The State authorities are strenuously endeavouring to defeat the object of the Assembly and are warning people not to take part in its deliberations. Professor Modak's name was proposed in connection with the presidentship of the Assembly, but he has declined to accept the office. The Police attended the meeting in the Library and apparently came prepared for quelling a disturbance. Mr. Rashinkar was elected Chairman of the Reception Committee, but owing to the hostile attitude of the authorities some difficulty is experienced in finding a capable President.]

Pandharpur Industrial and Agricultural Exhibition.
Mahrátta (9), 30th Sept.; *Indu Prakásh* (43), 1st Oct., Eng. cols.

57. "We learn from our correspondent at Pandharpur that preparations for the ensuing Exhibition are vigorously going on. The *Mandap* is nearing its completion and exhibits are being received daily. Owing to certain difficulties the date for the opening of the Exhibition has been postponed for a week, and as now settled the Exhibition will be opened on the 25th of October next. Thus the Divali week need not be an obstacle in the way of the people, and all interested in the Exhibition can now attend the opening ceremony. We cannot but express our gratification at the fact that Sir Balasaheb Patwardhan, Chief of Miraj, is to open the Exhibition. A better choice could not have been made from among the Chiefs of the Deccan. The energy and zeal with which Sir Balasaheb has worked and is still working in the sphere of the industrial regeneration of the country are admirable, and we congratulate the Exhibition Committee on their happy selection of Sir Balasaheb for opening the Exhibition at Pandharpur. The Committee has also arranged a lecture series extending over the three weeks during which the Exhibition will remain open. The section of the Exhibition where articles will be kept for sale is organized with great care and very convenient stalls are erected for intending shopkeepers where *swadeshi* articles alone will be sold. The arrangements promise to be very satisfactory and we hope to see a successful Exhibition—the first ever tried on a large scale at one of the biggest religious gatherings in the country." [The *Indu Prakásh* writes :—" The leading men of Pandharpur are leaving no stone unturned to make the Industrial and Agricultural Exhibition they are going to hold in that sacred city a success......... We cannot but wish every success to the undertaking. We may confess, however, that we had doubts whether the Pandharpur Exhibition would not have suffered owing to the similar Exhibition that was to be held at Surat as an adjunct to the Provincial Conference. Happily, however, it is now almost certain that owing to the increasing severity of plague epidemic the Surat Exhibition will have to be postponed to February 1907, or later still. Thus the Pandharpur and Surat Exhibitions will not clash with each other. We would, therefore, once more make an appeal to all merchants and manufacturers and to the leading men of the entire Presidency to do all they can to make the Pandharpur Exhibition as thoroughly representative as possible. Owing to the unfortunate differences ranging at present at Calcutta, the Congress Exhibition is not likely to be a successful affair this Christmas. The greater the reason, therefore, why at least the leading men of the Bombay Presidency should concentrate all their energies on ensuring success for the Exhibition at Pandharpur."]

Boycott of the Nawab of Broach by the local Muhammadans.
Bombay Samáchár (66), 4th Oct.

58. The Broach correspondent of the *Bombay Samáchár* writes :—Last Saturday a death took place in the family of Mirza Mohbatkhan, who had taken a prominent part in the movement for presenting an address to Rao Bahadur Motilal Chunilal in defiance of the wishes of the local Muhammadan community. The Muhammadans not only did not assist in the funeral ceremony but

also refused to lend him a bier for the purpose. Mirza Mohbatkhan interviewed the Collector, the District Superintendent of Police and the Municipal President of Broach, but they referred him to the Kazi and promised him every help in the event of a disturbance of the public peace. The Municipal President asked the Muhammadan employés of the Municipality to assist Mirza Mohabatkhan in taking the dead body to the burial ground, but they refused to do so lest they might land themselves in the same predicament as Mirza in the event of any deaths happening in their families in future. In these circumstances the corpse remained undisposed of for a whole day. It was ultimately taken to the cemetery by some Bhils on a charpoy. In this way the tension of feeling among the Muhammadans in the city is increasing. The community have served a notice upon the Municipal President through their pleader.

Postponement of the Provincial and Industrial Conferences and the Industrial Exhibition arranged to be held in Surat during the ensuing cold weather.
Bombay Samáchár (66), 4th Oct.

59. Mr. Thakorram Kapilram, Honorary Secretary of the Surat Provincial Conference, writes to the *Bombay Samáchár* :—At a meeting of the Reception Committee of the Conference and the Industrial Exhibition Committee held here on the 2nd October last, it was resolved to postpone the holding of the Provincial and Industrial Conferences and of the Industrial Exhibition till March next, as plague has been raging furiously in the city and there are no signs as yet of its speedy subsidence.

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 10th October 1906.

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*Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.]

[No. 41 of 1906.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 13th October 1906.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

Afghanistan: Approaching visit to India of the Amir of — 3
Africa: Alleged barbarities committed by Englishmen in — 1
Agrarian matters:
  A suit for damages instituted by an agriculturist against a Mámlatdár in the Court of the District Judge, Surat 28
  A suit for damages instituted against Government by an agriculturist of Surat for alleged hardships inflicted upon him in recovering his land revenue 27
Arms Act: Destruction of human life by wild beasts in India and alleged necessity of relaxing the stringency of the — 32
British rule in India:
  Alleged devices of the rulers and the ruled to throw dust in each other's eyes 9
  Allegory on the spoliation of a country by foreigners 7
  Exhortation to Indians to enlist the sympathies of the people of foreign countries like Japan on their side 6
  Exhortation to Indians to give a political turn to their religious festivals. 8
  How can the arrogance of hot-tempered British officials be put down? ... 5
  Self-Government is the only remedy for improving the present "miserable and impoverished" condition of India 4
Ganpati festival: A controversy connected with Mr. Tilak's visit to Belgaum during the last — ... ... 35 & 36
Grievances of Indians in British Colonies 2
Hajis:
  Abolition of the quarantine imposed upon the — in Bombay ... 22
  Alleged continuance of the hardships of pilgrims embarking from Bombay to the Hedjaz in spite of the abolition of the quarantine at Pir Páo 23
Indian National Congress:
  Alleged views of the Honourable Mr. Gokhale on the present position of the Congress 20
  Justification of the methods of extremists in the Congress camp ... 21
  Split in the Congress camp 19
Judicial matters:
  Alleged inadequate punishment inflicted upon European offenders for assaulting native women in railway trains 30
  Complaint about the jurisdiction of the new Subordinate Judge's Court at Gokák (Belgaum) 31

CON 1367—1

PARAGRAPHS.

Politics and the Public Administration—continued.

Muhammadan Deputation to the Viceroy: The — ... ... 10—17
Alleged non-representative character of the — 18
Plague in Poona and the sympathy of Lord Lamington and the Honourable Mr. Fulton with the miseries of the people in the city 24
Police: Adverse comments on the action of the Násik — in instituting prosecutions against some *swadeshi* leaders in that town 33

Public Service:

Comments on Mr. Hartley's appointment as Income-tax Collector, Bombay 26
Has the institution of the Provincial Civil Service in the Bombay Presidency improved the position of Natives in the higher ranks of the public service? 25
Salt: Grievances of the people of Ratnágiri district against the — Department. 29

Sind:

Alleged discourteous treatment of the Puncháyat of Ráto Dero Táluka (—) by the Collector of Lárkhána 39
Alleged irregularity of the City Magistrate, Karáchi, in summarily dismissing three complaints against a local Police Officer 38
Alleged paucity of Muhammadans in the Subordinate Judiciary in — ... 37
Swadeshi and boycott movements: Protest against the alleged conversion of *swadeshi* meetings at Ahmedabad into musical *soirees* 34

Legislation—

Presidency Banks Amendment Bill 41
The new Insolvency Bill 40

Education—

Protest against the appointment of a European as Principal of the Elphinstone High School 42

Municipalities—

Bombay:

Mr. Dinshaw E. Wacha's memorandum on the working of the City Improvement Trust ... ... 43 & 44
Resolution of the — Corporation requesting Government to allow the Municipality to have full control over the plague expenditure of the city 45
Broach: Muhammadan burial-ground at — 46
Hyderabad: Appointment of the Collector of Hyderabad as President of the — Municipality 47

Native States—

Aundh: Affairs of — State 50
Jasdan: Alleged mismanagement in — State 52

Kolhápur:

Comments on Lieut.-Colonel Ferris' speech at the ceremony of laying the foundation-stone of the — Spinning and Weaving Mill ... 48
Proceedings of the — Representative Assembly... 49
Mengni: Complaint against the manager of — a petty taluka in Káthiáwár... 53
Rajkot: Plague at — and alleged apathy of the State authorities in taking measures to suppress it 51

Intelligence extracted from the Press—

A public meeting in Bombay in honour of the proprietor of the *Venkateshwar Samáchár* newspaper for his services to the *swadeshi* movement ... 54
Swadeshi meeting at Dádar (Bombay) 55

List of Newspapers and Periodicals.

(As it stood on the 1st October 1906.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	J. J. de Abrao ; Portuguese ; 43	300
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 50	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 53.	1,000
4	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan ; Hindu (Madrási Bráhman) ; 39.	500
5	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 53.	575
6	Indian Textile Journal	Do.	Monthly	John Wallace ; Englishman ; 48	800
7	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái Advani ; Hindu (Amil) ; 30.	500
8	Káthiáwár Times	Rájkot	Daily	Mávji Govindji ; Hindu (Nágar) ; 38	200
9	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 32.	950
10	Men and Women of India.	Bombay	Monthly	Sorábji Mancherji Ratnagar ; Pársi ; 40	500
11	Muslim Herald	Do.	Daily	Muhammad Yusuf bin Muhammad Amir ; Muhammadan ; 32.	700
12	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 38	400
13	Pársi	Do.	Do.	Jehangir Sorabji Talayárkhán ; Pársi ; 30	1,000
14	Patriot	Ahmedabad	Do.	Bhágubhái Fatechand Kárbhári ; Hindu (Jain) ; 33.	650
15	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 53	650
16	Poona Observer and Civil and Military Gazette.	Poona	Daily	Kawasji Temulji ; Pársi ; 50	400
17	Railway Times	Bombay	Weekly	John Alexander Balfour ; Christian ; 44	1,200
18	Sind Gazette	Karáchi	Bi-weekly	Mrs. J. E. Tate ; European ; 42	500
19	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 40.	800
20	Sind Times	Karáchi	Bi-weekly	Khánchand Rahumal ; Hindu (Amil) ; 39	200
	ANGLO-GUJARA'TI.				
21	A'rya Prakásh	Bombay	Weekly	Motilál Tribhuwandás Dalál ; Hindu (Mod Bania) ; 32.	1,000
22	Coronation Advertiser	Ahmedabad	Do.	Narotámdás Pránjiwandás Shethna ; Hindu (Bania) ; 33.	750
23	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak) ; 36	1,400
24	Gujaráti	Do.	Do.	Ichhárám Surajram Desai ; Hindu (Surti Bania) ; 53.	5,000
25	Gujarát Mitră	Do.	Do.	Hormasji Jamshedji ; Pársi ; 47	700
26	Gujaráti Punch	Ahmedabad	Do.	Somalál Mangaldás Sháh ; Hindu (Bania) ; 29.	1,100
27	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar ; Pársi ; 46	800
28	Hind Swarájyă	Do.	Do.	Chhaganlál Lallubhoy Thanáwalá ; Hindu (Shrimáli Bráhman) ; 24.	800
29	Jám-e-Jamshed	Do.	Daily	Pirozshah Jehángir Marzbán ; Pársi ; 30	3,500
30	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 57	2,400
31	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 42	400
32	Káthiáwár Times	Do.	Bi-weekly	Manshankar Jayashankar ; Hindu (Nagar Bráhman) ; 39.	200
33	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám ; Hindu (Mewáda Bráhman) ; 39.	1,400
34	Rást Goftár	Bombay	Do.	Pálonji Barjorji Desái ; Pársi ; 55	1,550

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*continued.*				
35	Shri Sayáji Vijayă	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 28.	4,200
36	Suryă Prakásh	Surat	Do.	Umedrám Nagindás; Hindu (Bania); 28	200
	ANGLO-MARA'THI.				
37	Christian Citizen	Poona	Monthly	Bháskar Nánáji Kotak; Native Christian; 33.	200
38	Dnyán Chakshu	Do.	Weekly	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 48.	500
39	Dnyánodaya	Bombay	Do.	Rev. Mr. J. E. Abbott	660
40	Dnyán Prakásh	Poona	Daily	Hari Náráyan A'pte; Hindu (Chitpáwan Bráhman); 39.	1,200
41	Dnyán Prakásh	Do.	Weekly	Do. Do.	2,400
42	Hind Swarájyă	Bombay	Do.	Jyotibá Bhágoji Relekar; Hindu (Námdeo Shimpi); 24.	1,000
43	Indu Prakásh	Do.	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 41.	1,500
44	Native Opinion	Do.	Weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 35.	700
45	Samarth	Kolhápur	Do.	Vináyak Náráyan Joshirao; Hindu (Chitpáwan Bráhman); 37.	750
46	Sardesái Vijaya	Sávantvádi	Do.	Pándurang Bálkrishna Dadkar; Hindu (Gaud Bráhman); 32.	500
47	Shri Sayáji Vijayă	Bombay	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 41.	5,000
48	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshasth Bráhman); 22.	100
49	Subodh Patrika	Bombay	Do.	Dwárkánáth Govind Vaidya; Hindu (Sonár); 32.	600
50	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 39.	1,500
	ANGLO-PORTUGUESE.				
51	O Anglo-Lusitáno	Bombay	Weekly	Leandro Mascarenhas; Goanese Christian; 48.	900
	ANGLO-SINDI.				
52	Al-Haq	Hyderabad (Sind).	Weekly	Syed Muhammad Syed Jamáldin; 30; and Abdul Vahábkhan Ghulám Rasul; 37; Muhammadans.	1,200
53	Prabhát	Do.	Bi-weekly	Lekhráj Tilokchand; Hindu (Amil); 34	500
54	Musáfir	Do.	Weekly	Dharamsing Tahilsing; Hindu (Amil); 20	1,000
55	Sindhi	Sukkur	Do.	Virumal Begráj; Hindu (Kurseja); 33	1,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
56	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 73	1,194
57	Hind Vijayă	Do.	Do.	Dáhyábhái Karsandás Sháh; Hindu (Shráwak Bania); 39.	600
	ENGLISH, MARÁTHI AND KÁNARESE.				
58	Karnátak Patră	Dhárwár	Weekly	Mádhav Gopál Tonapi; Hindu (Deshastha Bráhman); 22.	200
59	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorápur; Hindu (Deshastha Vaishnav Bráhman); 44.	300
	ENGLISH, PORTUGUESE AND CONCANIM.				
60	A Luz	Bombay	Weekly	Antone Fernandes; Portuguese; 23	1,200
61	O Bombaense	Do.	Do.	A. Gomes; Goanese Christian; 45	1,000
	GUJARÁTI.				
62	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad; Muhammadan; (Memon); 41.	2,500
63	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 53	3,000
64	Arajdár	Ahmedabad	Weekly	Maháshankar Dájibhai; Hindu (Bráhman); 35.	1,500-2,000
65	A'ryávir	Dohad (Panch Mahály).	Do.	Krishnaráo Mangeshráo Fadnis; Hindu (Sáraswat Bráhman); 28.	330

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*continued.*				
66	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 37.	4,400
67	Broach Mitră	Broach	Weekly	Trikamlál Harináth Thákor; Hindu (Brahma Kshatriya); 24.	350
68	Broach Samáchár	Do.	Do.	Ardeshir Dinsha Gándhi; Pársi; 51	500
69	Din Mani	Do.	Do.	Nathálál Rangildăs; Hindu (Mathur Káyastha Bania); 27.	125
70	Dnyănottejak	Ahmedabad	Fortnightly	Chhotálál Desaibhai; Hindu (Bania); 42	800
71	Evening Jáme	Bombay	Daily	Pirozshah Jehăngir Marzbán; Părsi; 30	1,600
72	Gujarát	Nadiád (Kaira)	Fortnightly	Chandulál Nandlál; Hindu (Bania); 25	500
73	Hitechchhu	Ahmedabad	Weekly	Kálidás Ghelăbhai; Hindu (Jain); 47	500
74	Indian Advertiser	Do.	Do.	Hirálál Vardhamán Sháh	...
75	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Daud; 37; Abdulla Ismail; 28 Muhammadans (Memons).	750
76	Jám-e-Jahănooma	Bombay	Do.	Ratansháw Frámji Achăria; Pársi; 31	600
77	Jivadaya	Surat	Monthly	Dhirajrám Dalpatrám; Hindu (Audich Bráhman); 37.	300
78	Kaira Times	Nadiád (Kaira)	Weekly	Anopsi Mánecklál Desăi; Hindu (Shrávak Bania).	600
79	Kaira Vartamán	Kaira	Do.	Kahandăs Fulchand; Hindu (Bania); 56	125
80	Káthiăwár Mitră	Ahmedabad	Do.	Jadurám Shámji Dave; Hindu (Audich Bráhman); 42.	300
81	Káthiáwár Samáchár	Do.	Do.	Rewashankar Jagjiwan Dave; Hindu (Bráhman); 44.	500
82	Khedut	Bhávnagar	Fortnightly	Parbhurám Rámji Jani; Hindu (Audich Bráhman).	1,000
83	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Minocheher-Homji, B.A; Pársi; 37.	1,000
84	Mahi Kántha Gazette	Sádra	Weekly	Motilál Chhotálál Vyás; Hindu (Audich Tolakia Brăhman); 45.	800
85	Mukhbir-i-Islám	Bombay	Daily	Munshi Ali Mahomed Haji Abdulla Shayek Lakhpati; Khoja (Sunni); 35.	500
86	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh; Hindu (Bania); 32.	500
87	Navsári Prakásh	Do.	Do.	Rustamji Jamăspji Dastur; Pársi; 58	800
88	Praja Mitră	Karáchi	Bi-weekly	Narbhayshankar Jagjivan; Hindu (Bráhman); 37.	275
89	Praja Pokár	Surat	Weekly	Hormasji Jamshedji; Pársi; 47	500
90	Prakásh and Gadgadát	Bombay	Do.	Nagindás Manchăram; Hindu (Dása Osval Bania); 40.	725
91	Samsher Bahádur	Ahmedabad	Do.	Saváibhai Ráichand; Hindu (Shrăvak Bania); 63.	150
92	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Rustamji Narsarwanji Vátcha-Gandi; Pársi; 40. (2) Ardeshir Pestonji Contractor; Pársi; 38.	3,800
93	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Dás Shrimáli Bania); 41.	550
94	Sind Vartamán	Karáchi	Weekly	Devkaran Devji; Hindu (Lohána); 41	200
95	Surat Akhbár	Surat	Do.	Phirozsháh Edalji Patel; Pársi; 51	300
96	Tikákár	Ahmedabad	Do.	Puranchandra *alias* Punamchand Achleshwar Márwădi; Hindu (Bráhman); 44.	500
97	Vande Mátaram	Bombay	Monthly	Chhaganlăl Lallubhoy Thánăwálla; Hindu (Shrimali Brăhmin); 24.	...
	HINDI.				
98	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 44.	200
99	Sharman Samáchár	Bombay	Do.	Shambhunáth Sharma; Hindu (Kanoja Bráhman); 45.	1,000
100	Shri Dnyánságar Samáchár.	Do.	Monthly	Janakprasăd Laooram; Hindu (Kányakubja Bráhman); 30.	200
101	Shri Venkateshvar Samáchár.	Do.	Weekly	Pandit Babu Amritlal, B.A.; Hindu (Bengali Bráhman); 45.	6,200
102	Swadeshi	Do.	Do.	Swámi Yugalánandji; Hindu (Vaishnav Bráhman); 35.	1,000

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KÁNARESE.				
103	Digvijayă	Gadag (Dhárwár.)	Weekly	Shankrapa Gudi Basrimarad; Hindu (Devang); 39.	150
104	Karnátak Vritt	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Shenvi Bráhman); 36. (2) A. B. Hoskeri; Hindu (Deshasth Bráhman); 37.	810
105	Loka Bandhu	Do.	Do.	Gururao Rágḥavendra Mamdápur; Hindu (Deshasth Bráhman); 43.	300
106	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Nilgire Nádgir; Hindu (Deshasth Bráhman); 30.	150
107	Rájahans	Dhárwár	Do.	Kamaláshankar Dinkar Jathár; Hindu (Karháda Bráhman); 43.	120
108	Rasik Ranjini	Gadag (Dharwar.)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Brahman); 43.	100
	MARÁTHI.				
109	Arunodayă	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 24.	515
110	A'ryávart	Dhulia	Do.	Váman Daji Motiwále; Hindu (Yajurvedi Brahman); 20.	500
111	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 29	500
112	Bán	Poona	Do.	Datto Máruti Nanavare; Hindu (Kásár); 27	400
113	Bhála	Do.	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 30.	2,300
114	Bhagwa Jhenda	Wái (Satara)	Monthly	Dattatraya Ganesh Agashe; Hindu (Chitpawan Brahman); 27	300-400
115	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 42.	300
116	Brahmodayă	Mahád (Kolába)	Do.	Náráyan Balwant Hardikar; Hindu (Karháda Bráhman); 48.	400
117	Chandrakánt	Chikodi (Belgaum).	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 41.	100
118	Chandrodayă	Chiplun (Ratnágiri).	Do.	Sadashiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 42.	200
119	Chikitsak	Belgaum	Do.	Mangesh Jiváji Telang; Hindu (Gaud Bráhman); 40 and Moro Balwant Maráthe; Hindu (Chitpáwan Bráhman).	900
120	Deen Mitră	Bombay	Do.	Sadáshiv Vishwanáth Máyadeo; Hindu (Chitpawan Bráhman; 32.	1,000
121	Deshakálavartamán	Erandol (Khándesh).	Do.	Mahádev Pándurang Joshi; Hindu (Deshasth Bráhman); 34.	200
122	Dharma	Wái (Satara)	Do.	Kashinath Vaman Lele; Hindu (Chitpáwan Brahman); 48.	1,000
123	Dharwár Vritt	Dharwár	Do.	S. H. Shaháne; Hindu (Karhada Bráhman); 32.	500
124	Dinbandhu	Bombay	Do.	Vásudeo Lingoji Birje; Hindu (Marátha); 40.	1,200
125	Dnyán Ságar	Kolhapur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 42.	350
126	Hindu Punch	Thána	Do.	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 40.	1,700
127	Hindu Vijayă	Kochará (Ratnágiri.)	Fortnightly	Anandrao Bálkrishna Rángnekár; Hindu (Gaud Sáraswat Bráhmin); 38.	75
128	Hunnarottejak	Násik	Weekly	Prabhákar Krishna Pánge; Hindu (Deshastha Bráhman); 27.	250
129	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 53.	280
130	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 76.	1,500
131	Jagatsamáchár	Thana	Do.	Trimbak A'báji Ráje; Hindu (Káyastha Prabhu); 39.	500
132	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 40.	7,500
133	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Brahman); 47.	425
134	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 39.	4,000
135	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 51.	2,000
136	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 50.	18,000
137	Khándesh Vaibhav	Dhulia	Do.	Yádav Bálkrishna Bahalkar; Hindu (Deshasth Bráhman); 40.	600
138	Kumtha Vritt	Kumtha (Kanara).	Do.	Laxman Baburao Hegde; Hindu (Gowdsaraswat); 50.	250
139	Loka Bandhu	Tásgaon (Satára).	Do.	Bhikáji Gopál Bhide; Hindu (Chitpáwan Brahman); age 35.	200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
140	Lokamat	Vengurla (Ratnágiri)	Weekly	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 29.	600
141	Lokaseva	Násik	Do.	Gangădhar Váman Barve; Hindu (Chitpăwan Brăhman); 27.	500
142	Madhukar	Belgaum	Do.	Janárdan Náráyen Kulkarni; Hindu (Sáraswat Bráhman); 30.	150
143	Maháráshtra Vritt	Satára	Do.	Pándurang Bábáji Bhosle; Hindu (Marátha); 30.	150
144	Moda Vritt	Wái (Satára)	Do.	Káshinăth Váman Lele; Hindu (Chitpáwan Bráhman); 48.	650
145	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; Hindu (Chitpáwan Bráhman); 45.	1,650
146	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,450
147	Nagar Samáchár	Ahmednagar	Do.	Vishwanáth Gangárám; Hindu (Telegu Fulmáli); 25.	200
148	Násik Vritt	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 28.	450
149	Nyáy Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 32.	400
150	Pandhari Mitră	Pandharpur (Sholăpur).	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 43.	75
151	Parikshak	Belgaum	Do.	Váman Rămchandra Kanvinde; Hindu (Sáraswat Bráhman); 23.	400
152	Poona Vaibhav	Poona	Do.	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 37.	250
153	Prabhát	Dhulia	Monthly	Govind Káshináth Chándorkar; Hindu (Karhadá Brahman).	...
154	Prabodh Chandrika	Jalgaon (Khăndesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 42.	200
155	Prakásh	Satára	Do.	Ganesh Ballál Phansălkar; Hindu (Karháda Bráhman); 32.	500
156	Pratod	Islámpur (Satára).	Do.	Ganesh Rámchandra Kashálkar; Hindu (Karháda Bráhman); 23.	300—360
157	Rághav Bhushan	Yeola (Násik)	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 42	100
158	Ráshtramukh	Máhad (Kolába)	Published thrice a month.	Balkrishna Raoji Palvanker; Hindu (Karhádá Bráhman); 28.	177
159	Satya Mitră	Málegaon (Násik).	Weekly	Bálchand Hiráchand; Jain; 26	200
160	Satyă Shodhak	Ratnágiri	Do.	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 28.	950
161	Shet, Shetaki and Shetakari	Bombay	Fortnightly	Nominal Editor:—Ganesh Lakshman Sahasrabuddhe; Hindu (Chitpáwan Bráhman). Real Editor:—Rámchandra Vinayak Tikekar; Hindu (Karháda Brăhman); 45.	350
162	Sholápur Samáchár	Sholápur	Weekly	Narsappa Abanna; Hindu (Kámáthi); 47	400
163	Shubh Suchak	Do.	Do.	Rámchandra Appáji Chitale; Hindu (Chitpáwan Bráhman); 61.	150
164	Sumant	Karád (Satăra)	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Brăhman); 33.	80
165	Vidur	Dhamni (Sătăra).	Do.	Dámodar Gangădhar Maráthe	200
166	Vidya Vilăs	Kolhápur	Bi-weekly	Ganesh Shankar Gokhale; Hindu (Chitpáwan Brăhman); 22.	500
167	Vihári	Bombay	Weekly	Bálkrishna Năráyan Phátak; Hindu (Chitpáwan Bráhman); 41.	1,000
168	Vikram	Sátára	Monthly	......	...
169	Vishvavritt	Kolhápur	Monthly	Vishnu Govind Bijápurkar, M.A.; Hindu (Deshastha Bráhman); 45.	500
170	Vividh Dnyán Vistár	Bombay	Do.	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
171	Vrittasăr	Wăi (Sataăra)	Weekly	Lakshman Mahădev Vaidya; Hindu (Chitpáwan Brăhman); 51.	250
172	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkar; Hindu (Deshasth Brăhman); 38.	100
173	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 40.	600
174	Vyápár Samáchár	Ahmednagar	Do.	Ratanchand Punamchand Mutha; Jain (Márwadi); 33.	1,200
175	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 40.	150

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	SINDI.				
176	Aftab-i-Sind	Sukkur	Weekly	Shámsudin walad Mahomed; Muhammadan; (Abro); 39.	600
177	Khairkhâh	Lárkhána	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 33.	1,000
178	Sind Sudhár	Karáchi	Do.	Khánchand Rahumal; Hindu (Amil); 39	650
179	Sookree	Do.	Do.	Asaumal Bijhumal; Hindu (Lohána); 52	100
180	Sind Kesary	Shikárpur	Do.	Chelárám Mánghirmal; Hindu (Wadhra); 40.	550
	URDU.				
181	Ajaibat-i-Bambai	Bombay	Monthly	Mahamad Ali Anvar Ali; Muhammadan (Sheikh); 44.	2,000
182	Bombay Punch Bahádur	Do.	Weekly	Hakim Mahomed Abdul Hamid; Muhammadan (Farrukh Dehlavi); 52.	3,000
183	Ghamkhwar-e-Jahán	Bhusáwal (Khándesh).	Do.	Munshi Mahomed Jan walad Ahmedalli (Mahomedan).	75
184	Jám-i-Jahánnuma	Jalgaon (Khándesh).	Do.	Munshi Abdul Karim *walad* Habibulla; Muhammadan.	50
185	Mufid-e-Rozgár	Bombay	Do.	......	...
186	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdul Hamid; Muhammadan (Farrakh Dehalvi); 52.	1,500
187	Tohfa-i-Deccan	Poona	Weekly	Shaik Abdulla *walad* Mahomed; Muhammadan (Shaik); 32.	150
	GUJARA'TI AND HINDI.				
188	Jain	Ahmedabad	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Jain); 33.	1,400
	MARA'THI AND KA'NARESE.				
189	Chandrika	Bágalkot (Bijápur).	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 34.	150

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the Report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

E. The papers marked with an asterisk have actually been examined during the week.

F. Nos. 63, 67 and 71 occasionally contain English articles.

Politics and the Public Administration.

Alleged barbarities committed by Englishmen in Africa.
Gujaráti (24), 7th Oct., Eng. cols.

1. "The recent barbarities in South Africa and Egypt have shown that even a Liberal Government with a powerful majority at their back are powerless to check excesses, which have shocked all well-regulated minds and are even ready to accept explanations which they would have denounced with indignation, if they had been in the opposition or if the Sultan of Turkey had been responsible for them. The incident is a humiliating commentary on the much-vaunted civilization of modern times. Indians have been grieved to find that the representatives of the British Government should have been, directly or otherwise, responsible for these excesses or condoned them so easily. It is on occasions like these that one bitterly feels the disappearance from British politics of Englishmen like Burke, Bright, Cobden, Fawcett and Bradlaugh. We also feel that if Mr. Morley had been in the opposition, he would not have remained silent over incidents which have given a moral shock to the minds of independent and disinterested observers. Each and every one of the European nations that are now busy parcelling out Africa amongst themselves are nothing but pure intruders. They have not a leg to stand upon in the higher region of international ethics. Is it not shameful then that the native inhabitants of the Congo State should be subjected to unheard-of cruelties and oppression? Is it not discreditable that the war-like Zulus should be treated with undue harshness and driven into rebellion only to be slaughtered like sheep with modern weapons of destruction? Have they no birth-right in their own native land?......... The treatment received by the aborigines of Africa at the hands of Europeans is one of the saddest chapters in the history of modern civilization."

Grievances of Indians in British Colonies.
Gujaráti (24), 7th Oct.

2. The Indians are treated contemptuously not only in their own country but also in the Transvaal, Natal and Australia. Lord Elgin, while admitting the justice of their complaints, says that he is unable to do anything to redress them. Is this not disgraceful to the British *raj*? The commerce and industries of India having been ruined by Englishmen, many poor Indians are obliged to migrate to foreign countries in search of a livelihood, but insults are heaped upon them wherever they go. In fact the present condition of India resembles that of a widowed woman. The Viceroy Bahadurs, being mere birds of passage in this country, are utterly indifferent as to whether the subjects committed to their care are happy or miserable. It appears from a telegram published by the New York *Globe* that Indian labourers will in future be prohibited from working in mills and factories in Columbia. O ill-starred India! Canst thou see clearly to what straits thou hast been reduced? Even sleepy China has forced the United States Republic to withdraw the restrictions imposed upon Chinese labour by resorting to a boycott of American goods. But, alas, India! Such is thy evil plight that thou hast to endure a volley of abuses, kicks and fists, and there is no knowing what further insults are in store for you. We are firmly convinced that India is fated to suffer such insults so long as she does not get Self-Government. When the people are spurned by their rulers in their own land, how can they hope for better treatment in foreign countries?

Approaching visit to India of the Amir of Afghanistan.
Indian Spectator (5), 13th Oct.

3. "The approaching visit of the Amir of Afghanistan is not intended for a mere formal exchange of ceremonies or for satisfying the Amir's curiosity to know how railway trains are run and military parades are arranged in the British *raj*. The Viceroy expects that substantial benefits will flow from the visit. Sir Louis Dane's mission was generally pronounced to be a failure, though the Government maintained otherwise, because nothing was known to have been secured by the mission beyond a formal confirmation of the old treaty obligations. Lord Minto, in his address to the Chiefs of Baluchistan, expressed the hope that one benefit of the visit would be that the present state of affairs in the border between Baluchistan and Afghanistan would be materially altered; and another

benefit would be the improvement of trade between India and Afghanistan. The northern frontier of Baluchistan is now and then disturbed by border raids. One recent incident plainly showed that there was no co-operation between British and Afghan officials. It was a 'shooting case' and not a raid; yet the action of the Afghan sepoys was not exactly of a kind which proved cordial relations between British and Afghan officers. A talk with the Amir will perhaps lead to an improvement of those relations. The present Viceroy, like his predecessors, is an enthusiastic and avowed advocate of the extension of trade beyond our borders on the north-west and the north. The introduction of a railway into Afghanistan will materially help the trade. The Afghan nobles have a rooted dislike for the iron horse; they are quite content with the seclusion of their mountains. But noblemen are not immortal and the world progresses. In another generation who knows what the Afghans will think?."

4. Will the strong denunciations of British rule in India made in various English and American journals by writers like Messrs. Bryan, Russel, Curtis, Carnegy and Smith open the eyes of the British public, if not, of Anglo-Indian officials who have been utterly blinded by self-interest? These writers rightly hold the British Government to be solely responsible for the present impoverished and miserable condition of India. The annual plunder of 40 crores of rupees, which takes place from the country, cannot, we think, be tolerated for one moment by any civilised nation in Europe. Empty *tamashas* are held in India at the cost of lakhs of rupees to the people; crores are drained away owing to the administration of the country being carried on by foreigners; industries and commerce have been annihilated; the country is being devastated by famine and plague; while the people die of starvation, if the rains fail for even a single year. In this state of things we cannot tolerate the continuance of the methods of government resorted to by our alien rulers. So long as India does not get Self-Government, the daily loss of thousands of Indian lives from starvation will not be stopped. The present system of Indian administration has proved a signal failure and entailed such a tremendous drain of wealth from the country that the spoliations of Muhammad Ghazni and Nadir Shah pale into insignificance beside it. Indians can never make too strong an effort to extricate themselves from this deplorable condition.

Self-Government is the only remedy for improving the present "miserable and impoverished" condition of India.

Gujaráti (24), 7th Oct.

5. In an article entitled "How can the arrogance of hot-tempered British officials be put down," the *Hind Swarájya* writes:—There was a time when Englishmen used to behave obsequiously towards Indians, but now though the latter have become their slaves, they do not get enough food to eat and are despised and tortured. The once-opulent Indians have been reduced to poverty, while British merchants have become famous as eminent rulers. But it does not, therefore, follow that English officials should be puffed up with pride and treat the Indians with contempt. They should know that they are but enjoying the fruits of the mercy of the ancestors of the present-day Indians. So great is the contempt with which Indians are treated by Englishmen that no other nation would ever tolerate such treatment. Indians, however, silently endure the oppression of Englishmen, but the more they submit to it, the more they are pressed down. Englishmen fancy that as they are the rulers of India they should have the sole monopoly of honour and riches, and that Indians, being a worthless people, should be punished and crushed with all the force of authority if they fail to pay proper respect to them. Owing to this Indians have oftentimes to suffer much at the hands of hot-tempered British officers, but they are helpless to do anything just at present. Hundreds of such cases are reported in newspapers, and it is evident that the arrogance of English officials, instead of diminishing, is increasing day by day. We shall cite an instance to illustrate our remarks. [The paper here gives the details of an incident alleged to have occurred at Láhore in which a Rajput, who was riding a horse, was assaulted by an Englishman, because he did not dismount while passing by the latter, and

How can the arrogance of hot-tempered British officials be put down?

Hind Swarájya (Anglo-Gujarati) (28), 13th Oct.

continues :— Is there any law which prevents Indians from riding a horse? The European no doubt behaved insolently towards the Rajput, but the latter severely belaboured him and paid him back in his own coin. This alone made him quiet. From this incident one can easily understand how the arrogance of hot-tempered British officials can be put down.]

Exhortation to Indians to enlist the sympathies of the people of foreign countries like Japan on their side.
Ráshtramukh (158), 11th Oct.

6. Indians desire to obtain from their rulers the same rights as are possessed by Englishmen. They have been pressing this demand upon the attention of Government for years past, but without avail. The grievances of Indian emigrants to South Africa, Australia and other British settlements have similarly been laid before our Sovereign several times, but their representations have hitherto met with scant consideration at the hands of the authorities that be. How can we be expected under these circumstances to feel any sympathy for our rulers? As Government have failed to redress our grievances, we should try to enlist the sympathies of foreigners like the Japanese and the people of other oriental countries. If we succeed in this endeavour, the British Colonists dare not persecute us as at present. The attempts of our leaders to rouse the sympathy of the British public by delivering speeches in England having proved abortive, we should try a similar experiment in other countries. We invite sympathetic Englishmen to preside over the National Congress. Why not ask distinguished citizens of other countries like Japan, who might feel sympathy for us, to do the same? In that case foreign nations will come to know the nature of our demands and the spirit in which the Government tries to meet them.

Allegory on the spoliation of a country by foreigners.
Ráshtramukh (158), 11th Oct.

7. In continuation of the article in its issue of 21st September (*vide* paragraph 18 of the last Weekly Report) the *Ráshtramukh* writes :—I addressed the Durbaris as follows :—"Gentlemen, God has conferred full sovereignty over this man's body upon you. But you must not quarrel among yourselves. Howsoever much you may differ from one another in your opinions, you must set aside these differences when any question affecting the empire is before you. The only way of strengthening our empire is for our young men to give up their recklessness. I do not agree with those, if any, who say that this man, on whose body we have been feeding so long, should be liberated at once. By doing so, we shall offend God, who has made over this man to us. As it is necessary that we should change our policy with the advance of time, I request our young men to give up their recklessness." This speech was received with loud cheers, and I concluded in my mind that it met with the approval of all. But subsequent events completely falsified this conclusion. The young men of the rising generation set my statesmanlike views at naught and their recklessness reached its climax. The sleeping man is now stirring, and I fear will be wide awake in a short time. In that case he will not fail to crush us all. This thought fills me with apprehension about the safety of the empire and of my people.

Exhortation to Indians to give a political turn to their religious festivals.
Bhála (113), 11th Oct.

8. It is strange that some of the native papers such as the *Sudhárak*, the *Chikitsak*, etc., following the example of Anglo-Indian journals, should condemn the Shivaji, Ganpati and other festivals and the *swadeshi* and boycott movements. There is no wonder if Anglo-Indian journals adopt a hostile attitude towards these festivals and movements, but we see little justification for any of our native contemporaries to do so. The other day the *Times of India* severely criticised the Durga Puja celebrations in Bengal because the Bengali leaders were trying to give the festival a political aspect. There is no doubt that the Durga Puja festival has so long been a purely religious one, but considering the present state of affairs it would be sheer folly not to invest it with a political aspect as well. As a matter of fact, our political regeneration lies in the close intertwining of politics and religion and so we should celebrate the Durga Puja and Shivaji festivals on the lines laid down by our leaders. The non-consumption of the usual quantity of Manchester cloth during the Durga Puja holidays has roused the ire of our Anglo-Indian

contemporaries, and they are now seeking to give the festival a seditious aspect. But the Indians should not mind this and turn away from the path leading to their political and spiritual well-being. The Musalmans, too, should make common cause with the Hindus and give a political turn to their Moharrum celebration. The manner in which the Moharrum is celebrated at present is not calculated to do them any good. If the Muhammadans during the Moharrum were to make a holocaust of the foreign goods and resolve to make use of country-made articles, they would undoubtedly make the celebration more interesting. In short, all Indians, whether Hindus or Musalmans, should celebrate their religious festivals in such a manner as will ultimately lead to their political regeneration.

Alleged devices of the rulers and the ruled to throw dust in each other's eyes.
Kál (132), 12th Oct.

9. At present a discussion is going on in various quarters as to the system of administration best fitted for India and various are the names used to designate the parties holding different views on the subject. Some are called "moderates," others are termed "extremists" and so forth. But, really speaking, there are only two parties in India, the party of the people desiring the independence of the country and the party of Englishmen, who wish the country to remain perpetually under their domination. Indians want to be independent in their own country and Englishmen wish to keep them in slavery for ever because having once acquired possession of the country by means of tact and stratagem, they are naturally loth to part with it. But it is not right that they should wish to keep in their possession what belongs to others. A man may drop an article belonging to him on the road, but others have no right to appropriate it. At any rate, if the owner turns up, they should be ready to return it to him. So, in the case of India, the Indians have lost their country and Englishmen have taken possession of it. The Indians have now discovered their loss and are claiming back their country from Englishmen. It is sinful and dishonest on the part of the latter to refuse to give it back. If they committed the original sin of usurping it, they should not commit the further sin of refusing to restore it to the rightful owners. Englishmen sometimes say that they are anxious about the country's peace and safety, when it is handed back to the Indians. One sect may domineer over another or Russia may take possession of the whole country. But what is that to Englishmen? Surely, such anxiety on their part is simply the outcome of selfishness and betrays their unwillingness to let go their own hold upon India. It is sometimes said that it is a humiliation to Englishmen that India should be lost to them. But where is the humiliation in parting with what is not one's own? Why usurp another's country and then make it a point of honour not to loosen your hold upon it? Should any one be ashamed to give back what is unjustly acquired? But in spite of all these moral considerations Englishmen are unwilling to part with India and are ever devising plans to keep her under their sway for ever. They want the natives to rot perpetually in the hell of slavery. But a class of patriots is now rising in India, who are disgusted with their lot of slavery. This patriotic party and the party of the ruling class really differ from each other as the poles asunder. But the members of each party are trying to throw dust into the eyes of their rivals in a variety of ways. The patriots pretend to agitate constitutionally and wish only for a modicum of privileges for the present. They want only a few rights—a post in the Viceroy's Council or in that of the Secretary of State. They think that this will be the thin end of the wedge and that by and by they will be able to obtain what they desire. Englishmen, too, are trying on their part to bamboozle the natives in an infinite variety of ways. Spreading Christianity in India, giving presents of European articles to Native Chiefs, obtaining trading facilities, setting up as arbitrators in the disputes of rival Native potentates, solemnly signing treaties which are secretly intended to be broken, emasculating the people under the pretext of educating them, impoverishing the country by means of taxation, sowing dissensions among the different castes and races, holding out hopes of giving rights to them after they have proved their capacity to exercise the same, disarming the people under the pretext of preserving the peace of the country and employing natives to kill natives are some of the cunning

devices resorted to by Englishmen for the deception of natives. Many a time in the past these have been successfully employed, but the people have now begun to see through most of these. There are, however, a few people, who are still so blind as to be duped by these crafty devices and fondly hope that they will obtain rights from Government by constitutionally agitating for the same. It will not be out of place to expose briefly the hollowness of this view. It is a fallacy to think that Government confers rights on the people. A little reflection will show that God is the fountain source of all rights and what governments do is to deprive their subjects of as many of these God-given rights as possible. Thus a government takes away the rights of the people. People can do very well without such an institution as a government. If there had been no tyrants and benign governments, people would not have been killed and impoverished. Modern history shows that people establish colonies in order to get rid of the bother of governments. They don't wish for any government over them. They don't also feel any pride about the might of government. If a government is powerful, it means that it has much potency to do harm to its subjects. Why should people then be proud of the power of their government? Should a lamb be delighted that the wolf that devours it has very sharp teeth? Should it not rather wish that it should have blunt teeth or that its teeth should be plucked out? A government is an evil in itself, but a powerful government is a much greater evil. A government that knows its own interests will never give any rights to the people under it as by doing so it would be committing an act of suicide. Now, if governments are so crafty and employ devices to keep all power to themselves, is it not possible for the people to assert their own will? A little reflection shows that they can. Governments take away the wealth of the people. Tamerlane or Clive, Nadirshah or Hastings can rob the people of their wealth and drain it away to Persia or England. But no despot can similarly take away the rights of the people because rights are not material things. What governments do is to prevent people from exercising their rights. But the remedy for this is plainly that the people should unite together and begin to exercise their rights. They should act in concert and dispel the awe in which they hold their government. Their rights are with them. They should find them out by exercising them. This alone will lead to their political salvation.

Muhammadan Deputation to the Viceroy.
Gujaráti (24), 7th Oct., Eng. cols.

10. "We are really glad that a Muhammadan deputation was allowed by the Viceroy to wait upon him and lay before him a memorial signed by a certain number of Muhammadans. .. ..The memorial presented by the Muhammadan deputation is on the whole a temperate presentation of the views of a large portion of the Muhammadan community in India. But it is scarcely a statesmanlike document and in one or two places it is conceived in anything but good taste and is even unfair, if not offensive, to the other communities. When the memorialists refer, for instance, to the 'unsympathetic majority' and maintain that whilst the efforts of non-Muhammadan educationists are directed more towards the development of 'mere mental alertness' than towards the development of 'character,' credit for which is claimed solely for Muhammadan educationists, one cannot but feel that those who were responsible for the drafting of the memorial were scarcely men of cool, balanced and dispassionate judgment....... As regards the general tenour of the proposals it contains, we are at one with our Muhammadan countrymen in holding that they are entitled to a fair proportion of representatives on Municipal and Local Boards and in the Supreme and Provincial Legislative Councils according to their attainments and qualifications. The specific proposal that the electorate also should be constituted on a racial basis is open to grave objections on larger grounds of national and harmonious progress, and even the Viceroy and the Anglo-Indian press have refrained from signifying their approval of this particular prayer. The demand for an adequate share in the gazetted and subordinate and ministerial services of all Indian Provinces is also legitimate and we must say the Government have not, on the whole, been unmindful of the wishes of the Muhammadan community. It is significant that both these prayers are a mere re-echo of the demands which the Congress has for years pressed upon the attention of the Government in the

interests of the *whole* country and of *all* the communities inhabiting the land....... Lord Minto's reply was just what was expected. He has given a sympathetic assurance in general terms and could scarcely have been expected to commit himself to the specific proposal embodied in the memorial for securing proportionate representation of the Muhammadan community.......... The reply is, however, in some places absolutely mystifying. It is not easy to make out whether he regards the Partition question as irrevocably settled in the sense that even a modification of the present arrangements is not now possible. Our countrymen in Bengal will, however, be satisfied to learn that Lord Minto is in sympathy with all that is sincere in Bengali sentiment. The allusion to 'impracticable insistence on the acceptance of political methods' and 'the grant of a personal enfranchisement regardless' of the beliefs and traditions of oriental communities is another instance of eminent viceregal success in the science of mystification."

Rást Goftár (34), 7th Oct., Eng. cols.

11. "The Muhammadan deputation that waited on His Excellency the Viceroy claimed to represent the Islam population of all India. The importance of the mission rendered it imperative that the men selected to play the arduous *rôle* represented the educated portion of the Islam community. There was a galore display of scions of nobles and nabobs, of jagirdars, talukdars and merchants. Indeed, the list could not have been rendered more imposing as representative of riches and wealth. It was prolific in the names of hereditary owners of an avalanche of fortune and acres of land; but was deficient in those of men of erudition and learning.............. The nature of the demands embodied in the memorial is such as to impair the efficiency of administrative departments and hinder the growth of the Muhammadan community by asking that the deserving and the undeserving members of the community should be alike found a berth in the departments of the Government, because verily they are loyal and submissive. The memorialists go one better when they hold out an intimidation that a refusal of their demand would mean a loss of sympathy to the State, and the end for ever to that fealty which they believe to be an unknown quantity outside their community.......... But the Viceroy, as a statesman too shrewd and far-sighted to be taken in by such chaff, met their charge with a very telling and effective rejoinder.......... Conscious of their own shortcomings, the memorialists decry the tendency to reject educated Muhammadans for Government appointments on the ground that relatively superior qualifications must be given precedence. What other course of action would the memorialists have the State follow as custodians of the hard-earned money of the rayats, if not that of exacting the best value for the remuneration paid to its servants?......... The memorialists, in passing, press their claim to Government service on the alleged superiority of the character of their class. Here they have taken a leaf from the book of those English statesmen, who uphold the claim of their people to occupy the highest positions in the State service by reason of their racial superiority. But while there is much in the English character which the Indians may imitate with advantage, there is practically nothing to choose between Muhammadans and Hindus in this respect. We wish the memorialists had not exposed themselves to ridicule by trotting out this pretext in support of their contention. The demand of the deputation for special representation of their community on Municipal Boards and Legislative Councils is as preposterous as their demand for Government service in spite of their ineligibility through want of the requisite training and education.......... We have spoken on this subject of the Muhammadan memorial with some warmth and candour, as we wish well by the community. The question involves issues of grave import, affecting the future development of the community. We wish that the Muhammadans may see through the game of cunning of the panegyrists, who pose as the friends of the community, but are really its worst enemies. They pander to their ignorance and illiteracy, and by working on the sense of vanity of a few self-constituted leaders, engender racial feuds on the one hand and hamper the educational progress of the community on the other."

12. "The occasion of the presentation of the address of the Muhammadan deputation was historical in more senses than one, and the Hindus ought really to be glad to see such deference paid by Government to their Muhammadan fellow-subjects......... It means that the dirty imperiousness of the late Viceroy in refusing to receive Sir Henry Cotton as the President of the National Congress will not be imitated by His Excellency Lord Minto. If logic has any significance, it means that next time when an accredited representative of our great National Assembly approaches Lord Minto, the door of the Viceregal Chamber will not be unceremoniously closed against him. In one sense, therefore, our Muhammadan friends have paved the way for us and we ought to be thankful to them.......... As for the address presented, it must, in fairness, be said that scrupulous care had been taken not to wound the feelings or susceptibilities of the Hindu community...... The first issue touched in the address that calls for criticism is the claim for representation of the Muhammadans *as a community*. This, of course, is a preposterous claim and in the interests of our rulers themselves should not be allowed. Nor has such a plea been accepted by any country where the community is made up of different races. We will only refer to the examples of Canada, South Africa, Russia and Persia....... Is it possible that the elective principle which has worked so satisfactorily in such different places and under such diverse conditions will fail to achieve similar results in India, where Muhammadans and Hindus have lived side by side for more than six hundred years? And then, too, it must not be lost sight of that the majority of the followers of Islam in India are of Hindu origin. In spite of the Islamic influence of centuries, our Muhammadan brethren in India have exemplified in their own case that blood is thicker than water. That is, in fact, one of the subtle causes which have made Muhammadans and Hindus fraternise together so long and so mysteriously. We trust we have said enough to convince the Muhammadans that whenever India gets some kind of representative government, it is not in the least necessary to ignore the experience of the past and base the franchise on considerations of caste, class or creed. Our remarks are meant as much for our Muslim fellow-countrymen as for our British rulers."

Gujaráti Punch (26), 7th Oct., Eng. cols.

13. "As already announced the Muhammadan deputation was received by the Viceroy at Simla on Monday last. It is perhaps as well to state at once that we are not inclined to attach any exaggerated importance to the fact of the deputation or to the reply given to its address by Lord Minto. That document is claimed by some journals to be a historic one. We for one think that it will not be long remembered......... Some of our Anglo-Indian contemporaries have been at pains to prove the thoroughly representative character of the deputation. An over-anxious attempt of that character is, we are afraid, bound to fail. The deputation was indeed sufficiently influential so far as it went. But the question of a representative character is a nice one; and we must point out that judging by the tests that are often sought to be applied to other political deputations and meetings in India, the present deputation cannot be honestly called thoroughly representative......... But after all we need not concern ourselves too much with the question whether the deputation was or was not sufficiently representative. The language and the spirit of the address would be obviously more relevant to any judgment on the deputation, and we are prepared to say that it was as colourless and reasonable as a body of Khan Bahadurs taken up at hap-hazard could be expected to make it.......... The reply given by the Viceroy was quite characteristic of the man who has, with an appreciable degree of success, attempted so far to hold the balance even between Hindus and Muhammadans. He was eloquent in his recognition of the influential character of the deputation and of the expressions of loyalty uttered by them. He reviewed the progress of Muhammadan education in this country and paid a warm tribute of praise to the Aligarh College. He practically ignored the veiled threat that the younger generation of Muhammadans might pass beyond the control of temperate counsel and sober guidance, and while appreciating the self-restraint shown by the Muhammadans in Bengal expressed at the

Mahrátta (9), 7th Oct.

same time his sympathy with all that was sincere in Bengali sentiment. .... And we must really congratulate the Viceroy upon the courage with which he enunciated a policy from which racial bias was conspicuous by its absence.......... If our advice were not in danger of appearing to be interested, we might even suggest that the grand experiment of the deputation having failed, the Muhammadans should reconsider the question of their political methods and by joining the Congress add to it just that element of strength which the Congress is wanting in and make it perfect."

Kesari (136), 9th Oct.; *Bhála* (113), 11th Oct.

14. The Muhammadan deputation have presented their address and the Viceroy has replied to it. None of the prayers embodied in the address seem to have been granted by Government and the trouble taken by the deputation in going all the way to Simla to present it appears to have gone in vain. There is an admission in the address itself that the rising generation of Musalmans is drifting apart from the political creed of their elders and losing faith in the policy of mendicancy. The Muhammadans, who pray for special representation to their community, do not seem to have grasped the secret of British policy in India. The Viceroy gave a tactful and diplomatic reply to this prayer. He was profuse in his expression of sympathy, but did not promise anything definite. If Government had made any concessions to the Muhammadans, the Hindus would not have been sorry, as through the opening thus made by the Muhammadans in the walls of the enemy's fort, the Hindus could one day have hoped to effect an entrance themselves. Unfortunately, however, the wall, which stands between us and our progress, is so strong and impervious to attack, that it has not yielded in the least so long to the knocks against it either of Hindus or Musalmans. If they want the door of the fort to be open, it is imperative that both should act in concert and employ stringent remedies. Englishmen have not come to India to govern the country in a disinterested spirit. It is no doubt true that the establishment of common laws and a uniform system of administration has made union among the different communities in India possible and unless these do so unite together, none of them need hope to get any rights from Government. The policy of secretly showing favour to one community will not, of course, long prevail, and the authorities must now show their willingness to alter the system of administration to suit the exigencies of the present times. The waters of the river have risen high and the dyke which arrested them in the past cannot successfully do so now. The present unrest among the people will be pacified only if Government grant some rights to them. [The *Bhála* writes:—It is absurd to say that the interests of Hindus and Muhammadans are antagonistic. Both receive the same treatment and are ground down by the same laws. The political relations of the two communities are so closely interwoven that any attempt to disrupt them are foredoomed to failure. It is to the interest of the Muhammadans to make common cause with the Hindus. The policy of "divide and rule," which the British Government follows in India, can never do the Muhammadans any substantial good. The deputation refer in their address to the blessing of universal peace established in India under the British *raj*, but they would have done well to allude also to the terrible and incessant drain to which the country is subjected under the present *regime* and which has almost dried up its life-blood. It is a mistake on the part of the Muhammadans to suppose that Government pay deference to public opinion in India. If this had been true, the *swadeshi* movement would never have been started at all. It is also idle to expect that the assurances given by the Viceroy to the deputation would ever be translated into acts.]

Kál (132), 12th Oct.

15. Nothing much has come out of the Muhammadan deputation, but there are signs that Englishmen will one day profit by the agitation prevailing among Musalmans and that the country will thereby come to harm. The deputation, it is said, held a private meeting at Simla and decided to hold an All India Muhammadan Conference. The question will be brought before the Muhammadan Educational Conference which meets at Dacca. The deputation hope to collect one lakh of rupees annually and to spend the amount on the education of their co-religionists. So far so good. We shall be glad if a lakh of rupees are collected each year and our Musalman brethren become enlightened with

the help of the money thus raised. But it is not a very good plan to hold an All India Muhammadan Conference, as it would be a second Congress, consisting wholly of Musalmans. His Highness the Aga Khan told an interviewer that the Musalmans did not wish at all to stir up any animosity with the Hindus, but in spite of such intentions, their holding a separate Conference cannot fail to have such an effect. The Aga Khan is the spiritual guide of one sect among Musalmans, but the English are much too shrewd for him. They have up till now deceived men who were a hundred times more shrewd and far-sighted than the Aga Khan. It is not likely that the Aga Khan's good intentions will prevail against such men. The *swadeshi* and boycott movements have made the English considerably uneasy, and they want to play their old stereotyped game of playing Musalmans against Hindus and *vice versa*. They are trying it now in the Congress camp, too, by offering their support to the tottering party of moderates. Why should the Muhammadans depend on the assurances of such men? Did the English spare Muhammadan principalities as against those of Hindu Chiefs while establishing their supremacy in India? It is meet that Hindus and Musalmans should keep together and not be taken in by the delusive promises of Englishmen, who are foreigners in India.

Sind Gazette (18), 5th Oct.; *Al-Haq* (52), 6th Oct., Eng. cols.

16. "The address presented on Monday last to the Viceroy by the Muhammadan deputation was marked by that loyalty and moderation which always characterise the public utterances of the Musalman community, and the reply of the Viceroy thereto was a wise, sympathetic and statesmanlike utterance.......... We are glad that His Excellency should have expressed appreciation of Muhammadan self-restraint in Bengal. Without wishing to show partiality, it is only fair that a community, which has acted so commendably as have the Muhammadans under trying circumstances, should receive the approval and encouragement which they deserve." [The *Al-Haq* writes in a similar strain.]

Sultán-ul-Akhbár (186), 4th Oct.

17. The *Sultán-ul-Akhbár* expresses cordial satisfaction at the reception of the Muhammadan deputation by the Viceroy. It says that the courteous reply given by His Excellency to the address of the deputation has to a large extent satisfied the Muhammadan community and concludes by expressing a hope that the assurances held out to the Muhammadans in the Viceroy's speech will soon take practical shape.

Alleged non-representative character of the Muhammadan Deputation to the Viceroy.

Gujaráti (24), 7th Oct., Eng. cols.

18. "Mr. M. A. Jinnah, Barrister-at-law, had addressed a letter to the *Times of India* on the 1st October regarding the Muhammadan Deputation and the memorial placed before the Viceroy. But for some reasons best known to our contemporary the letter found no room in its columns. Mr. Jinnah has requested us to publish the same for general information. [The paper here quotes the letter, which has been published in the *Bombay Gazette* and the *Advocate of India*, and continues :—] The letter speaks for itself. We had thought that Muhammadans like Mr. Jinnah, who take a very intelligent interest in public questions, had been consulted about the Deputation and the memorial they were going to lay before the Viceroy. But many of them were, it appears, absolutely ignorant of the very aims and objects of the movement until the last moment! Mr. Jinnah's letter is to us nothing less than a startling revelation. Many are inquiring why the Honourable Mr. Ibrahim Rahimtullah, for instance, was not a member of the Deputation. But as yet no one has been able to give any satisfactory explanation. After suppressing Mr. Jinnah's letter dated 1st October, the *Times of India* two days afterwards indites a lengthy editorial in which it is, of course, quite convinced that the suggestion that the Deputation was not really representative of the Muhammadans of India is 'quite unfounded.' .... On inquiry we learn that even the Anjuman-i-Islam of Bombay was never consulted about the Deputation or the memorial. The National Muhammadan Deputation was perhaps as representative of the Muhammadan community as might have been expected by its organisers almost all of whom belonged to the Alighar School of politics."

Split in the Congress Camp.

Kesari (136), 9th Oct.

19. There is a rumour that Sir Pherozeshah Mehta importuned Mr. Tilak to decline the offer of the Presidentship of the ensuing Congress. We do not know on what grounds and with what motives such canards are set afloat. It was our intention not to write anything on this subject, but the circulation of rumours like the above has compelled us to abandon our attitude of reserve. For the present we can say only this much that no one has as yet offered the Presidentship of the next Congress to Mr. Tilak and that the latter has neither refused the offer nor has any one importuned him to do so. Mr. Tilak's name is mixed up with this affair without his assent.

Alleged views of the Honourable Mr. Gokhale on the present position of the Congress.

Indian Spectator (5), 13th Oct.; *Dnyán Prakásh* (40), 12th Oct.

20. "The Honourable Mr. Gokhale is reported to have expressed the following opinions to an interviewer on behalf of a vernacular contemporary:—'It is not true that the Partition of Bengal is a settled fact and that it cannot be undone. The Bengalis must agitate in a statesman-like and responsible manner. The Boers have got self-government by fighting manfully. The Irish will get self-government within a year or so. We must keep these examples before our eyes. Everything will be easy if we imitate their ways. Babu Bipin Chandra Pal is now openly attacking Babu Surendranath and his followers. This disorder and these internal dissensions must at once be checked. I am not sure that Mr. Dadabhai will be able to appease both the parties and make them join hands. Babu Bipin Chandra's following is neither large nor influential. There will be absolutely no change in the programme of the Congress. The advocates of self-help demand a change, but they are neither here nor there. Responsible leaders from every quarter of India do not desire a change and there will consequently be no change.'" [The *Dnyán Prakásh* says that the Honourable Mr. Gokhale does not accept the above views attributed to him and that he has never expressed them to any newspaper interviewer. He thinks that the views are a misleading and entirely inaccurate summary of a private conversation Mr. Gokhale had with a friend, and that the publication of the drift of the conversation was wholly unwarranted.]

Justification of the methods of extremists in the Congress camp.

Pratod (156), 5th Oct.

21. The moderate party in the Congress camp advise the extremists not to assume a defiant attitude towards the authorities. But it is futile to expect any gain by coaxing and flattering the British. Such mild methods succeed with persons of character. But the English people have no character and surpass Shylock in greed and are the embodiment of selfishness and cunning; their stony hearts will not melt even at the most harrowing sight of the sufferings of Indians. The extremists have learnt this after twenty-five years' contact with Englishmen and are convinced that they cannot succeed in their objects unless they show a bold front to their rulers. The line of policy adopted by the extremists is thus the proper one in the present circumstances. The moderates will be deceived if they persist in their policy of meekness. Lord Reay explicitly told Mr. Gokhale that his demand for self-government for India could not be acceeded to by the British. Mr. Morley is also of the same opinion. Where then is the good of carrying on a wordy warfare, which would merely end in tightening the noose of dependence round India's neck. The plea of "want of fitness" for Home Rule on the ground of the illiteracy of the masses is hurled against us by our rulers. But the example of England herself, that got her Parliament when her people, with the exception of a mere handful, were steeped in ignorance, proves the hollowness of this plea. If Persia has got a Constitutional Assembly in spite of her being much behind India in point of education, why should not we be held to be deserving of it? Our people lack that kind of education which will teach them to wrest Home Rule by force from their alien rulers and will make them realize that servitude is the worst form of misery. Every effort should, therefore, be made to spread such education among the masses of India.

Abolition of the quarantine imposed upon the Hajis in Bombay.
Sultán-ul-Akhbár (186), 4th Oct.

22. The *Sultán-ul-Akhbár* warmly thanks the Government of India for removing the quarantine restrictions hitherto imposed upon the Hajis in Bombay. It applauds the action of the Muhammadans of Southern and Upper India in publicly expressing their gratitude to Government and appeals to the Muhammadan leaders of Bombay to follow their example.

Alleged continuance of the hardships of pilgrims embarking from Bombay to the Hedjaz in spite of the abolition of the quarantine at Pir Pao.
Pársi (13), 7th Oct.

23. A correspondent writes to the *Pársi*:—"It appears that by removing the quarantine restrictions on Hajis embarking at Bombay the Government have only transferred the odium to the Sublime Porte, without materially benefiting the Hajis. Indeed they are in a more evil position than ever, for the quarantine at Kamran, which was said to be removed, has been re-imposed with double vigour, and is a form of oppression compared with which detention in Bombay was a positive luxury. It seems a gratuitous hardship and is not rendered any the more pleasant by its being imposed by a Government, who should have every sympathy with the Hajis, and to whom indeed, the pilgrims to Mecca, humble as most of them are, represent a source of income. But at least the grievance is not at this end of the journey now. If the Indian Moslems can get up a deputation to the Sultan to ask for their religious rights of as influential a character as the one that waited on the Viceroy this week to discuss political rights, we may hear something. A proposal to boycott the Haj would sound blasphemous to the true believer, but it might bring the Turkish authorities to reason quicker than anything. The incident is, anyhow, an object-lesson of which the teaching will not be forgotten."

Plague in Poona and the sympathy of Lord Lamington and the Honourable Mr. Fulton with the miseries of the people in the city.
Dnyán Prakásh (40), 8th Oct.

24. We are grateful to Government for their sympathetic attitude towards the people of Poona in their present distressful plight. Since the outbreak of plague in Poona, His Excellency the Governor paid more than one visit to the city in order to ascertain whether the work of inoculation was going on satisfactorily. The inoculation station and the health camps were also visited by the Honourable Mr. Fulton. Such visits on the part of His Excellency and the Honourable Member not only inspire the executive officials with greater zeal to discharge their duties, but are calculated to afford to the members of the local Government a personal insight into the real condition of the people. In the event of a question cropping up before them regarding plague expenditure in Poona it will no longer be necessary for the citizens of Poona to prove to Government how sorely they stand in need of help. The visits of His Excellency the Governor and the Honourable Mr. Fulton are thus sure to result in some solid good to the inhabitants of Poona.

Has the institution of the Provincial Civil Service in the Bombay Presidency improved the position of Natives in the higher ranks of the public service?
Indian Social Reformer (4), 7th Oct.

25. "Though the Provincial Civil Service was instituted with the avowed object of bettering the position of natives of India in place of the Statutory Civil Service, what has actually happened is the very reverse of what was intended; and a hope may be expressed that in carrying out Mr. Morley's promise to throw open higher appointments to Indians equally with Englishmen, the intention and the accomplishment may better keep pace with each other. Taking the Bombay Presidency as an instance, we find that during the eleven years 1877—1890, fourteen Statutory Civilians were nominated, who took rank with the competition-wallas and were in the cadre of the Civil Service. If the system had continued, we should have now at least thirty Indians holding appointments reserved for the Civil Service. As a matter of fact, we have just seventeen, and in two of the posts reserved for the Provincial Service—the Registrar of the High Court and the Talukdari Settlement Officer—there are Civilians acting at present. We have thus only 15 instead of the 30 appointments that we should have had under the Statutory scheme. Two posts of Collectors and Magistrates are reserved for

the Provincial Service, but have not been given to them. There are two Indians holding the office of Collector, but they are both Statutory Civilians and hold their offices in the ordinary course as members of the Civil Service. We have already pointed out that the post of Talukdari Settlement Officer—a Provincial post—has been given to a member of the Indian Civil Service. In the Judicial Department two posts of District and Sessions Judges are reserved for the Provincial Service, but not one is held by a member of that Service. The two Indians who hold similar appointments are statutory men and have got them in due course of promotion in the same way as natives of India who entered through competition. The Registrarship of the High Court, a Provincial appointment, has, as pointed out above, been given to a Civilian. For several years past no one has been nominated to the Provincial Service and, as we have pointed out, instead of at least 30 members holding superior appointments, we have only 15 now. These facts speak for themselves."

Comments on Mr. Hartley's appointment as Income Tax Collector, Bombay.

Akhbár-e-Islám (62), 9th Oct.

26. With the sad death of Mr. H. C. Kurlavala, which took place the other day under peculiar circumstances, the post of Income Tax Collector stands in danger of permanently passing out of the hands of natives. We are not aware if Mr. Hartley's appointment to the office is a permanent one, but if it is so, we must say that Government have committed a grave blunder in filling the vacancy. The Income Tax Collector has, in the course of his official duties, to come into daily contact with the vast body of native merchants, and it, therefore, stands to reason that a native officer would give more satisfaction than a European in discharging the duties of the post.

A suit for damages instituted against Government by an agriculturist of Surat for alleged hardships inflicted upon him in recovering his land revenue.

Bombay Samáchár (66), 9th Oct.

27. The *Bombay Samáchár* publishes a plaint filed against the Secretary of State for India in the Court of the District Judge, Surat, by one Dullabhbhai Naranji, an Anavla Brahmin of Tejláv village in Chikhli Taluka (Surat), claiming Rs. 600 as damages for alleged hardships inflicted upon him by certain Revenue officers in connection with the recovery of land revenue from him in October 1904.

A suit for damages instituted by an agriculturist against a Mamlatdar in the Court of the District Judge, Surat.

Bombay Samáchár (66), 9th Oct.

28. Mr. Jivanji Limjibhai writes to the *Bombay Samáchár* from Surat:—Mr. Kashibhai Vastabhai, late Mamlatdar of Bulsár, had arrested under a warrant Mr. Mohanji Jivanji, an Anavla Brahmin of Abrama village in that taluka, for default in payment of land revenue and had sent him as a prisoner to the *kacheri* at Bulsár (*vide* paragraph 26 of Weekly Report No. 22 of 1905, paragraphs 25 and 26 of Weekly Report No. 23 of 1905 and paragraph 25 of Weekly Report No. 24 of 1905). The subject having been discussed at the time in the *Jám-e-Jamshed*, the Government of Bombay issued a Press Note thereon. The facts as stated in the Note, however, being absolutely false and misleading, the Honourable Mr. G. K. Parekh asked Government certain questions in regard thereto in the Bombay Legislative Council. But Government declined to go into the matter and the questions were not replied to. Thereupon Mr. Mohanji submitted a representation to Government praying for an inquiry into the questions raised by Mr. Parekh. Beyond a formal acknowledgment, however, Government have vouchsafed no reply to this petition. In these circumstances Mr. Mohanji had no recourse but to file a suit for damages against Mr. Kashibhai Vastabhai in the Court of the District Judge, Surat. The Court had fixed the 13th July for receiving the written defence of the defendant, but Mr. Kashibhai having moved for a postponement for three months, his request has been complied with. I send for the information of your readers a copy of Mr. Mohanji's plaint which shows how Revenue subordinates behave towards poor rayats. [The paper publishes *in extenso* the plaint above referred to, in which Mr. Mohanji narrates the circumstances that led to his arrest and subsequent release and claims Rs. 525 as damages from the defendant with costs.]

Grievances of the people of Ratnágiri District against the Salt Department.

Satya Shodhak (160), 7th Oct.

29. In the last year's Administration Report of salt revenue the authorities seem to admit the justice of the public complaint that in spite of the reduction of the duty on salt from Rs. 2 to Re. 1½ per maund, the supply of that necessary of life is not adequate to the demand. Year before last the average consumption of salt per head was lbs. 11·68, whereas now in spite of the reduction of duty, it has declined to lbs. 11·05. It is said in the Report that arrangements have been made to provide large stocks of salt near the salt-pans, but there is no mention made as to whether any steps have been taken to place salt within easy reach of the people by establishing depôts at convenient centres; nor is anything said as to whether it is under contemplation to frame rules requiring the licensees to sell salt at a fixed rate. On the contrary, we hear it reported that the authorities see no reason to open salt-depôts in the Ratnágiri District. So long as the authorities are of this opinion, we do not think the inhabitants of the Ratnágiri District will benefit by the reduction of salt duty; nor will the inconvenience which they are at present put to be in any degree removed. Further, no substantial profits have this year accrued from the establishment of fish-curing yards. Year before last, these yards brought to Government a revenue of Rs. 7,200 in the Ratnágiri District alone, while in the year under report it has gone down to Rs. 391. As a matter of fact, the profits earned by the Salt Department from fish-curing yards are insignificant when compared with the inconvenience and hardships which these yards entail upon fishermen.

Alleged inadequate punishment inflicted upon European offenders for assaulting native women in railway trains.

Jám-e-Jamshed (29), 10th Oct; *Mukhbir-i-Islám* (85), 13th Oct.

30. The frequency of assaults by Europeans upon native women travelling in railway trains can be largely attributed to the lenient punishment meted out by European Judges and Juries to the accused in such cases. We are afraid there is very little prospect of the evil being checked, unless such offenders are severely dealt with. A case of this kind has recently hailed from Benares, in which a European guard stood charged before the Sessions Judge of Shahbad with assaulting a native girl and was sentenced to undergo one month's imprisonment and pay a fine of Rs. 100, out of which Rs. 50 were awarded to the girl by way of compensation. This light punishment is in startling contrast with that inflicted upon a Muhammadan shop-keeper, who was some time ago convicted for outraging the honour of a European lady and sentenced to six months' imprisonment and a fine of Rs. 1,000. Such invidious distinctions made by European Judges between European and Native offenders are subversive of the fundamental principles of British justice. It is deplorable that the Sessions Judge should have assessed the honour of a native girl [at a paltry sum of fifty rupees! We think it is high time now to take drastic steps for eradicating this evil of assaults upon Indian women by Europeans in railway trains. *Apropos* of this subject, we may express our gratification at the laudable action taken by the Railway Board in providing efficient means of communication between passengers and guards and drivers in railway trains. [The *Mukhbir-i-Islám* writes in a similar strain.]

Complaint about the jurisdiction of the new subordinate Judge's Court at Gokák (Belgaum).

Indu Prakásh (43), 8th Oct., Eng. cols.

31. One Vasudev Venkatesh Pandit writes to the *Indu Prakásh*:—"The Notification in the *Bombay Government Gazette* announcing the transfer of the villages of the Hukeri Mahal *en bloc* from the jurisdiction of the Chikodi Court to that of the Gokák Court came upon many of the inhabitants of the Mahals as a surprise.......... Now so far as the people of the Gokák Taluka are concerned, the establishment of the new Court would be a real boon to them. The new Court will be hailed with joy by some of the inhabitants of the Hukeri Mahal too— those that are nearer to Gokák than to Chikodi. But what about the other inhabitants? Their objection is based not upon their

conservatism but upon real and substantial inconvenience. Some of them will have to walk over thrice the distance that they have been doing now....... Moreover, the distance is not their only inconvenience. There are two rivers to be crossed by some of them. The rivers when in high floods cannot be crossed even by means of boats and the consequent inconvenience can be better imagined than described. Nor will the difficulties of the people of the villages end here. Some of them will have to travel along hilly paths which are infested by *Berads*. Government have established the new Court with the praiseworthy motive of redressing the grievances of the rayats, but the *Berads* will remove their grievances on the way, of course, in a quite different way, *i.e.*, by doing away with their documents and money......... Of course, when all these difficulties are brought to the notice of Government, they are sure to mend the step they have taken. If Government want proper distribution of work for the Courts, they can do it more conveniently and in a better way, and I am prepared to sketch a plan to that effect, if called upon to do so."

Destruction of human life by wild beasts in India and alleged necessity of relaxing the stringency of the Arms Act.

Praja Bandhu (33), 7th Oct., Eng. cols.

32. Referring to the statistics of deaths of human beings caused by wild beasts in India, the *Praja Bandhu* writes:—"Even a casual glance at the statistics cannot fail to show to an intelligent reader quite clearly that the deplorable results are almost entirely due to the stringent enforcement of the Arms Act. The agriculturists and those that have to pass their lives in the forests are exposed almost every moment of their lives to the danger of falling a prey to the rapacity of wild animals and not unoften to that of equally dangerous robbers and dacoits. With the primitive weapons of defence, such as the bow and arrow and the *lathi*, possessed by these people, they are naturally not in a position to offer effective resistance against the inroads of wild animals. The consequence of this is that not only are their ranks thinned by ferocious beasts, but they often lose their most valuable asset in the shape of agricultural cattle. It is thus absolutely essential in view of the great havoc caused by wild animals, such as tigers, leopards, wolves, hyenas and others, that the agriculturists who form the large bulk of the population of this country, as well as people belonging to hill tribes such as Kolis and Bhils, should be allowed to keep for use in times of emergency effective modern weapons, such as rifles, revolvers, swords and the like. This, however, opens up the vast question of making certain desirable modifications in the Arms Act, which is a typical embodiment of the policy of distrust unfortunately followed towards the natives of India by their rulers. It is a matter of history that during the past many years, and at any rate subsequent to the passing of the Arms Act in 1878, there has not been a single act either direct or indirect on the part of the people of India that can reasonably be urged as a valid justification for a further continuation of a policy of distrust, which is the main-spring of an enactment like the Arms Act."

Adverse comments on the action of the Násik Police in instituting prosecutions against some *swadeshi* leaders in that town.

Kesari (136), 9th Oct.

33. We cannot at present say anything about the prosecution instituted by the Násik Police against Mr. Babasaheb Khare, pleader, and 10 others. We, however, cannot but smile at the ignorance and self-sufficiency of the Násik Police who, apprehending that the late *fracas* is the precursor of a revolt, are taking precautions against it. They have recalled all the licenses issued under the Arms Act to the inhabitants of Násik, and have by such conduct created an impression on the minds of their superiors that a revolt is impending in the town. Now, if the Police officers at Násik have nothing better to occupy themselves with than this, Government had better transfer them elsewhere as soon as possible. It is the practice of some Police officers to ingratiate themselves with Government by first raising a false alarm and then showing excessive zeal in removing its cause. The present Police officers of Násik appear to be of this type, and if Government wish that there should be peace at Násik, they should first put down the disturbance of the Police, since it is the Police, and not the boys, who are responsible for the disturbed condition of the town.

Protest against the alleged conversion of *swadeshi* meetings at Ahmedabad into musical *soirees*.
Gujaráti Punch (26), 7th Oct., Eng. cols.

34. Referring to the recent **swadeshi meetings in Ahmedabad, the *Gujaráti Punch* writes**:—"We have to make a suggestion to those who organise *swadeshi* and other meetings, and hope it will be taken in the spirit in which it is offered. The last two public meetings held in the Premabhai Hall were more like musical *soirees* than anything else. Music is, indeed, a thing Divine and the 'food of Love,' but we do not believe there is any instance in history in which too much of it has proved to be the food of patriotism or of action.......... When a great gospel has to be preached, when hearts benumbed by centuries of slavery are to be awakened, when passions for long paralysed are to be roused, when a long down-trodden race is to be called upon to 'act, act in the living present'—we fear effeminate voices croaking forth insipid music, accompanied by a variety of facial contortions, is not the right method of achieving such grand results. In a time like the present it is not the ears that are to be appealed to, but the hearts, the passions, the souls of men. It will never do simply to say in the words of Marcus Antonius: 'Lend me your ears.' With almost volcanic violence the apathy, deep-rooted in the hearts of men, must be plucked out as a tiger does the entrails of his victim. The last two public demonstrations in the local Town Hall were marred by an excess of music. Let the proceedings begin with a prayer to the Almighty and conclude with a soul-stirring anthem. But to inflict croaking music upon the audience for two mortal hours is as senseless as it is profitless. We have been told that unless a big dose of music is provided, there will be no audience worth the name. We almost bit our lips in exasperation, when this shabby argument was advanced. The co-operation of men whom nothing but music can attract is not worth having. Music! insipid, monotonous music when the piercing wail of the suffering Motherland is resounding through the world and bursting upon the portals of Heaven!—it is simply monstrous.......... Better half a dozen men whose hearts bleed for their country's woes than thousands of intellectual eunuchs, who are not ashamed of importing the vulgar cry of 'once more' on occasions when they ought to lend not their ears, but their hearts and yield up their passions and souls. If the organisers of patriotic meetings ask the mob to lend only their ears, it will be years, aye! centuries before poor, bleeding India shakes off the chains of bondage. Will those concerned take up the hint?"

A controversy connected with Mr. Tilak's visit to Belgaum during the last *Ganpati* festival.
Mahrátta (9), 7th Oct.; *Kesari* (136), 9th Oct.

35. Referring to the letter published in the *Times of India re* a petty local controversy among the people of Belgaum, the *Mahrátta* writes:—"We are unwilling for obvious reasons to mix ourselves in a petty controversy which has been exercising the mind of the Belgaum public for some time past. The controversy, so far as we have been able to judge of it, arose out of certain incidents by means of which a Belgaum journalist and a small coterie of his friends and sympathizers brought themselves in evidence as the opponents of Mr. Tilak on the occasion of the latter's recent visit to that town. These incidents naturally produced a reaction, and the journalist found to his cost that it was not always safe to overstrain the public mind by wilful acts of mischievousness, even in the plausible form of journalistic criticism.......... The *Chikitsak* has very shrewdly characterized the treatment received by it from its aggrieved subscribers as a boycott. No doubt the word 'boycott' is a magic wand to conjure with in these days; and it is likely to prove specially useful to one who seeks commisseration for the mere merit of belonging to a minority that has been 'victimized by a crushing majority.' But while questioning the propriety of the use of the term under the circumstances of the present case we may at the same time ask whether the actual treatment, whatever its name, was altogether undeserved, for, judging by the information in our possession, we think that the misrepresentations not only of Mr. Tilak's speech but of certain other incidents on the occasion of Mr. Tilak's visit to Belgaum contained in the *Chikitsak* had gone beyond all bounds of tolerance. With the ostensible purpose of bringing its grievances before a larger forum, the *Chikitsak* would seem to have

managed to shift all these misrepresentations bodily to the friendly columns of the *Times of India*. Of course, every one is welcome to his choice of friends and supporters; and we shall be the last to come in the way of the *Chikitsak* if such an airing of its griefs brings consolation to the sore-stricken editor. But the friendly correspondent who is exerting himself on behalf of that journal has gone on better and aggravated the faults of the *Chikitsak* by dragging in the name of Mr. Tilak on the off-chance of making him share the ridicule with which Babu Surendranath Bannerji has been covered by his Anglo-Indian enemies. It is just for this reason that we reluctantly notice the controversy and we feel it our duty to make a friendly suggestion to the *Chikitsak* that a game like this, though it may temporarily raise the dust, cannot permanently blind Indians to the merits of the controversy." [The *Kesari* writes:—A controversy has arisen at Belgaum over some incidents connected with Mr. Tilak's visit to that town during the last Ganpati festival and we have been asked to declare our opinion about it. The first speech made by Mr. Tilak at Belgaum in the course of his visit was on the problem of India's poverty. The line of argument adopted by him in that speech and the points urged by him therein were such as no one could take exception to, but the *Chikitsak*, a local paper, in commenting on the speech remarked that Mr. Tilak need not have gone all the way to Belgaum to expound such views. This attitude was that of a person who abuses his adversary when there is no legitimate ground for attack; and it naturally gave offence to those who had invited Mr. Tilak to Belgaum. Nobody was compelled to attend Mr. Tilak's lectures and the remark of the *Chikitsak* that Mr. Tilak need not have visited Belgaum was uncalled-for. It has also been reported by some one that an umbrella was held over Mr. Tilak's head during the lecture, while no one among the audience opened his umbrella although it was raining at the time. But there is no truth in all this. Mr. Tilak, on the other hand, did not allow an umbrella to be held over his head, while his audience stood exposed to a gentle shower of rain. The *Chikitsak* did not choose to publish this fact. So some of Mr. Tilak's hosts boycotted the paper and Mr. Deshpande told his party to do the same. The *Chikitsak* falsely attributed this to the ill-will between Brahmins and Shenvis and made a complaint about it to the *Indu Prakásh*. Some Bombay papers seized this opportunity to go at Mr. Tilak and espoused the cause of the *Chikitsak*. No newspaper need, however, make any complaint in such matters, as the intrinsic merit of its writings must ever be its sole passport to public favour.]

Indian Spectator (5), 13th Oct.

36. "The criticism evoked by certain recent events in Calcutta and at Belgaum has raised the general question how far we may carry our hero-worship, whether we may drag the carriages of those whom we wish to honour, whether we may throw pearls before them, and so forth. We have not seen it asked whether they may not be carried on the shoulders of the admirers; it does not seem as yet to be a popular mode of adoration among the educated, either because their shoulders are weak, or because there are unpleasant associations connected with this particular mode of conveyance. Hero-worship is a desirable kind of sentiment. The man who admires nothing is like him who does not appreciate music, fit for treasons and stratagems....... If a huge umbrella is held over the head of the idol or if yak-tails are swung before him, then doubts are entertained whether the limits of the sublime are not exceeded. Why should this be so? Is it because the weather in England does not necessitate protection from the sun as often as it does here, and because only ladies care to fan themselves constantly? The fan and the umbrella are *swadeshi* paraphernalia rendered indispensable by the climate............ The report that Mr. Tilak was hailed at Belgaum as 'Maharajadhiraj Chhatrapati Tilak' is denied. It seems, however, that some three or four persons shouted 'Rajadhiraj Tilak Maharajki Jai.' It is not clear what they meant by 'Rajadhiraj.' 'Maharaj' has lost its original meaning and is scarcely better than the English 'Mr.' Some higher title was evidently necessary for the 'jolly good fellow.' It was perhaps felt that 'Rajadhiraj' would answer the purpose, without being open to any objections under the political code of the country."

Alleged paucity of Muhammadans in the Subordinate judiciary in Sind.

Al-Haq (52), 6th Oct., Eng. cols.

37. "The paucity of Muhammadans in Government service in Sind is a subject which has so often been adverted to in these columns that the frequency of our remarks thereon might have tired many of our readers, but the hard, irrebuttable fact of the claims of Muhammadans being sadly neglected still remains the same and our duty to an important section of His Majesty's loyal and devoted subjects compels us to go on ventilating its legitimate grievances so long as they are not properly redressed. It has been pointed out times out of number that in no other department in Sind is the number of Muhammadans so low as it is in the subordinate judiciary. The only Muhammadan Sub-Judge in the entire province will retire before long and the department will then be denuded of what little it contains of the Muhammadan element. Yet this is the department on which so much depends for the satisfactory working of those humane Acts, which Government are from time to time moved to pass with the generous desire to reclaim the zamindar from the treacherous grip of the Bania Shylock. The result of the preponderance in such a department of persons naturally in sympathy with the money-lending class can easily be imagined. The spectacle of a Bania complainant, supported by Bania witnesses and assisted by Bania pleaders arrayed in a Court presided over by a Bania Sub-Judge against a Muhammadan zamindar also defended by a Bania pleader in 95 per cent. of the cases, cannot fail to bring home to even a casual observer the extreme inadvisability of allowing the existing state of affairs to continue unaltered. The representation of Muhammadans in the Judicial Department should at any rate be strengthened. Muhammadan Sub-Judges should be recruited from the legal practitioners in Sind or should be imported from other provinces, and if more Muhammadans are not appointed, Christians, Parsis, or even Hindus of more enlightened provinces would to a certain extent satisfy the 80 per cent. of the population of Sind, which is mainly formed of Muhammadans. All this had been so forcibly impressed upon the authorities before, that Muhammadans, trusting in the reasonableness of their demand, had been anticipating that the next permanent or temporary vacancy in the department would go to a Muhammadan, but they have been grievously disappointed to see that the post, fallen vacant in consequence of the departure on leave of Mr. Dialmal Daulatram, has been given to a Hindu. We can do nothing more than impress once more upon the authorities the fact that Muhammadans have also some rights which it would not be statesmanlike to ignore. Sind is not the only country where Muhammadans complain of their meagre representation in the Judicial Department. Our Madras contemporary, the *Muslim Patriot*, also comes forward with facts and figures to prove that in this respect the condition of that Presidency is in no way better."

Alleged irregularity of the City Magistrate, Karáchi, in summarily dismissing three complaints against a local Police Officer.

Phœnix (15), 6th Oct.

38. "Three complaints filed against Mr. Kinnersley a few days back in the Court of the City Magistrate of Karáchi have been summarily dismissed on the report of Mr. Kinnersley himself. The procedure followed in this matter seems to us rather irregular, if not illegal. In the first place, the circumstances of each case required an independent inquiry, and secondly the Magistrate should have examined the prosecution witnesses before summarily dismissing the complaints. As most important points are involved in the matter affecting the liberty of the subjects, we hope the authorities would send for the record and pass such orders as they think fit."

Alleged discourteous treatment of a Punchayet of Ráto Dero Taluka (Sind) by the Collector of Lárkhána.

Musafir (54), 6th Oct., Eng. cols.; *Phœnix* (15), 6th Oct.

39. "If what our Sindhi correspondent states be true, in Mr. Sale, the Collector of Lárkhána, we have a veritable Russian autocrat of the type of those thick-headed dignitaries whose blind egotism and ineptitude are mainly responsible for the chaos now reigning supreme throughout Russia. That about 40 respectable representatives of the Punchayets of Ráto Dero Taluka were only suffered to appear in the august presence of the lordly Mr. Sale and remained standing while submitting their grievances and that when they had hardly said their say he pitched into them and took them to task for their

failure to assist the police and appear as witnesses against certain *badmashes* smacks of a deplorable lack of administrative capacity. Considering the unfortunate impression that has of late taken root in the public mind to the effect that far-reaching and strong though the arms of Government be, they either don't move to catch the throats of the roguish fraternity or the latter have somehow acquired the power whereby they generally succeed in eluding the clutches of the law......... And how does Mr. Sale seek to inspire the representatives of the people with trust and confidence in the protection of Government against dacoits? He told them that no big thefts had been committed. Is this so? Again, he said that they should make their own *bandobast*. Really? And what is the Government for? Why are we taxed so heavily? Yet again he remarked that no licenses for carrying arms would be granted. What did he then mean by asking the people to shift for themselves if they are not to have licenses for possessing fire-arms? Does he want them to oppose the fully armed dacoits with bamboo *lathis*? Such were surely not the tactics of those good old Anglo-Indians who established British rule in India........ Mr. Sale seems to be out of touch with the heart of the administrative machine, for his attitude throughout the interview breathed uncompromising hatred towards the Hindus. It is freely averred that he would not have received a deputation of the bandit class with such scant courtesy." [A correspondent of the *Phœnix* writes in a similar strain.]

Legislation.

The new Insolvency Bill.
Sind Gazette (18), 6th Oct.

40. "We are glad to see that the law as to Insolvents in places other than the Presidency towns is to be, at last, amended. We have, on many occasions, pointed out how primitive are the methods under which insolvent debtors are dealt with in this province. The present procedure, on an insolvency being declared, is for each firm of creditors to select for itself the man who has the bravest heart, the loudest voice, and most ferocious demeanour, and send him off post-haste to the debtor, with instructions to do all that can be done to reduce the extent of the disaster without coming too obviously within the pale of the criminal law. The more formidable of these champions break open godowns and seize goods, or, by blood-curdling threats, compel the frightened defaulter to assign his outstandings or execute a mortgage. There is shouting and screaming and jostling; and sometimes even a puggree falls off—so violent is the excitement. Those creditors who sit with folded hands, fondly imagining that justice and equity will triumph in the end and bring to them, sooner or later, their fair share of the assets, are woefully disappointed. .... But if the Bill recently introduced into the Viceroy's Council pass into law, merchants will be able to file a petition as soon as it is clear that a debtor is really insolvent. Within a few hours of this application being put in, it will be possible to obtain an order vesting all his assets in an official assignee. Thereafter it will be to the interest of the creditors to work loyally together and not to resort to the barbarous and unprofitable practice of trying to cut each other's throats. Any property that the debtor possesses will be immediately recovered and rateably distributed......... We shall heartily welcome the new Act, and we trust that its introduction will mark a new era in the commercial history of Karáchi."

Presidency Banks Amendment Bill.
Bombay Samáchár (66), 9th Oct.

41. Lord Curzon had, during his Viceroyalty, contemplated a radical change in the working of the Presidency Banks and, among other things, had proposed to enlarge their powers with a view to enable them to have access to the London money market. The proposal evoked a storm of opposition at the time with the result that it was allowed to lie in abeyance up till now. The draft amendment Bill, which is now on the anvil, is undoubtedly a useful and beneficial measure and has been shorn of the objectionable features contained in the measure as originally outlined by Lord Curzon. We cannot adequately thank Mr. Morley and Lord Minto for having displayed the rare courage to refuse to be led by red-tapeism and carry out the behest of Lord Curzon's Government, which was fraught

with grave danger to the commercial interests of the country. There is no doubt that even the accumulated capital of Indian Banks is incommensurate with the commercial and industrial needs of the country. The capitals of foreign Banks opened in the country also fail to meet this difficulty, as is shown by the frantic efforts they now and then make to borrow money at usurious rates of interest. Though an incentive has thus been given to other foreign Banks to open their branches in India, that circumstance cannot be regarded as beneficial to the country in any way. Its well-being rests on an increase in the number and prosperity of Native Banks, and consequently it may be said that the Government have taken a wise step in removing the existing statutory restrictions on the capital of these Banks. The authority that is sought to be given in the Bill to Presidency Banks for dealing in securities issued by State-aided Railways and District Boards will, we confidently hope, be the direct means of encouraging the undertaking of works of public utility by means of private enterprise. The new powers conferred on the Banks in the matter of granting overdrafts and advancing money on the joint and several securities of two or more persons will tend to check the unhealthy competition at present existing between Presidency and foreign Banks. These powers are especially essential to the Banks for helping forward the *swadeshi* movement. In all these respects it is highly gratifying to note that the Government have shown their full sympathy with that movement, and it is hoped that this liberal tendency will bear good fruits.

Education.

Protest against the appointment of a European as Principal of the Elphinstone High School.

Bombay Samáchár (66), 12th Oct.

42. We must enter an emphatic protest against the appointment, recently announced in the *Bombay Government Gazette*, of a European as Principal of the Elphinstone High School. We do not understand why Government should go out of their way to import European Principals for the institution in these days when they can easily secure the services of qualified native graduates holding English University degrees. The school was successfully conducted in the past by native Principals and the results achieved by it at the University examinations were appreciatively referred to by the Educational authorities themselves. But in recent years the institution has lost much of its former efficiency and its work compares unfavourably with that of several private schools. The attendance at the school has also greatly fallen off owing to the boys being drawn away to private institutions, although the fees charged in the latter are higher than in Government schools. It is evident that the school does not inspire the same confidence in the public as it used to do formerly. This deplorable result can be solely ascribed to the perversity of Government in clinging to the experiment of entrusting the management of the school to a European Principal. Besides, the post of Principal of this school is regarded only as a stepping-stone to higher appointments in the Indian Educational Service. Within the last decade not a single European Principal has held the post for more than three years. A new Principal, just when he has obtained a clear insight into the duties of his office, is transferred to a higher post and the vacancy is filled by a native assistant, so much so that during the last ten years the aggregate period of acting appointments to the post will be found to be longer than that of permanent appointments. In short, the efficiency of this institution is being ruthlessly sacrificed to the interests of the Indian Educational Service. It behoves Government to throw the post open to qualified natives, or failing that, to fix a *minimum* limit of five years for the tenure of appointment of European Principals to the institution.

Municipalities.

Mr. Dinshaw E. Wacha's memorandum on the working of the City Improvement Trust.

Jám-e-Jamshed (29), 8th Oct., Eng. cols.; *Bombay Samáchár* (66), 8th Oct.; *Akhbár-i-Islám* (62), 9th Oct.

43. "One may not go so far as Mr. Dinshaw Wacha in his *jehad* against the Improvement Trust; but it is impossible not to sympathise with his contentions to a very great extent and to wish that soon enough there may come a change, and a change for the better over that ill-starred offspring of Lord Sandhurst's Government. The popular impression so far has been that the Trust is more the rich man's friend and benefactor than of the poor, that while it has done a lot for the former, the difficulties of the latter have been, if anything,

considerably augmented. We cannot, of course, share Mr. Wacha's hopes to see the Trust receiving its quietus in the present generation............ But all the same, none can refrain from praying that his able and well-informed philippic may have the result of awakening the authorities that be to the wisdom and necessity of putting the Trust on a footing that might help it to win the city's benedictions." [The *Bombay Samáchár* in a leading article labours to show that the Trust has proved a white elephant to the city and that the sooner it is abolished, the better it would be in the interests of the public. The paper thinks that the Corporation would be doing a public service by adopting Mr. Wacha's suggestion to put an end to the Trust. The *Akhbár-i-Islám* also approves of Mr. Wacha's suggestion and hopes that if Government do not see their way to abolishing the Trust, they would at least introduce a radical reform in its constitution and methods of work.]

Oriental Review (12), 10th Oct.

44. "It is said by some that it is too premature to criticise the Improvement Trust at the very threshold of its operations. However, it is now eight years in existence. Immense sums have been borrowed from the public, and some work has been shown and some 'ambitious' schemes have been projected and advanced a stage. Thus the public have now before it fair materials on which to pronounce its opinion. And here it is needful to remember that the sanitary improvement is for the *native town*. It is the natives, the *permanent* residents, who are most interested in seeing the improvement. Therefore, it is the opinion of these residents which ought most to be heard. What is that opinion after eight years' experience? Take the vernacular press, see the columns which have been devoted to the subject; read all that they have said, mark all the defects that they have pointed out and form your own impartial judgment on the subject. On our part we cannot but come to the conclusion that so far as Mr. Wacha's memorandum is concerned there is not much material difference between it and the solvent criticism the vernacular press has made. And what is that criticism but an echo of what is talked and said in every part of the native town as regards the City Improvement Trust? It goes without saying that it is condemned and the legislation regarding it is considered most unpopular. The reader may, therefore, judge for himself what value to attach to the inane effusions and declamations of the official organs which are bound to uphold this official organisation—or 'department of the State' as Mr. Wacha rightly calls it.......... Who dare aver that the many iniquities and hardships entailed on the rate-payers and citizens should be perpetuated, and that radical changes which are sorely called for ought not to be made therein? But if it be admitted that radical changes are essential, does it not stand to reason that you must go to the *root* of the evil? And what is the *root* of the evil? We repeat with emphasis that it is *the constitution*. If the constitution is on Mr. Wacha's brain, we do not see how he could be blamed for it, for look whichever way you like, it is this miserable, ill-considered and ill-digested constitution which is at the bottom of it all. Knock this constitution on the head; substitute another for it, which will efficiently and economically serve the sanitary object which every permanent unit of the citizens has at heart and be in harmony with popular sentiments, wishes and requirements, and the public is certain to welcome it with cordiality and enthusiasm. But *where is the public spirit* which will urge such a substitute?"

Resolution of the Bombay Corporation requesting Government to allow the Municipality to have full control over the plague expenditure of the city.

Jam-e-Jamshed (29), 9th Oct., Eng. cols.

45. "The Bombay Corporation has accepted Sir Pherozeshah Mehta's proposition to request Government to hand over the plague administration of Bombay to the Municipality, and one might hold that a very strong argument was supplied in favour of the proposal by the fact that 'for the past five years expenditure on plague has been incurred without the knowledge, criticism and control of the Corporation.' As the leader of that body suggested, it has been no doubt a most unconstitutional thing, and few would withhold their sympathy from those who wish to put an end to such a state of affairs. But the question is: whether this could not be done without the course suggested by the Corporation under the advice of Sir Pherozeshah Mehta. There must be many who are inclined to take the view that it would be possible, and if it were so, we for one should be disposed to think that it would be desirable to make some such

arrangement instead of handing over the plague administration of the city to the Corporation at this stage. Sir Pherozeshah Mehta's judgment in such matters must be admitted to be invariably unerring. But we are not quite sure if his great fondness for, and high opinion of, the Bombay Municipal Corporation and its Executive are at times not liable to make him take an unduly optimistic view of their ability to manage things efficiently and well......... We think that the Government would be justified in pointing out that the time has not arrived for investing the Municipality with the duties they ask to be allowed to undertake. No doubt, the present arrangement is more costly and burdensome than it would be if the Corporation had the department under its care, but we should think it to be a comparatively lesser evil."

Muhammadan burial-ground at Broach.

Sánj Vartamán (32), 11th Oct.; *Akhbár-e-Islám* (62), 12th Oct.; *Sultán-ul-Akhbár* (186), 10th Oct.

46. The Broach correspondent of the *Sánj Vartamán* writes:—The local Muhammadans are determined to have recourse to the law for getting redress of their grievance in connection with the burial-ground. They have already served a notice upon Rao Bahadur Motilal threatening him with civil and criminal proceedings, if he does not repair the graves and make full amends to the Muhammadans for the injury done to their feelings, besides undertaking not to disturb their burial-ground in future. On the 8th October last the Deputy Sanitary Commissioner, N. D., inspected the ground and examined the bones that had been dug out from the graves. He pronounced his opinion that the bones were those of dead human beings buried about 10 years ago. This will effectually silence those who have been alleging that the bones are those of animals and were specially brought to the burial-ground for the occasion. A rumour is afloat this week that the Bombay Government have ordered the Collector of Broach to make an entry in his records transferring the burial-ground to the Muhammadan community and to repair the desecrated graves. However no authoritative statement has been published on the subject. [The *Akhbár-i-Islám* also gives publicity to the rumour about the dispute having been satisfactorily settled through the intervention of the Bombay Government. The *Sultán-ul-Akhbár* expresses gratification at the reported happy termination of the dispute and hopes that in future the Municipal authorities will refrain from wounding the religious susceptibilities of the Muhammadan community of Broach. The paper draws the attention of the Musalmans to the good result produced by the firmness and unity of purpose shown by their co-religionists of Broach and advises them to take the lesson to heart and follow their example.]

Appointment of the Collector of Hyderabad (Sind) as President of the Hyderabad Municipality.

Sind Gazette (18), 9th Oct.

47. "It will be generally conceded, and nowhere perhaps more freely than in Hyderabad itself, that the Commissioner in Sind has acted wisely in making the Collector of Hyderabad the President of the local Municipality at the present juncture. The late *regime* has undoubtedly not worked in a satisfactory manner and there is now so much bitter party feeling in the Corporation that it would be very difficult for any non-official President, however capable, to introduce order and harmony. It will be the best thing possible for the Municipality to have an official President for a time at any rate until all party animosity has died away and until the civic administration has been restored to smooth working order."

Native States.

Comments on Lieut.-Colonel Ferris' speech at the ceremony of laying the foundation-stone of the Kolhápur Spinning and Weaving Mill.

Gujaráti Punch (26), 7th Oct., Eng. cols.

48. Referring to the ceremony of laying the foundation-stone of the Kolhápur Spinning and Weaving Mill, the *Gujaráti Punch* writes:—"We would not have cared to refer to Lieut.-Colonel Ferris' speech, had he not been lost to all sense of propriety and made one of the most impertinent speeches we have ever heard from the lips of a Political Agent—that strange and hybrid sort of British official who is neither fish nor fowl, neither civilian nor military. There was not

a single discordant note in the proceedings until this impertinent gentleman, taking a mean and cowardly advantage of his position, hurled a shameless rigmarole against the *swadeshi* movement and the political leaders of the people in all parts of India. In the choicest of Billingsgate this self-constituted critic decried the greatest economical and industrial movement of modern India, and hurled curses on the devoted heads of Indian leaders.......... He would not, of course, have been so 'loud', had he not known that his hearers were tongue-tied and that they had too much good breeding to use foul epithets or to retort in the august presence of their beloved Chief. That is why we have called Colonel Ferris' speech a cowardly attack.......... There is another point in this connection to which we beg to draw the earnest attention of His Excellency Lord Lamington. These Political Agents are primarily posted to Native States in order that they may make the relations of the latter with the Suzerain Power as smooth as possible. Are imprudent, hasty and hot-headed officers like Lieut.-Colonel Ferris likely to achieve this happy result? We hope Lord Lamington will take serious notice of the silly exhibition, which the Political Agent of Kolhápur made of himself the other day."

Proceedings of the Kolhápur Representative Assembly.
Mahrátta (9), 7th Oct.

49. "We congratulate the subjects of His Highness the Maharaja of Kolhápur upon the success attending the first session of what may be called the Kolhápur Congress, which met last week at the Maharaja's capital......... There was some hitch about the acceptance of the office of President of the Assembly owing to the threatening attitude taken up by the Durbar through its myrmidons, but a suitable President was at last found in the person of Dr. Vaman Baji Ruikar, who is well-known not only in Kolhápur but even outside for his public spirit and activity. The Reception Committee was headed by Mr. Rashinkar, B.A., LL.B., who is the leading member of the Kolhápur Bar. It was asserted with commendable boldness in the speeches of these two office-bearers of the first session of the Kolhápur Congress that constitutional agitation, to which the subjects of the Maharaja pledged themselves by this session, could not be justifiably branded as sedition; and that, whatever the caste of the majority of those who had assembled, the meeting was in effect a thoroughly representative body. In the first resolution the Assembly publicly expressed a wish that the Maharaja as well as his dynasty may be perpetually blessed with long life and prosperity. The other resolutions formulated definite demands or suggestions calculated to improve the well-being of the Maharaja's subjects of all classes. The establishment of model agricultural farms, the opening of Night Schools and the spread in other ways of primary education, the re-establishment of the Kolhápur City Municipality which has been indefinitely suspended, the prevention of the destruction of standing crops by wild boars specially preserved for hunting, these were among the topics noticed in its resolutions by the Congress. There was also one resolution referring to the grievance arising out of the constitution of the Durbar by which no Civil Court within the Maharaja's territories could entertain a suit against the Kolhápur State. The demands are on the face of them eminently reasonable, and we congratulate the first Kolhápur Congress upon the thoroughly practical spirit which it has displayed in its deliberations and resolutions." [A Kolhápur correspondent of the paper writes:—"The Kolhápur Representative Assembly resembles in all its essentials the Indian National Congress. As the grievances of the subjects of Native States are not discussed in the Indian National Congress, and as Native States are independent at least in their internal administration, it is desirable that each Native State should have its own Congress to discuss the various grievances of the people and lay them before its ruler. We congratulate the Kolhápur State upon being the first Native State in India to have a Congress of the people. Mr. S. K. Altekar, B.A., LL.B., a member of the Kolhápur Bar, was the originator of the idea of the Kolhápur Representative Assembly on the lines of the National Congress.......... In spite of the hundred and one difficulties thrown in his way by mischievous busy-bodies from high quarters, the Assembly was an unqualified success.......... The Honourable Mr. G. K. Gokhale was first requested to accept the Presidential chair. But on account of more important business in Poona, he was most reluctantly obliged to displease his friends and the large circle of his admirers in Kolhápur.

Professor Modak, a State pensioner, was then requested to be President and had almost prepared his speech, when all of a sudden he was 'advised not to take part in the movement.' Then the choice of the Reception Committee fell on Dr. Vaman Baji Ruikar."

Affairs of Aundh State.
Shri Sháhu (48), 10th Oct.

50. The Chief of Aundh and his Karbhári, Mr. Jacob Bapuji, do not seem to pull on well together. It is said that the Chief is anxious to get rid of Mr. Jacob Bapuji and to secure another Karbhari in his place. It is a pity that the relations between the two should be strained instead of being happy and cordial. Mr. Jacob Bapuji has considerable experience of British service, and it should not be difficult for him to bring up the administration of the State to the British level by introducing needful reforms. The employés of the State have not, it is said, received their salaries for several months past. We are sorry that neither the Chief nor the Karbhari should be willing to remove the present confusion in the State.

Plague at Rájkot and alleged apathy of the State authorities in taking measures to suppress it.
Káthiáwár Times (8), 11th Oct.

51. "The progress of the present plague epidemic at Rájkot discloses a very sorrowful tale. The memory of the havoc committed by the plague in the year 1902 has compelled a majority of the people of the town to remove to safer areas, but the miseries of the remaining part of the population, who have to live from hand to mouth and who would starve but for their daily wages, are indescribable.......... Complaints have reached us that in painful contrast with the promptitude of the measures adopted by the Municipal authorities of the Civil Station in these terrible times, there has been sheer recklessness and inaptitude displayed by the State authorities.......... Cases have been reported to us in which the disinfecting operations have been put off or totally neglected in spite of the responsible authorities having been informed of rats having died or plague cases having occurred in certain places. That is not all. The result of this procrastination and neglect has been that more attacks were reported from the same areas which could have possibly been averted, had the responsible officers promptly done their duty. But our tale is still incomplete, for we have lately come to learn from independent, though reliable, sources of more than one shocking incident of the following type:—A poor pedlar died of plague a few days ago and no one was willing to remove his dead body to the cremation ground. His distracted wife offered to pay exorbitant wages, but not a single carrier would come forward. She waited for a few hours, but at last losing all patience and reserve, she ran through the bazaars to implore aid. A big officer was driving past her, and when approached, summoned a policeman and ordered him to make the necessary arrangements. The policeman, however, could do nothing and a whole night and day elapsed since her husband's death, before she could persuade a waggoner to take his dead body for final disposal. But now we hear that the superior authorities have opened their eyes and drawn up a scheme to combat the plague. Ward Superintendents and their Assistants have been nominated and to them has been entrusted the task of supervising the operations. Betimes have they arisen to combat the epidemic, after it has claimed 227 victims within a few weeks! Besides, the new Wards Committee is mostly composed of members, whose knowledge of public hygiene and sanitation cannot be extensive. Therefore, it is of supreme importance that the State authorities should either more strictly supervise the operations carried on by the Municipality or engage additional medical men to cope with the task, inasmuch as the work done by school-masters and peons of other departments cannot but be superficial and perfunctory. We think that an extra-urban Hospital Assistant and one more for the suburban villages will not cost much to the State, and be a boon to the helpless and panic-stricken people."

Alleged mismanagement in Jasdan State.
Káthiáwár Samáchár (81), 10th Oct.

52. On the death of Ala Khachar of Jasdan, three years ago, the Government of Bombay instead of dividing his territory into three equal parts among his sons conferred the talukdari upon Odha Khachar in the hope that the well-being of the State would be thereby promoted. But that hope has not been realised. When Odha

Khachar came to power, the State treasury boasted of a balance of nearly five lakhs of rupees, but nothing out of that huge sum remains now. How and for what purpose the Thakor spent the amount is beyond our power to comprehend. This much is certain that Odha Khachar is surrounded by intriguing huzarias, and as a result Jasdan, which was only a few years ago a well-managed State, is now regarded as a tyrannical one. At the instigation of low-bred huzarias Odha Khachar has been for the last three months harassing and annoying the Mahajan of Vichhia, a small village in his State. He seems to be labouring under the impression that there is no one to question his conduct. Let him, however, reflect upon the fate that has overtaken the Thakors of Bilkha and Malia, the Rana of Porbandar and Prince Kalubha of Jámnagar. It is high time for the Agent to the Governor in Káthiáwár to direct his attention to the maladministration prevailing at Jasdan.

Complaints against the Manager of Mengni, a petty taluka in Káthiáwár.

Káthiáwár Samáchár (81), 10th Oct.

53. A correspondent writes to the *Káthiáwár Samáchár* :—Although plague has been raging furiously in Mengni, the Manager of the Taluka is enjoying himself in the neighbouring villages. The town has become desolate and the property of the people is left to take care of itself. Robberies are committed everywhere in broad day-light and the belongings of absentee owners of houses are ransacked and looted. When the people complained to the Manager against this state of affairs, he declined to make any arrangement for providing additional police patrol in the town. Under these circumstances the people of Mengni have become miserable and bitterly complain against the intolerant attitude of the Manager. Only recently a female relation of the Talukdar of Mengni desired to go to Ribada Station *en route* for Láthi and for that purpose requested the Manager to provide her with State conveyances. This the Manager refused to do, and she was consequently obliged to hire carriages with great difficulty. It is to be regretted that the Manager in the pride of his authority should behave so arrogantly towards a member of the Talukdar's family. Every officer in Mengni is at present his own master.

Intelligence extracted from the Press.

A public meeting in Bombay in honour of the proprietor of the *Venkateshwar Samáchár* newspaper for his services to the *swadeshi* movement.

Akhbár-e-Soudágar (63), 12th Oct.

54. Under the auspices of the Swadeshi Vastu Pracharani Sabha a meeting was held yesterday in the open space behind the Girgaum Post Office for presenting an address to Mr. Khemraj Shri Krishnadas, proprietor of the *Shri Venkateshwar Samáchár* newspaper. Mr. Bal Gangadhar Tilak was in the chair. About 4,000 people had assembled, and the rush was so great that before the proceedings commenced a part of the platform tumbled down. The proceedings opened with the singing of songs exhorting the people to use *swadeshi* goods. Mr. Tilak in addressing the audience said that the meeting had been held for the purpose of honouring a worthy gentleman who had encouraged the *swadeshi* movement. In the speaker's opinion the *swadeshi* movement alone could unite the different communities living in the country. The Secretary of the Sabha observed that so far thirteen *swadeshi* meetings had been organised and held successfully under the auspices of the Sabha. He exhorted his hearers to emulate the example of Mr. Khemraj, who had rendered valuable service to the *swadeshi* movement by travelling and delivering lectures in various places in Northern India and elsewhere. He added that Mr. Khemraj had undertaken to make good the loss that native merchants might suffer by selling *swadeshi* instead of foreign sugar. The address was then read in which Mr. Khemraj's services to the *swadeshi* cause were warmly eulogised. Mr. Khemraj having thanked the assembly for the address presented to him, the proceedings terminated.

Swadeshi meeting at Dadar (Bombay).

Kesari (136), 9th Oct.; *Indu Prakásh* (43), 8th Oct.

55. Our Bombay correspondent informs us that on 7th October, 1906, a public meeting was held at Dadar (Bombay) under the auspices of the Swadeshi Vastu Pracharini Sabha. The meeting, which was attended by 2 or 3 thousand people, was presided over by Mr. Bal Gangadhar Tilak. A single resolution was passed at the meeting to the effect that every one should take a pledge

to use country-made goods alone. Mr. Babasaheb Khare, a pleader of Násik, and Rao Bahadur Chintamanrao Vaidya of Kalyán having made speeches suitable to the occasion, Mr. Tilak rose and said :—The present is a time of the general awakening. Not only India but the whole of Asia has shown signs of awakening. The recklessness of the Western nations has roused the Asiatics. Nothing but self-reliance can now save us. Our rulers carry on the administration of the country not in our interests but in those of white people. The railways are made not for our benefit but to help the drain of our wealth to foreign countries. In this way we are impoverished in all respects. It behoves us to consider how this deplorable condition can be remedied. There is neither treason nor sedition in doing so, but we are merely making an endeavour to earn a living. The object of the *swadeshi* movement is to provide more food for our sustenance. English Political Economy is useful to the English, but not to us. It would be criminal in us to sit with folded hands in our present deplorable plight. One advantage of the *swadeshi* movement is that it concentrates public attention on the subject of our industrial regeneration. It would also be useful for uniting Hindus, Parsis and Muhammadans. To take the vow of *swadeshi* will not only lead to the sale of country-made goods on a larger scale but also to our intellectual advancement. [The *Indu Prakásh*, which gives a detailed account of the meeting, writes :—Mr. Khare of Násik was the first speaker. He exhorted the audience to continue the *swadeshi* agitation with unabated zeal as it was the only constitutional means to stop the incessant drain of India's wealth to European countries. Mr. Chintaman V. Vaidya followed Mr. Khare and supported his views in a short and pithy speech.]

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 16th October 1906.

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*Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CON 1387—9

CONFIDENTIAL.

[No. 42 of 1906.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 20th October 1906.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

Afghanistan: Alleged disrespect shown by the Anglo-Indian press to the Amir of — in styling him His Highness 6
Agrarian matters:
  Alleged distressful plight of the agriculturists of Sholápur district ... 23
  Condition of agriculturists in the Koyna Valley (Sátára) and the alleged intention of the Revenue authorities to recover all arrears of land revenue from them 22
British rule in India:
  Alleged indifference of the British press and public to India's grievances. 7
  Alleged unsympathetic attitude of British rulers towards the miseries of their Indian subjects 5
  Exhortation to Indian women to march to the battle-field and win the crown of glory 3
  Exhortation to the Indians to oppose Englishmen and submit tamely to their oppression 2
  Imaginary dialogue between an Indian patriot and the goddess Hind ... 1
  Reflections on the Hindu New Year's day 4
Controversy connected with Mr. Tilak's visit to Belgaum 28
Indian National Congress: Mr. Dadabhai Navroji and the presidentship of the forthcoming Calcutta Congress 15
Industrial Conference: Appeal to Government to publish the report of the — said to have been held in Bombay in March 1904 19
Irrigation:
  Proposed scheme for cutting a canal through the Sábarmati river ... 21
  Resolution of the Bombay Government regarding the Godavri — Scheme 20
Judicial matters:
  Alleged inadequate punishment inflicted by the Sessions Judge of Shahbad upon a European for assaulting a native woman in a railway train between Benares and Howrah ... ... 25—27
Partition Day:
  Demonstrations in Bengal on the — ... ... 8—11
  Verses on the — 13
Prisons: Recent Resolution of the Bombay Government regarding juvenile offenders 24

PARAGRAPHS.

Politics and the Public Administration—continued.

Public Service:

Appeal to Government to improve the scale of pay of subordinate employés in the Bombay Secretariat 17
Appointment of Mr. Dinshaw Dhunjibhai Davar to the Bench of the Bombay High Court 16
Grievances of Hospital Assistants in the Bombay Presidency ... 18

Sind:

Alleged vagaries of the Mukhtyarkar of Naushahro taluka (—) in assessing the income-tax 30
Jurors' List in Karáchi 29
Swadeshi movement: Progress of the — in India during the past year ... 14
The Nawab of Dacca's attack on Mr. Gokhale 12

Education—

Alleged unsuitability of the Nadiád Middle School building 32
Comments on a recent innovation introduced by the Syndicate of the Bombay University 31

Municipalities—

Bombay:

Attitude of Municipal sweepers in — towards plague inoculation ... 35
Mr. D. E. Wachha's motion before the — Corporation for the abolition of the City Improvement Trust 33
Plague expenditure of the — Municipality 34
Broach: Discussion in the Municipal Council regarding the Muhammadan burial-ground in the city 36
Hyderabad: Comments on the action of the Commissioner in Sind in appointing the Collector of — (Sind) as President of the local Municipality 37

Native States—

Mysore: Alleged contrast between the working of the — Representative Assembly and that of the Legislative Councils in British India ... 38
Pálanpur: Satisfaction expressed at the partial remission of a debt owed by the — Durbar to the British Government 39

Intelligence extracted from the Press—

A *swadeshi* meeting in Bombay 40
Public meetings at Násik 41

List of Newspapers and Periodicals.

(As it stood on the 1st October 1906.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	J. J. de Abrao ; Portuguese ; 43	300
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 50	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 53.	1,000
4	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan ; Hindu (Madrási Bráhman) ; 39.	500
5	Indián Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 53.	575
6	Indian Textile Journal	Do.	Monthly	John Wallace ; Englishman ; 48	800
7	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái Advani ; Hindu (Amil) ; 30.	500
8	Káthiáwár Times	Rájkot	Daily	Mávji Govindji ; Hindu (Nágar) ; 38	200
9	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 32.	950
10	Men and Women of India.	Bombay	Monthly	Sorábji Mancherji Ratnagar ; Parsi ; 40	500
11	Muslim Herald	Do.	Daily	Muhammad Yusuf bin Muhammad Amir ; Muhammadan ; 32.	700
12	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 38	400
13	Pársi	Do.	Do.	Jehangir Sorabji Talayárkhán ; Pársi ; 30	1,000
14	Patriot	Ahmedabad	Do.	Bhágubhái Fatechand Kárbhári ; Hindu (Jain) ; 33.	650
15	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 53	650
16	Poona Observer and Civil and Military Gazette.	Poona	Daily	Kawasji Temulji ; Pársi ; 50	400
17	Railway Times	Bombay	Weekly	John Alexander Balfour ; Christian ; 44	1,200
18	Sind Gazette	Karáchi	Bi-weekly	Mrs. J. E. Tate ; European ; 42	500
19	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 40.	800
20	Sind Times	Karáchi	Bi-weekly	Khánchand Rahumal ; Hindu (Amil) ; 39	200
	ANGLO-GUJARA'TI.				
21	A'rya Prakásh	Bombay	Weekly	Motilál Tribhuwandás Dalál ; Hindu (Mod Bania) ; 32.	1,000
22	Coronation Advertiser	Ahmedabad	Do.	Narotámdás Pránjiwandás Shethna ; Hindu (Bania) ; 33.	750
23	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak) ; 36	1,400
24	Gujaráti	Do.	Do.	Ichhárám Surajram Desai ; Hindu (Surti Bania) ; 53.	5,000
25	Gujarát Mitră	Do.	Do.	Hormasji Jamshedji ; Pársi ; 47	700
26	Gujaráti Punch	Ahmedabad	Do.	Somalál Mangaldás Sháh ; Hindu (Bania) ; 29.	1,100
27	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar ; Pársi ; 46	800
28	Hind Swarájyă	Do.	Do.	Chhaganlál Lallubhoy Thanáwalá ; Hindu (Shrimáli Bráhman) ; 24.	800
29	Jám-e-Jamshed	Do.	Daily	Pirozshah Jehángir Marzbán ; Pársi ; 30	3,500
30	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 57	2,400
31	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 42	400
32	Káthiáwár Times	Do.	Bi-weekly	Manshankar Jayashankar ; Hindu (Nagar Bráhman) ; 39.	200
33	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám ; Hindu (Mewáda Bráhman) ; 39.	1,400
34	Răst Goftár	Bombay	Do.	Pálonji Barjorji Desái ; Pársi ; 55	1,550

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*continued.*				
35	Shri Sayáji Vijayă	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 28.	4,200
36	Suryă Prakásh	Surat	Do.	Umedrám Nagindás; Hindu (Bania); 28	200
	ANGLO-MARA'THI.				
37	Christian Citizen	Poona	Monthly	Bháskar Nánáji Kotak; Native Christian; 33.	200
38	Dnyán Chakshu	Do.	Weekly	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 48.	500
39	Dnyánodaya	Bombay	Do.	Rev. Mr. J. E. Abbott	660
40	Dnyán Prakásh	Poona	Daily	Hari Náráyan A'pte; Hindu (Chitpáwan Bráhman); 39.	1,200
41	Dnyán Prakásh	Do	Weekly	Do. Do.	2,400
42	Hind Swarájyă	Bombay	Do.	Jyotibá Bhágoji Relekar; Hindu (Námdeo Shimpi); 24.	1,000
43	Indu Prakásh	Do.	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 41.	1,500
44	Native Opinion	Do.	Weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 35.	700
45	Samarth	Kolhápur	Do.	Vináyak Náráyan Joshirao; Hindu (Chitpáwan Bráhman); 37.	750
46	Sardesái Vijaya	Sávantvádi	Do.	Pándurang Bálkrishna Dadkar; Hindu (Gaud Bráhman); 32.	500
47	Shri Sayáji Vijayă	Bombay	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 41.	5,000
48	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshasth Bráhman); 22.	100
49	Subodh Patrika	Bombay	Do.	Dwárkanáth Govind Vaidya; Hindu (Sonár); 32.	600
50	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 39.	1,500
	ANGLO-PORTUGUESE.				
51	O Anglo-Lusitáno	Bombay	Weekly	Leandro Mascarenhas; Goanese Christian; 48.	900
	ANGLO-SINDI.				
52	Al-Haq	Hyderabad (Sind).	Weekly	Syed Muhammad Syed Jamáldin; 30; and Abdul Vahábkhan Ghulám Rasul; 37; Muhammadans.	1,200
53	Prabhát	Do.	Bi-weekly	Lekhráj Tilokchand; Hindu (Amil); 34	500
54	Musáfir	Do.	Weekly	Dharamsing Tahilsing; Hindu (Amil); 20	1,000
55	Sindhi	Sukkur	Do.	Virumal Begráj; Hindu (Kurseja); 33	1,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
56	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 73	1,194
57	Hind Vijayă	Do.	Do.	Dáhyábhái Karsandás Sháh; Hindu (Shráwak Bania); 39.	600
	ENGLISH, MARÁTHI AND KÁNARESE.				
58	Karnátak Patră	Dhárwár	Weekly	Mádhav Gopál Tonapi; Hindu (Deshastha Bráhman); 22.	200
59	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorápur; Hindu (Deshastha Vaishnav Bráhman); 44.	300
	ENGLISH, PORTUGUESE AND CONCANIM.				
60	A Luz	Bombay	Weekly	Antone Fernandes; Portuguese; 23	1,200
61	O Bombaense	Do.	Do.	A. Gomes; Goanese Christian; 45	1,000
	GUJARÁTI.				
62	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad; Muhammadan; (Memon); 41.	2,500
63	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 53	3,000
64	Arajdár	Ahmedabad	Weekly	Maháshankar Dájibhai; Hindu (Bráhman); 35.	1,500- 2,000
65	A'ryávir	Dohad (Panch Maháls).	Do.	Krishnaráo Mangeshráo Fadnis; Hindu (Sáraswat Bráhman); 28.	330

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*continued.*				
66	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 37.	4,400
67	Broach Mitră	Broach	Weekly	Trikamlál Harináth Thákor; Hindu (Brahma Kshatriya); 24.	350
68	Broach Samáchár	Do.	Do.	Ardeshir Dinsha Gándhi; Pársi; 51	500
69	Din Mani	Do.	Do.	Nathálál Rangildas; Hindu (Mathur Káyastha Bania); 27.	125
70	Dnyanottejak	Ahmedabad	Fortnightly	Chhotálál Desaibhai; Hindu (Bania); 42	800
71	Evening Jáme	Bombay	Daily	Pirozshah Jehangir Marzbán; Parsi; 30	1,600
72	Gujarát	Nadiád (Kaira)	Fortnightly	Chandulál Nandlál; Hindu (Bania); 25	500
73	Hitechchhu	Ahmedabad	Weekly	Kálidás Ghelabhai; Hindu (Jain); 47	500
74	Indian Advertiser	Do.	Do.	Hirálál Vardhamán Sháh	...
75	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Daud; 37; Abdulla Ismail; 28 Muhammadans (Memons).	750
76	Jám-e-Jahanooma	Bombay	Do.	Ratansbáw Frámji Acharia; Pársi; 31	600
77	Jivadaya	Surat	Monthly	Dhirajrám Dalpatrám; Hindu (Audich Bráhman); 37.	300
78	Kaira Times	Nadiád (Kaira)	Weekly	Anopsi Mánecklál Desai; Hindu (Shrávak Bania).	600
79	Kaira Vartamán	Kaira	Do.	Kahandas Fulchand; Hindu (Bania); 56	125
80	Káthiáwár Mitră	Ahmedabad	Do.	Jadurám Shámji Dave; Hindu (Audich Bráhman); 42.	300
81	Káthiáwár Samáchár	Do.	Do.	Rewashankar Jagjiwan Dave; Hindu (Bráhman); 44.	500
82	Khedut	Bhávnagar	Fortnightly	Parbhurám Rámji Jani; Hindu (Audich Bráhman).	1,000
83	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Minocheher-Homji, B.A; Pársi; 37.	1,000
84	Mahi Kántha Gazette	Sádra	Weekly	Motilál Chhotálál Vyás; Hindu (Audich Tolakia Brahman); 45.	800
85	Mukhbir-i-Islám	Bombay	Daily	Munshi Ali Mahomed Haji Abdulla Shayek Lakhpati; Khoja (Sunni); 35.	500
86	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh; Hindu (Bania); 32.	500
87	Navsári Prakásh	Do.	Do.	Rustamji Jámaspji Dastur; Pársi; 58	800
88	Praja Mitră	Karáchi	Bi-weekly	Narbhayshankar Jagjivan; Hindu (Bráhman); 37.	275
89	Praja Pokár	Surat	Weekly	Hormasji Jamshedji; Pársi; 47	500
90	Prakásh and Gadgadát	Bombay	Do.	Nagindás Mancharam; Hindu (Dása Osval Bania); 40.	725
91	Samsher Bahádur	Ahmedabad	Do.	Saváibhái Ráichand; Hindu (Shravak Bania); 63.	150
92	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Rustamji Narsarwanji Vátcha-Gandi; Pársi; 40. (2) Ardeshir Pestonji Contractor; Pársi; 38.	3,800
93	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Dás Shrimáli Bania); 41.	550
94	Sind Vartamán	Karáchi	Weekly	Devkaran Devji; Hindu (Lohána); 41	200
95	Surat Akhbár	Surat	Do.	Phirozsháh Edalji Patel; Pársi; 51	300
96	Tikákár	Ahmedabad	Do.	Puranchandra *alias* Punamchand Achleshwar Márwadi; Hindu (Bráhman); 44.	500
97	Vande Mátaram	Bombay	Monthly	Chhaganlal Lallubhoy Thánawálla; Hindu (Shrimali Brahmin); 24.	...
	HINDI.				
98	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 44.	200
99	Sharman Samáchár	Bombay	Do.	Shambhunáth Sharma; Hindu (Kanoja Bráhman); 45.	1,000
100	Shri Dnyánságar Samáchár.	Do.	Monthly	Janakprasad Laooram; Hindu (Kányakubja Bráhman); 30.	200
101	Shri Venkateshvar Samáchár.	Do.	Weekly	Pandit Babu Amritlal, B.A.; Hindu (Bengali Bráhman); 45.	6,200
102	Swadeshi	Do.	Do.	Swámi Yugalánandji; Hindu (Vaishnav Bráhman); 35.	1,000

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KÁNARESE.				
103	Digvijayă	Gadag (Dhárwár.)	Weekly	Shankrapa Gudi Basrimarad; Hindu (Devang); 39.	150
104	Karnátak Vritt	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Shenvi Bráhman); 36. (2) A. B. Hoskeri; Hindu (Deshasth Bráhman); 37.	810
105	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 43.	300
106	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Nilgire Nádgir; Hindu (Deshasth Bráhman); 30.	150
107	Rájahans	Dhárwár	Do.	Kamaláshankar Dinkar Jathár; Hindu (Karháda Bráhman); 43.	120
108	Rasik Ranjini	Gadag (Dhárwár.)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 43.	100
	MARÁTHI.				
109	Arunodayă	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 24.	515
110	A'ryávart	Dhulia	Do.	Váman Daji Motiwále; Hindu (Yajurvedi Bráhman); 20.	500
111	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 29	500
112	Bán	Poona	Do.	Datto Máruti Nanavare; Hindu (Kásár); 27	400
113	Bhála	Do.	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 30.	2,300
114	Bhagwa Jhenda	Wái (Satára)	Monthly	Dattatraya Ganesh Agashe; Hindu (Chitpawan Brahman); 27	300-400
115	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 42.	300
116	Brahmodayă	Mahád (Kolába)	Do.	Náráyan Balwant Hardikar; Hindu (Karháda Bráhman); 48.	400
117	Chandrakánt	Chikodi (Belgaum).	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 41.	100
118	Chandrodayă	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 42.	200
119	Chikitsak	Belgaum	Do.	Mangesh Jiváji Telang; Hindu (Gaud Bráhman); 40 and Moro Balwant Maráthe; Hindu (Chitpáwan Bráhman).	900
120	Deen Mitră	Bombay	Do.	Sadáshiv Vishwanáth Máyadeo; Hindu (Chitpawan Bráhman; 32.	1,000
121	Deshakálavartamán	Erandol (Khándesh).	Do.	Mahádev Pándurang Joshi; Hindu (Deshasth Bráhman); 34.	200
122	Dharma	Wái (Satára)	Do.	Kashinath Vaman Lele; Hindu (Chitpáwan Bráhman); 48.	1,000
123	Dhárwár Vritt	Dhárwár	Do.	S. H. Shaháne; Hindu (Karháda Bráhman); 32.	500
124	Dinbandhu	Bombay	Do.	Vásudeo Lingoji Birje; Hindu (Marátha); 40.	1,200
125	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 42.	350
126	Hindu Punch	Thána	Do.	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 40.	1,700
127	Hindu Vijayă	Kochará (Ratnágiri.)	Fortnightly	Anandráo Bálkrishna Rángnekár; Hindu (Gaud Sáraswat Bráhmin); 38.	75
128	Hunnarottejak	Násik	Weekly	Prabhákar Krishna Pánge; Hindu (Deshastha Bráhman); 27.	250
129	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 53.	280
130	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 76.	1,500
131	Jagatsamáchár	Thána	Do.	Trimbak A'báji Ráje; Hindu (Káyastha Prabhu); 39.	500
132	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 40.	7,500
133	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 47.	425
134	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 39.	4,000
135	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 51.	2,000
136	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 50.	18,000
137	Khándesh Vaibhav	Dhulia	Do.	Yádav Bálkrishna Bahalkar; Hindu (Deshasth Bráhman); 40.	600
138	Kumtha Vritt	Kumtha (Kánara).	Do.	Laxman Baburao Hegde; Hindu (Gowdsaraswat); 50.	250
139	Loka Bandhu	Tásgaon (Satára).	Do.	Bhikáji Gopál Bhide; Hindu (Chitpáwan Bráhman); age 35.	200

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	MARÁTHI—*continued.*				
140	Lokamat	Vengurla (Ratnágiri).	Weekly	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 29.	600
141	Lokaseva	Násik	Do.	Gangádhar Váman Barve; Hindu (Chitpáwan Bráhman); 27.	500
142	Madhukar	Belgaum	Do.	Janárdan Náráyen Kulkarni; Hindu (Sáraswat Bráhman); 30.	150
143	Mahárashtra Vritt	Satára	Do.	Pándurang Bábáji Bhosle; Hindu (Marátha); 30.	150
144	Moda Vritt	Wái (Satára)	Do.	Káshináth Váman Lele; Hindu (Chitpáwan Bráhman); 48.	650
145	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; Hindu (Chitpáwan Bráhman); 45.	1,650
146	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,450
147	Nagar Samáchár	Ahmednagar	Do.	Vishwanáth Gangárám; Hindu (Telegu Fulmáli); 25.	200
148	Násik Vritt	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 28.	450
149	Nyáy Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde: Hindu (Deshasth Bráhman); 32.	400
150	Pandhari Mitră	Pandharpur (Sholápur).	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 43.	75
151	Parikshak	Belgaum	Do.	Váman Rámchandra Kanvinde; Hindu (Sáraswat Bráhman); 33.	400
152	Poona Vaibhav	Poona	Do.	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 37.	250
153	Prabhát	Dhulia	Monthly	Govind Káshináth Chándorkar; Hindu (Karhadá Brahman).	...
154	Prabodh Chandrika	Jalgaon (Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 42.	200
155	Prakásh	Satára	Do.	Ganesh Ballál Phansálkar; Hindu (Karháda Bráhman); 32.	500
156	Pratod	Islámpur (Satára).	Do.	Ganesh Rámchandra Kashálkar; Hindu (Karháda Bráhman); 23.	300—360
157	Rághav Bhushan	Yeola (Násik)	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 42	100
158	Ráshtramukh	Máhad (Kolába)	Published thrice a month.	Balkrishna Raoji Palvanker; Hindu (Karhádá Bráhman); 28.	177
159	Satya Mitră	Málegaon (Násik).	Weekly	Bálchand Hiráchand; Jain; 26	200
160	Satyă Shodhak	Ratnágiri	Do.	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 28.	950
161	Shet, Shetaki and Shetakari	Bombay	Fortnightly	Nominal Editor:—Ganesh Lakshman Sahasrabuddhe; Hindu (Chitpáwan Bráhman). Real Editor:—Rámchandra Vinayak Tikekar; Hindu (Karháda Bráhman); 45.	350
162	Sholápur Samáchár	Sholápur	Weekly	Narsappa Abanna; Hindu (Kámáthi); 47	400
163	Shubh Suchak	Do.	Do.	Rámchandra Appáji Chitale; Hindu (Chitpáwan Bráhman); 61.	150
164	Sumant	Karád (Satára)	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 33.	80
165	Vidur	Dhamni (Satára)	Do.	Dámodar Gangádhar Maráthe	200
166	Vidya Vilás	Kolhápur	Bi-weekly	Ganesh Shankar Gokhale; Hindu (Chitpáwan Bráhman); 22.	500
167	Vihári	Bombay	Weekly	Bálkrishna Náráyan Phátak; Hindu (Chitpáwan Bráhman); 41.	1,000
168	Vikram	Sátára	Monthly	......	...
169	Vishvavritt	Kolhápur	Monthly	Vishnu Govind Bijápurkar, M.A.; Hindu (Deshastha Bráhman); 45.	500
170	Vividh Dnyán Vistár	Bombay	Do.	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
171	Vrittasár	Wái (Satára)	Weekly	Lakshman Mahádev Vaidya; Hindu (Chitpáwan Bráhman); 51.	250
172	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkar; Hindu (Deshasth Bráhman); 38.	100
173	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 40.	600
174	Vyápár Samáchár	Ahmednagar	Do.	Ratanchand Punamchand Mutha; Jain (Márwadi); 33.	1,200
175	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 40.	150

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	SINDI.				
176	Aftab-i-Sind	Sukkur	Weekly	Shámsudin walad Mahomed; Muhammadan; (Abro); 39.	600
177	Khairkháh	Lárkhána ...	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 33.	1,000
178	Sind Sudhár	Karachi... ...	Do.	Khánchand Rahumal; Hindu (Amil); 39 ...	650
179	Sookree	Do.	Do.	Asaumal Rijhumal; Hindu (Lohána); 52 ...	100
180	Sind Kesary	Shikárpur ...	Do.	Chelárám Mánghirmal; Hindu (Wadhra); 40.	550
	URDU.				
181	Ajaibat-i-Bambai ...	Bombay... ...	Monthly ...	Mahamad Ali Anvar Ali; Muhammadan (Sheikh); 44.	2,000
182	Bombay Punch Bahádur ...	Do.	Weekly	Hakim Mahomed Abdul Hamid; Muhammadan (Farrukh Dehlavi); 52.	3,000
183	Ghamkhwar-e-Jahán ...	Bhusáwal (Khándesh).	Do.	Munshi Mahomed Jan walad Ahmedalli (Mahomedan).	75
184	Jám-i-Jahánnuma ...	Jalgaon (Khándesh).	Do.	Munshi Abdul Karim *walad* Habibulla; Muhammadan.	50
185	Mufid-e-Rozgar	Bombay	Do.	......	...
186	Sultán-ul-Akhbár ...	Do.	Daily	Hakim Mahomed Abdul Hamid; Muhammadan (Farrakh Dehalvi); 52.	1,500
187	Tohfa-i-Deccan	Poona	Weekly	Shaik Abdulla *walad* Mahomed; Muhammadan (Shaik); 32.	150
	GUJARA'TI AND HINDI.				
188	Jain	Ahmedabad ...	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Jain); 33.	1,400
	MARA'THI AND KA'NARESE.				
189	Chandrika	Bágalkot (Bijápur).	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 34.	150

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the Report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Aruṇodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

E. The papers marked with an asterisk have actually been examined during the week.

F. Nos. 63, 67 and 71 occasionally contain English articles.

Politics and the Public Administration.

Imaginary dialogue between an Indian patriot and the goddess Hind.

Vande Mátaram (97), Aug. issue.

1. The *Vande Mátaram* in its August issue publishes the first two chapters of a serial story entitled "Garland of Victory." The writer begins by referring to the conquest of India by the Musalmans and then describes as follows the advent of the British into the country:—In the meantime there came to this country some white cranes from across the seas. Being artful in their dealings they did not fight with the Indians, but only asked for some land for purposes of trade. The Indians, being liberal-minded, complied with their request. But the cranes acted according to the proverb "Give him an inch and he will want an ell" and began to hypnotise the Indians and practise upon them their deceptive arts. Consequently the Indians, although descended from an heroic, enterprising and intelligent race, were entrapped in their snare, and being deluded by their fascinating ways deliberately allowed their motherland to be plundered. The white cranes thereafter posed as saints and gulped whatever they could gradually get from the Indians by cajolery. By these tactics they acquired in course of time all the wealth that had been amassed by the Indians, with the result that the latter were reduced to the verge of starvation. Seeing this plight of her sons, the goddess Hind became miserable and emaciated, and her affection for her sons also began to cool. This state of things awakened some Indians, who are now trying to extricate their countrymen from the snare of deception in which they have been entangled, and to make them acquainted with the machinations of the cranes and free them from slavery. Owing to this the veil of fascination, which had been drawn over the eyes of the Indians by those who had snatched away their independence, has been gradually uplifted and the Indians have begun to think of their condition and resumed the worship of their motherland. They do not now demand from the cranes what they have lost, nor do they blame any one for their present condition, for they know that it has been brought about by their own folly. In short, they do not give any provocation to the cranes. But they are anxious to preserve what little they can get from the juice of their mother's love for them. Consequently after deep deliberation they have begun to boycott "crane-made" articles and encourage *swadeshi* ones. By this means they will prevent the gifts of their mother from passing into the hands of the white cranes. But the cranes do not relish this. They fear that if the Indians persist in their present policy, they will regain their former strength and be ready to fight for their independence. The cranes, therefore, do all they can to cow down and oppress the Indians. Just as Satan endeavours to mislead righteous men, so these Satanic cranes are trying their utmost to lead the Indians astray from the path of righteousness which they are now treading. Accordingly Indians, who have been disarmed and weakened by internecine feuds, are pondering over what they should do to escape this calamity. A slim youth aged about 24 years was musing over this condition of his countrymen under the cool shade of a grove of trees. He had reclined on the ground, when suddenly he was aroused from his reverie by the rays of the rising sun. He heaved a deep sigh, tucked up his sleeves, closed his fist and waved it in the air. He pressed down his lower lip with his teeth till blood oozed out from it. Then he folded his arms, closed his eyes and sat quiet. Soon after the sky became overcast, darkness spread everywhere and flashes of lightning accompanied with thunder illumined the sky. But the youth remained unmoved. Suddenly the ground under his head shook and burst with a thundering sound. In a few moments from the cleft in the ground there came out the beautiful figure of a woman with a diamond crown on her forehead on which were engraved the words "Hind Devi (Goddess of Hind)". She was attired in the simple dress of Gujarati women. She was unsurpassably beautiful and the fragrance emanating from her body sweetened the air all around. She paused for one moment and then passed her hand on the body of the youth and kissed him. She then struck on the ground the spear which she held in her left hand and exclaimed:—"Get up, O son, get up. Be patient and enthusiastic, and your wishes will be fulfilled." At the touch of the goddess the youth felt a thrill of delight and shed

tears of joy. His gloom was momentarily dispelled by her sweet words and kneeling before her, he said:—"O revered mother, goddess! I have suffered much for my mistake in forgetting you in my infatuation for a woman. Have mercy on me and pardon me for my faults. I shall not now forget you till the end of my life. Show me the way to save your children from these alien cranes, and bless me so that I may die in your service." As the youth uttered these words, his voice faltered and tears trickled down from his eyes and wetted the feet of the goddess. When he had done, she wiped his eyes and said: "Son, calm yourself. I have pardoned your fault. Do not fear and be patient. May God keep up your wisdom for ever. Get up, I am not angry with you." Hearing these words, the youth fell on his knees and clasping his hands in supplication turned his tearful eyes towards her. He saw her seated on a splendidly decorated throne. She was gazing at him with affectionate looks. His love for her was strongly aroused and he said in a piercing voice:—"Mother! Whatever I do I shall not be able to repay your obligations to me." Heaving a sigh the goddess said:—"All my children were kind and loyal, and loved me well; yet to-day, being entrapped in the snare of fascination laid by these cranes, they have forgotten me. I do not blame them for this." The youth said:—"Goddess, your love for your children is indescribable. They have forgotten you, but you have not forgotten them. They have neglected their duty, but you have not changed towards them. Oh! Those ungrateful Indians who have forgotten your manifold obligations—let them be hated—" The goddess interrupted him abruptly and exclaimed: "Stop! Stop! Do not thus be angry with my children. Blame them not, for having forgotten *themselves* owing to the fraudulent arts of those foreign cranes, they have forgotten *me*. My children are being tortured by foreigners. I cannot bear the sight of their sufferings. I am not grieved at their forgetting me, but at their having forgotten themselves. I do not wish that they may remember and love me but that they may be happy." The youth replied in a voice choked with joy: "O mother! How kind and loving you are towards your children. I am sure the white cranes have proved faithless to them by way of punishment for their faithlessness towards you." The goddess replied:—"No, they have not knowingly turned unfaithful towards me, but they were unconsciously led astray by the cranes. God should not have punished them for the fault of the cranes." The youth said in astonishment:—"O goddess! Your great love for your children has made you blind to their faults. But God is just and what He has done must be right." The goddess heaved a sigh and tossing her head, said:—"Granting that my children are somewhat to blame, I cannot bear to see the Almighty inflicting upon them such severe punishment for their fault. I give them enough for their wants, but nothing is left in their hands. They die of hunger and have to knock about from post to pillar. They have become very miserable. O God! Enough of this now. Do not harass them any more. For my sake pardon their faults, if any, and save them from misery and make them happy." Her piteous bewailings brought tears into the youth's eyes. He said in a choked voice:—"O Goddess! Why do you make yourself so miserable? If you so desire, you are powerful enough to annihilate the wicked oppressors of your children. Cause this earth, which is regarded as your body, to shake and tremble and the trees and mountains thereon will fall down upon the cranes and crush them to death. And then your misery will diminish." The goddess replied:—"Yes, I am able to accomplish that. But by so doing, harm will come to my children also, and all the elements of their happiness will be destroyed. I can, however, avoid this course and destroy the cranes by other means. But just as Rama allowed the monkeys to have the credit of devastating Lanka, although he himself was able single-handed to accomplish the task; just as Krishna, though powerful enough to destroy the whole army of the Kauravas, wanted Arjun to get the credit of defeating them and with that view stimulated his wavering enthusiasm in fighting with his kinsmen and ultimately crowned him with the garland of victory; similarly I do not want to deprive my children of the credit of accomplishing the task which has devolved upon them. The stigma of effeminacy and cowardice which at present attaches to them will not be wiped away, if I perform that task myself. I do not like that there should be a stain on the reputation of my children. Hence I want them to subjugate the white cranes with their own hands. But they are lacking in zeal and enthusiasm and are perplexed as to what they should do. If they try to understand Krishna's advice to Arjun which is contained in the Gita, they will know what they should do and obtain glory by doing their duty." The youth replied :—"Mother! Now I understand why you have so long sat quiet instead of forthwith annihilating the wicked. No doubt Indians themselves ought to do what they have to do." The goddess said :—"Very well. Try to make my children understand what you have learnt from me, and taking down the moral of the Gita, which I will presently dictate to you, disseminate it among them." The youth expressed his readiness to obey the wishes of the goddess, whereupon she struck her left foot on the ground and lo! there came out a chair and a table with writing materials duly arranged thereon. On a hint from the goddess, the youth sat down on the chair and took up a pen. (*To be concluded.*)

Exhortation to the Indians to oppose Englishmen and not submit tamely to their oppression.
Vande Mátaram (97), Aug. issue.

2. Snehi (lover) contributes to the *Vande Mátaram* the following article entitled "Why should Indians trust Englishmen?":—The British Government which was formerly reputed for its justice has now become notorious for its injustice. Confusion prevails everywhere in India and the natives are subjected to persecution. They are trying to escape oppression and are now beginning to be united, as they know that union can enable them to become independent. Englishmen are aware that their rule in India can last only so long as her people are disunited. They are, therefore, resorting to their old trick of sowing the seeds of mutual jealousies and dissensions among the Indians. But the latter are not likely to be deluded by such tactics. They have begun to realise that they have lost their all by placing confidence in Englishmen; that the latter have never cared to redress their grievances; and that even now when a crisis has been reached, their tongues which cry out for a redress of their wrongs are stopped by means of oppression. But Englishmen err if they think that Indians will be intimidated by such methods. If the Indians had been a timid people, Englishmen would not have been obliged to conquer India by resorting to fraud. No, Indians are brave warriors longing to fight on the battle-field. The blood of their ancestors still flows in their veins and will boil the more at the sight of such deeds of Englishmen. The consequence will be that one day there will be bloodshed on the soil of India and Englishmen will lose even what they already possess. Indians have now realised that they ought not to sit quiet, but oppose Englishmen who fancy their greatness to consist in plundering India. If we had voluntarily given away what was ours, we could have borne the loss; but when we have been fraudulently deprived of our belongings and are besides trampled under foot and abused as cowards, how can we bear it? The tongues of Englishmen are sealed in replying to this question. There is no loophole of escape for them, and there is no doubt that they will be suffocated to death within.

Exhortation to Indian women to march to the battle-field and win the crown of glory.
Vande Mátaram (97), Aug. issue.

3. The *Vande Mátaram* reprints two poems purporting to have been composed by Zaverbai, deceased mother of the editor, Mr. Chhaganlal Lalubhai Thanawala. The following is a translation of the first poem :—Sisters! Let us gather together and march to the battle-field, if we desire to wear the crown of glory. Let us gather together for saving our honour from being outraged and doing good to the goddess Hind. Let us rush forward to annihilate the irreligious, blow up this kingdom of tyrants, trample the enemy under our feet and cut him to pieces on the battle-field. Let us hold weapons in our hands, bring out the fire smouldering in our hearts and for once make a bon-fire of it so that the accursed thing might be burnt and destroyed. Zaver says emphatically "Let the accursed thing be burnt and destroyed." The second poem describes the heroism of a young lady fighting on the battle-field beside her husband and putting the sterner sex to shame.

Reflections on the Hindu New Year's day.
Gujarát (72), 16th Oct.

4. Referring to the celebration of the New Year's Day by the Hindus in memory of King Vikramaditya, the *Gujarát* writes:—The Aryans in their present fallen times have forgotten the sacred object for which this day was celebrated in the past. The sun of India's glory has set. It will dawn again only when the Indians cherish the memory of such celebrations and emulate the example of the Sun in the heavens which rises and sets with perfect uniformity. When the Aryans follow the footsteps of their revered ancestors, imitate their qualities and deeds, and try to make their lives equally pure, the celebration of this day will shine forth in unexampled splendour. Every Aryan should bear in mind the nobility of the life led by King Vikramaditya and like him take the following vow on this day: "I shall die in order to bring about the regeneration of my country. Let my life, my opulence, my body and my soul be offered as oblations to the *yagna* (sacrificial ceremony) of the regeneration of my holy mother—the land of the Aryas. Let my life and actions be devoted to the service of the poor. The country's happiness is my happiness and its misery my misery. Let every moment of my life be spent in the service of my country." This should be the vow taken by every son of the soil. When our lives become thus pervaded with benevolence, the sanctity of these celebrations will be preserved and the pious souls of our ancestors be gratified and bless us as follows:—"O sons! Your happiness is in your hands. Now that you have secured it, let it remain intact with you. At the end of the year let a balance be struck of the doings of a life of benevolence and let there be continuous increase in your happiness. In the coming year let this holy and pure life be maintained intact. Amen."

Alleged unsympathetic attitude of British rulers towards the miseries of their Indian subjects.
Arunodaya (109), 14th Oct.

5. A good king should love his subjects and try his best to redress their grievances. The subjects also should reciprocate such love and show their readiness to serve their ruler in weal or woe. Looked at from this point of view, our present rulers are not fit to be styled kings. While we, Indians, are behaving in a way befitting a subject community and sympathising with the sorrows of our sovereigns, pass and present, and displaying a spirit of implicit obedience, our rulers are showing utter lack of sympathy with us even while we are in the throes of famine and when plague is decimating beautiful towns like Poona. They are making merry and revelling in dances and *tamashas* at Ganesh Khind or enjoying dramatic performances in the cool atmosphere of Simla. The thought that our rulers are indulging in such luxuries while we are plunged in misery cannot but be distressing. Their primary aim seems to be to plunge us deeper into servitute. In our next issue we shall indicate the lines of action that should be adopted by us if we desire to arrest our further decline.

Alleged disrespect shown by the Anglo-Indian press to the Amir of Afghanistan in styling him His Highness.
Bombay Punch Bahádur (182), 15th Oct.

6. We are at a loss to understand why Anglo-Indian papers should insist on using the title His Highness in speaking of the Amir of Afghanistan, when the new treaty has recognised the Amir's independence and entitled him to be styled His Majesty. If the turbulent population of Afghanistan take offence at this attitude of the Anglo-Indian press, it would be difficult to pacify them, and all the efforts of the Government of India to preserve amicable relations between the two countries will fail. The Afghans are an ignorant and blood-thirsty people, and their swords will leap out of their scabbards when they hear their king addressed as His Highness. We think it our duty to suggest to Government that they should publicly proclaim the legitimate title of the Amir, so that the misunderstanding that prevails at present in the matter may be removed.

Alleged indifference of the British press and public to India's grievances.
Mahratta (9), 14th Oct.

7. "If it be true that on no single occasion since the Mutiny was the British press so flooded with editorials and correspondence on the subject of India as during the last few weeks since the adroit wire-pulling of Reuter gave ludicrously exaggerated proportions and a sinister meaning to the alleged crowning of Babu

Surendranath Bannerji, then the fact offers a very instructive commentary on the relations between England and India. The Indian press is spending thousands of reams of paper and hundreds of pounds of ink every week for the discussion of the country's affairs. Some of the best talent in the land is engaged in this work of journalism, the main aim of which is to attract the attention of the Government in India and England to the great topics of mal-administration under which the nation is suffering and sinking every day. But all this labour and expense hardly ever succeeds in securing such attention. But let an insignificant incident like the 'Coronation' of Babu Surendranath happen and you at once find the cables being worked with great energy, and the whole phalanx of the British press running to their guns as under the influence of a bugle call, and bombarding the Indian people with abuse, ridicule and threats. This is paying attention to India with a vengeance. If a great famine scourges India, the British press does not deem its duty to ask why so many avoidable deaths were not prevented by Government. If the plague ravages and desolates the country, that press does not concern itself with anything beyond blaming the fatalistic tendencies of the Indian people and advising steps to be taken for preventing the spread of the disease to England. If the Congress cries itself hoarse over popular grievances and asks for their redress, the only notice which the British press takes of it is to devote a couple of lines of its news columns, when it is not in a mood to ridicule the oratory of the Babu and the vanity of the Mahratta. But all this changes and many a secret spring of motive is opened for noticing Indian affairs as soon as any the least sign appears of the determination of the Indians to make themselves heard, or as soon as any of them speaks or does anything which could be distorted and misrepresented so as to make it appear seditious. For instance, the alleged coronation of Babu S. N. Bannerji has served to attract the attention of the British people, when it was denied to the Indian people, even though monster meetings were held, monster petitions were signed, lawful conferences were held only to be dispersed, heads were broken, and the extreme measure of boycott was resorted to. What was the 'coronation,' even suppossing it to be true, when compared with all the things enumerated above? Surely a sense of humour seems to be as much wanting in the English people as a sense of their duty towards India. In refusing to give Babu S. N. Bannerji credit for common sense they have betrayed their own deficiency in that respect, and all the eloquence, all the learning, all the store of political commonplaces and maxims, which British journalists and their correspondents have exhibited on the present occasion, serve only as evidence of the phenomenal incapacity of the British public as much to correctly perceive the true meaning of events in India as to vigilantly guard the destinies of the three hundred millions which they claim to have been entrusted to them by Providence itself."

Demonstrations in Bengal on the Partition Day.
Rast Goftár (34), 21st Oct., Eng. cols.

*8. "The sixteenth of October, last week, was a memorable day in the history of Bengal....... The event was celebrated by the Hindus as a day of mourning while the Muhammadans found in it an occasion of rejoicing and pleasure.......... The demonstration was, however, foolish to the extreme, as to all intents and purposes there was no substantial occasion for the display of such conflicting sentiments and open racial hostilities.......... The jubilation of the Muhammadan population, as exhibited on the Partition Day, is open to one interpretation only. It is in a way an open refutation of the proclaimed principles under which the partition was originally carried out by the Government. It is indiscreet and impolitic in the only conclusion to which it leads that the partition was effected in the communal interest of the Islam population of the Province, and that its repeal would be resented as depriving the community of a proffered privilege. On the other hand, the meaningless agitation which the Babus are conducting over the partition question is equally insensate.......... The agitation has lost much of its initial vigour, and the boycott movement is already dying its natural death. To keep the agitation alive, the Babus have given it a semi-ecclesiastic turn. The Rakhi Bandhan ceremony was performed and religious vows were taken with a view to bind the disciples of the anti-partition propaganda to a continuance of the agitation, especially as regards the boycott movement. There is, however, one important difference in the methods of agitation of the Hindus and the Muhammadans. The hysterical and puerile antics of the former compare unfavourably with the sedate and manly methods of Muhammadan agitation. The tearing of hairs and shedding of lachrymose tears, in rank despair, is not the way to excite sympathy or seek redress. If the Bengali agitators have a reputation to lose, they should refrain from making such a sorry exhibition of themselves, and exposing themselves to the ridicule of a sneering world."

Jám-e-Jamshed (29), 16th Oct., Eng. cols.

9. "As for the Mahummadan celebrations, which have been designed as a counterblast to the Babu demonstrations on Partition day, we wish we had been in a position to view them with greater approval than we actually find ourselves able to do. It is natural that the Muhammadans should affect approval of the partition.......... But there is after all no spectacle in the world so grotesque as that of the very people, who constantly go about telling the world: 'See, how better we are than our neighbours,' in their desire for the world's applause, making themselves more ridiculous than the neighbours whose conduct they decry. And such is the spectacle the Muhammadans of Bengal are presenting to the world by their conduct, by their excessive demonstrations of loyalty towards the British *raj* and the praise—one might almost call it fulsome adulation—of its agents, which they have been indulging in for some time.......... It appears to have got into the heads of the Muslims that by doing everything contrary to what the Hindus do, by approving of everything the Hindus disapprove, they would be doing a service to the British *raj* and themselves. A people like the Muslims cannot fall into a greater error, and it is time they were told of the danger of overplaying their part. Englishmen are too shrewd a race not to see through the game, and though they would naturally be only too glad to make what capital they can out of such demonstrations of ultra-loyalty to serve their political ends, it is far from probable that they would be ever in a mood to think highly of those rendering such service or feel disposed to reward it."

Jám-e-Jamshed (29), 18th Oct., Eng. cols.

10. "The Bengali patriots had an opportunity given them, day before yesterday, to shame their critics and vindicate their reputation for earnestness and sincerity.......... It will be remembered that, among the items in the programme of the Partition Day demonstrations, there was one exhorting the 'Bengali nation' to subscribe funds for the *swadeshi* cause. The Bengalis know that the true test of genuine patriotism is sacrifice, and that if there is any thing that has made the people sceptical about the earnestness of their purpose and the sincerity of the political convictions they affect to cherish, it is their close-fistedness and their aversion to touch their pockets......... If Bengal had been in a truly patriotic mood on the Partition day, out of the abundant coffers of her sons, her merchant princes and her wealthy Zamindars, at least a crore of rupees would have come out to testify to the sincerity and earnestness underlying her protestations of sorrow and humiliation. But instead of this crore, as far as present reports go, we have not had even fifty lakhs, ten lakhs, five lakhs, one lakh, or for the matter of that ten thousand! What a painful thing to notice on the part of a people crying themselves hoarse, these many months, to prove to the world that their hearts have been bleeding, that they have sworn to spend and be spent in the service of their beloved mother-land! Instead of doing what was most needful, they have been content to sit in sackcloth and ashes for a few hours. The mere fact that the household fire was not kindled, the pious housewife did no cooking, the valiant patriot took nothing but milk and fruit the whole day long, cannot suffice to convince the world of the sincerity and earnestness of the Bengalee patriot.......... In short, by their demonstrations of Tuesday last, the Babus have once more proved themselves to be devoid of the true instinct of nationality, of the great virtue which alone sanctifies patriotism, namely, self-sacrifice. Thus weighed again in the balance and found wanting, how can they blame their critics for refusing to take them at their word in the matter of their devotion to their country and its cause?"

Akhbar-e-Soudágar (63), 20th Oct., Eng. cols.

11. "The 16th of October, which is rendered memorable by the partition of Bengal into two distinct Provinces, passed off, beyond everybody's expectation, without the slightest exhibition of any inimical feeling between the Hindu and Muhammadan communities. The authorities of Eastern Bengal and Assam appear to have artfully devised a probable collision between the two great communities, but it is a matter for congratulation that the Hindus, principally the Babus, could see through the game, and they behaved themselves on the occasion in a manner which cannot but meet with the approval of the educated classes of the country. It is bad diplomacy to set one nation, which has been incited to be exultant and jubilant, against another, which professes to go into mourning over a grievance, whether real or chimerical...... The Government of Eastern Bengal seems to have deemed it both diplomatic and expedient to break the back of Bengali agitation by hook or by crook, and it did not accordingly fail to follow in the foot-steps of the late Lieutenant-Governor, in that it not only allowed but even encouraged the Muhammadans by way of a counter-blast to illuminate the streets and hold meetings and banquets, where the European residents, both ladies and gentlemen, were treated to rich repasts and refreshments.......... It looks as if the Government were bent upon bringing the Muhammadans, who preponderate in Dacca and other places in Eastern Bengal and Assam, in opposition to the Hindus, so that there might be a free fight and a breaking of heads and loss of limbs of the weaker party, against whom it evidently bears a grudge. The Government could not have devised a better mode of bringing about riots in these places......... If the occasion passed off peacefully and without any signs of vindictiveness on the part of either party, it was certainly not due to the care and precautions on the part of the Government, but to the good sense of the Bengali Babus, who evidently thought that discretion was the better part of valour, and kept away, while they were in sack-cloth and ashes, from the jubilant Muhammadans, who, egged on by the Government, indulged in all sorts of imbecility and extravagance too numerous to be mentioned."

The Nawab of Dacca's attack on Mr. Gokhale.
Indian Spectator (5), 20th Oct.

12. "The Nawab of Dacca does not, indeed, represent the whole Muhammadan community, and the language employed by him towards Mr. Gokhale is likely to be disapproved by many of his co-religionists as unnecessarily vehement and offensive. There are also many Muhammadans who do not feel as keenly as the Nawab does on the necessity of maintaining the partition absolutely intact. Yet the general trend of the movements among the two great sections of the Indian population will be to associate the virtue of loyalty with Muhammadans—though it is by no means their monopoly—and by implication to deny it to their rivals, and thus to drive them into separate camps. When this is the result at the very start of Mr. Gokhale's journey on the road to self-government, what is gained by talking about Boers and Irish Home-Rulers?......... Why does Mr. Gokhale advise his countrymen to agitate for self-government, while the Nawab hates such agitation like 'poison'? Is it because Mr. Gokhale has been a Professor of History, while the Nawab has not, or is there any difference between the mental characteristics of the communities which they respectively represent?......... Whatever the explanation may be, the fact remains that the Muhammadans are somehow or other counted among the 'forces of loyalty,' while the Hindus have to establish that claim individually by personal proof. Whether the true link of sympathy between Muhammadans and the British people is that they are both 'people of the Book,' or that they both feel themselves as foreigners in the land of the Hindus, it is a 'settled fact' that they are all subjects of a common Sovereign, and they have to accomplish their pilgrimage to the shrine of Progress in a united caravan."

Verses on the Partition Day.
Gujaráti (24), 14th Oct.

13. Pandit Kripashankar Zinabhai Amrelikar contributes some verses to the *Gujaráti* on the anniversary of the Partition Day in Bengal of which the following is the purport:—Auspicious is the day (7th August) on which the standard of India's glory was unfurled in Calcutta

and glorious is the anniversary of the Partition Day which carries with it the well-being of India. Ye people of India! mark that the spirits of all Indians are running high as a result of the Partition. These are days for beating the drum of victory, and for curbing our miseries, poverty, idleness, jealousies and dissensions. India was in profound sleep, when all at once the sun dawned upon her. Let us thank Lord Curzon, whose various acts have created a martial spirit in the minds of the people and given birth to the boycott and *swadeshi* movements. In every nook and corner of the country the people have become intoxicated by the pleasant breeze of the Bengal Partition. The spirit of *swadeshism* is abroad and all have become inspired with a desire to develop indigenous arts and industries. Lord Curzon, Sir B. Fuller and Mr. Emerson have striven hard to awaken the Indians from their lethargy! Revelling in luxurious comforts they have disturbed the whole country, branded the Indians as liars and rudely awakened those who were reposing in fancied security under British protection. Thoughts of independence have inflamed the minds of both young and old and prompted them to proclaim: "India is ours; we are for her." Praise be to God, that Indians, whether they reside in Bengal or Sind, in Káthiáwár or the Deccan, have alike become actuated by the spirit of *swadeshism.* The thanks of all Indians are due to Lord Curzon, because it is owing to him that they have come to understand how to bring about the regeneration of their country and to save themselves from misery. Everywhere the echo is heard, "Victory, victory, victory! Hail mother." Taking the national flag in their hands the Indians cry aloud. Kripashankar makes an auspicious augury that the sons of Bharat will become united.

Progress of the *swadeshi* movement in India during the past year.
Kesari (136), 16th Oct.

14. Exactly one year ago, the partition of Bengal was brought into force. This day is memorable not only in the annals of Bengal but of the whole country. From this day last year began the *swadeshi* agitation in right earnest. The idea was not new. On this side it was taken up years ago and sought to be propagated by men like Ganesh Wasudeo Joshi and M. B. Namjoshi, but the public mind was not then prepared to act upon it. To-day, the case is different. The series of terrible misfortunes through which the country has passed has made the people realise vividly their chronic poverty, the disappointing results of twenty years' Congress agitation have filled their minds with gloom and despondency and impelled them to depend for their industrial regeneration upon their own efforts. The spread of the *swadeshi* propaganda in recent years is not confined to India. We witness it not only in powerful countries like France and the United States, which have cast the principles of Free Trade to the winds, but even in such weak and small countries as Ireland, Switzerland and Poland and even in effete and slumbering China. Nay, the importance of the idea is grasped by British politicians like Messrs. Chamberlain and Balfour. If, under these circumstances, we had refused to be brought under the influence of the *swadeshi* wave, no other people would have been so unfortunate as ourselves. When the movement was first inaugurated in Bengal last year, a few leading souls among us were sceptical about the capacity of our people to adopt *swadeshi* principles in practice. They feared that their advice to the people to take the *swadeshi* vow would have fallen on deaf ears and that the movement would have collapsed for want of popular support. The Maharaja of Kasim Bazaar was one of such leaders, but others thought that the adoption of *swadeshism* and boycott was the only remedy left to the people and that though there was no certainty that it would prove efficacious, they were bound to try it as a desperate measure. Thus it was universally decided by the Bengalis to proclaim the boycott and to push forward the *swadeshi* movement. It is now a year that the agitation has been in progress and what are the results? Some may think that one year is too short a period for such stock-taking, but looking at the results achieved even in this short space of time, one cannot but be inspired by fresh enthusiasm and ardent hope for the future. The cotton mills in India, which were merely dying concerns a year ago, are now in a thriving condition. New mills are springing into existence in various parts of the country and a Native Bank is established in Bombay. Even the priestly class which is noted

for its greed has boycotted foreign sugar. Everywhere people are talking of starting new *swadeshi* concerns for the manufacture of such articles as glass bangles, soap, umbrellas, &c. They are also repenting that they neglected many opportunities in the past for giving an impetus to indigenous industries. Thus there is a spirit of general awakening abroad and the *swadeshi* movement is casting its net far and wide. It is generally thought that even the Congress must include it in its programme, if it wants to keep up its vitality. In short, the outlook before the *swadeshi* movement is full of promise and hope.

Mr. Dadabhai Navroji and the presidentship of the forthcoming Calcutta Congress.

Gujaráti (24), 21st Oct., Eng. cols.

*15. "Reuter has wired that Mr. Dadabhai is prepared to accept the presidentship of the Indian Congress, if he is elected and has provisionally booked his passage by the steamer *India*, leaving Marseilles on the 30th November. There is nothing new in the first part of the telegram, but the last part of the announcement will be read with much interest throughout India. It is most regrettable that any Indian or Congressman should be found to throw difficulties in the way of Mr. Dadabhai's election to the presidentship of the forthcoming session of the Congress. As we observed weeks ago, this is perhaps the last occasion when Mr. Dadabhai will be in a position to preside over or even to attend the Congress and the whole country will have an opportunity of paying its tribute of respect to the Grand Old Man of India. Such an opportunity is never likely to recur and none but traitors to the cause of the Congress and the country can ever think of doing or saying anything that is likely to mar the success and harmony of the next Congress. It is not surprising that men, who are saturated with enormous conceit and vanity and are carried away by political phantoms, should be incapable of realizing what such a unique occasion really signifies and what influence it would exercise upon the whole country and upon the Congress itself. If there was any irregularity in Mr. Dadabhai's selection, surely it is not a fatal defect. It can be easily cured by all the parties joining their hands together and selecting him formally. There was an easy way out of the difficulty caused by the split in the ranks of Congressmen in Bengal. Mr. Tilak could have informed the Reception Committee in emphatic and unequivocal language that he did not wish to be elected president of the Calcutta Congress and also authoritatively written to the same effect to the Bengali press over his own signature, at the same time informing Mr. Bipin Chandra Pal that he was not at all at liberty to put forward his name and thus throw any difficulties whatsoever in the way of the Congress at the present juncture. Besides, no true Congressman would ever care to be placed in the presidential chair, if the selection did not meet with the approbation of at least the major portion of leading Congressmen and leading Congress organs in the country. It is impossible for any one to shut his eyes to the fact that there is very grave difference of opinion in all the provinces about Mr. Tilak's nomination for the presidentship. It is not at all a personal question. It concerns the Congress movement and must be discussed and decided in an impersonal spirit and only from the larger standpoint.......... No doubt Mr. Tilak's organs have announced that his name has been put forward without his permission, and that there is, therefore, nothing to be withdrawn. But it can hardly be said that a dubious course of this kind can possibly meet the requirements of the situation, when a truly patriotic and straightforward method is available. If Mr. Dadabhai is elected, he will start from Marseilles on the 30th November. Very probably the fact that he has not yet been *formally* selected has induced him to defer his actual departure till the end of November. We very much regret the delay in the selection of the president. Mr. Dadabhai has been absent from India for many years, and though he is in regular correspondence with his friends in India, it may be that he is not quite in touch with some of the latest developments or with the precise position of affairs in this country in certain matters. We should, therefore, have very much liked if he could have started by an earlier steamer and enjoyed full rest in India after a lengthy sea voyage before undertaking the onerous duties of what might prove an exciting session. Such an arrangement would have also enabled him to get into closer contact with problems of urgent importance and facilitated a very desirable exchange of views with the leading men in the country."

Appointment of Mr. Dinshaw Dhanjibhai Davar to the Bench of the Bombay High Court.

Parsi (13), 21st Oct.; *Jám-e-Jamshed* (29), 20th Oct.; *Sánj Vartamán* (92), 20th Oct.; **Akhbár-i-Soudágar* (63), 22nd Oct.; **Kaiser-i-Hind* (30), 21st Oct.; **Rást Goftár* (34), 21st Oct.

*16. "Nothing but universal satisfaction will be expressed on all sides at the elevation of Mr. Dinshaw Dhanjibhai Davar to the Bench of the Bombay High Court in place of the late lamented Mr. Justice Badrudin Tyabji. We offer our hearty congratulations to the eminent Barrister on the great post which he is called upon to fill, and wish him a long and distinguished career on the High Court Bench. But Mr. Davar is not the only party to be congratulated on the appointment. Our congratulations are also due to the High Court on having secured, as one of its Judges, a man of parts, talents and abilities such as are not met with everyday, and the Parsi community on having given a Judge to the Bombay High Court. It is no small tribute to the worth of Mr. Davar that ever since the creation of the vacancy, his name has been the first and foremost on the lips of all....... It is absolutely true that he has not sought the Judgeship, but that it has come seeking him—a fact which increases greatly the value of the distinction." [Other Parsi papers of the week are equally jubilant over the elevation of Mr. Davar to the Bench of the Bombay High Court, especially as he is the first Parsi to hold the office of a High Court Judge. They join in expressing confidence that Mr. Davar will discharge the onerous duties of his high office with credit to himself and satisfaction to the authorities. Government are warmly thanked by these papers for continuing the tradition of reserving two seats on the High Court Bench for natives.]

Appeal to Government to improve the scale of pay of subordinate employés in the Bombay Secretariat.

Sánj Vartamán (92), 17th Oct.

17. The *Sánj Vartamán* in a lengthy editorial discourses as follows on the alleged cheerless prospects of subordinate Government servants, especially those employed in the Bombay Secretariat:—The prevailing impression among the public is that the lot of Government servants is a very enviable one, especially in view of the security of their position and the advantages they enjoy in respect of leave and pension. This view is also sedulously put forth before Government by officers in superior grades. Nevertheless, there is another side to the shield which needs to be exposed to the view of the authorities and the public. To begin service on a meagre pittance, to spend one's life in drudgery, to receive scanty remuneration for doing work of a highly intellectual character, to meet with disappointment in one's hopes of advancement or to be obliged to leave service in sheer disgust—these are some of the drawbacks in the career of a subordinate Government servant. Besides, a Government employé is prohibited from supplementing his paltry income by private earnings. How is he to maintain himself and his family, if he has any, in these circumstances? It is on this account that, excepting the fortunate few who enjoy the plums of the service, our educated young men, who are employed under Government, have to drag on a miserable existence and remain unmarried owing to want of means. Government, however, are not to blame for this state of things. They have oftentimes evinced a commendable anxiety for improving the position of their subordinates, but what can they do when superior officers—we regret to say, native officers—prevent this sympathy from taking practical shape, through a desire to curry favour with Government or for some other reason? Such a policy results in an apparent saving to the Government Treasury, but it is fraught with evil consequences in the long run. To take a concrete example, it is strange that the Bombay Government should be backward in appreciating the worth of subordinate employés in their Secretariat, that the talents and indefatigable exertions of these men should go unrewarded and that their good qualities should be allowed to deteriorate instead of being so developed as to be of the maximum use to Government. The outside public can have but a faint conception of the vast mass and intricate nature of public business transacted daily in the various departments of the Secretariat. Yet all this work is despatched with the utmost regularity and efficiency. The brunt of it falls on native graduates who have joined the Secretariat on a meagre salary in the vain hope of future promotion. Now-a-days work of the same quality as was done thirty years ago by Secretariat employés drawing Rs. 200 to Rs. 300 per

mensem is exacted from employés getting only Rs. 50 to Rs. 60. And it may be noted that during these thirty years the volume of work in the Secretariat has enormously increased, while the old easy-going procedure has given place to one which while being more precise and systematic is also more complicated and difficult. It is anomalous that there should be a great disparity between the position and prospects of the employés in Government offices subordinate to the Secretariat and those employed in the Secretariat itself. There is then no wonder that discontent should be rife among the Secretariat employés and that their zeal and enthusiasm for work should be seriously impaired. Besides, the hard lot of this deserving class of Government servants has been aggravated by plague and famine and by the activities of the City Improvement Trust. Owing to the prevalence of plague, they are obliged to live in the suburbs; the prices of agricultural produce have risen very high owing to continuous famine, while the destructive operations of the Improvement Trust have resulted in an enhancement of house-rent throughout the city. All these circumstances have combined to increase the cost of living in Bombay, while the scale of salaries in the Secretariat establishments has remained the same as it was before. We, therefore, beg to invite the attention of Lord Lamington's Government to this question. Just now there is a good opportunity of appreciating the services and redressing the grievances of Secretariat employés, and we trust it will be availed of by His Excellency Lord Lamington, the Honourable Messrs. Fulton and Muir-Mackenzie and our popular Chief Secretary to Government, Sir Steyning Edgerley. An improved scale of salaries for subordinate employés in the Secretariat will not only tend to ameliorate the lot of the present incumbents, but also tend in future to attract a better class of native graduates to the Secretariat.

Grievances of Hospital Assistants in the Bombay Presidency.

Indian Spectator (5), 20th Oct.

18. "We have received a copy of the memorials submitted to the heads of the Medical Departments in the various provinces by hospital assistants and medical students qualifying themselves for service as hospital assistants. The general complaint is that their pay and prospects are very poor. They are to begin on Rs. 25 per month, and after fifteen years' service they cannot be quite sure of getting Rs. 70 per mensem. They must pass the Entrance Examination of a University and go through a four years' course in a Medical College. Sanitary Inspectors, with less training, and Veterinary Inspectors, who have to treat 'only the lower animals,' as one memorial feelingly puts it, are paid more handsomely. Indeed, it seems that at Aden the Municipality engages the services of a compounder on a salary of Rs. 30 rising to Rs. 50, while the hospital assistant, under whom he serves, is paid Rs. 25! This is a *reductio ad absurdum* of the scale of salaries fixed for the particular class of medical men, who have awakened to a sense of the neglect which has so long been their lot. They can no doubt add to their income by private practice, but it is not easy to get paying practice. They cannot hold their ground, as the Hyderabad memorialists eloquently plead, 'before the increasing regiment of practitioners, their names suffixed with thunder-sounding degrees, and double degrees fluttering on their bright boards.' The memorialists have also other grievances, one of them being that the name 'hospital assistant' is not sufficiently dignified, and may mean any person employed in the most menial capacity in a hospital. Adequate salary would perhaps make up for this defective designation: the principal grievance is inadequate pay, and we quite sympathise with the memorialists for the reasons given by them."

Appeal to Government to publish the report of the Industrial Conference said to have been officially held in Bombay in March 1904.

Gujaráti (24), 21st Oct., Eng. cols.

*19. "In the papers relating to technical education in the Bombay Presidency published in the *Bombay Government Gazette* of the 26th September, there is frequent reference to an Industrial Conference held in Bombay in March 1904 and the proposals formulated thereat. Evidently this was an official Conference, and the public are not aware of it. The report of the Conference has not been publicly issued and we understand is not available to the public. We know only too well that concealment and secrecy are the standing policy of Government in India in many a matter of great public importance, and that this policy is responsible for much misunderstanding of the motives of Government and unnecessarily harsh criticism as a result of such misunderstanding. This policy may have some justification in certain matters of foreign and military administration, but we confess we fail to divine why on earth the proposals of an Industrial Conference should be held a State secret. Just at present there is no question which is receiving public attention to the same degree as technical education and industrial development, and the public will, if anything, feel grateful to Government when they know that it is seeking to adopt some useful measures in this direction. The Agricultural Conference that was recently held in this city was held in the full gaze of the public who were much profited by the informing discussions that took place there. Why the Industrial Conference of 1904 should be treated differently we do not know. We appeal to the Government to publish its report as no purpose is likely to be served by holding it back and as the public are likely to derive much useful information from it."

Resolution of the Bombay Government on the Godavri Irrigation Scheme.
Bombay Samáchár (66), 15th Oct.

20. The Resolution, recently published by the Bombay Government, announcing the sanction of the Secretary of State for India to the scheme for constructing irrigation canals in the Deccan by utilizing the waters of the Godavri river, will be received by the public with feelings of unqualified satisfaction. The concluding words of the Resolution, wherein Government have emphasised the necessity of promptly carrying out the proposed irrigation scheme, will raise high hopes in the public mind about the future of irrigation in this Presidency. It can be said without any exaggeration that the proposed scheme, when completed, will convert the Deccan into a most fertile and prosperous province. It is well-known that the Deccan has to suffer from chronic famine owing to continued insufficiency of rainfall, and in view of this circumstance we cannot help condemning the dilatoriness shown by Government in constructing irrigation works there, notwithstanding the emphatic opinion long since expressed by the Irrigation Commission about the possibilities of irrigation in the province. If the scheme now proposed to be executed had been taken in hand earlier, the loss of thousands of lives during the recent famines would have been averted. We hope Government will not rest content with the execution of the Godavri scheme, but also launch a similar scheme for utilising the waters of the Krishna for irrigating the districts of Sátára, Belgaum and Bijápur. The Irrigation Commission has acknowledged that there is not a single district in the Deccan that cannot be irrigated, and we, therefore, trust that the Godavri project will be only the beginning of a comprehensive scheme of irrigation works in the Deccan. We also hope that Government will be pleased to undertake similar schemes for irrigating the Gujarát districts.

Proposed scheme for cutting a canal through the Sábarmati river.
Patriot (14), 13th Oct.

21. "We are glad to find that the schemes proposed by Irrigation experts are being adopted by Government. One of the schemes has reference to the Sábarmati river, and it is proposed to cut a canal from it somewhere near Dudheshwar to Sánand and to allow sufficient water for this to dam up the river near Dudheshwar. The suggestion has been sent up by the Government to the Municipality for their opinion, and it has been lying with that body for some time past. Not having the entire scheme before us we are not in a position to offer any comment on it, but we can say something regarding the proposed dam. If the dam is thrown across the river at Dudheshwar, there will be a large quantity of stagnant water there which in all probability will affect the quality of the water in the water-works............ If the river be dammed up at Dudheshwar, there would be very little water flowing near the town and the thousands of people who resort to the river for their daily bath or for washing their clothes would be put to serious inconvenience. There is also a thriving trade of dyers in the city and these dyers require the river water for their trade purposes. If the river be dammed, these people would have no water for their use. If the river has to be dammed up, we think it had better be dammed up beyond Jamalpur Ara which will leave ample water for the use of the people of Ahmedabad. We do not know whether Government propose to have storage tanks along the canal. We would suggest that some portion of the volume of rain water that is carried away to the seas should be stored up for irrigation purposes. We daresay experts can find out some way whereby the neighbouring fields may be irrigated without appreciably diminishing the quantity of the water required for the ordinary use of the people. We would have offered some remarks about the proposed scheme if a copy of it had been furnished to us, but we are told that such official documents are only for official use. It is quite necessary for the Municipality to take the public into their confidence and discuss the whole scheme with them before sending up their report. We would also request Government to publish their irrigation schemes so as to afford opportunity to the public to criticise the same."

Condition of agriculturists in the Koyna valley (Sátára) and the alleged intention of the Revenue authorities to recover all arrears of land revenue from them.
Pratod (156), 12th Oct.

22. Some time ago we described the deplorable condition of the agriculturists in the Koyna valley (District Sátára). We now learn that the people of some villages in the said valley have been served with notices to the effect that they should pay up, before 10th October, all the arrears of land revenue due from them in respect of the past five or six years, and that in default of their doing so their holdings would be forfeited to Government. Now, the land in the Koyna valley is so poor that even in favourable years the outturn is not sufficient to support the cultivators for more than eight months in the year, and they have, therefore, to migrate elsewhere to earn their living. Famine prevailed in the valley during the greater part of the last six years, and it has not ceased to exist even now. Under these circumstances, nothing would be more cruel than to issue notices like the above. We are surprised how such gross injustice could be done in the *regime* of such an even-tempered and considerate Collector as Mr. Arthur. It is clear from the official reports that in some of the years mentioned in the notices the crop outturn was barely six annas in the rupee in the said valley, and the agriculturists are consequently entitled to a remission of at least half the revenue demand in respect of those years.

Alleged distressful plight of the agriculturists of Sholápur district.
Kalpataru (133), 14th Oct.

23. In Sholápur district the land revenue is generally collected in two equal instalments, *viz.*, in March and April every year. But this year, contrary to the usual practice, the authorities have fixed the months of December and January for the collection of the current year's revenue and March and April for the recovery of last year's suspended arrears. As the rayats, who have taken *takavi* loans, will have also to pay the *takavi* instalment as previously agreed upon in addition to the above, a cry of distress is heard among their ranks.

Recent resolution of the Bombay Government regarding juvenile offenders.
Bombay Samáchár (66), 18th Oct.; *Akhbár-e-Soudágar* (63), 15th Oct.; *Akhbár-e-Islám* (62), 17th Oct.; *Deshi Mitra* (23), 18th Oct.

24. The Bombay Government deserve to be congratulated for issuing an important Resolution, after consulting the Judges of the High Court, containing certain commendable suggestions to Magistrates about dealing with juvenile offenders. The Judges of the High Court rightly condemned the present system of keeping large numbers of young criminals in jails as incompatible with the accepted principles of prison administration. The proper course for reforming these offenders is to send them to a reformatory, but in fairness to the Magistrates it must be admitted that they have no alternative but to send them to prison owing to want of accommodation in reformatories. We must enter a strong protest against that part of the Resolution which bestows discretionary powers upon the Magistrates in the matter of whipping juvenile offenders. It is deplorable that this form of punishment should continue for young offenders in India, when it has long since been abolished in all civilised countries. It is better to send a juvenile offender to jail than to deaden his sense of self-respect by punishing him with whipping. It is our firm belief that whipping should be resorted to only in the case of hardened criminals. We beg to remind Government of the strong feelings of resentment and indignation, which were not long since

aroused in the public mind, owing to the frequency with which Mr. Strangman, late Acting Chief Presidency Magistrate, passed the sentence of whipping upon offenders. We hope, however, that Magistrates will exercise the discretion vested in them in a liberal and considerate spirit. [The *Akhbár-e-Soudágar*, the *Deshi Mitra* and the *Akhbár-e-Islám* refer to the Resolution in terms of warm approval. The last-named paper pays a tribute of praise to Lord Lamington's Government for the sympathetic attitude evinced by them, ever since the commencement of His Excellency's *regime*, in the matter of introducing reforms in the prison administration of the Presidency.]

Alleged inadequate punishment inflicted by the Sessions Judge of Shahbad upon a European for assaulting a native woman in a railway train between Benares and Howrah.

Deshi Mitra (23), 18th Oct., Eng. cols.

25. A contributor writes to the *Deshi Mitra* under the heading "Defloration for fifty rupees":—"British justice forms an ideal administrative balance, but unfortunately the weight is oftentimes placed in the wrong pan, bringing equity into ridicule, if not something worse. We have another recent instance on record of such a proceeding. The Sessions Judge of Shahbad has sentenced a European guard on the East Indian Railway for forcing a Hindu maiden travelling between Howra and Benares to one month's imprisonment and a fine of one hundred rupees, fifty out of which are to be paid as a recompense to the girl. Poor girl! That which no Kohinoor can buy, no Oroloff can reconstruct, she has involuntarily lost for a sum of three pounds, six shillings, eight pence. Compare this with the sentence awarded to the Bangalore Muhammadan merchant who received six months and a fine of one thousand rupees for an unproved silly case of attacking a white woman in his own shop.......... Is a Hindu girl's virginity of less importance than the modesty of an Englishwoman? Are not both on the same level where justice is concerned? Does the Indian Penal Code protect the one more or less than the other?"

Mahrátta (9), 14th Oct.

26. "A few months ago (*vide* paragraph 27 of Weekly Report No. 31) we commented upon the leniency shown by a Poona Magistrate to a Eurasian culprit, who was convicted of violating the modesty of a respectable Hindu lady in a train between Poona and Bombay; another instance of such culpable leniency hails from Bengal. In this case a guard on the E. I. Railway, who stood charged with outraging the modesty of an Indian girl travelling from Benares to Howrah, was sentenced by the Sessions Judge of Shahbad to only one month's rigorous imprisonment and a fine of Rs. 100, Rs. 50 out of these being paid to the girl as compensation. It must be pointed out in connection with this case that the accused was found guilty by a unanimous verdict of a European Jury—an element which was absent in the Poona case. Lenient sentences like these are calculated, of course, to defeat the ends of justice. But they have a still more objectionable feature about them, *viz.*, that they lend colour to the belief that the reputation and feelings of Indians count for nothing in the eyes of the Europeans in this country. It is cases like these that serve secretly to spread dislike for the Government more than the open criticism in the columns of the Indian newspapers."

Jain (188), 14th Oct.; *Jám-e-Jehánooma* (76), 13th Oct.

27. The *Jain* deplores the alleged apathy of Government in taking measures to put a stop to assaults by Europeans upon defenceless native women and wonders if Government are waiting for the time when the people will take the law into their own hands. It says that the light punishment inflicted upon the accused in the Shahbad case is a slur on British justice and is in significant contrast with the severe punishment inflicted upon a Muhammadan merchant of Bangalore for insulting the modesty of an English lady. It concludes:—The above incident exposes the hollowness of the pretensions of the British Government for administering even-handed justice to its subjects. Indeed this occurrence, along with many others of the same kind, shows that the present-day Englishmen have fallen off from the noble virtues of their ancestors and begun to tread the path of sin. It behoves the authorities to remember that such incidents are fraught with harm to British rule. [The *Jám-e-Jehánooma* writes in a somewhat similar strain.]

Controversy connected with Mr. Tilak's visit to Belgaum.

Gujaráti (24), 21st Oct., Eng. cols.

*28. "Belgaum and some of its citizens have for some time past managed to attract a good deal of attention and even notoriety. ...... Our friends at Belgaum have a lot of useful and hard work to do, if they are only disposed to employ their energies in practical directions. Years ago, a Provincial Conference was held at Belgaum and since then very little, if at all, has been heard about its doings until Mr. Tilak's famous visit brought it into unenviable prominence. Letters after letters have appeared in the *Times of India*, the *Indu Praksáh* and other Deccani papers and a brisk controversy is going on over the boycott of the *Chikitsak* and over the various 'historic' incidents that took place during Mr. Tilak's 'historic' visit to Belgaum. The *Indu Prakásh*, because it had the courage to put in a word on behalf of the Belgaum paper, has come in for a good deal of abuse, misrepresentation and ridicule in the columns of the *Kesari*......... The *Chikitsak* was, in our judgment, wholly within its rights when it demanded an explanation as to how political phantoms or ideal programmes were to be realised or carried out under the existing circumstances. The real hitch lies in devising concerted action and practical solutions of pressing problems, and so long as burning patriotism and enthusiastic demonstrations are regarded as equivalents, we see no chance of improvement in the general political atmosphere."

Jurors' List in Karáchi.

Phœnix (15), 17th Oct.

29. "Now that the time for the annual revision of the Jurors' list is come, we would earnestly invite the attention of our popular District Magistrate to it. As it is, we have no less than 800 names on the list including those of men, who can hardly follow or speak English and much less can understand proceedings before the Sessions Court. We do not in fact require such a large number. Even if it be reduced to 400 or 300, it would be more than enough. But in the interests of justice the Jurors ought to be gentlemen of some status or position in life and thoroughly conversant with the English language. It is, therefore, necessary that while revising the list this year, particulars be ascertained as to the pay each one, whose name occurs in the list, draws and the knowledge of English he possesses. After this is done the names of only those who appear quite fit to be Jurors may be retained in the list."

Alleged vagaries of the Mukhtyarkar of Naushahro taluka (Sind) in assessing the income-tax.

Sind Journal (19), 11th Oct.

30. "We have received complaints that the Mukhtyarkar of Naushahro has enhanced the income-tax to such an extent that many of the residents of the taluka are quite discontented. They have not only appealed against the assessment made by the Mukhtyarkar but have made a joint application to the Assistant Collector, drawing his attention to the anomalies of the assessment. In one case a merchant, who used to pay Rs. 42 per year as income-tax, has been called on to pay as much as Rs. 344. There are several other instances in which those who got exempted under the recent boon conferred by Government have been retaxed and asked to pay Rs. 20 instead of Rs. 10. If what has been represented to us be correct—and we have no reason to doubt the correctness of the statements made to us—we feel that the fears, expressed by Government some time back as to assessing officers raising the tax by unnecessarily taxing those who deserved to get the benefit of the exemption, are not unfounded. We hope the application of the Naushahro people will lead to proper inquiry and that they will get their just grievances duly redressed."

Education.

Comments on a recent innovation introduced by the Syndicate of the Bombay University.

Gujaráti Punch (26), 14th Oct., Eng. cols.; *Phœnix* (15), 17th Oct.

31. "At last the poison of the Machiavellian Universities Act, most arrogantly passed by the late imperious Viceroy, has commenced to work and 'mischief is already afoot.' The Curzonian element in the Bombay University mostly consists of Europeans and a few native toadies. They had been quiet enough so long, but the laws and regulations under the new constitution have just been sanctioned by Government and the Curzonian element has lost no time in beginning its work. We propose to take an early opportunity to look into

some of the doings of the Bombay University Syndicate, and so will to-day refer only to their latest vagary. At the last F. M. Examination the papers set had no marks assigned to the various questions and so the poor candidates were not in a position to make their 'Budget estimates.' This is, indeed, a cruel innovation......... The least that can be said of it is that it is absolutely unwarranted. Beyond harassing the poor students, it is not likely to achieve any beneficial results. The assignation of a definite number of marks to each question enabled the students to frame what we have termed their 'Budget estimates.' At a glance they could determine which items on the paper were likely to prove most paying. But this 'crutch,' too, has now been taken away.... If, however, the new innovation is intended to check the curse of cramming, then surely the 'Varsity has begun at the wrong end? Let them look to the *personnel* of the Colleges. Let them import real Professors first and not hire the services of third class men—the refuse of British Universities. Let the students sit at the feet of men, who will educate not their memory, but their minds, men who will inspire them with the highest ideals of scholarship. Until such a consummation takes place, it is simply absurd to seek from students what they have never been given an opportunity to acquire. Let our Colleges cease to be mere mills, let the University cease to be a mere examining machine, and then there will be time to introduce such innovations. But in the present state of things they are simply cruel." [The *Phœnix* writes :—"We raise our emphatic protest against the latest innovation of the Bombay University, which has ruled that no marks shall be assigned on the examination papers to any question. The rule will come into force from this year. It is said that it would prevent 'cramming.' We do not know how it will. The rule will simply place too much power in the hands of the examiners who often play such freaks as will make the angels weep."]

Alleged unsuitability of the Nadiád Middle School building.
Gujarát (72), 16th Oct.

32. The building in which the Government Middle School at Nadiád is located is of very meagre dimensions. The educational Department allows every Government Middle School to have on its rolls 100 pupils, but there is not sufficient accommodation for this number in the Nadiád School building. None of the class-rooms can conveniently accommodate more than 20 or 25 pupils, but from 30 to 40 boys are huddled together in each. The school rooms are neither well-lighted nor well-ventilated. This is a source of great inconvenience to the students and is detrimental to their health. A plot of land has already been purchased for erecting a new building for the school, but the expenses of construction have not yet been sanctioned by the authorities. The new building will probably be not ready for occupation for four or five years more. We hope, therefore, that the educational authorities will in the meanwhile make arrangements for removing the school to a more suitable building.

[] *Municipalities.*

Mr. D. E. Wachha's motion before the Bombay Corporation for the abolition of the City Improvement Trust.
Indian Social Reformer (4), 14th Oct.

33. "Mr. Wachha's motion before the Corporation about the Improvement Trust will do all that the mover himself, perhaps, expects of it, if it pricks the latter body to hurry on with the more important and constructive parts of its programme. That it has been somewhat lax in this respect and has acted rather in the spirit of a land-agent so far is but too apparent. Mr. Wachha is too experienced a public man to believe that Government would abolish the Improvement Trust, now when it is half-way with its work, at the bidding of the Corporation constituted as it is at present. What purpose is served by multiplying such occasions of apparent antagonism between Government and the Corporation, we do not pretend to know. Mr. Wachha's strong language is often merely a mannerism and misleads only those who are unaware of his guileless disposition. We can hardly doubt that the Corporation will pass the resolution and it is equally certain that Government will ignore it. We are unable on the material contained in Mr. Wachha's elaborate memorandum to affirm that Government will be perverse in doing so.

While that memorandum undoubtedly shows that important reforms are needed in the methods and, probably, in the constitution of the City Improvement Trust, it does not convince an unprejudiced mind that those reforms are to be carried out by abolishing the Trust and entrusting the work of City Improvement to the Municipal Corporation."

Plague expenditure of the Bombay Municipality.
Kaiser-i-Hind (30), 14th Oct., Eng. cols.

34. Referring to the financial affairs of the Bombay Municipality, the *Kaiser-i-Hind* writes:—"Infinitely worse is the expenditure which Commissioner after Commissioner has been unlawfully incurring on plague measures. From 1896 to 1898 there was a separate Plague Commissioner under the Epidemic Diseases Act. Owing, however, to the capricious and most oppressive and harsh way in which the Act was administered, the Corporation had to protest and ask the Government to abolish the post of Plague Commissioner. Accordingly the Plague Commissioner, Sir W. Wingate, was retired and a Resolution was communicated to the Municipal Commissioner to the effect that the officer holding that post for the time being should be the Plague Commissioner under the Epidemic Diseases Act. This Resolution is not, or was not until very lately, on the records of the Corporation which in itself was most irregular. Next the Municipal Commissioner, in his capacity as Plague Commissioner, thought he had only to spend whatever amount was annually sanctioned under the budget. In other words, the Commissioner was not to come up for specific sanction for specific sums under the grant allowed in a lump in the budget, but to spend sums as he pleased, and long after the expiration of the year present a kind of perfunctory account. This practice was held to be unconstitutional and was animadverted upon more than once. But as there seemed to be no change in it, Sir Pherozeshah deemed it his duty to put the matter on a right and legal basis by a regular notice of motion. This came before the Corporation last Monday when he took great pains to explain to his colleagues the history of the Corporation from its very commencement and show how the practice of the Commissioner was 'contrary to law' and should be given up at once.......... He insisted on the Corporation keeping its control over its own monies. The Commissioner should come to that body from time to time for sanction of such expenditure as may be needed with full details. Such an application would then come under the criticism of the Corporation. The reasonableness or extravagance of the expenditure would be jealously scrutinised. In this way the necessary check and control would be maintained over plague expenditure............ Of course, the proposal was passed by an overwhelming majority. We are glad of it, as the illegal and unconstitutional practice will now be put a stop to at once and the representatives of the rate-payers in the Corporation will have the opportunity to scrutinise the expenditure before sanctioning it—an opportunity of which the Corporation has been systematically baulked for the last eight years."

Attitude of Municipal sweepers in Bombay towards plague inoculation.
Bombay Samáchár (66), 17th Oct.

35. A serious strike of Municipal sweepers in Bombay was fortunately averted day before yesterday. The reason for this attitude of the sweepers was the attempt of the Municipal authorities to inoculate them with Haffkine's prophylactic against their wishes. The authorities, on finding that the sweepers were bent upon resorting to the extreme measure of a strike, realised their blunder and retraced their steps in the nick of time. Now the sweepers must have been aware that their going on strike without due notice is a criminal offence under the Municipal law and the fact of their having resolved to resort to the measure despite this knowledge forces us to the conclusion that undue pressure must have been brought to bear upon them with a view to persuade them to submit themselves to inoculation. We know that Dr. Turner is a staunch advocate of Professor Haffkine's serum, but even he has no right to force his subordinates to undergo the prophylactic treatment so long as Government have not made it compulsory for all classes of the public. **From the statistics of inoculation published from time to time by Government it can be inferred that the confidence of the public in its efficacy is now on the wane. In the case of the sweepers one noteworthy fact deserves comment. They had twice submitted themselves to inoculation in the past, and their**

resistance to the treatment this time shows that their experience of inoculation must have failed to convince them of its utility. Now this is a matter which should not be allowed to rest on mere conjecture. The Health Officer must have got the statistics of plague attacks and deaths among the sweepers, and it is very necessary that he should give publicity to the figures. Besides, it appears from the complaints made by the sweepers that they have been very much annoyed at the recklessness with which experiments are being made upon them in regard to inoculation. On the present occasion the authorities wanted to make the injection on their necks. This shows that the authorities are still groping in the dark as to the right method of injecting the fluid. In these circumstances, it must be said that the Municipal authorities acted imprudently in affording a ground of excitement to the sweepers on whose work the sanitation of the city so largely depends. It is deplorable that the authorities have not taken to heart the bitter lessons of the past in the matter of inoculating the lower classes of the population. In the case of menial employés of the Municipality we would suggest that the Health Department should not be allowed to try new experiments upon them without obtaining the previous consent of the Corporation thereto.

Discussion in the Broach Municipal Council regarding the Muhammadan burial-ground in the city.

Broach Samáchár (68), 18th Oct.

36. The Quarterly General Meeting of the Broach Municipality was held on the 15th October last under the presidency of Rao Bahadur Motilal Chunilal when a statement of the income and expenditure of the Municipality for the quarter ending the 30th September was presented. The subject of the Muhammadan burial-ground near Ratan Talao was incidentally discussed at the meeting. Mr. Vyas, Chairman of the Public Works Committee, explained that there was some misunderstanding in regard to the action taken by the Municipal authorities in digging the burial-ground. The authorities, he said, only wanted to level and widen the road passing through that locality as it was very uneven and full of depressions. The land in dispute was entered in the Government records as waste land. Nobody knew that it contained an old grave-yard. The Muhammadans might say what they liked, but the operations were not undertaken with a view to deliberately give offence to any one. He (the speaker) himself had given orders for levelling the road. There was no intention on his part to lay out a garden there or construct a new road leading to Acharji's *mandir*. On the day before the operations commenced the Muhammadans improvised a fence to mark the boundary of their grave-yard. There were indications to show that the fence had been quite lately put up there. Rao Bahadur Motilal said that some mean-minded persons had been leading the Muhammadans astray out of selfish and vindictive motives. Time, he remarked, would show to the Muhammadans how they had been misled.

Comments on the action of the Commissioner in Sind in appointing the Collector of Hyderabad (Sind) President of the local Municipality.

Sind Journal (19), 11th Oct.; *Phœnix* (15), 13th Oct.

37. "Mr. Younghusband signalizes his Commissionership by a highly retrograde step in the matter of local self-government. He inflicts the Collector as President on the Municipality of Hyderabad. We are sorry Mr. Thakurdas Khemchand should have been compelled by circumstances to resign the office of President. If recent occurrences, like the neglect of the aqueduct from Gidu to Hyderabad or Mr. Lele's suspension by the Managing Committee and the President's putting it to vote on the 18th instead of the 21st, have been the causes of Mr. Thakurdas's resignation, surely the Presidentship of a Municipality cannot be worth having. If we are sorry that Mr. Thakurdas has had to resign, we are far more sorry that the Collector of Hyderabad has been appointed in his place. The City or even the Municipality of Hyderabad is not without men, fit to occupy the office of President. The Commissioner should have had no difficulty in finding a really capable non-official for the post, if he had been truly inclined to seek one. The Municipality has in it, we must admit, one or two 'firebrands,' but even these have, in their own way, been useful. Their existence in the Municipality could never be justification enough for the drastic measure now adopted by the Commissioner. From all points of view the action of the Commissioner appears to us to be well worthy of condemnation and we anxiously wait to see what others have to say

regarding it. We would strongly urge the necessity of a very respectful, but at the same time very firm, protest against this action of the Local Administration." [The *Phœnix*, on the other hand, writes :—" Much as we regret the blow dealt at self-government by the nomination of the Collector in place of an Indian to the Presidentship of the Hyderabad Municipality, we feel that the circumstances giving rise to the change were such that no other course was possible. Once upon a time the Hyderabad Municipality was considered to be a model of perfection. And why? It was the tactful 'skippering' of Mr. Hiranand that gave the Municipality an enviable reputation for robust common-sense and sobriety. It was a bad day for the Hyderabad Municipality when Mr. Hiranand was ousted from the Chair......... Time was when the people of Hyderabad took the lead in the affairs of our province. This is the reason why they were given the right to elect their own Municipal President. That this right has been abused within the last few years cannot be gainsaid. The repeated fiascoes, which were latterly of common occurrence in the Municipal Hall, made the Hyderabad Municipality a bye-word of reproach. And above all the lamentable tardiness in the disposal of the most urgent business, which at one time seriously threatened the very health of the town, furnished a clear proof that the natives of Hyderabad were incapable and entirely unfit for managing their own affairs.......... We cannot, therefore, blame Government for their recent step. We are quite sure that they took it with great reluctance. Perhaps this was the only means of extricating the Municipal affairs from the quandary into which they were allowed to be plunged.......... We hope and trust that after the lapse of four or five months Government will be able to find a suitable native of Hyderabad to fill the chair of the Municipality and restore the privilege to the people which we are sure has been reluctantly wrested from them."]

Native States.

Alleged contrast between the working of the Mysore Representative Assembly and that of the Legislative Councils in British India.
Kesari (136), 16th Oct.

38. The last meeting of the Mysore Representative Assembly which was held on the Dasara day was a great success. Though the Assembly has no right of voting or making laws, even a cursory glance at the work done by it is sufficient to mark the contrast between it and our Legislative Councils and to fill the mind with disgust at the farcical mode of transacting business prevailing in the latter. The Mysore Assembly contains a large number of popular representatives in the real sense of the expression, while in our Legislative Councils the number of such representatives is always limited, and they are withal in a standing minority. The financial statements presented to our Councils do not contain useful information adapted to the popular understanding, but are full of sophistries and misleading statistics. The speech of the Diwan of Mysore, however, gives a systematic exposition of the fundamental principles of the administration of the State. In our Councils the system of interpellations is a solemn mockery in which printed answers are supplied to printed questions and the paper containing both is merely placed on the Council table; but in the Mysore Assembly any member can ask a question direct, and the Diwan gives a detailed reply thereto. Again, in our Councils the official members, relying on the strength of their authority, do not hesitate to browbeat or insult the non-official members, while in the Mysore Assembly the entire debate is carried on freely and in a sympathetic spirit. In this manner Mysore has set an example not only to other Native States but also to the British Government. But unfortunately for Maháráshtra, the present-day descendant of the great Shivaji, instead of following this example, is throwing obstacles in the way of the people convening a popular assembly, while the British Government, being carried away by the pride of its glory and power, is wasting time on the question whether the Budget debate in the Viceregal Council should be finished in a single day or allowed to extend over two days.

Satisfaction expressed at the partial remission of a debt owed by the Pálanpur Durbar to the British Government.
Patriot (14), 13th Oct.

39. " We congratulate His Highness the Dewan Saheb of Pálanpur and his energetic Minister, Mr. Ranchhodlal Patwari, on the successful result of their representation in connection with the extravagant expenses on the Hadmatia Tank during the last great famine of 1900. The Political Officer of the time lavishly spent money on this relief work and the total soon mounted up to

nearly eleven lakhs of rupees. His Highness the Dewan Saheb and the Minister protested that the result of all the labour and extravagance was not at all commensurate with the sum spent and the Government was requested to write off a certain. sum. This matter hung fire for a long time and at last it had to be brought to the notice of His Excellency Lord Lamington during his last visit to Pálanpur, and we are glad to find that His Excellency's Government have decided to remit 2¾ lakhs of rupees from the Pálanpur debts to the British Government."

Intelligence extracted from the Press.

A *swadeshi* meeting in Bombay.
Kesari (136), 16th Oct.

40. The Bombay correspondent of the *Kesari* writes:—On 11th October 1906 a public meeting was held under the auspices of the Swadeshi Vastu Pracharini Sabha in the open space in front of Dr. Deshmukh's house. The object of the meeting, which was presided over by Mr. Tilak, was to present an address to Shet Khemraj Shri Krishnadas, proprietor of the Shri Vyankateshwar Press. Mr. Vaman Ramchandra Joshi read the address, which was then presented by the President to Shet Khemraj. In the course of his speech on the occasion Mr. Tilak said:—A telegram has been received from Benares just now to the effect that a meeting was held there to boycott foreign sugar and adulterated ghee. This shows how *swadeshism* is intertwined with our religion and also exposes the falsity of the assertion made by the Anglo-Indian journals that there is no connection between the two. The *swadeshi* movement deserves support from every caste in the country. A considerable portion of India's trade is in the hands of Marwadis. Just as the Brahmans accepted service under foreigners, so native traders allowed foreign trade to obtain a footing in this country. Our trading classes must now wrest the country's trade from the hands of foreigners. We must export our corn to England, but we do not want European firms like Ralli Brothers to do it for us. The object of the Swadeshi Vastu Pracharini Sabha is to banish not only foreign goods but also foreign ideas from our midst. The present times are so critical in our country's history that to discard *swadeshism* is to court death. If the *swadeshi* movement collapses, not only we but our descendants will have to suffer the evil consequences of it. This important question is now lying before Hindus, Parsis, Muhammadans and Christians.

Public meetings at Násik.
Indu Prakásh (43), 15th Oct., Eng. cols.

41. A Násik correspondent wires to the *Indu Prakásh*:—"A crowded public meeting for commemorating the birthday of Emperor Akbar was held to-day in the Brahmanand Theatre. Mr. Narsinha Chintaman Kelkar presided. A large number of Muhammadans attended. Messrs. Nizam Saheb, Khare, Ganpule, Patankar and the President addresed the meeting. Telegrams approving of the meeting were read." [Elsewhere the paper publishes the following telegram:—"A meeting of some pensioners and underlings was contemplated to be held to-day in the Násik High School to pass resolutions regarding the Vande Mataram case which is *sub judice*. Printed notices of the proposed meeting were filed yesterday before the Magistrate who promised to consult with the Collector for the necessary steps to stop it. The public strongly suspect that some officials are trying to get up such a meeting."]

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 24th October 1906.

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*Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.] [No. 43 of 1906.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 27th October 1906.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

Agrarian matters:

Alleged impatience of Government in collecting land revenue ... 11
Apology published by the *Shri Sayáji Vijaya* for making certain allegations against the conduct of British revenue officers towards defaulting agriculturists 14
A suit for damages instituted against Government by an agriculturist of Broach for alleged hardships inflicted upon him in recovering his land revenue 15

British rule in India:

Alleged danger of a widening of the breach between Hindus and Muhammadans in India 6
Alleged evil effects of — 1
Alleged tendency of Englishmen to create a split between the different races and communities of India 5
Exhortation to Indians to learn 'self-reliance' 7
Exhortation to the people of India to keep foreigners at arm's length ... 2
How can India be made happy? 3
Imaginary lamentations of Mother Ind upon the death of her two sons, 'Patriotism' and 'Love of Religion,' in the year 1818 4

Judicial matters:

Comments on the conviction of a European by the Sessions Judge, Shahbad, for outraging the modesty of a native woman in a railway train 21
Comments on the *Hind Swarájya* prosecution ... ... 16—20
Motor vehicles: Appeal to the Bombay Government to expedite their decision on the subject of regulating the speed of — 23
Movement to celebrate the birth anniversary of Akbar in Mahárashtra and the Central Provinces 8
Plague: — in Poona and alleged apathy of the authorities in taking measures to combat it 25
Police: Lotteries connected with the sale of trashy publications in Ahmedabad 24
Prisons: Resolution of the Bombay Government on the treatment of juvenile offenders 22

Public Service:

Appointment of Mr. Dinshaw D. Davar to the Bench of the Bombay High Court ... ... 9 & 10
Complaint against the officials of Mahád taluka (Kolába) ... ... 12 & 13

PARAGRAPHS.

Politics and the Public Administration—continued.

Sind:

Alleged discourteous behaviour of the Collector of Lárkhána towards the Panchayet of Rato Dero taluka (—) 26
Alleged insecurity of life and property in Manjhand taluka (—) ... 27

Education—

Alleged drawbacks in the present system of primary education in the Bombay Presidency 28

Railways—

B. B. & C. I. Railway: Protest against the conveyance of third class passengers in goods waggons by the — authorities 29

Municipalities—

Bombay: Contrast between the methods of working of the — Port Trust and the City Improvement Trust 30
Hyderabad: Appointment of the Collector of — (Sind) as President of the — Municipality 32
Surat: Protest of the cloth merchants of — against the octroi proposed to be levied on cloth by the local Municipality 31

Native States—

Junágadh: Sequel of the — inquiry into the charges of peculation against Mr. Zala 33

Kolhápur:

Affairs in — State 36
Comments on an article in the *Times of India* on the — Representative Assembly ... ... 34 & 35
Navalgund: A suggestion to Government to preserve the estate of the late Sar Desai of — (Shersanji) from being devoted to charitable purposes under his will 37

Intelligence extracted from the Press—

A meeting at Ahmedabad in commemoration of the Partition Day ... 41
A *swadeshi* exhibition at Baroda 44
A *swadeshi* meeting at Násik 42
A *swadeshi* meeting in Bombay 38
Pandharpur Industrial Exhibition: Opening of the — 39
Proceedings of a meeting of the Jávli (Sátára) Agriculturists' Association ... 43
Proposed establishment of a new Political Association at Pandharpur ... 40

List of Newspapers and Periodicals.

(As it stood on the 1st October 1906.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	J. J. de Abrao ; Portuguese ; 43	300
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 50	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 53.	1,000
4	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan ; Hindu (Madrási Bráhman) ; 39.	500
5	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 53.	575
6	Indian Textile Journal	Do.	Monthly	John Wallace ; Englishman ; 48	800
7	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái Advani ; Hindu (Amil) ; 30.	500
8	Káthiáwár Times	Rájkot	Daily	Mávji Govindji ; Hindu (Nágar) ; 38	200
9	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 32.	950
10	Men and Women of India.	Bombay	Monthly	Sorábji Mancherji Ratnagar ; Parsi ; 40	500
11	Muslim Herald	Do.	Daily	Muhammad Yusuf bin Muhammad Amir ; Muhammadan ; 32.	700
12	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 38	400
13	Pársi	Do.	Do.	Jehangir Sorabji Talayárkhán ; Pársi ; 30	1,000
14	Patriot	Ahmedabad	Do.	Bhágubhái Fatechand Kárbhári ; Hindu (Jain) ; 33.	650
15	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 58	650
16	Poona Observer and Civil and Military Gazette.	Poona	Daily	Kawasji Temulji ; Pársi ; 50	400
17	Railway Times	Bombay	Weekly	John Alexander Balfour ; Christian ; 44	1,200
18	Sind Gazette	Karáchi	Bi-weekly	Mrs. J. E. Tate ; European ; 42	500
19	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 40.	800
20	Sind Times	Karáchi	Bi-weekly	Khánchand Rahumal ; Hindu (Amil) ; 39	200
	ANGLO-GUJARA'TI.				
21	A'rya Prakásh	Bombay	Weekly	Motilál Tribhuwandás Dalál ; Hindu (Mod Bania) ; 32.	1,000
22	Coronation Advertiser	Ahmedabad	Do.	Narotámdás Pránjiwandás Shethna ; Hindu (Bania) ; 33.	750
23	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak) ; 36	1,400
24	Gujaráti	Do.	Do.	Ichhárám Surajram Desai ; Hindu (Surti Bania) ; 53.	5,000
25	Gujarát Mitră	Do.	Do.	Hormasji Jamshedji ; Pársi ; 47	700
26	Gujaráti Punch	Ahmedabad	Do.	Somalál Mangaldás Sháh ; Hindu (Bania) ; 29.	1,100
27	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar ; Pársi ; 46	800
28	Hind Swarájyă	Do.	Do.	Chhaganlál Lallubhoy Thanáwalá ; Hindu (Shrimáli Bráhman) ; 24.	800
29	Jám-e-Jamshed	Do.	Daily	Pirozshah Jehángir Marzbán ; Pársi ; 30	3,500
30	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 57	2,400
31	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 42	400
32	Káthiáwár Times	Do.	Bi-weekly	Manshankar Jayashankar ; Hindu (Nagar Bráhman) ; 39.	200
33	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám ; Hindu (Mewáda Bráhman) ; 39.	1,400
34	Rást Goftár	Bombay	Do.	Pálonji Barjorji Desái ; Pársi ; 55	1,550

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*continued.*				
35	Shri Sayáji Vijayă	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 28.	4,200
36	Suryă Prakásh	Surat	Do.	Umedrám Nagindás; Hindu (Bania); 28	200
	ANGLO-MARA'THI.				
37	Christian Citizen	Poona	Monthly	Bháskar Nánáji Kotak; Native Christian; 33.	200
38	Dnyán Chakshu	Do.	Weekly	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 48.	500
39	Dnyánodaya	Bombay	Do.	Rev. Mr. J. E. Abbott	660
40	Dnyán Prakásh	Poona	Daily	Hari Náráyan A'pte; Hindu (Chitpáwan Bráhman); 39.	1,200
41	Dnyán Prakásh	Do.	Weekly	Do. Do.	2,400
42	Hind Swarájyă	Bombay	Do.	Jyotibá Bhágoji Relekar; Hindu (Námdeo Shimpi); 24.	1,000
43	Indu Prakásh	Do.	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 41.	1,500
44	Native Opinion	Do.	Weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 35.	700
45	Samarth	Kolhápur	Do.	Vináyak Náráyan Joshirao; Hindu (Chitpáwan Bráhman); 37.	750
46	Sardesái Vijaya	Sávantvádi	Do.	Pándurang Bálkrishna Dadkar; Hindu (Gaud Bráhman); 32.	500
47	Shri Sayáji Vijayă	Bombay	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 41.	5,000
48	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshasth Bráhman); 22.	100
49	Subodh Patrika	Bombay	Do.	Dwárkanáth Govind Vaidya; Hindu (Sonár); 32.	600
50	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 39.	1,500
	ANGLO-PORTUGUESE.				
51	O Anglo-Lusitáno	Bombay	Weekly	Leandro Mascarenhas; Goanese Christian; 48.	900
	ANGLO-SINDI.				
52	Al-Haq	Hyderabad (Sind).	Weekly	Syed Muhammad Syed Jamáldin; 30; and Abdul Vahábkhan Ghulám Rasul; 37; Muhammadans.	1,200
53	Prabhát	Do.	Bi-weekly	Lekhráj Tilokchand; Hindu (Amil); 34	500
54	Musáfir	Do.	Weekly	Dharamsing Tahilsing; Hindu (Amil); 20	1,000
55	Sindhi	Sukkur	Do.	Virumal Begráj; Hindu (Kurseja); 33	1,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
56	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 73	1,194
57	Hind Vijayă	Do.	Do.	Dáhyábhái Karsandás Sháh; Hindu (Shráwak Bania); 39.	600
	ENGLISH, MARÁTHI AND KÁNARESE.				
58	Karnátak Patră	Dhárwár	Weekly	Mádhav Gopál Tonapi; Hindu (Deshastha Bráhman); 22.	200
59	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorápur; Hindu (Deshastha Vaishnav Bráhman); 44.	300
	ENGLISH, PORTUGUESE AND CONCANIM.				
60	A Luz	Bombay	Weekly	Antone Fernandes; Portuguese; 23	1,200
61	O Bombaense	Do.	Do.	A. Gomes; Goanese Christian; 45	1,000
	GUJARÁTI.				
62	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad; Muhammadan; (Memon); 41.	2,500
63	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 53	3,000
64	Arajdár	Ahmedabad	Weekly	Maháshankar Dájibhai; Hindu (Bráhman); 35.	1,500- 2,000
65	A'ryávir	Dohad (Panch Mahále).	Do.	Krishnaráo Mangeshráo Fadnis; Hindu (Saraswat Bráhman); 28.	330

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*continued.*				
66	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 37.	4,400
67	Broach Mitră	Broach	Weekly	Trikamlál Harináth Thákor; Hindu (Brahma Kshatriya); 24.	350
68	Broach Samáchár	Do.	Do.	Ardeshir Dinsha Gándhi; Pársi; 51	500
69	Din Mani	Do.	Do.	Nathálál Rangildas; Hindu (Mathur Káyastha Bania); 27.	125
70	Dnyanottejak	Ahmedabad	Fortnightly	Chhotálál Desaibhai; Hindu (Bania); 42	800
71	Evening Jáme	Bombay	Daily	Pirozshah Jehangir Marzbán; Parsi; 30	1,600
72	Gujarát	Nadiád (Kaira)	Fortnightly	Chandulál Nandlál; Hindu (Bania); 25	500
73	Hitechchhu	Ahmedabad	Weekly	Kálidás Ghelabhai; Hindu (Jain); 47	500
74	Indian Advertiser	Do.	Do.	Hirálál Vardhamán Sháh	...
75	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Daud; 37; Abdulla Ismail; 28 Muhammadans (Memons).	750
76	Jám-e-Jahanooma	Bombay	Do.	Ratanshaw Frámji Acharia; Pársi; 31	600
77	Jivadaya	Surat	Monthly	Dhirajrám Dalpatrám; Hindu (Audich Bráhman); 37.	300
78	Kaira Times	Nadiád (Kaira)	Weekly	Anopsi Mánecklál Desai; Hindu (Shrávak Bania).	600
79	Kaira Vartamán	Kaira	Do.	Kahandas Fulchand; Hindu (Bania); 56	125
80	Káthiáwár Mitră	Ahmedabad	Do.	Jadurám Shámji Dave; Hindu (Audich Bráhman); 42.	300
81	Káthiáwár Samáchár	Do.	Do.	Rewashankar Jagjiwan Dave; Hindu (Bráhman); 44.	500
82	Khedut	Bhávnagar	Fortnightly	Parbhurám Rámji Jani; Hindu (Audich Bráhman).	1,000
83	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Minocheher-Homji, B.A; Pársi; 37.	1,000
84	Mahi Kántha Gazette	Sádra	Weekly	Motilál Chhotálál Vyás; Hindu (Audich Tolakia Brahman); 45.	800
85	Mukhbir-i-Islám	Bombay	Daily	Munshi Ali Mahomed Haji Abdulla Shayek Lakhpati; Khoja (Sunni); 35.	500
86	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh; Hindu (Bania); 32.	500
87	Navsári Prakásh	Do.	Do.	Rustamji Jámaspji Dastur; Pársi; 58	800
88	Praja Mitră	Karáchi	Bi-weekly	Narbhayshankar Jagjivan; Hindu (Bráhman); 37.	275
89	Praja Pokár	Surat	Weekly	Hormasji Jamshedji; Pársi; 47	500
90	Prakásh and Gadgadát	Bombay	Do.	Nagindás Mancharam; Hindu (Dása Osval Bania); 40.	725
91	Samsher Bahádur	Ahmedabad	Do.	Saváibhai Ráichand; Hindu (Shravak Bania); 63.	150
92	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Rustamji Narsarwanji Vátcha-Gandi; Pársi; 40. (2) Ardeshir Pestonji Contractor; Pársi; 38.	3,800
93	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Dás Shrimáli Bania); 41.	550
94	Sind Vartamán	Karáchi	Weekly	Devkaran Devji; Hindu (Lóhána); 41	200
95	Surat Akhbár	Surat	Do.	Phirozsháh Edalji Patel; Pársi; 51	300
96	Tikákár	Ahmedabad	Do.	Puranchandra *alias* Punamchand Achleshwar Márwadi; Hindu (Bráhman); 44.	500
97	Vande Mátaram	Bombay	Monthly	Chhaganlal Lallubhoy Thánawálla; Hindu (Shrimali Brahmin); 24.	...
	HINDI.				
98	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 44.	200
99	Sharman Samáchár	Bombay	Do.	Shambhunáth Sharma; Hindu (Kanoja Bráhman); 45.	1,000
100	Shri Dnyánságar Samáchár.	Do.	Monthly	Janakprasad Laooram; Hindu (Kányakubja Bráhman); 30.	200
101	Shri Venkateshvar Samáchár.	Do.	Weekly	Pandit Babu Amritlal, B.A.; Hindu (Bengali Bráhman); 45.	6,200
102	Swadeshi	Do.	Do.	Swámi Yugalánandji; Hindu (Vaishnav Bráhman); 35.	1,000

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KÁNARESE.				
103	Digvijayă	Gadag (Dhárwár.)	Weekly	Shankrapa Gudi Basrimarad; Hindu (Devang); 39.	150
104	Karnátak Vritt	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Shenvi Bráhman); 36. (2) A. B. Hoskeri; Hindu (Deshasth Bráhman); 37.	810
105	Loka Bandhu	Do.	Do.	Gururáo Rágĥavendra Mamdápur; Hindu (Deshasth Bráhman); 43.	300
106	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Nilgire Nádgir; Hindu (Deshasth Bráhman); 30	150
107	Rájahans	Dhárwár	Do.	Kamaláshankar Dinkar Jathár; Hindu (Karháda Bráhman); 43.	120
108	Rasik Ranjini	Gadag (Dhárwár.)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 43.	100
	MARÁTHI.				
109	Arunodayă	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 24.	515
110	A'ryávart	Dhulia	Do.	Váman Daji Motiwále; Hindu (Yajurvedi Bráhman); 20.	500
111	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 29	500
112	Bán	Poona	Do.	Datto Máruti Nanavare; Hindu (Kásár); 27	400
113	Bhála	Do.	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 30.	2,300
114	Bhagwa Jhenda	Wái (Satára)	Monthly	Dattatraya Ganesh Agashe; Hindu (Chitpawan Brahman); 27	300-400
115	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 42.	300
116	Bráhmodayă	Mahád (Kolába)	Do.	Náráyan Balwant Hardikar; Hindu (Karháda Bráhman); 48.	400
117	Chandrakánt	Chikodi (Belgaum).	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 41.	100
118	Chandrodayă	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 42.	200
119	Chikitsak	Belgaum	Do.	Mangesh Jiváji Telang; Hindu (Gaud Bráhman); 40 and Moro Balwant Maráthe; Hindu (Chitpáwan Bráhman).	900
120	Deen Mitră	Bombay	Do.	Sadáshiv Vishwanáth Máyadeo; Hindu (Chitpawan Bráhman; 32.	1,000
121	Deshakálavartamán	Erandol (Khándesh).	Do.	Mahádev Pándurang Joshi; Hindu (Deshasth Bráhman); 34.	200
122	Dharma	Wái (Satára)	Do.	Kashinath Vaman Lele; Hindu (Chitpáwan Bráhman); 48.	1,000
123	Dhárwár Vritt	Dhárwár	Do.	S. H. Shaháne; Hindu (Karháda Bráhman); 32.	500
124	Dinbandhu	Bombay	Do.	Vásudeo Lingoji Birje; Hindu (Marátha); 40.	1,200
125	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 42.	350
126	Hindu Punch	Thána	Do.	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 40.	1,700
127	Hindu Vijayă	Kochará (Ratnágiri.)	Fortnightly	Anandráo Bálkrishna Rángnekár; Hindu (Gaud Sáraswat Bráhmin); 38.	75
128	Hunnarottejak	Násik	Weekly	Prabhákar Krishna Pánge; Hindu (Deshastha Bráhman); 27.	250
129	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 53.	280
130	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 76.	1,500
131	Jagatsamáchár	Thána	Do.	Trimbak A'báji Ráje; Hindu (Káyastha Prabhu); 39.	500
132	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 40.	7,500
133	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 47.	425
134	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 39.	4,000
135	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 51.	2,000
136	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 50.	18,000
137	Khándesh Vaibhav	Dhulia	Do.	Yádav Bálkrishna Bahalkar; Hindu (Deshasth Bráhman); 40.	600
138	Kumtha Vritt	Kumtha (Kánara).	Do.	Laxman Baburao Hegde; Hindu (Gowdsaraswat); 50.	250
139	Loka Bandhu	Tásgaon (Satára).	Do.	Bhikáji Gopál Bhide; Hindu (Chitpáwan Bráhman); age 35.	200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
140	Lokamat	Vengurla (Ratnágiri).	Weekly	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 29.	600
141	Lokaseva	Násik	Do.	Gangádhar Váman Barve; Hindu (Chitpáwan Bráhman); 27.	500
142	Madhukar	Belgaum	Do.	Janárdan Náráyen Kulkarni; Hindu (Sáraswat Bráhman); 30.	150
143	Maháráshtra Vritt	Satára	Do.	Pándurang Bábáji Bhosle; Hindu (Marátha); 30.	150
144	Moda Vritt	Wái (Satára)	Do.	Káshináth Váman Lele; Hindu (Chitpáwan Bráhman); 48.	650
145	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; Hindu (Chitpáwan Bráhman); 45.	1,650
146	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,450
147	Nagar Samáchár	Ahmednagar	Do.	Vishwanáth Gangárám; Hindu (Telegu Fulmáli); 25.	200
148	Násik Vritt	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 28.	450
149	Nyáy Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 32.	400
150	Pandhari Mitră	Pandharpur (Sholápur).	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 43.	75
151	Parikshak	Belgaum	Do.	Váman Rámchandra Kanvinde; Hindu (Sáraswat Bráhman); 33.	400
152	Poona Vaibhav	Poona	Do.	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 37.	250
153	Prabhát	Dhulia	Monthly	Govind Káshináth Chándorkar; Hindu (Karhadá Brahman).	...
154	Prabodh Chandrika	Jalgaon (Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 42.	200
155	Prakásh	Satára	Do.	Ganesh Ballál Phansálkar; Hindu (Karháda Bráhman); 32.	500
156	Pratod	Islámpur (Satára).	Do.	Ganesh Rámchandra Kashálkar; Hindu (Karháda Bráhman); 23.	300—360
157	Rághav Bhushan	Yeola (Násik)	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 42	100
158	Ráshtramukh	Máhad (Kolába)	Published thrice a month.	Balkrishna Raoji Palvanker; Hindu (Karhádá Bráhman); 28.	177
159	Satya Mitră	Málegaon (Násik).	Weekly	Bálchand Hiráchand; Jain; 26	200
160	Satyă Shodhak	Ratnágiri	Do.	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 28.	950
161	Shet, Shetaki and Shetakari	Bombay	Fortnightly	Nominal Editor:—Ganesh Lakshman Sahasrabuddhe; Hindu (Chitpáwan Bráhman). Real Editor:—Rámchandra Vinayak Tikekar; Hindu (Karháda Bráhman); 45.	350
162	Sholápur Samáchár	Sholápur	Weekly	Narsappa Abanna; Hindu (Kámáthi); 47	400
163	Shubh Suchak	Do.	Do.	Rámchandra Appáji Chitale; Hindu (Chitpáwan Bráhman); 61.	150
164	Sumant	Karád (Satára)	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 33.	80
165	Vidur	Dhamni (Satára).	Do.	Dámodar Gangádhar Maráthe	200
166	Vidya Vilás	Kolhápur	Bi-weekly	Ganesh Shankar Gokhale; Hindu (Chitpáwan Bráhman); 22.	500
167	Vihári	Bombay	Weekly	Bálkrishna Náráyan Phátak; Hindu (Chitpáwan Bráhman); 41.	1,000
168	Vikram	Sátára	Monthly	......	...
169	Vishvavritt	Kolhápur	Monthly	Vishnu Govind Bijápurkar, M.A.; Hindu (Deshastha Bráhman); 45.	500
170	Vividh Dnyán Vistár	Bombay	Do.	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
171	Vrittasár	Wái (Satára)	Weekly	Lakshman Mahádev Vaidya; Hindu (Chitpáwan Bráhman); 51.	250
172	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkar; Hindu (Deshasth Bráhman); 38.	100
173	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 40.	600
174	Vyápár Samáchár	Ahmednagar	Do.	Ratanchand Punamchand Mutha; Jain (Márwadi); 33.	1,200
175	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 40.	150

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	SINDI.				
176	Aftab-i-Sind	Sukkur	Weekly	Shámsudin walad Mahomed; Muhammadan; (Abro); 39.	600
177	Khairkháh	Lárkhána	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 33.	1,000
178	Sind Sudhár	Karăchi	Do.	Khánchand Rahumal; Hindu (Amil); 39	650
179	Sookree	Do.	Do.	Asaumal Rijhumal; Hindu (Lohána); 52	100
180	Sind Kesary	Shikárpur	Do.	Chelárám Mánghirmal; Hindu (Wadhra); 40.	550
	URDU.				
181	Ajaibat-i-Bambai	Bombay	Monthly	Mahamad Ali Anvar Ali; Muhammadan (Sheikh); 44.	2,000
182	Bombay Punch Bahádur	Do.	Weekly	Hakim Mahomed Abdul Hamid; Muhammadan (Farrukh Dehlavi); 52.	3,000
183	Ghamkhwar-e-Jahán	Bhusáwal (Khándesh).	Do.	Munshi Mahomed Jan walad Ahmedalli (Mahomedan).	75
184	Jám-i-Jahánnuma	Jalgaon (Khăndesh).	Do.	Munshi Abdul Karim *walad* Habibulla; Muhammadan.	50
185	Mufid-e-Rozgăr	Bombay	Do.	......	...
186	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdul Hamid; Muhammadan (Farrakh Dehalvi); 52.	1,500
187	Tohfa-i-Deccan	Poona	Weekly	Shaik Abdulla *walad* Mahomed; Muhammadan (Shaik); 32.	150
	GUJARA'TI AND HINDI.				
188	Jain	Ahmedabad	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Jain); 33.	1,400
	MARA'THI AND KA'NARESE.				
189	Chandrika	Bágalkot (Bijápur).	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 34.	150

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the Report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

E. The papers marked with an asterisk have actually been examined during the week.

F. Nos. 63, 67 and 71 occasionally contain English articles.

Additions to, and alterations in, the list of Newspapers and Periodicals.

N.B.—(*a*) The circulation of No. 153 is 300.

(*b*) The editor of No. 168 is Vishvanáth Ganesh Deodhar (Chitpáwan Bráhmin); age 26. Its circulation is 100.

Politics and the Public Administration.

Alleged evil effects of British rule in India.
Vishva Vritt (169), August issue.

1. Some people are never tired of representing British rule in India as wholly beneficial to this country. They are, however, sadly mistaken. There is no reason to exclude England from the category of those European nations that have been trampling alien races under foot and thereby laying themselves open to the charge of being demons in human shape. It is certainly no act of beneficence to force the poisonous fruit of dependence down the throat of a nation enjoying the sweets of independence or to drag into the rotten atmosphere of slavery a people breathing the pure and bracing air of freedom. The general trend of British policy has always resulted in the degradation of the conquered races, and though this result may not have been deliberately aimed at, the responsibilty for it lies on the British all the same. The intellect of the Indian nation is nowadays so much taken up with devising schemes for counteracting the many temporary evils produced by British rule that the permanent political impotence of the nation which has resulted from it has altogether escaped notice. This impotence has been increasing day after day and has reached such a climax that we have contracted the habit of expressing our gratitude to Government for even the smallest of favours. Another evil effect of British domination has been the waste of the intellectual energy of the people, who being denied access to all responsible posts in the administration of their country are engaged in devising schemes of social and religious reform. This state of things is likely to prove harmful to our rulers themselves at a critical juncture, for a time may come when the Indians being unable to assist them for want of military education, Russia might gain the upper hand in the country ere reinforcements from England or Japan could arrive. Another evil effect of British rule is that it has produced amongst us a race of toadies who make the adulation of exalted functionaries the be-all and end-all of their existence. Our Native Chiefs, too, have shared in the general degradation of the people and are now reduced to the position of mere puppets in the hands of the "politicals." While this is our condition in our own country, in other countries we are faring far worse, for there we are being dealt with more like slaves than free men. As to our economic condition, we were far better off under the sway of Muhammadans, for though we were robbed by them, the country's wealth remained within its limits and ultimately reached the hands of the people again. Thus the people were never so depressed and poverty-stricken under Muhammadan rule as they are at present. That the British system of administration is more just and humane than the Muhammadan no one will deny, but it will have also to be admitted that the people have been utterly impoverished by the intolerable and incessant drain of their wealth, which drain in its turn is responsible for the terrible famines that so frequently devastate the land. The evil effects of British rule are also to be seen in our morals, which have undergone a change for the worse owing to the spread of English education. Peace now reigns supreme in the land, but such peace as we at present enjoy is harmful to a fallen and decrepit people. We no doubt want peace, but it must be combined with independence and free from dishonour.

Exhortation to the people of India to keep foreigners at arm's length.
Hind Swarájya (28), 13th and 27th Oct., Eng. cols.

2. The *Hind Swarájya* reproduces the following from the *Indian Sociologist* published in London:—"Mr. Gokhale furnishes a strange instance of inconsistency and confusion of thought when he says that 'only forty years ago Japan was not different from India when she came under British rule a hundred years ago,' and that 'yet the influence of the Japanese Government and its moral prestige having been thrown on the side of popular progress, they found in forty years Japan had taken her stand by the side of the great nations of the world.' He forgets that Japan has a national Government of its own and is not subject to a foreign yoke like India. If Mr. Gokhale were a real lover of his country, he would echo the warning given by Mr. Herbert Spencer to the Japanese that their policy should be

'that of keeping Americans and Europeans as much as possible at arm's length,' and that of giving 'as little foothold as possible to foreigners.' The case of India was vividly before the mind of that great philosopher when he exhorted the Japanese in the following memorable words:—'If you wish to see what is likely to happen, study the history of India.' We cannot conclude without citing the tragic utterance of the last independent Muhammadan ruler of Bengal who, in 1756, addressed these prophetic words to his successor regarding the English:—'If you allow them to have in your land factories and soldiers, the country you rule will soon be theirs!' We hope that Mr. Gokhale and his coadjutors will, in face of the weighty authorities we have quoted above, desist from further preaching about the British connection with India 'as ordained in the inscrutable dispensation of Providence for India's good.'"

How can India be made happy?
Gujaráti (24), 21st Oct.

3. One Bhagwan contributes some verses to the *Gujaráti* of which the following is the purport:—Let us make our affectionate bow to our motherland, which boasted in the past of saints, heroes and *satis*, whose standard of victory had once spread over the whole universe, but which has now fallen a victim to the miseries of foreign domination. The sons of this land, who once bestowed gifts upon others, are now wandering like beggars from door to door. They are branded as liars and harassed by means of poisonous draughts. They are torn by internal dissensions and cannot, therefore, do any service to their motherland. Alas! what a transformation has taken place in the condition of this land which, while being the most blessed in the whole universe, has been reduced to-day to the direst misery. Will her sons neglect their duties towards her and never take her sufferings to heart? She is destined not for misery but for heavenly bliss. Therefore, O Almighty! have pity on her. When all the sons of India become servants of their motherland and ever keep on their tongues the holy words "Bande Mataram," the Almighty will shower perennial happiness on the country.

Imaginary lamentations of Mother Ind upon the death of her two sons, "Patriotism" and "Love of Religion," in the year 1818.
Bhála (113), 21st Oct.

4. The editor of the *Bhála*, after giving a lengthy description of the scene of desolation now presented by the city of Poona on account of the terrible ravages of plague, recounts the sorrows of an imaginary old woman as follows:—As I was musing on the scene of misery around me, I beheld a country cart which was being driven to the burning ground by an old and infirm woman, who looked extremely tired and overwhelmed with grief. I, therefore, offered to help her, whereupon she suddenly burst into tears and exclaimed: "Never in my life did I listen to such kind words. I have been ceaselessly driving this cart since the demise of these my two beloved sons 88 years ago and nobody was good enough to give me a helping hand during all these years." She then gave full vent to her sorrow and cried out "Oh my dear lads, Patriotism and Love of Religion, you have, alas, left me your old mother, the Land of Bharat, alone in this world. You were the source of my glory; with your death my greatness has departed. Open your bright eyes once more and cast a loving glance upon your bereaved mother, Ind." Her bewailings at once recalled to my mind the events of the year 1818. It was then that the two sons of Ind, Patriotism and Love of Religion, were hanged to death. But as I felt sure that her dead sons would be revived, I consoled her by saying "Mother, do not weep. I have here got an elixir, which would restore your dead sons to life, *viz.*, education. Turn your cart in the direction of your home and administer a dose of this elixir to them. They are sure to revive under its influence, and to serve you as before."

Alleged tendency of Englishmen to create a split between the different races and communities of India.
Kál (132), 26th Oct.

5. The definition of patriotism varies with different countries. In China and Japan, patriotism means love of a people for their own country. But in India the word has a different significance. In India it is regarded as an act of patriotism to maintain that India is for the English and not for the Indians, while to expose British injustice is held tantamount to preaching sedition against the ruling race. We occasionally meet, however, with men like Sir

W. Blunt, who fearlessly and unsparingly expose the iniquities committed by the British in any part of their Empire. For instance, in condemning the oppression of the English in Egypt he sternly exhorts Englishmen to give up their autocratic policy in dealing with Eastern races. These races, he says, are sure one day to rise to power and independence and to parcel out the British Empire in the East among themselves. The British Government, being in theory a Government established by law, enjoyed for a time considerable popularity with its credulous Indian subjects. But seeing that the latter have of late become very sensitive to British oppression and are struggling to weld themselves into a single nationality, our rulers are busy setting Hindus and Muhammadans by the ears. They are also trying to create a split between Brahmins and the other Hindu castes by holding up the former to obloquy as being responsible for the degradation of the latter. [The paper proceeds to illustrate this contention by referring to the speech of the Nawab of Dacca on Partition Day and to a recent article in the *Times of India* on the affairs at Kolhápur.]

Alleged danger of a widening of the breach between Hindus and Muhammadans in India.

Indian Spectator (5), 20th Oct.

6. "The partition of Bengal is no longer a question of mere territorial readjustment: with the resignation of Sir Bampfylde Fuller it has developed into a contest for victory between Hindus and Muhammadans. Is it not time for the leaders of both these communities, and especially those who wish above all other things to evolve a united India, to take note of this new phase of the agitation in Bengal? Although the agitation itself may be confined to that province, the feelings aroused by it will find a response all over India, and the gulf between the two communities will widen, unless the combatants in Bengal discover some means of patching up their quarrel. There is little to choose between the sentiment on either side—racial sentiment or the integrity of the Bengali race, as it is called, is the mainspring of the anti-partition agitation, while sectarian or religious sentiment is the motive force of the opposite party, who wish to ensure a Muhammadan majority in the new province. Neither sentiment is in harmony with the conception of a united India, or an Indian nation; and if our publicists in other provinces had mustered the necessary courage to say so plainly to our Bengali friends, who were too much absorbed in the strife to see things in their proper perspective, the present developments might have been avoided. Our leaders thought otherwise, and the result is that Lord Curzon is safe and satisfied in his distant retreat, while Surendranath and Salimullah are locked in a struggle which bodes little good to anybody. There was, indeed, no collision between Hindus and Muhammadans on the Partition Day in Calcutta or at Dacca: both parties knew perfectly well that the partition broke no bones, and they would be worse than foolish if they broke one another's heads. Yet when thousands of men meet, listen to harangues and pass resolutions, the blood does not remain at the same temperature. Poor Mr. Gokhale was severely handled by the Mussalman leader at Dacca for having advised the Bengalis to agitate until Mr. Morley yielded and for having asked his countrymen to imitate the example of the Boers. We are not quite sure if Mr. Gokhale has been correctly reported. Anyhow, the breach is widening, and the Nawab's denunciation of what he described as the 'cowardly counsel' given by Mr. Gokhale places a distance between the leaders of the two communities which cannot be easily covered by diplomatic action. If no one has the courage and influence to command the parties to return their swords to the scabbards and talk no more of the distinctive existence and the separate interests of the Bengali race and the Muhammadan community, if no leader can raise the standard of peace and unity, the 16th of October may have to be celebrated next year as the beginning of an era of moral dissolution in India."

Exhortation to Indians to learn "self-reliance."

Bhála (113), 21st Oct.

7. We want Home Rule for India, but our rulers are averse to granting it to us. So long as British justice is blended with selfishness no amount of cajoling, cringing or bewailing would persuade the English to comply with our demand. We should, therefore, resort to extreme

measures. Self-reliance is one of such measures. It is simply effeminate to pursue a policy of begging for political rights. We should rather knock at England's door for justice. We do not want rights to be conferred on us as a matter of mere favour. We have had enough experience of sending deputations to England and we have also had enough of the advice of moderates. We should now strike a new and a bolder path for our regeneration.

Movement to celebrate the birth anniversary of Akbar in Maháráshtra and Central Provinces.
Indu Prakásh (43), 20th Oct., Eng. cols. and 22nd Oct.; *Dnyánodaya* (39), 25th Oct., Eng. cols.

8. "The celebration of the anniversary of Akbar at Násik and Nágpur was unquestionably a right move in the right direction. It will be remembered that whilst discussing the *pros* and *cons* of the movement for making the Shivaji festival a national one in India, it was pointed out in these columns that the circumstances of India are such that a combination of such of its past heroes should be hit upon as would secure a harmonious co-operation, in the worship of their memory, of the varied populations of our country. Shivaji can be looked upon as a national hero by Maháráshtra, but in order that the Sikh or the Bengali should join the Maratha in doing homage to Shivaji's memory, the Maratha must of set purpose join the Sikh and the Bengali in doing homage to the memory of Guru Govind and Pratapaditya. Of higher importance than the union of the different sections of the Hindu community is the paving of the way for the union between Muhammadans and Hindus, and hence we heartily support the idea of a national festival in honour of Akbar.......... We are glad to find that the idea is beginning to fructify and it must be a matter of no small congratulation that the initiative should have come from those who have hitherto taken a leading part in celebrating the Shivaji festival in Maháráshtra and extending it to Bengal. Mr. N. C. Kelkar was the President of the Násik celebration of the Akbar Jayanti, while Mr. G. S. Khaparde of Amraoti, who played with Mr. Tilak so conspicuous a part in the fraternization of the Bengali with the Maratha over a common homage to Shivaji, presided at the Nágpur meeting.......... We are informed that the movement is a-foot in Bombay, too.......... Let the leaders and the rank and file of all parties in the city be brought together and their harmonious co-operation secured, so that when we have an *Akbar Jayanti* celebrated for the first time in Bombay, the celebration should be as cosmopolitan as Bombay itself." [In its issues of 20th and 22nd October, the *Indu Prakásh* publishes brief accounts of Akbar celebrations held at Baroda and Sátára respectively. The *Dnyánodaya*, on the other hand, writes:—"A search for heroes is going on, in whose honour festivals can be held with the aim of securing political unity. These artificial attempts are not likely to amount to much. A festival in honour of the Emperor Akbar is proposed, but it must be remembered that during all those centuries Akbar has had no hold on the heart-strings of India. These artificial attempts, therefore, to make him a national hero for uniting the divisions of India have little promise of success. The Shivaji festival has fallen flat. Its success depends solely on the amount of money that a few raise to blind the public. Great in their way though Shivaji and Akbar were, there is nothing in them that can take a hold of the Indian heart, and make them serve as bonds of union between the differing races and creeds in India."]

Appointment of Mr. Dinshaw D. Davar to the Bench of the Bombay High Court.
Indu Prakásh (43), 22nd Oct., Eng. cols.; *Akhbár-e-Soudágar* (63), 23rd Oct., Eng. cols.

9. "We hasten to give our heartiest congratulations to Mr. D. D. Davar on his elevation to the Bench. A sound lawyer, a man of wide culture, richly endowed with a genial temperament and possessing in a remarkable degree that natural sagacity which gathers wisdom from experience, Mr. Davar will unquestionably make a model Judge and do credit to himself, his community and to the High Court Bench, which at present is not quite over-manned with talent. He is the first Parsi Judge and also the first Indian who, though an ornament to the Bar, has had as little to do with public life as any European money-making Barrister. Mr. Davar's elevation to the Bench is, therefore, a significant commentary on, and refutation of, the allegation made by the school represented by the Nawab of Dacca that it is a passport to the Bench or the Legislative Council to be in the forefront of the popular party that

holds Congresses and attacks Government by 'embarrassing methods.'" [The *Akhbár-i-Soudágar*, along with several other papers of the week, also expresses unqualified satisfaction at Mr. Davar's elevation to the Bench of the Bombay High Court.]

Indian Spectator (5), 27th Oct.; *Oriental Review* (12), 24th Oct.; **Gujaráti* (24), 28th Oct., Eng. cols.; **Rást Goftár* (34), 28th Oct., Eng. cols.

10. "As the foremost Native lawyer practising at the local High Court, and as one whose abilities, astuteness and experience have given him a deserved and trusted eminence in legal circles, Mr. D. D. Davar rises to the Bench by common acclamation. In a commercial city like Bombay, experience of the world and a sound judgment are even more valuable than a close acquaintance with the by-paths of legal lore......... We join in the hearty congratulations offered to him from all quarters and wish him a long and distinguished career in his new elevated sphere." [The *Oriental Review* writes:—"We join in the chorus of satisfaction which has been expressed on all sides at the elevation of Mr. Dinshaw D. Davar to the Bench of the High Court of Bombay, in place of the late lamented Mr. Justice Badruddin, not because he happens to belong to this or that community, but because the best man available on this side of India has been chosen for the post. The honour is all the greater; it has walked into his parlour unsought and unenticed, not because he eschewed politics, but because he has deserved it. It is an error to say that the new Judge took no part in Indian politics. He was, we believe, an active member of the Reception Committee of the Indian National Congress held in Bombay in 1889......... He was chosen a delegate from Bombay to several Congresses held in different parts of this country." The *Gujaráti* writes:—"Mr. Dinshaw D. Davar's elevation to the High Court Bench has been welcomed with a feeling of satisfaction in all quarters......... His appointment is an indication that Lord Lamington's Government have not, like the Madras Government, sought to deprive the Indian members of the local Bar of what was due to them, and the Bombay Government as well as Mr. Morley are entitled to our thanks for the continuance of the liberal policy which led to the appointment of a second Indian Judge of the local High Court in the person of the late Mr. Justice Badruddin Tyabji." The *Rást Goftár* observes:—"The Government's choice is approved of not only by Mr. Davar's own community, but has the whole-hearted support of all classes and communities, who have pronounced it with one voice as the most popular selection that could have been made......... It is a fashion with some people to declare that Government have often given the highest judicial appointments as sops to gag the mouths of distinguished Indians, who as politicians threatened to prove formidable opponents to the Government......... Mr. Davar's appointment is indebted to no adventitious circumstances, except the reputation which he has won as an efficient and eminent lawyer."]

Alleged impatience of Government in collecting land revenue.

Vyápári (173), 21st Oct.; *Maháráshtra Vritt* (143), 22nd Oct.

11. Owing to insufficient rainfall there were crop failures over a wide area in this Presidency during the last 5 or 6 years, and consequently Government had to grant remissions or suspensions of land revenue in some tracts. This year we have had a good rainfall up till now, but no forecast can as yet be made of the out-turn of *rabi* crops. Our greedy Government, however, without waiting for the reaping of the *rabi* harvest, is going to recover, by means of stringent measures, both the instalments of land assessment for the current year, together with the arrears of the last 3 or 4 years in respect of suspensions and *takavi* advances. Accordingly the authorities have already issued notices to the agriculturists in the Sholápur district and in the Koyna Valley in the Sátára district, who are warned that if they make a default in paying the land revenue within the appointed time, their lands would be declared forfeited to Government. What hard-heartedness do we find here on the part of Government? We fail to see why Government, departing from their usual practice of recovering the land revenue in March or April, should this year be in a hurry to recover it as early as December or January. One is constrained to say that they are anxious

to recover it while the agriculturist has got the kharif crops in his possession. They don't care if he is starved later on through the failure of the rabi crops. Do Government think that a single good harvest is enough to make the rayat able to satisfy not only the current year's demand but to clear off the arrears of previous years also? As Government refuse to put off their demand, the agriculturists are compelled to sell their produce at any price which the money-lenders may choose to offer. In this manner the agriculturists are not benefited even in a year of good crops. Under these circumstances Government would do well to grant some concessions to them. It is really an extraordinary policy to force the agriculturists to run into debt by enhancing the land assessment and adopting stringent measures for its recovery, and then to enact laws for granting them relief at the expense of the money-lenders. [The *Maháráshtra Vritt* makes similar comments.]

Complaint against the officials of Mahád Taluka (Kolába).

Brahmodaya (116), 24th Oct.

12. Referring to the alleged hostile attitude of the officials in the Kolhápur State towards the Popular Assembly recently convened at that town, the *Brahmodaya* says:—Such officials are to be found even in British India. These big officials are a terror to the subjects and are utterly indifferent about the protection of the property and honour of the latter. They make palpably false reports to their superiors. They saddle the rayats with any new taxes they think fit and enforce payment of the same. On the strength of their authority they do things, which in independent countries like England would be considered as heinous as dacoity itself. It is generally believed that many of them openly take bribes and that some of them have special agents for this purpose. This state of things has tended to aggravate the distrust and discontent in the public mind against British rule. In the Mahád taluka there is a deplorable lack of upright and respectable officers in the Revenue, Police, Forest and other departments. The present officers are quite absorbed in following a repressive policy. Some of them institute frivolous prosecutions against people under the Forest laws for causing trivial damage to Government forests, while others seem bent on supporting the guilty and punishing the innocent. The rayats of Mahád taluka are groaning under the tyranny of these officers.

Ráshtra Mukha (158), 21st Oct.

13. We have received numerous complaints against the Mamlatdar of Mahád. In case any complaint is made against the Mamlatdar, no efforts are spared to break down the evidence adduced in support thereof. Hence the complainants seldom succeed in obtaining redress. As the executive officers feel certain that the rayats will never succeed in doing them any harm, they indulge in any high-handed acts they like. It is difficult even to imagine the sufferings of the rayats under the present *regime* of repression. It is said that there is universal happiness under the existing administration, but as a matter of fact any one looking beneath the surface of things will find that British rule is characterised by unbounded oppression. We have made a representation touching the state of affairs now prevalent at Mahád to the Collector of Kolába and in case he takes no action thereon, we shall take steps to bring the sufferings of the rayats to the notice of His Excellency the Governor. We have already informed our readers how the rayats of the Kolába district are oppressed by the Forest authorities. We are awaiting the receipt of the full particulars of a forest case from the District Magistrate and when we get them we shall place the same before our readers. They will then have a specimen of the Mamlatdar's folly and also know how Magistrates occasionally abuse their powers.

Apology published by the *Shri Sayáji Vijaya* for making certain allegations against the conduct of British Revenue officers towards defaulting agriculturists.

Shri Sayáji Vijaya (35), 25th Oct.

14. The *Shri Sayáji Vijaya* of Baroda publishes the following apology in connection with certain allegations made by it in its issue of the 11th January 1906 regarding the treatment of the female relations of defaulting agriculturists by Revenue officers in British territory (*vide* paragraph 35 of Weekly Report No. 3 of 1906):—The article in question violates the conditions to which we have pledged ourselves while filing our declaration as proprietor of this journal and it has further been written

without due moderation and respect towards the British Government. We, therefore, beg to tender our unqualified apology for the same and promise never to indulge in such writings in future.

A suit for damages instituted against Government by an agriculturist of Broach for alleged hardships inflicted upon him in recovering his land revenue.

Jám-e-Jamshed (29), 24th Oct.

15. The *Jám-e-Jamshed* publishes a plaint filed against the Secretary of State for India in the Court of the District Judge, Broach, by one Ukad Dahya, an agriculturist of Sunev Khurad, a village in the Hansot Taluka (Broach), claiming Rs. 110 as damages for alleged hardships inflicted upon him by certain Revenue officials in recovering land revenue from him in April 1904. The written defence filed by Government on behalf of the Secretary of State is also reproduced. The paper adds that the plaintiff in the above suit is now dead.

Comments on the *Hind Swarájya* prosecution.

Jám-e-Jamshed (29), 24th Oct., Eng. cols.; *Praja Bandhu* (33), 21st Oct, Eng. cols.; **Indian Social Reformer* (4), 28th Oct.

16. "The verdict in the sedition case tried before Mr. Aston, the Chief Presidency Magistrate, was inevitable. It might have been considered a foregone conclusion by any intelligent person and the conductor of the offending journal must himself be recognising that the judgment in no way errs on the side of severity. To plead justification for writings such as these on the ground of history is to indulge in puerility and quibbling which would seem permissible to none but an accused and his counsel, and if the truth were to be told, it scarcely seems a very brave thing on the part of a newspaper conductor to attempt to stir up the spirit of patriotism in his readers and to talk of Home Rule in his column and when called upon to answer for his brave writings to say that it was all intended in praise of the alien Government!......... It seems to us at least to be a pitiful spectacle that the valiant knight of the pen, who hurled his lance at his country's enemies, should, when hauled up before a judicial tribunal, seek refuge in such grotesque and ludicrous arguments as were advanced on behalf of the defence in this case.......... If men undertake to write of things challenging the right and the position of the Government, it might be expected that when that challenge is accepted they would not sculk out by saying no offence was meant. Any way this has been the least edifying of the many sedition cases tried in our midst in recent years, and we wonder if the admirers of the journal and its conductor could claim for it even a shred of the moral victory that some of the prosecuted journalists in the other cases thought they could claim for themselves." [The *Praja Bandhu* writes:—"It is but fair to congratulate Government upon the good sense displayed by them in their present step, which is a decided improvement upon their policy in the past, inasmuch as their present attitude of issuing notices under Section 153A of the Procedure Code will secure the object they have in view without at the same time involving any serious hardship upon an imprudent or unwary editor." The *Indian Social Reformer* writes:—"The defence set up in the case in which the *Hind Swarájya* or the *Indian Home Ruler* of Bombay was indicted for publishing a seditious article is significant as showing the contemptible culture and character of some of those who profess to show us the way to our political salvation. Counsel for the accused stolidly maintained that all the uncomplimentary things contained in the article were directed not against Government but against social reform. This Home Ruler is of opinion that the education of women is an incentive to immorality! Such is the stuff of which some of our patriots are made. It is an interesting question why extremism in politics is so frequently allied with the most stupid and narrow views in social matters. Mr. Tilak first came into prominence by his attacks on the late Mr. Ranade's activities in the field of social reform, culminating in his infamous attempt to oust the Social Conference from the Congress pavilion. It is this same Mr. Tilak that Mr. Bepin Pal wants to make President of the Congress."]

Bombay Samáchár (66), 23rd Oct.; *Akhbár-e-Islám* (62), 25th Oct.

17. There can be no two opinions as to the propriety of the decision arrived at by Mr. Aston in the *Hind Swarájya* case. The incriminating article was not only written in bad taste but clearly transgressed the limits set by the law to the liberty of the press. Under the cloak of

an historical dissertation on the establishment of British supremacy in India, the writer indulged in silly and inflammatory comments on the existing Government of the country and the condition of its people. It is no doubt the duty of every honest journalist to arouse the people from their stupor and exhort them to promote the prosperity of their country by developing its resources and to resort to constitutional methods of agitation with a view to secure an increased share in the administration of their country. But it is not only improper but subversive of the very object in view to base such an exhortation on abuse of any particular community or of a past Government of the country. There is absolutely nothing to be gained by recalling the memory of the ways and means adopted by a past Government in establishing its sway in India. Those ways and means might have been suited to the condition and circumstances of a by-gone age, and it is irrelevant to refer to them in a discussion on the existing situation of the country. If the history of the marvellous progress made by Japan and Germany during the latter half of the 19th century has anything to teach to us, it is this—that it behoves the people of a backward country to sedulously cultivate the virtues of self-sacrifice and unity, and instead of wasting their time and energy over thoughts of the past, to concentrate their attention upon devising and carrying out practical measures suited to existing circumstances and calculated to ameliorate their condition. The *swadeshi* movement, which has been started in India, is in a sense a reflex on a small scale of the great national upheaval which helped to raise Japan and Germany to the eminent position which they now occupy among the nations of the world. And let it be said to the lasting credit of the present Government of the country that it has given its cordial support to this movement by helping the Industrial Exhibitions held under the auspices of the Congress and passing resolutions for the purchase of stores required for Government use, as far as practicable, in the Indian market. But while condemning the silly effusion of the *Hind Swarájya*, we cannot help saying that Government have not acted wisely in taking public notice of the writing. The prosecution has only helped to give undue notoriety to a lucubration, which would otherwise have exercised a negligible influence upon the public mind. The Governments of all civilised countries, notably of England, pursue the policy of passing over such writings with contemptuous silence, and we should like to see the same magnanimous policy finding favour with the authorities in India. [The *Akhbár-e-Islám* writes:—The conviction of the accused in the *Hind Swarájya* case was a foregone conclusion. The editor of this paper should feel thankful to Government for having let him off lightly, when he could have been easily sent to jail for committing an offence under section 124A of the Indian Penal Code. Government seem to have dealt magnanimously with this offending journalist in view of his youth and inexperience and the comparative obscurity of his paper. We trust the punishment inflicted upon him will have the effect of instilling into his mind a due sense of his responsibility as a journalist.]

Oriental Review (12), 24th Oct.

18. "The Bombay Sedition case is over. The editor and publisher of the *Indian Home Ruler* has been tried, found guilty and convicted........ Some people have called the whole affair a *fiasco* and we are inclined to agree with them. We do not understand why the Government are making themselves ridiculous in the eyes of the world. Before the prosecution who ever knew of even the existence of the paper or the man who edited and published it? The paper and the man were lying in the limbo of oblivion. They are dragged out of it by the Government and made—we shall not say famous but—notorious....... Most of the thoughtful journals in India have long raised their voice against the unstatesmanlike and preposterous policy pursued by Government of hunting out insignificant and unknown papers, and prosecuting them for sedition. The powers that be seem to forget that these papers carry no weight, have no influence, and very small circulation, until they are brought into notoriety in courts of law. Look at Mr. Tilak's paper—the *Kesari*. How ridiculously small a circulation it had, and what an insignificant influence it exerted before his famous trial and incarceration when compared to the circulation and influence it now has! The prosecutions have

really been a God-send to Mr. Tilak. They have enabled him to pocket two to three thousand rupees a month from the sale proceeds of his *Kesari*. Besides, wherever he goes he meets, as a martyr, with grand ovations, his carriage is drawn by people through crowded streets, flowers are strewn in his path, and his photograph is hung in shops. We venture to think that few people would have known him, and fewer still cared for his paper, had not Government prosecuted and persecuted him......... We should not be surprised if the circulation of the *Indian Home Ruler* goes up by leaps and bounds, and Thanawala is paraded through the streets of Bombay, followed by thousands of people. When will Government be wise in their generation, and leave alone the so-called seditious papers ?"

Akhbár-e-Soudágar (63), 24th Oct., Eng. cols. ; *Mukhbir-i-Islám* (85), 25th Oct.

19. "On Friday, the 12th instant, one Chhaganlal Lallubhai Thanawalla, a young Hindu, totally innocent of any liberal education, went to bed as an unknown and insignificant editor of an unimportant and contemptible paper called the *Hind Swarájya* or *Indian Home Ruler*, and rose on Saturday morning a great patriot and a martyr,—in fact, an eminent Home Ruler, who was accorded by the local *Times* a place and space and type, which few public men and public topics as they were mentioned and recorded in that issue of the paper were fortunate enough to secure......... At first sight one might have thought that there was some great and grave sedition in the city, endangering the life and property of the inhabitants of Bombay. But the perusal of a few sentences in the report of the trial published by the *Times of India* must have assured the readers that it all related to a poor young Hindu, who had the ambition of being called the editor of a rag, the very existence of which was not known in the city. But importance was evidently sought to be attached to the trumpery charge, which had to be magnified into rank sedition of sufficient weight and consequence to induce the ever-obliging Reuter to wire the news in all its gravity to England, where the Unionist papers may again take up the cry that the wave of sedition was sweeping over the country, and that if drastic measures were not adopted in time, the results would be disastrous, that is to say, the time was not distant when the agitation, bloodshed and scenes of the ominous year 1857 would be repeated in the year of grace 1906 in all their brutality and barbarity in India...... We, Indians, however, do not smell any sedition in India. The Bengalis, far from being seditious, are only guilty of innocent buffoonery which might have long ago died a natural death, were it not for the equally contemptible tom-foolery indulged in by some of the leading Anglo-Indian papers, which have caused more mischief than the Babu agitation and all the rest of it put together.......... There are several passages in the writing, which are distinctly seditious, though the effect of some of them was exaggerated by the prosecution.......... The article contained seditious suggestions, and the Magistrate was quite right in ordering the defendant to execute the bond as he was asked to do by the prosecution. But the main question arises, whether it was at all necessary or prudent to have dragged an illiterate person to a Court of the law for expressing views, which have over and over again appeared in one form or another in newspapers, which claim a far larger circulation and greater influence and importance. Do not the Government know that there are many newspapers in India, which are conducted by men of known reputation and education, who have expressed the same ideas and made similar suggestions, in language far more emphatic and significant than that used by the writer in question ?... Have Government ventured to prosecute these writers ? The idea is gaining ground every day that the sections of the Penal Code are intended more for small fry than for big folks, lest the latter might, powerful as they are, break through the meshes of the law. It is neither fair, nor prudent, nor expedient to catch hold of these illiterate and unknown writers and make so many martyrs of them by prosecutions conducted by the Public Prosecutor.......... It might then be asked, if the Government should deliberately close their eyes to these effusions, which are calculated to poison the minds of men, who, on account of their illiteracy, are apt to take these writings to be true and imbibe views prejudicial to the administration of the country. Our answer

must be an emphatic negative. Such writings must by all means be stopped. But the remedy does not lie in such promiscuous prosecutions, which have failed to secure the desired end and, on the contrary, produced the reverse effect. Such prosecutions must be reserved for writers of known reputation and ability, against whom (the popular notion is) the Government dare not and will not proceed. Chhaganlals, and men of his stamp and calibre, can easily be dealt with by the Commissioner of Police who has to warn them to be more careful in the future." [The *Mukhbir-i-Islám* makes somewhat similar comments.]

Indu Prakash (43), 24th Oct., Eng. cols.; *Bhála* (113), 21st Oct.

20. "A veteran Roman soldier and statesman when asked how to crush effectively the opposition of a hostile town advised that the best way was to lop off the heads of the tallest poppies. The prosecution of the *Bhála* and the *Hind Swarájya* shows that the present advisers of Government have in their wisdom determined upon a policy exactly opposite of that of the Roman veteran—the policy of pruning the smallest plants and most innocuous shrubs so as to help them to develop into strong, grown up poppies that may be really dangerous in the future. It would also seem that the sedition-hunting department must go on working and justifying its existence and, who knows, the proceeding against the *Hind Swarájya* may only be a phase of the deep strategy with which desperate endeavours are now being made to show to Mr. Morley and the Liberal Cabinet that India is seething with discontent, in Bombay as much as in Bengal, and that therefore the present is the most inopportune time to make any concessions to the demands of India's popular party.......... But leaving aside the futile search for the leading springs of the present prosecution, let us emphatically protest against the manner in which the *Hind Swarájya* was proceeded against. Why was there not a regular trial in which the issue of sedition or no sedition could have been directly fought out? Was it that Government were afraid that they ran the risk of failure?......... A careful perusal of the incriminated article indeed confirms the suspicion that the advisers of Government must have felt doubts as to their succeeding in a regular trial for sedition or exciting race hatred.......... If any one reads the whole passage and bears the contest clearly in mind, the general impression, in our opinion, is that the writer only wanted to make an impassioned appeal to his countrymen to awake to their fallen condition and show a bold public spirit in striving to lift themselves up from the mire in which they have sunk, especially in social and economical matters.......... But whether the writing in the *Hind Swarájya* was criminal or not, the foolishness of instituting any proceedings at all against the editor in peaceful, busy, money-making Bombay seems to us to have absolutely no excuse." [The *Bhála* writes:—We do not wish to enter into any discussion as to the seditious character of the incriminated article. We for ourselves think that no one in India is guilty of preaching sedition. The writings which savour of sedition are merely the outbursts of patriotism. They are natural in the case of people who do not approve the form of administration now prevailing in the country. All efforts to restrain such outbursts by sending those from whom they emanate to jail must prove futile. As such prosecutions have of late become frequent in the Bombay Presidency, we are inclined to believe that the Bombay Government has become more nervous than the Governments of sister presidencies like Madras, Bengal and the Punjáb.]

Comments on the conviction of a European by the Sessions Judge, Shahabad, for outraging the modesty of a native woman in a railway train.

Prabhát (53), 12th Oct., Eng. cols.

21. "A guard on the East Indian Railway, by name W. E. Alexander, has been sentenced to a month's imprisonment and a fine of Rs. 100 by the District Magistrate of Shahabad for outraging the modesty of an Indian girl. How ridiculously inadequate is the punishment when compared with the crime? Would the Magistrate, we ask, have shown such leniency, if the accused had been a native of India and the complainant a European? And yet does the Indian girl prize her chastity any less than her white sister? But though, we think,

the wretch of a guard deserved a much heavier punishment specially when the practice of molesting Indian ladies on the part of European and Eurasian Railway employés is by no means uncommon and needs to be put a stop to by exemplary punishment, we should be thankful that Alexander has been convicted and sentenced to imprisonment and fine. This is, indeed, a welcome sign of the times. It is clear that a change is coming over the spirit of the dreams of our English Magistrates and Juries. If Alexander had been brought to trial some time ago, would he not have been discharged? However light the punishment, therefore, which has been inflicted on him, we cannot but rejoice at the change in the temper of English Magistrates. The change is none the less to be welcomed, because it is brought about more by stress of circumstances than by a desire to do right."

Resolution of the Bombay Government on the treatment of juvenile offenders.
Indian Social Reformer (4), 21st Oct.; *Pársi* (13), 21st Oct.; *Phœnix* (15), 20th Oct.

22. "The Government of Bombay has been devoting much attention to the improvement of the system of imprisonment, the end in view being the segregation of criminals of a hardened character from casual and juvenile offenders. Imprisonment is no doubt indiscriminately awarded in this country and the manner in which the sentence is carried out leaves much to be desired. The provision of separate accommodation in jails for confirmed and casual criminals and the development of the Reformatory system for children are, of course, the most obvious means of furthering reforms. But there are other ways too, and to one of them Government has called the attention of Magistrates in the Resolution reprinted in another column. It is surprising to know that the existing provisions of the law for dealing with juveniles and first offenders have practically been allowed so long to remain a dead letter. We hope the Government Resolution will lead to some improvement in future. Much depends on the Magistrates entering into the spirit of the Resolution and taking special interest in seeing it interpreted in practice." [The *Pársi* and the *Phœnix* also warmly approve of the Government Resolution.]

Appeal to the Bombay Government to expedite their decision on the subject of regulating the speed of motor vehicles.
Jám-e-Jamshed (29), 26th Oct., Eng. cols.

23. "Cases of reckless motoring in Bombay have been rather frequent of late, and some excuse may, therefore, be found for those who have been expressing rather loudly their indignation at the apathy of the Government in promulgating rules for the control of these vehicles in the city. Enough time has been spent, we should suppose, in going over the *pros* and *cons* of the various speed limits suggested to the authorities.......... It may be considered high time now for them to come to a final decision and do what is needful in the interest of the public. By their dilatoriness in such an important matter as this, the Government are only laying themselves open to a reproach which they have consistently maintained to be unjust. Few things are better calculated than such instances of dilatoriness to bring home to the minds of the people at large the justice of the charge regarding the evils of an absentee administration so consistently levelled against the Bombay Government by our contemporary, the *Times of India*."

Lotteries connected with the sale of trashy publications in Ahmedabad.
Patriot (14), 20th Oct.

24. "Time after time we have raised our voice against the growing nuisance of lotteries connected with the sale of trashy books. During the last fortnight two or three such new books have been offered to the public and about half a dozen more are promised at an early date. We do not understand why this evil is allowed to go on uncontrolled so long. One publisher Dalal Jethalal Vadilal had issued hand-bills advertising a public drawing of the prizes on the 15th instant, near the Sarangpur Gate, but though the date is past we have not heard of the result of the drawing and to the best of our information no drawing has taken place and none is likely to take place. This man has sold about 25,000 copies of Narsinh Mehto at 8 annas a copy and thereby realised Rs. 12,500, out of which more than Rs. 9,000 is his clear profit. We trust the local Police Officers will see that the object of such persons is simply fraudulent and their nefarious trade ought to be stopped at once."

Plague in Poona and alleged apathy of the authorities in taking measures to combat it.

Bombay Samáchár (66), 22nd Oct.

25. Plague is raging with virulence in Poona and blood-curdling accounts are received daily of the havoc caused by the disease in the city. It is, however, to be deplored that the authorities there are not adopting even ordinary measures for checking the progress of the disease, such as are invariably resorted to during outbreaks of the epidemic in Bombay. Owing to the abnormal increase in the number of corpses, insurmountable difficulties are felt by the people in disposing of their dead. The price of fuel has risen so high that the poor cannot afford to buy it and are consequently obliged to bury the dead bodies of their relations instead of cremating them. Again, the mode of burial adopted is so imperfect that its effects will not fail sooner or later to be felt on the sanitation of the city. Adequate medical help is not afforded to the people and consequently few patients survive an attack of the disease. In the city proper there is not a single house where plague cases have not occurred, yet nothing has been done by the authorities to disinfect them and render them fit for human habitation. Indeed it would seem that there is a great deal of truth in the complaint that the Municipal authorities and Government have left the city to its fate. His Excellency the Governor and other high officials have given tangible proofs of their personal sympathy with the suffering population, but this is not enough. Inquiries made by us point to the conclusion that Government are behaving as if plague was non-existent in the city and have failed to do their duty of advancing loans to the Municipality to enable it to provide medical help to the plague-stricken people. We cannot help saying that Government have grievously erred in treating plague just like an ordinary epidemic disease and leaving the task of combating it wholly in the hands of Municipalities. It is not unknown to the authorities that the resources of these bodies, inadequate as they are, have been severely crippled by repeated outbreaks of plague. It is now incumbent upon Government to acknowledge their mistake and treat plague expenditure as an Imperial charge.

Alleged discourteous behaviour of the Collector of Lárkhána towards the Panchayet of Rato Dero taluka (Sind).

Prabhát (53), 15th Oct., Eng. cols.

26. A correspondent writes to the *Prabhát*:—" You have rightly animadverted on Mr. Sale's treatment of the representatives of the Rato Dero Panchayet, who waited upon him in order to urge the necessity of adopting measures for the suppression of crime in that part of Lárkhána. This is not the first time Mr. Sale has laid himself open to blame in this way. Some months ago this very Panchayet went to pay him its respects at Rato Dero, where he had halted in the course of his tour. During the interview one leading member of the deputation thought it necessary to explain to another leading member what the Saheb had said. Mr. Sale at once took the 'erring' one by the arm and turned him out for making a noise and interrupting him. This insult was so much resented by the members that all of them left immediately, saying they had nothing more to say. To Mr. Sale's credit be it said that he realised his mistake, and, having sent for the insulted member, explained that he had not recognised him. This was equivalent to an apology, and the Panchayet then waited upon him again and were well received and listened to. It should not, however, be supposed that Mr. Sale is a bad officer or man. He has many good points about him and these instances of scant courtesy should rather be regarded as lapses. It is, therefore, very wrong on the part of a certain newspaper of Hyderabad, which is making desperate efforts to win notoriety, to denounce Mr. Sale *in toto* and even to liken him to a 'Russian autocrat.' "

Alleged insecurity of life and property in Mánjhand Taluka (Sind).

Sind Journal (19), 18th Oct.; *Prabhát* (53), 15th Oct., Eng. cols.

27. "The recent murder of a policeman in Mánjhand taluka reminds us of the deputation of Panchayets, which waited upon Mr. Mules, Collector of Karáchi, some months ago with a view to bring to his notice the great insecurity of life and still more of property, which prevailed in that taluka, and to ask for something being done to afford the necessary protection to the people. What has been done since then to reassure the people and

restore peace and order? From enquiries we have made we are rather disappointed to learn that apparently no steps have been taken to check the evil, nor is the police more active yet. It does indeed appear that the depredations of dacoits are less frequent, but that is a mere accident. It is hard to believe that a wide-awake and sympathetic officer like Mr. Mules could have forgotten all about the matter or allowed it to hang fire. We feel sure he is giving his earnest attention to devising some effective measures for putting a stop to these crimes once for all. But may we remind him that this does not obviate the necessity of adopting some immediate albeit temporary measures of relief?...... The murder of the policeman in Mánjhand may be regarded as a just retribution to the police for their neglect to protect the lives and property of the people. It will, we hope, serve to rouse the authorities to vigorous and immediate action. With reference to this murder, we understand that only one man has been arrested and challaned. But it stands to reason that the murder could not be the work of one man. And report also says that behind the actual murderers there are other men whom the authorities would do well to bring to book." [The *Prabhát* writes in a similar strain.]

Education.

Alleged drawbacks in the present system of primary education in the Bombay Presidency.

Jám-e-Jamshed (29), 24th Oct.

28. One H. A. Naik, writing to the *Jám-e-Jamshed*, draws the attention of the educational authorities to some serious drawbacks in the existing system of primary education in the Bombay Presidency. He says that the "niggardly" policy pursued by Government in spending money on primary education is responsible, to a large extent, for the inefficiency of the whole system. He deplores the lack of duly qualified teachers in primary schools and adds that even the present teachers are dissatisfied with their pay and prospects and consequently do not devote themselves to their legitimate work with the requisite zeal and energy. He further complains that the number of primary teachers employed by the Educational Department is incommensurate with the needs of the various schools in the Presidency and that the work of these teachers suffers in efficiency owing to their being obliged to manage too many classes at the same time. The writer, however, considers the gravest defect of the system to consist in the employment of primary teachers as post-masters in branch post offices in villages. He considers this feature of the system to be seriously detrimental to the interests of primary education in the Presidency. In support of his views he reproduces the following remarks on the subject from an unknown source:—"The note of tragedy that is apparent in the present system is so drastic that a greater educational blunder could hardly have been made. That energy and carefulness, which it is the right of primary education to claim fully at the hands of a teacher, are so mercilessly denied to it that the education is dealt a crushing blow, by inducing the teacher to attend to postal matters as well, simply for the small saving that the Postal Department can effect by having recourse to such a suicidal policy." The writer in conclusion hopes that the question of remedying the above defects will be taken up by the members of Local Boards and other well-wishers of education in the Presidency.

Railways.

Protest against the conveyance of third class passengers in goods waggons by the B. B. & C. I. Railway authorities.

Gujaráti (24), 21st Oct., Eng. cols.

29. A correspondent writes to the *Gujaráti*:—"No description of India can be truer than that 'India is the Land of Irresponsibility.' In this 'Land of Irresponsibility' the most irresponsible persons are the Railway authorities. .... Third class passengers are deprived of their just rights with a bare-facedness which is almost cynical. But no harshness practised on these helpless passengers is so great as that which forces them to travel in trains composed of goods waggons when they pay fares

for the third class. On the slightest pretext these human beings are compressed into waggons, which are used for all sorts of goods and cattle. Last week trains composed almost entirely of goods waggons were seen conveying third class passengers to and from Dákor, at which place there was a religious fair of the Hindus. It would not be easy to find a parallel to this indecent and inhuman practice. It is shocking to find the Railway authorities indulging in such an unjustifiable practice in an age when the whole world is making rapid strides in civilization."

Municipalities.

Contrast between the methods of working of the Bombay Port Trust and the City Improvement Trust.
Kaiser-i-Hind (30), 21st Oct., Eng. cols.

30. Referring to the Annual Report of the Administration of the Bombay Port Trust, the *Kaiser-i-Hind* writes:—"The strides which the Port of Bombay has made in a single generation for embarkation and disembarkation, for every possible facility for the handling and disposal of large quantities of goods, and for all the modern conveniences required for a great port, tell us plainly the substantial and beneficial work done by the Port Trust. It is a great success, the key of which is to be found in that policy of co-operation and mutual confidence between the Trust and the clientele with whom it has to deal and for whose benefit it has been established. Unless you know the wants and wishes of those whom you are required to serve, there can be no prospect of success......... It is because the Trust has seized this fundamental idea of commercial statesmanship that it flourishes so well in our midst and is popular among men of commerce and industry, while that other organisation, for failing to be alive to it, is so unpopular and far from a success. If the City Improvement Trust 'stinks in the nostrils of the people,' it is because it has set the public at defiance. If it is a failure, it is because it has egregiously failed to take them into its confidence and work together in harmony for the sanitary benefit of the city. Thus it will be seen how the judicious exercise of co-operation and confidence in the one case has achieved popularity and success, while the absence of it in the other has resulted in the very opposite......... The Trust seems wisely to bear in mind that it exists for the trade and not for itself. The Improvement Trust, on the contrary, is infatuated enough to fancy that the *people exist* for the Trust, a foolish and indiscreet theory which is rendering no little injury to itself and the people at large."

Protest of the cloth merchants of Surat against the octroi proposed to be levied on cloth by the local Municipality.
Deshi Mitra (23), 25th Oct.

31. Under the orders of the Bombay Government the Municipality of Surat had some time ago resolved to reduce the octroi levied upon *ghee*, sugar and other articles and to make up the deficit in its revenues by levying a tax upon timber and cloth. The revised schedule of rates having received the sanction of Government, the local cloth merchants have submitted a representation to the Municipality protesting against the proposed tax upon cloth. We heartily endorse this representation and commend it to the favourable consideration of the Municipal Councillors of Surat. The petition has been carefully drafted by the Honourable Mr. Parekh and the arguments contained in it are weighty and well-reasoned. It is to be feared that the tax will tend to encourage the smuggling of cloth into the city and paralyse this branch of the local trade. It remains to be seen whether the Municipality pays heed to this representation. If it does not do so, the memorialists will do well to carry the matter before the Commissioner, N. D., and in the last resort to the local Government. We, however, hope that after a careful consideration of the representation, the Collector-President of the Municipality will himself do the needful and obviate the necessity of the memorialists approaching the higher authorities.

Appointment of the Collector of Hyderabad (Sind) as President of the Hyderabad Municipality.

Prabhát (53), 12th Oct., Eng. cols.; *Al-Haq* (52), 15th Oct., Eng. cols.

32. "We have no hesitation in saying that Mr. Younghusband's action in appointing the Collector of Hyderabad as President of the local Municipality is very ill-advised. It will ever be regarded as a blunder of his administration as Commissioner in Sind. There are some Councillors in the Municipality to whose intelligence, experience and character, the presidency of the Collector will be a down-right insult. The Municipality and City feel aggrieved by the appointment. We cannot conceive the reasons that actuated the Commissioner to it. We candidly confess that the state of our Municipal affairs has not, for sometime past, been what it should be. The Municipality has undoubtedly many a sin of omission and commission to account for. But that is no reason why the indignity of an official President should have been offered to the City......... Instead of developing the principle of local self-government, our present Commissioner has seen fit to smother it. The step taken by him is of a very retrograde character, which will meet with general and unqualified disapproval. We should like to see an emphatic, but respectful protest sent up from the people of Hyderabad to the Bombay Government against it." [The *Al-Haq*, on the other hand, writes:—"We are glad to find that the authorities have after all turned their attention to the Hyderabad Municipality and have given it an official president in the person of the Collector of the district. This is exactly the step we had suggested more than once. ...... When in spite of all the education and the recognition of the obligations of true citizenship, which a majority of the Municipal Councillers can boast of, and in spite of the constant warnings from high quarters, the *elite* of the town could not put aside their feuds and calmly put their heads together to work in harmony for the public cause, they have only themselves to blame for the humiliation brought upon them by their own conduct."]

Native States.

Sequel of the Junágadh inquiry into the charges of peculation against Mr. Zala.

Bombay Samáchár (66), 26th Oct.; *Sánj Vartamán* (92), 24th Oct.

33. The Nawab of Junágadh has concurred in the finding of the Commission appointed to inquire into the charges of peculation against Mr. Purshottamrai Zala and has issued a *firman* ordering the confiscation of his property to the value of Rs. 1,53,000, being the amount misappropriated by him, and further imposing upon him a fine of Rs. 25,000 for the commission of the offence. We regret to say that the manner in which the inquiry was conducted has left much to be desired. The defendant objected to the constitution of the Commission and was not present during his trial, and the investigation, therefore, was not as complete and searching as it would otherwise have been, and many points connected with the case have remained buried in mystery. The Nawab was no doubt within his rights in appointing Commissioners of his own choice to inquire into the charges against Mr. Zala, but we cannot help thinking that he would have promoted the interests of his own State, as well as ensured impartial justice to the accused, had he generously entertained the application of Mr. Zala and approached Government for the loan of the services of one or two independent and able British officers to conduct the inquiry. There was a precedent for such a course in the case of the Commission appointed in connection with the Prabhas Patan riots, and there was no valid reason why the precedent should not have been followed in the present case. In view of the absence of the accused during the trial, the Commission have arrived at a conclusion, which is more or less abortive and which, besides, does not reflect credit upon the Junágadh Darbar itself. Vazir Bahauddinbhai has deposed that Mr. Zala took away Rs. 1,53,000 from the State Treasury just after the death of the late Nawab Bahadurkhanji and before the accession of the present Nawab to the *gadi*. It is clear from the evidence tendered before the Commission that the sum was sent to a Bombay firm and forthwith returned to Junágadh in the shape of currency notes of Rs. 1,000 each. What became of the amount at this stage is a mystery which the Commissioners have failed to clear up. The Vazir's deposition gives rise to

a number of interesting questions. He states that the money belonged to the State and was drawn from the treasury by Mr. Zala with his permission and avowedly for promoting the "good of the State." Now the Vazir occupied a position in the State superior to that of the Naib Dewan, and it can be safely presumed that he must have inquired and ascertained from Mr. Zala for what specific purpose he wanted the money. It is regrettable that the Commissioners made no attempt to obtain from the Vazir a statement on this vital point. The Huzur *firman* states that the words "for the good of the State" are used in a specialised and sinister sense in Káthiáwár, and the failure of the Commission, therefore, to throw light on this mysterious phrase is not only detrimental to the interests of the State itself, but tends to put Vazir Bahauddin in an unenviable position. The impression conveyed by the Vazir's evidence, in plain words, is that he was an accomplice in the offence charged against Mr. Zala. The ends of justice cannot be said to be vindicated, unless this doubt about the Vazir's part in the affair is authoritatively cleared up. From the tenour of the order passed by the Darbar it is evident that the Nawab himself has realised that the offence has not been conclusively proved against Mr. Zala. The particular section of the Penal Code under which he was convicted empowers the Court to inflict rigorous imprisonment upon the accused together with a fine. In view of the gravity of the offence charged against Mr. Zala, the punishment inflicted upon him seems significantly inadequate. We hope the Nawab will not allow the matter to rest here, but probe it to its depths with the help of his able Dewan. [The *Sánj Vartamán*, in making similar comments, deplores the "incompleteness and one-sidedness" of the investigation, and adds:—During the interval between the death of the late Chief and the accession of the present Nawab to the *gadi*, the State treasury was in the custody of the British Government. No one, therefore, had a right to touch a single pie in the treasury without the permission of Government, and the question, therefore, arises how the Vazir was able to do so. In view of this the Bombay Government, at any rate, have a right to know the precise meaning conveyed by the words "for the good of the State." Again, if Mr. Zala was believed to have misappropriated this sum, why was no inquiry instituted against him up till now? The fact that the State authorities observed silence over this matter for these fourteen years leads us to conclude that they believed that he had used the sum for the purpose for which it was given to him. Besides, it does not seem that the Vazir took this sum from the treasury with the knowledge and permission of Rao Bahadur Haridas, the then Dewan. He is, therefore, responsible for the misappropriation equally with Mr. Zala in the eyes of the law. In short, the inquiry has given rise to many grave questions of which a satisfactory explanation should be speedily forthcoming so as to remove the various suspicions that have been aroused in the public mind regarding the whole affair.]

Comments on an article in the *Times of India* on the Kolhápur Representative Assembly.

Indu Prakásh (43), 24th Oct., Eng. cols.

34. "We do not know whether to congratulate or commisserate His Highness the Maharaja of Kolhápur on the champion he has found in the *Times of India*. What Cobden once said of the *London Times* we have frequently found by experience to be true of its Indian namesake, *viz.*, that any movement that is abused is sure to succeed...... We, therefore, assure the promoters of the Kolhápur Representative Assembly not to lose heart, but rather to take it as an unsought compliment that the *Times of India* has thought it necessary to abuse them. Nobody is worth abusing unless he wields influence, and the Representative Assembly of Kolhápur may now rest assured that the splendid advertisement it has got in the leading columns of the 'leading paper of Asia' will certainly make it a grand success next year. The attempts that were made by Kolhápur officials to stab it in the womb showed how they were afraid of its birth; the disingenuous onslaught of the *Times of India* in its issue of the 22nd instant shows that the newly born infant has made its existence felt even in the highest quarters. We do not know who has coached up our contemporary; perhaps some of the Kolhápur officers who are whiling away their time in Bombay may have given a helping hand in supplying the distorted information on which the article is apparently

based. Anybody who peruses the proceedings of the Kolhápur Assembly or cares to know the history of its inception will be satisfied that it was a genuine internal movement. The Poona Brahmins (whatever that expression may mean in Anglo-Indian vocabulary) had absolutely nothing to do with it, while the *Chitpawan* Brahmins were almost conspicuous by their absence in its composition. The resolutions passed by the assembly have not a tinge of sectarianism or Brahmin ascendancy about them, but are calculated entirely to secure the benefit of the so-called 'backward classes' whom the Maharaja is said to be now patronizing. The charge of being composed of pleaders and students is neither novel nor true, while the general allegation of sedition is now so common and worn threadbare that nobody need be frightened by it. When Anglo-Indians smell sedition in every nook and corner, one need not wonder if they discover some germs of it even in a small Native State....... As for His Highness the Maharaja of Kolhápur, we have a high regard for him and we entirely sympathize with him in his aspiration to be designated a *Kshatriya* and his desire for the elevation of the backward classes. We only wish he becomes a *Kshatriya* in reality, and not a mere pliable tool in the hands of a 'Political' who has, of course, his own axe to grind.......... Colonel Ferris has got a year's extension of service chiefly, it is said, through the exertions of the Maharaja himself, whose recent visit to Simla is popularly connected with the mission. Such unholy alliance between a Native Chief and the Political Agent posted to watch over him has never been beneficial either to the British Government or the State in question. The interests of the Chief and the Political Agent are diametrically opposed and a compact between them necessarily leads to a presumption that one of the two must be seriously neglecting his duties. We are indeed sincerely sorry that a descendant of the great Shivaji should have to find a champion in an Anglo-Indian paper and should so far forget his *Kshatriyahood* as to play the handmaid to an ordinary 'Political.' We mean to advert to Kolhápur affairs soon in order to show that the present discontent in Kolhápur is due not to imaginary intrigues, but to the actual mal-administration of the State caused by the negligence of the Maharaja and the incompetence of his officers."

Dnyán Prakásh (40), 25th Oct.

35. The attempts made by the *Times* to attribute the origin of the Representative Assembly at Kolhápur to the influence of Poona Brahmins are not only foolish but mean to a certain extent. None of the founders of that Assembly are either Chitpawans or Poona Brahmins. A majority of the members composing the Assembly are Deshastha and Karhada Brahmins. The Poona Brahmins are not so meddlesome or mischievous as to go to Kolhápur and trouble the authorities there for nothing. Our contemporary has in a round-about way connected the convention of the Representative Assembly with the decision in the Vedokta controversy. As a matter of fact, among the resolutions passed by the Assembly there is not a single one which relates to the above controversy. The object of the Assembly is only to promote the happiness and material prosperity of the people of the Kolhápur State and to lay their grievances before the Maharaja. There is also not a single resolution affecting the interests of the Chitpawans or of the Brahmin community as such. The attempt made by the *Times* to vilify the Representative Assembly by alleging that it is the outcome of the intrigues of Chitpawans thus absolutely falls to the ground. The *Times* says that the Assembly claims no importance either inside or outside Kolhápur, and that its proceedings were a hollow mockery. Such utterances are only calculated to throw dust into the eyes of the ignorant masses. If the importance of the Assembly had not been recognised in Kolhápur itself, our contemporary would have had no occasion to vilify it in such a bitterly vehement tone. The most serious allegation brought against the Assembly is that it aims at establishing the ascendancy of the Brahmins to the detriment of the Maharaja's authority in the State. If there is any quarter from which harm is likely to befall the State, it is from the white rulers. They have forced upon His Highness an adviser like Colonel Ferris. If the *Times* is at all solicitous about the Maharaja's welfare, let it first of all recommend the removal of Colonel Ferris from Kolhápur.

Affairs in Kolhápur State.
Samarth (45), 24th Oct., Eng. cols.

36. "The conduct of affairs in Native States is smooth if there is a British nominee in the position of the Dewan. The Dewan of a State like Kolhápur ought to be above the pleasure or otherwise of the Maharaja. The biggest, if not all the big officers of the State, must be independent of the Chief, in other words they should not be his creatures. It may be said that this is an unpatriotic suggestion, but it would be a silly kind of patriotism that prefers the necks of the people to be strangled, but would not like to paralyse the hand of tyranny and oppression. How fervently do the people of Kolhápur wish for a new Dewan from the ranks of British service? British Government would then know and believe what things are done in Kolhápur. It would not then be possible to poison the ears of that Government with all sorts of lies and the credit of journalists like ourselves would naturally increase. ...... We wish that all the stupidity of His Highness's administration should come to an end and that peace and amity should rule everywhere in the State. It is, therefore, high time that there should be at the helm of the administration a better and a wiser head, at any rate a bolder one than the present Dewan."

A suggestion to Government to preserve the estate of the late Sar Desai of Navalgund (Shirsanji) from being devoted to charitable purposes under his will.
Karnátak Vritt (104), 23rd Oct.

37. The will made by the Sar Desai of Shirsanji *re* the disposal of his hereditary estate has not met with public approval and we have received suggestions from various sources that the *Desagati* should be kept intact by allowing the Desai's widow to adopt a boy to succeed to her husband's ancestral property. The Sar Desai seems to have made the will under some wrong idea of charity and it is to be regretted that he had not the benefit of wise and prudent counsel before making it. We do not think that Government will acquiesce in such a will. The estate of the Sar Desai is of very ancient tenure, but owing to some technical reason is not classed with common Jaghirs and Saranjams. The policy of Government has ever been to preserve and perpetuate such estates and we hope that they will show the same generosity in the present instance. Out of deference to the wishes of the late Sar Desai, a fraction of his property might be utilised for purposes of charity.

Intelligence extracted from the Press.

A *swadeshi* meeting in Bombay.
Indu Prakásh (43), 22nd Oct., Eng. cols.

38. "A grand open air meeting was held yesterday evening in Madhav Bag, Girgaon, in connection with the *swadeshi* movement under the auspices of the Swadeshi Vastu Pracharini Sabha and the Swadeshi Mandal. Messrs. M. G. Deshmukh, Bal Gangadhar Tilak, Daji Abaji Khare, G. K. Gadgil, Joseph Baptista, D. G. Padhye, Shet Govardhandas Khatao Makanji, Shet Manmohandas Ramji and a number of other prominent Bombay merchants, mill-owners, traders and dealers in *swadeshi* goods attended the meeting. Mr. Wamanrao Joshi expressed on behalf of the organizers of the meeting his gratification at the combination of the intellectual and moneyed interests in the city at the meeting. Shet Govardhandas Khatao Makanji proposed Shet Manmohandas Ramji to the chair. Mr. G. K. Gadgil, Bar.-at-law, seconded the proposal. After having taken his seat in the Presidential chair, Shet Manmohandas Ramji made an opening speech on '*swadeshi* Commerce' in which he admitted that the *swadeshi* movement had been conducive to the profit of merchants and mill-owners. He assured those assembled that the profits so acquired would be utilized in the cause of the advancement and development of Indian industries and commerce. The President also assured the people that the unusual rise in prices would subside in a short time. Mr. B. G. Tilak then addressed the meeting and in the course of his speech laid stress on the point that the carrying trade of the country being in European hands, India was being drained annually of several crores of rupees and that the money would be saved if the people took the carrying trade in their own hands. Mr. Tilak also deprecated the idea of building temples and charitable buildings unneces-

sarily as it involved the expenditure of a great deal of money which could be better utilized for advancing the *swadeshi* movement. Mr. Syed Saffi-uddin next addressed the meeting and condemned the mischievous interpretations put upon *Bande Mataram*.......... Self-dependence, Mr. Padhye said, was a necessary and an all-important factor in the industrial and commercial regeneration of India......... The meeting was attended by about seven thousand people and its special feature was that the intellectual and monied leaders met together perhaps for the first time."

Opening of the Pandharpur Industrial Exhibition.
Indu Prakásh (43), 26th and 25th Oct., Eng. cols.

39. The *Indu Prakásh* publishes the following telegram *re* the opening o fthe Pandharpur Industrial Exhibition.—"Leading men from different towns in the Deccan have come here to be present at the opening ceremony of the Industrial Exhibition, such as Dr. Deshmukh, Messrs. Manmohandas Ramji from Bombay, Messrs. Tilak and Gokhale from Poona, Mr. Karandikar from Sátára, Mr. Bhausaheb Bhate and Rao Bahadur Desai from Belgaum, Professor Bijapurkar and Mr. Kulkarni from Kolhápur, Messrs. Hirachand and Kukde from Sholápur, and many others from other places. The splendid pandal which has been specially erected in the Municipal public garden is filled with a distinguished gathering. Mr. Jog, Chairman of the Municipality as well as of the Reception Committee, welcomed all in suitable terms. On the proposal of Mr. Karandikar of Sátára which was seconded by Dr. Deshmukh, Sir Bala Saheb, Chief of Miraj, was elected to the chair. The President on taking his seat thanked all for conferring the honour on him notwithstanding the presence of better qualified gentlemen. He added that though Bombay, Calcutta and other Presidency towns might hold bigger exhibitions, those like that at Pandharpur were more useful inasmuch as they enabled common people to see what could be done in their own country. Such exhibitions, said the president, should contain not grand or fine articles, but those of daily use. He declared that he was doing everything in his power for the attainment of this object. At the end of the speech from the chair, Mr. Aradhye thanked the president, who accompanied by the audience proceeded to the Exhibition grounds and formally raised the curtain and declared the Exhibition open. The stalls are all nicely arranged and goods are still coming. The gathering dispersed after the distribution of *pansupari*. A *swadeshi* Conference is to be held this evening and will meet on four successive evenings." [A Pandharpur correspondent of the paper writes:—Mr. Bal Gangadhar Tilak arrived at Bársi Road Station on the morning of the 23rd and was accorded a grand ovation by the people of the surrounding villages. He was met by the members of the Pandharpur Exhibition Committee and garlanded. The Chief of Miraj and the Honourable Mr. Gokhale arrived by the same train and after being cordially received by the members of the Exhibition Committee proceeded to Modanimb, a village belonging to the Chief of Miraj. Mr. Tilak made a brief halt at Kurduwádi and proceeded to Pandharpur in the afternoon. The road was thronged by thousands of people eager to catch a sight of his face and he was garlanded at various places on the journey. At Pandharpur, a brilliant reception awaited Mr. Tilak. The horses of his carriage were unyoked and flowers were showered on him from all sides as he proceeded to the temple of Pandurang for *darshana*.]

Proposed establishment of a new Political Association at Pandharpur.
Dnyán Prakásh (40), 25th Oct.

40. A Pandharpur correspondent writes to the *Dnyán Prakásh*:—An Association styled "Indian National Congress No. 2" is shortly to be convened at Pandharpur. The object of this Association will be to discuss all political questions affecting India's material welfare and to do everything possible to promote the same without depending on outside help. They will confine their activities to such matters in which they will not be required to come in contact with Government. The Association will carry on work all the year round and many persons have come forward to serve as volunteers under its auspices. The promoters of the Association also intend starting a newspaper of their own.

A meeting at Ahmedabad in commemoration of the Bengal Partition Day.
Praja Bandhu (33), 21st Oct., Eng. cols.

41. "It is no doubt a significant sign of the times that the people of this city, who are proverbially apathetic in matters political, should have realised the necessity of suitably celebrating the first anniversary of the Bengal Partition Day.......... As previously announced by us, a public meeting was held here on Tuesday last at Kadia's Wadi in commemoration of the Partition Day, with Mr. Jivanlal Varajrai Desai, B.A., Bar.-at-Law, in the chair, under the auspices of the Swadeshi Mitra Mandal, an Association that has been lately started in our midst by several young men with the avowed object of serving the country. A special feature of the meeting was that more than a dozen local merchants had put up at the Wadi temporary stalls in which they had exhibited indigenous wares which were offered for sale to the public. As was the case at the last three or four public meetings recently held in this city, there was arranged on the present occasion also a programme of specially composed patriotic songs, which was successfully gone through by Mr. Barve and several youths trained up for the purpose. There were also a few speeches in which the speakers, after expressing sympathy with the people of Bengal for the grievous wrong done to them in consequence of the Partition, urged upon the audience the necessity of their helping Indian industries by purchasing *swadeshi* articles in preference to those of foreign make. The meeting was well attended and on the whole successful."

A *swadeshi* meeting at Násik.
Dnyán Prakásh (40), 23rd Oct.

42. A Násik correspondent of the *Dnyán Prakásh* writes:—A public meeting was held at Násik on the 16th October, under the auspices of the Násik District Association, to commemorate the anniversary of the *swadeshi* movement. Mr. Nizam Saheb was voted to the chair. In opening the proceedings he dwelt on the steady progress made by the *swadeshi* movement in the Násik District within the short period of one year and also remarked that strenuous efforts were necessary in the future to make the movement filtrate to the lowest strata of society. Mr. Ganpule, who followed him, dilated on the undeveloped resources of the Násik district and on the need of starting new industries and opening technical schools within its limits. Mr. Babasaheb Khare, who was the next speaker, spoke with pride on the successful manufacture of sugar by Hadi's method, which was pronounced to be impracticable by the Agricultural Department of the Bombay Government. He also regretted the meagre State expenditure on education in India as contrasted with that in England. Messrs. Patankar and Ketkar dilated on the necessity of taking practical measures for pushing forward the *swadeshi* movement. The President in his closing speech exhorted Hindus and Muhammadans to work in harmony and unison as children of a common motherland and to steadfastly support the *swadeshi* movement. Mr. Khare requested the audience to abide by the Collector's order not to shout loudly in the streets.

Proceedings of a meeting of the Jávli (Sátára) Agriculturists' Association.
Dnyán Prakásh (40), 24th Oct.

43. A correspondent styling himself "A friend of the agriculturists" writes to the *Dnyán Prakásh*:—On 21st January 1905, the Koyna Valley Agriculturists' Association was organized at Medha by the rayats of 12 villages in the Koyna Valley with the object of improving the condition of their class and bringing their grievances to the notice of Government. Subsequently the scope of the Association was extended by the admission of representatives from all villages in the Jávli Taluka, and its name was changed to "The Jávli Agriculturists' Association." Mr. Achyut Balvant Kolhatkar, B.A., LL.B., was appointed permanent Vice-President and Mr. Narayan Gangadhar Deshpande was selected to be the Secretary to the Association, while a Managing Committee of 29 members was also formed. At a meeting of the Association held on 7th October, it was resolved to establish an Agricultural Credit Society and a committee of 15 was appointed for that purpose. The meeting also held a deliberation on the subject of the notices issued by the Revenue authorities calling upon the

agriculturists of the Koyna Valley to pay, before 10th October, all the arrears of land revenue due from them on pain of forfeiture of their holdings in case of default. As during the last 8 or 9 years the crops almost invariably failed owing to the scanty rainfall and as this year's *kharif* crops have not yet been harvested, the agriculturists are neither in a position to satisfy the current year's demand nor to pay the arrears in respect of previous years. The Association, therefore, has authorised its Secretary to co-operate with the Honourable Mr. Dikshit, the representative of the Central Division in the Bombay Legislative Council, in devising means to prevent the threatened forfeiture of the agriculturists' holdings.

A *swadeshi* Exhibition at Baroda.

Shri Sayáji Vijaya (35), 25th Oct.

44. An Exhibition of *swadeshi* goods was held at Baroda on the 16th October and the following days in a spacious mandap in front of the Nyaya Mandir. Princess Padmavati was to perform the ceremony of opening the Exhibition, but as she could not attend owing to ill-health, the function was performed by Mrs. Anandrao Maharaj in the presence of a number of ladies invited on the occasion. About five thousand exhibits of native manufactures, received from Gujarát, Káthiáwár and other parts of India, were placed on view in the mandap. The Exhibition lasted for eight days and was closed on the 23rd instant. The State Band was in attendance on all these days.

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 30th October 1906.

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*Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.] **[No. 44 of 1906.**

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 3rd November 1906.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

- Agrarian matters:
  - Comments on a suit for damages instituted against Government by an agriculturist for alleged hardships inflicted upon him in the collection of land revenue 21
  - Resolution of the Bombay Government on the report of the Revenue Administration of the Presidency during the year 1904-05 ... 20
- British rule in India:
  - Alleged fickleness of British policy in India 10
  - Condemnation of the policy of 'divide and rule' and the alleged irrevocable compact between Hindus and Musalmans formed at the time of the Indian Mutiny ... 6
  - Duty of Indian leaders to spread education broad-cast among the masses in the country with a view to make them united and to enable them to regain their lost independence 8
  - Futility of the alleged device of employing 'officialised' native leaders to mould and influence public opinion in favour of Government ... 7
  - Prediction of the appearance on earth of a monkey-faced people in the beginning of the next century 9
- Egypt: Comments on the alleged acts of injustice committed by the British in connection with the Denshawi affair 2
- India in Parliament:
  - Comments on Mr. Morley's replies to some questions relating to— ... 3
  - Mr. Morley's recent pronouncement in Parliament about the irrevocability of the Partition of Bengal ... ... 4 & 5
- Indian National Congress:
  - Mr. Khaparde's second circular on the methods and working of the— ... 14—16
  - The forthcoming Calcutta Congress 13
- Irrigation: A criticism on the — policy of the Government of India ... 12
- Japan: Duty of — towards other Asiatic nations 1
- Judicial matters:
  - Comments on a reported miscarriage of justice in a case against a Darjeeling coolie 22
  - Comments on the result of the *Hind Swarájya* prosecution ... ... 23—28
- Motor-vehicles:
  - Motor accidents near Wái and a suggestion to the District Magistrate, Sátára, to frame proper regulations to prevent their recurrence ... 30
  - Speed-limit for— 29

PARAGRAPHS.

Politics and the Public Administration—continued.

Plague: Alleged shortcomings of the — Hospital at Poona 33
Post Office: Alleged failure of the Postal authorities to fulfil their promises to the Bombay postmen, who had recently gone on strike 31
Public service:
  A request to the authorities to appoint Mr. Justice Davar to preside over the Parsi Chief Matrimonial Court 18
  Impending retirement of Mr. Justice Aston from the Bombay High Court 19
  Protest against the increased scale of pay sanctioned by Mr. Morley for officers of the Ecclesiastical Department 17
Registration Department: Complaint about an innovation introduced into the working of the — 32
Viceregal Legislative Council: Representation of the Central Provinces in the — 11

Education—

Comments on a recent innovation introduced by the Syndicate of the Bombay University 35
Complaint about the refusal of new admissions into the N. J. High School, Karáchi 36
Progress of University reform in Bombay 34

Railways—

Grievances of third class railway passengers at the Kolhápur Railway Station 37
Do. Do. Dhulia Railway Station... 38

Municipalities—

Bombay: Complaint about insufficiency of water-supply during the recent fire at Sewree (—) 39

Native States—

Baroda:
  Adverse comments on the delay in the Maharaja Gaekwár's return to India 40
  Comments on the Annual Report of the administration of — State ... 41
Junágadh:
  Alleged harsh enforcement of the order of attachment on Mr. Zala's property at — 47
  Sequel of the — inquiry into the charges of peculation against Mr. Zala. 42—46
Kolhápur:
  Affairs in — State ... ... 48 & 49
  Comments on an article in the *Times of India* on — affairs ... ... 50—52

Intelligence extracted from the Press—

A new journalistic enterprise in Bombay 55
Boycott of foreign sugar at Sokhda (Baroda) 54
Industrial Conference in connection with the Pandharpur Exhibition ... 53

List of Newspapers and Periodicals.

(As it stood on the 1st October 1906.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	J. J. de Abrao ; Portuguese ; 43	300
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 50	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 53.	1,000
4	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan ; Hindu (Madrási Bráhman) ; 39.	500
5	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 53.	575
6	Indian Textile Journal	Do.	Monthly	John Wallace ; Englishman ; 48	800
7	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái Advani ; Hindu (Amil) ; 30.	500
8	Káthiáwár Times	Rájkot	Daily	Mávji Govindji ; Hindu (Nágar) ; 38	200
9	Mahrátta	Poona	Weekly	Narsinh Chintáman Kelkar, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 32.	950
10	Men and Women of India.	Bombay	Monthly	Sorábji Mancherji Ratnágar ; Pársi ; 40	500
11	Muslim Herald	Do.	Daily	Muhammad Yusuf bin Muhammad Amir ; Muhammadan ; 32.	700
12	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 38	400
13	Pársi	Do.	Do.	Jehángir Sorábji Talayárkhán ; Pársi ; 30	1,000
14	Patriot	Ahmedabad	Do.	Bhágubhái Fatechand Kárbhári ; Hindu (Jain) ; 33.	650
15	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 53	650
16	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 50	400
17	Railway Times	Bombay	Weekly	John Alexander Balfour ; Christian ; 44	1,200
18	Sind Gazette	Karáchi	Bi-weekly	Mrs. J. E. Tate ; European ; 42	500
19	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 40.	800
20	Sind Times	Karáchi	Bi-weekly	Khánchand Rahumal ; Hindu (Amil) ; 39	200
	ANGLO-GUJARA'TI.				
21	A'rya Prakásh	Bombay	Weekly	Motilál Tribhuwandás Dalál ; Hindu (Mod Bania) ; 32.	1,000
22	Coronation Advertiser	Ahmedabad	Do.	Narotámdás Pránjiwandás Shethna ; Hindu (Bania) ; 33.	750
23	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak) ; 36	1,400
24	Gujaráti	Do.	Do.	Ichhárám Surajrám Desái ; Hindu (Surti Bania) ; 53.	5,000
25	Gujarát Mitră	Do.	Do.	Hormasji Jamshedji ; Pársi ; 47	700
26	Gujaráti Punch	Ahmedabad	Do.	Somalál Mangaldás Sháh ; Hindu (Bania) ; 29.	1,100
27	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar ; Pársi ; 46	800
28	Hind Swarájyă	Do.	Do.	Chhaganlál Lallubhoy Thanáwalá ; Hindu (Shrimáli Bráhman) ; 24.	800
29	Jám-e-Jamshed	Do.	Daily	Pirozshah Jehángir Marzbán ; Pársi ; 30	3,500
30	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 57	2,400
31	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 42	400
32	Káthiáwár Times	Do.	Bi-weekly	Manshankar Jayashankar ; Hindu (Nágar Bráhman) ; 39.	200
33	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám ; Hindu (Mewáda Bráhman) ; 39.	1,400
34	Rást Goftár	Bombay	Do.	Pálonji Barjorji Desái ; Pársi ; 55	1,550

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*continued.*				
35	Shri Sayáji Vijayă	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 28.	4,200
36	Suryă Prakásh	Surat	Do.	Umedrám Nagindás; Hindu (Bania); 28	200
	ANGLO-MARA'THI.				
37	Christian Citizen	Poona	Monthly	Bháskar Nánáji Kotak; Native Christian; 33.	200
38	Dnyán Chakshu	Do.	Weekly	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 48.	500
39	Dnyánodaya	Bombay	Do.	Rev. Mr. J. E. Abbott	660
40	Dnyán Prakásh	Poona	Daily	Hari Náráyan A'pte; Hindu (Chitpáwan Bráhman); 39.	1,200
41	Dnyán Prakásh	Do.	Weekly	Do. Do.	2,400
42	Hind Swarájyă	Bombay	Do.	Jyotibá Bhágoji Relekar; Hindu (Námdeo Shimpi); 24.	1,000
43	Indu Prakásh	Do.	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 41.	1,500
44	Native Opinion	Do.	Weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 35.	700
45	Samarth	Kolhápur	Do.	Vináyak Náráyan Joshirao; Hindu (Chitpáwan Bráhman); 37.	750
46	Sardesái Vijaya	Sávantvádi	Do.	Pándurang Bálkrishna Dadkar; Hindu (Gaud Bráhman); 32.	500
47	Shri Sayáji Vijayă	Bombay	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 41.	5,000
48	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshasth Bráhman); 22.	100
49	Subodh Patrika	Bombay	Do.	Dwárkanáth Govind Vaidya; Hindu (Sonár); 32.	600
50	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 39.	1,500
	ANGLO-PORTUGUESE.				
51	O Anglo-Lusitáno	Bombay	Weekly	Leandro Mascarenhas; Goanese Christian; 48.	900
	ANGLO-SINDI.				
52	Al-Haq	Hyderabad (Sind).	Weekly	Syed Muhammad Syed Jamáldin; 30; and Abdul Vahábkhan Ghulám Rasul; 37; Muhammadans.	1,200
53	Prabhát	Do.	Bi-weekly	Lekhráj Tilokchand; Hindu (Amil); 34	500
54	Musáfir	Do.	Weekly	Dharamsing Tahilsing; Hindu (Amil); 20	1,000
55	Sindhi	Sukkur	Do.	Virumal Begráj; Hindu (Kurseja); 33	1,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
56	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 73	1,194
57	Hind Vijayă	Do.	Do.	Dáhyábhái Karsandás Sháh; Hindu (Shráwak Bania); 39.	600
	ENGLISH, MARÁTHI AND KÁNARESE.				
58	Karnátak Patră	Dhárwár	Weekly	Mádhav Gopál Tonapi; Hindu (Deshastha Bráhman); 22.	200
59	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorápur; Hindu (Deshastha Vaishnav Bráhman); 44.	800
	ENGLISH, PORTUGUESE AND CONCANIM.				
60	A Luz	Bombay	Weekly	Antone Fernandes; Portuguese; 23	1,200
61	O Bombaense	Do.	Do.	A. Gomes; Goanese Christian; 45	1,000
	GUJARÁTI.				
62	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad; Muhammadan; (Memon); 41.	2,500
63	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 53	3,000
64	Arajdár	Ahmedabad	Weekly	Maháshankar Dájibhai; Hindu (Bráhman); 35.	1,500- 2,000
65	A'ryávir	Dohad (Panch Mahális).	Do.	Krishnaráo Mangeshráo Fadnis; Hindu (Saraswat Bráhman); 28.	330

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*continued.*				
66	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 37.	4,400
67	Broach Mitră	Broach	Weekly	Trikamlál Harináth Thákor; Hindu (Brahma Kshatriya); 24.	350
68	Broach Samáchár	Do.	Do.	Ardeshir Dinsha Gándhi; Pársi; 51	500
69	Din Mani	Do.	Do.	Nathálál Rangildas; Hindu (Mathur Káyastha Bania); 27.	125
70	Dnyanottejak	Ahmedabad	Fortnightly	Chhotálál Desaibhai; Hindu (Bania); 42	800
71	Evening Jáme	Bombay	Daily	Pirozshah Jehangir Marzbán; Parsi; 30	1,600
72	Gujarát	Nadiád (Kaira)	Fortnightly	Chandulál Nandlál; Hindu (Bania); 25	500
73	Hitechchhu	Ahmedabad	Weekly	Kálidás Ghelábhai; Hindu (Jain); 47	500
74	Indian Advertiser	Do.	Do.	Hirálál Vardhamán Sháh	...
75	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Daud; 37; Abdulla Ismail; 28 Muhammadans (Memons).	750
76	Jám-e-Jahanooma	Bombay	Do.	Ratanshàw Frámji Acharia; Pársi; 31	600
77	Jivadaya	Surat	Monthly	Dhirajrám Dalpatrám; Hindu (Audich Bráhman); 37.	300
78	Kaira Times	Nadiád (Kaira)	Weekly	Anopsi Mánecklál Desai; Hindu (Shrávak Bania).	600
79	Kaira Vartamán	Kaira	Do.	Kahandas Fulchand; Hindu (Bania); 56	125
80	Káthiáwár Mitră	Ahmedabad	Do.	Jadurám Shámji Dave; Hindu (Audich Bráhman); 42.	300
81	Káthiáwár Samáchár	Do.	Do.	Rewashankar Jagjiwan Dave; Hindu (Bráhman); 44.	500
82	Khedut	Bhávnagar	Fortnightly	Parbhurám Rámji Jani; Hindu (Audich Bráhman).	1,000
83	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Minocheher-Homji, B.A; Pársi; 37.	1,000
84	Mahi Kántha Gazette	Sádra	Weekly	Motilál Chhotálál Vyás; Hindu (Audich Tolakia Brahman); 45.	800
85	Mukhbir-i-Islám	Bombay	Daily	Munshi Ali Mahomed Haji Abdulla Shayek Lakhpati; Khoja (Sunni); 35.	500
86	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh; Hindu (Bania); 32.	500
87	Navsári Prakásh	Do.	Do.	Rustamji Jámaspji Dastur; Pársi; 58	800
88	Praja Mitră	Karáchi	Bi-weekly	Narbhayshankar Jagjivan; Hindu (Bráhman); 37.	275
89	Praja Pokár	Surat	Weekly	Hormasji Jamshedji; Pársi; 47	500
90	Prakásh and Gadgadát	Bombay	Do.	Nagindás Mancharam; Hindu (Dása Osval Bania); 40.	725
91	Samsher Bahádur	Ahmedabad	Do.	Saváibhai Ráichand; Hindu (Shravak Bania); 63.	150
92	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Rustamji Narsarwanji Vátcha-Gandi; Pársi; 40. (2) Ardeshir Pestonji Contractor; Pársi; 38.	3,800
93	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Dás Shrimáli Bania); 41.	550
94	Sind Vartamán	Karáchi	Weekly	Devkaran Devji; Hindu (Lohána); 41	200
95	Surat Akhbár	Surat	Do.	Phirozsháh Edalji Patel; Pársi; 51	300
96	Tikákár	Ahmedabad	Do.	Puranchandra *alias* Punamchand Achleshwar Márwadi; Hindu (Bráhman); 44.	500
97	Vande Mátaram	Bombay	Monthly	Chhaganlal Lallubhoy Thánawálla; Hindu (Shrimali Brahmin); 24.	...
	HINDI.				
98	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 44.	200
99	Sharman Samáchár	Bombay	Do.	Shambhunáth Sharma; Hindu (Kanoja Bráhman); 45.	1,000
100	Shri Dnyánságar Samáchár.	Do.	Monthly	Janakprasad Laooram; Hindu (Kányakubja Bráhman); 30.	200
101	Shri Venkateshvar Samáchár.	Do.	Weekly	Pandit Babu Amritlal, B.A.; Hindu (Bengali Bráhman); 45.	6,200
102	Swadeshi	Do.	Do.	Swámi Yugalánandji; Hindu (Vaishnav Bráhman); 35.	1,000

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	KÁNARESE.				
103	Digvijayă	Gadag (Dhárwár.)	Weekly	Shankrapa Gudi Basrimarad; Hindu (Devang); 39.	150
104	Karnátak Vritt	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Shenvi Bráhman); 36. (2) A. B. Hoskeri; Hindu (Deshasth Bráhman); 37.	810
105	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 43.	300
106	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Nilgire Nádgir; Hindu (Deshasth Bráhman); 30	150
107	Rájahans	Dhárwár	Do.	Kamaláshankar Dinkar Jathár; Hindu (Karháda Bráhman); 43.	120
108	Rasik Ranjini	Gadag (Dhárwár.)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 43.	100
	MARÁTHI.				
109	Arunodayă	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 24.	515
110	A'ryávart	Dhulia	Do.	Váman Daji Motiwále; Hindu (Yajurvedi Bráhman); 20.	500
111	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 29	500
112	Bán	Poona	Do.	Datto Máruti Nanavare; Hindu (Kásár); 27	400
113	Bhála	Do.	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 30.	2,300
114	Bhagwa Jhenda	Wái (Satára)	Monthly	Dattatraya Ganesh Agashe; Hindu (Chitpawan Brahman); 27	300-400
115	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 42.	300
116	Brahmodayă	Mahád (Kolába)	Do.	Náráyan Balwant Hardikar; Hindu (Karháda Bráhman); 48.	400
117	Chandrakánt	Chikodi (Belgaum).	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 41.	100
118	Chandrodayă	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 42.	200
119	Chikitsak	Belgaum	Do.	Mangesh Jiváji Telang; Hindu (Gaud Bráhman); 40 and Moro Balwant Maráthe; Hindu (Chitpáwan Bráhman).	900
120	Deen Mitră	Bombay	Do.	Sadáshiv Vishwanáth Máyadeo; Hindu (Chitpawan Bráhman; 32.	1,000
121	Deshakálavartamán	Erandol (Khándesh).	Do.	Mahádev Pándurang Joshi; Hindu (Deshasth Bráhman); 34.	200
122	Dharma	Wái (Satára)	Do.	Kashinath Vaman Lele; Hindu (Chitpáwan Bráhman); 48.	1,000
123	Dhárwár Vritt	Dhárwár	Do.	S. H. Shaháne; Hindu (Karháda Bráhman); 32.	500
124	Dinbandhu	Bombay	Do.	Vásudeo Lingoji Birje; Hindu (Marátha); 40	1,200
125	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 42.	350
126	Hindu Punch	Thána	Do.	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 40.	1,700
127	Hindu Vijayă	Kochará (Ratnágiri.)	Fortnightly	Anandráo Bálkrishna Rángnekár; Hindu (Gaud Sáraswat Bráhmin); 38.	75
128	Hunnarottejak	Násik	Weekly	Prabhákar Krishna Pánge; Hindu (Deshastha Bráhman); 27.	250
129	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 53.	280
130	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 76.	1,500
131	Jagatsamáchár	Thána	Do.	Trimbak A'báji Ráje; Hindu (Káyastha Prabhu); 39.	500
132	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 40.	7,500
133	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 47.	425
134	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 39.	4,000
135	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 51.	2,000
136	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 50.	18,000
137	Khándesh Vaibhav	Dhulia	Do.	Yádav Bálkrishna Bahalkar; Hindu (Deshasth Bráhman); 40.	600
138	Kumtha Vritt	Kumtha (Kánara).	Do.	Laxman Baburao Hegde; Hindu (Gowdsaraswat); 50.	250
139	Loka Bandhu	Tásgaon (Satára).	Do.	Bhikáji Gopál Bhide; Hindu (Chitpáwan Bráhman); age 35.	200

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	MARÁTHI—continued.				
140	Lokamat	Vengurla (Ratnágiri).	Weekly	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 29.	600
141	Lokaseva	Násik	Do.	Gangádhar Váman Barve; Hindu (Chitpáwan Bráhman); 27.	500
142	Madhukar	Belgaum	Do.	Janárdan Náráyen Kulkarni; Hindu (Sáraswat Bráhman); 30.	150
143	Maháráshtra Vritt	Satára	Do.	Pándurang Bábáji Bhosle; Hindu (Marátha); 30.	150
144	Moda Vritt	Wái (Satára)	Do.	Káshináth Váman Lele; Hindu (Chitpáwan Bráhman); 48.	650
145	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; Hindu (Chitpáwan Bráhman); 45.	1,650
146	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,450
147	Nagar Samáchár	Ahmednagar	Do.	Vishwanáth Gangárám; Hindu (Telegu Fulmáli); 25.	200
148	Násik Vritt	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 28.	450
149	Nyáy Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 32.	400
150	Pandhari Mitră	Pandharpur (Sholápur).	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 43.	75
151	Parikshak	Belgaum	Do.	Váman Rámchandra Kanvinde; Hindu (Sáraswat Bráhman); 33.	400
152	Poona Vaibhav	Poona	Do.	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 37.	250
153	Prabhát	Dhulia	Monthly	Govind Káshináth Chándorkar; Hindu (Karhadá Brahman).	...
154	Prabodh Chandrika	Jalgaon (Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 42.	200
155	Prakásh	Satára	Do.	Ganesh Ballál Phansálkar; Hindu (Karháda Bráhman); 32.	500
156	Pratod	Islámpur (Satára).	Do.	Ganesh Rámchandra Kashálkar; Hindu (Karháda Bráhman); 23.	300—360
157	Rághav Bhushan	Yeola (Násik)	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 42	100
158	Ráshtramukh	Máhad (Kolába)	Published thrice a month.	Balkrishna Raoji Palvanker; Hindu (Karhádá Bráhman); 28.	177
159	Satya Mitră	Málegaon (Násik).	Weekly	Bálchand Hiráchand; Jain; 26	200
160	Satyă Shodhak	Ratnágiri	Do.	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 28.	950
161	Shet, Shetaki and Shetakari	Bombay	Fortnightly	Nominal Editor:—Ganesh Lakshman Sahasrabuddhe; Hindu (Chitpáwan Bráhman). Real Editor:—Rámchandra Vinayak Tikekar; Hindu (Karháda Bráhman); 45.	350
162	Sholápur Samáchár	Sholápur	Weekly	Narsappa Abanna; Hindu (Kámáthi); 47	400
163	Shubh Suchak	Do.	Do.	Rámchandra Appáji Chitale; Hindu (Chitpáwan Bráhman); 61.	150
164	Sumant	Karád (Satára)	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 33.	80
165	Vidur	Dhamni (Satára)	Do.	Dámodar Gangádhar Maráthe	200
166	Vidya Vilás	Kolhápur	Bi-weekly	Ganesh Shankar Gokhale; Hindu (Chitpáwan Bráhman); 22.	500
167	Vihári	Bombay	Weekly	Bálkrishna Náráyan Phátak; Hindu (Chitpáwan Bráhman); 41.	1,000
168	Vikram	Sátára	Monthly	......	...
169	Vishvavritt	Kolhápur	Monthly	Vishnu Govind Bijápurkar, M.A.; Hindu (Deshastha Bráhman); 45.	500
170	Vividh Dnyán Vistár	Bombay	Do.	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
171	Vrittasár	Wái (Satára)	Weekly	Lakshman Mahádev Vaidya; Hindu (Chitpáwan Bráhman); 51.	250
172	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkar; Hindu (Deshasth Bráhman); 38.	100
173	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 40.	600
174	Vyápár Samáchár	Ahmednagar	Do.	Ratanchand Punamchand Mutha; Jain (Márwadi); 33.	1,200
175	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 40.	150

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	SINDI.				
176	Aftab-i-Sind	Sukkur	Weekly	Shámsudin walad Mahomed; Muhammadan; (Abro); 39.	600
177	Khairkháh	Lárkhána ...	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 33.	1,000
178	Sind Sudhár	Karáchi... ...	Do.	Khánchand Rahumal; Hindu (Amil); 39 ...	650
179	Sookree	Do.	Do.	Asaumal Rijhumal; Hindu (Lohána); 52 ...	100
180	Sind Kesary	Shikárpur ...	Do.	Chelárám Mánghirmal; Hindu (Wadhra); 40.	550
	URDU.				
181	Ajaibat-i-Bambai ...	Bombay... ...	Monthly ...	Mahamad Ali Anvar Ali; Muhammadan (Sheikh); 44.	2,000
182	Bombay Punch Bahádur ...	Do.	Weekly	Hakim Mahomed Abdul Hamid; Muhammadan (Farrukh Dehlavi); 52.	3,000
183	Ghamkhwar-e-Jahán ...	Bhusáwal (Khándesh).	Do.	Munshi Mahomed Jan walad Ahmedalli (Mahomedan).	75
184	Jám-i-Jahánnuma ...	Jalgaon (Khándesh).	Do.	Munshi Abdul Karim *walad* Habibulla; Muhammadan.	50
185	Mufid-e-Rozgár	Bombay	Do.	......	...
186	Sultán-ul-Akhbár ...	Do.	Daily	Hakim Mahomed Abdul Hamid; Muhammadan (Farrakh Dehalvi); 52.	1,500
187	Tohfa-i-Deccan	Poona	Weekly	Shaik Abdulla *walad* Mahomed; Muhammadan (Shaik); 32.	150
	GUJARA'TI AND HINDI.				
188	Jain	Ahmedabad ...	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Jain); 33.	1,400
	MARA'THI AND KA'NARESE.				
189	Chandrika	Bágalkot (Bijápur).	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 34.	150

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the Report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

E. The papers marked with an asterisk have actually been examined during the week.

F. Nos. 63, 67 and 71 occasionally contain English articles.

Additions to, and alterations in, the list of Newspapers and Periodicals.

N.B.—(*a*) The circulation of No. 153 is 300.

(*b*) The editor of No. 168 is Vishvanáth Ganesh Deodhar (Chitpáwan Bráhmin); age 26; circulation 100.

(*c*) No. 150 is published at irregular intervals.

(*d*) Nos. 42 and 102 have ceased to exist.

(*e*) The editor of No. 185 is Munshi Muhammad Husain Fanunmiya; Muhammadan (Suni); age 45; circulation 500.

(*f*) The circulation of No. 97 is 500.

Politics and the Public Administration.

Duty of Japan towards other Asiatic nations.
Prabhât (153), Oct.

1. Interests much higher than the mere preservation of the darker races from extinction demand that a check should be placed on the further advance of the white nations in the world, and a heavy responsibility rests upon the shoulders of Japan in this matter. The white man has shown himself to be the apostle of a purely material civilisation during the last two centuries, but that civilisation instead of promoting the greatest good of the greatest number has only been instrumental in deepening the sufferings of the masses in the West. As any further spread of these principles would prove most calamitous to the human race, a movement to counteract the same would place the whole world under a deep debt of gratitude. The influence of these principles has given rise to socialism and nihilism in Europe, and led Western nations to plunder their neighbours in furtherance of their selfish interests. Japan, however, has shown itself to be far above such a mean and selfish policy. It has never during her long national career robbed others to gratify her own cupidity. Her conduct during the late Russo-Japanese War has been so exemplary as to extort praise even from her European detractors, and she has shown herself to be well qualified to counteract the mischievous tendencies of Western civilization. God seems to have chosen Japan to play the *rôle* of leadership among the Eastern races, and this responsibility has evidently been recognised by leading Japanese politicians, who openly declare that their nation is in duty bound to lend a helping hand to the struggling sister nations of the East. Japan should, therefore, take the lead in organizing a common movement amongst the Chinese, the Persians, the Tibetans and the Afghans with a view to deal with the white peril, threatening to overtake them. Her duty, however, with respect to a subject country like India is somewhat different. It lies in the direction of helping her to recover her industrial prosperity which has been ruined by the policy adopted by our rulers towards us. Japan should provide all sorts of facilities for the Indian students, who visit Japan for industrial education, and provide Japanese Professors for the industrial institutions in this country. Japanese ambition may not take the form above indicated in the immediate future, but a time is sure to come when Japan will lead a pan-Asiatic movement for driving away white men from Asia.

Comments on the alleged acts of injustice committed by the British in connection with the Denshawi affair.
Kál (132), 2nd Nov.

2. The recent illness of the Sultan of Turkey made the English extremely nervous about their position in Egypt. They feared that if the Sultan's illness had terminated fatally, the Egyptians would have seized the opportunity to rise in revolt against them and driven them out of Egypt. To meet such a contingency, Lord Cromer had kept certain regiments quite ready to take the field. The Sultan is now luckily nearly convalescent. But the fears of the English about their position in Egypt are natural since they have perpetrated so many acts of injustice there. We have written about these in the past, but as they seem to have no end we are required to revert to them once more. In the Denshawi affair, fifty-seven persons were accused before a special tribunal. Such a tribunal is appointed only to try offenders, who might have caused injury to British officers while wearing their uniform and while engaged in discharging their duties. Now the Military Officers concerned in the Denshawi affair were out for pigeon shooting. Can they be said to be on duty while shooting birds? Judging by the analogy of India we can answer this query: What are the duties discharged by high paid European Officers in India? Do these not mostly consist of ***shikar*** excursions, in which innocent creatures lose their lives, attending race meetings, playing lawn tennis or billiards, going to balls, banquets and evening parties and migrating from hot places to cooler resorts? Who knows but that the same thing holds good in Egypt? But so long as pigeon shooting does not constitute an official duty and cannot be said to promote the interests of the British Government, in any way it was utterly improper to try the offenders before a special tribunal. Three days before the trial commenced, a British journal gave out that the accused would be

hanged! Similarly, four days before the beginning of the inquiry, the Cairo newspapers published the news that the apparatus for hanging the prisoners was despatched to Denshawi! Facilities were given to English Officers to identify the accused. Where there is such a travesty of justice, it is no great wonder that the people should become discontented. With a view to find out a pretext for suppressing a people, who are highly discontented, Lord Cromer says that they are fanatics and that an increased garrison is necessary to keep them in awe. These excuses for increasing the Egyptian force are as stereotyped as the pleas of Russian invasion and the disloyalty of natives which are commonly brought forward to justify an increase of the army in India.

Comments on Mr. Morley's replies to some questions relating to India in Parliament.

Indu Prakash (43), 2nd Nov., Eng. cols.

3. "With the re-assembling of Parliament questions of importance have again been asked, and some of the answers given on behalf of Government have unhappily been such as are hardly likely to carry a feeling of re-assurance to the mind of the public. Mr. Morley has declined to give any further information in regard to his intentions and plans for the extension of the elective element in our Councils and the powers and privileges they enjoy. He cannot make any declaration, said he, until the report of the Simla Committee has been considered by himself and the Government of India, and views were exchanged between the two and proposals formulated. In itself, there is no cause for complaint in Mr. Morley's requiring time for consultation and deliberation. What, however, we should like to know is whether the Indian public and British Parliament are to be given an opportunity to express their views before Government finally formulate their proposals and proceed to give effect to them. We are afraid we are to have in this case a repetition of what Lord Curzon did in regard to so many matters, namely, Government's coming forth with a definite policy and definite measures, and then with a *ne plus ultra* attitude declining for the sake of prestige to revise their judgment in the light of criticism from the public. The Simla Committee sat in secret, deliberated *in camera*, and sent a confidential report which is not allowed to see the light of day. And on this report Mr. Morley and Lord Minto are in their turn holding a consultation which also is secret. Mr. Morley declines to say anything until this consultation is complete. All this points out to set proposals being sprung upon us and forced without any heed to such criticisms as we may pass thereon......... What are our public bodies and associations doing, pray? If they await the formulation of a scheme and the formal invitation of criticism thereon by our instinctively autocratic rulers they may probably find that the opportunity to express their views in time may never be given to them.......... We should certainly think that they are bound to formally request Mr. Morley and Lord Minto not to determine upon any final steps until the people have had sufficient opportunity to freely criticise such proposals as they may make. It is also time, we think, to tell Mr. Morley that unless substantial concessions are given to the Congress demands, the unrest and discontent even in the party of the sober constitutional moderates will not wane or abate—aye, it will continue much longer and much more persistently than perhaps even the Bengali discontent against the partition.......... In reply to another question Mr. Morley once more repeated his mysteriously worded formula that 'Government regard the partition of Bengal as a settled fact.' Mr. Morley evidently does not know that even the edge of obstinacy may be softened to a certain extent by silence. Possibly he is forced to speak against his will.......... It is dangerous in politics to be obstinate and it is still more dangerous for rulers to go on proclaiming from time to time that they are determined to be obstinate."

Mr. Morley's recent pronouncement in Parliament about the irrevocability of the Partition of Bengal.

Akhbár-e-Soudágar (63), 31st Oct., Eng. cols.

4. "Mr. Morley, in reply to questions put to him in the House, has, for the second time, emphatically stated that the partition of Bengal is 'a settled fact.' Every true lover of India, who has the interest of the country at heart, ought to congratulate Mr. Morley on his irrevocable pronouncement that the partition question can on no account be re-opened. This declaration will probably meet with a fresh out-burst of artificial agitation, but it is bound

to subside as quickly as it rises. Bengali Babus acting under doubtful advice appear to be hoping against hope. They will do well to take Mr. Morley's second declaration as final, and devote their attention to better things than fasting and mourning, which have done them more harm than good."

Gujaráti (24), 4th Nov., Eng. cols.

*5. "Mr. Morley's emphatic reiteration of his former statement that the partition was a settled fact tends to confirm the general impression that even a modification thereof is no longer possible. On Thursday last there was a heated passage-at-arms between some members of Parliament and Mr. Morley. The latter declared that the new Government had to consider the question from the standpoint of the largest political expediency and to decide whether the disadvantages of setting aside the decision of the Conservative Government and all consequent operations were more than counterbalanced by the errors of the original plan. The Liberal Government, he added, treated the partition as an accomplished fact on a consideration of all these circumstances, and the matter, we fear, must now be taken to end here. It is a pity that Mr. Morley has not seen his way even to modify the partition. We are afraid his decision will have a disastrous moral effect upon the confidence of the Indian public in British justice and in the statesmanship of the Liberal Government."

Condemnation of the policy of "divide and rule" and the alleged irrevocable compact between Hindus and Musalmans formed at the time of the Indian Mutiny.

Kál (132), 2nd Nov.; *Pratod* (156), 26th Oct.

6. In the course of a conversation with the Tsar of Russia, a German Prince remarked that the English were struggling to have the whole of Africa from Cape Town to Cairo under their control to serve as a grazing ground for their cattle in case they lost their hold of India. The Tsar is said to have observed in reply: "How would the English lose India? Who would take it? We don't mean to wrest it from the British." It did not occur to the autocratic Tsar that the people of every enslaved country are sure at some time or other to be fired with the ambition of getting back their country into their own hands. When there is a new patriotic awakening in our country, which teaches our countrymen that India is for the Indians, it is strange that the Tsar should have made the remark noted above. But the Tsar of England is not so ignorant of the realities of the situation. He knows that the just administration of India by the British for a century and a half and their efforts to enrich it have incensed the Indians beyond measure. He is trying by crafty political devices to counteract this excitement as far as possible. With this end in view, Englishmen have adopted the Roman device of *divide et impera.* But should they not know that this is a worthless device and that it eventually led to the overthrow of the Roman Empire. It is not thus that Empires are preserved. On the contrary, this device of "divide and rule" leads to dissolution and decay, as Roman history amply testifies. Englishmen affect to show favour to Muhammadans in the hope of ensuring the stability of their rule in India. They have become suspicious of the attitude of the Hindus and are afraid that the latter, acting under the influence of true patriotism, are about to rise again in revolt against their rulers. But the Hindus are not given to such lawless methods. Their ways are righteons and straightforward and the goal they have set before themselves is "India for the Indians." What is there unnatural in this? If foreigners could conquer India, should it not be much easier for the Indians to get it back again? Englishmen may try to resist the attempt by pitting Musalmans against Hindus, but this device will not succeed for long. It may be a question with the Muhammadans whether to side with the Hindus or with the British in the struggle of the former to obtain the right of *swarájya*! But we don't think that they will fail to cast in their lot with the Hindus in this matter. They are the slaves of Englishmen equally with the Hindus. In the Mutiny of 1857, both Hindus and Muhammadans were united by common political and religious bonds. They were fighting for the re-establishment of their political supremacy in Poona and Delhi respectively. Both were ready to fight on account of their religious feelings being hurt. Both were equally put to the sword by the British. The religious flesh and blood of both was united in a peculiar way at the time, as both were massacred simultaneously and thrown and buried in the same ditch.

Both were bound by a solemn covenant while fighting for the country. Such a holy covenant can never be broken by the Musalmans. [The *Pratod* in the course of an article on the Akbar celebration meeting at Sátára exhorts the Muhammadans to join hands with the Hindus in all national movements.]

Futility of the alleged device of employing "officialised" native leaders to mould and influence public opinion in favour of Government.
Kál (132), 2nd Nov.

7. **There is no better means of knowing the secret intrigues of the** English than to read the revelations sometimes made by British writers themselves. No people are more honest in making confessions of their past deeds than Englishmen. A writer in the *London Times* tells us in connection with the agitation over the Bengal partition that the fury of the agitation is due to the neglect of Government in keeping a sufficient number of respectable native spies to watch and regulate the currents of popular movements. He names a few of these spies and says that they lived 30 or 40 years ago and that Government failed to appoint others in their place after their demise. Sir Jyotindra Mohan Tagore, Maharaja Narendra Krishna Deo and Maharaja Durga Charan are specifically named by the *Times* writer in this connection, and he says that Government made a mistake in not finding successors to take their place as they died. These men posed as public leaders and reconciled the people to the policy of Government and cleverly directed the course of public opinion in the channel desired by the authorities. They taught the people, for instance, that India would go to rack and ruin in the absence of British rule, that *Swarájya* was of no use to her, etc. The writer says that Mr. Surendranath has obtained influence and popularity with the masses in Bengal because there are now no so-called leaders of the type of Maharaja Durga Charan. Whether this latter proposition is true or not, it cannot be doubted that Government make use of such people for the shameful purpose of deluding the people. If there are no such leaders on the Bengal side, we can vouch for the unbroken continuity of the species on our side, where the Ranade and Telang school has its disciples. The *Times* writer blames Government for not letting loose a band of spies, who are traitors to their country, upon the native population and he says that Government should openly show official favour to these spies. This is a very clever suggestion no doubt. But the people are no longer such fools as to be deluded by it. The device is at present as ridiculous as that of a blind thief, who being overtaken by daylight in the operation of boring the wall of a house with his boring apparatus pretends that he is making mechanical experiments with his pickaxe on the wall. If people could be deceived by so-called officially recognised leaders, would not Sir Bhalchandra and Dr. Bhandarkar have a large following? But in these days such leaders are taken by the people at their true worth and regarded as the enemies of the public cause. It is, therefore, no longer possible to throw dust into the eyes of the people in this way. Let Englishmen hit upon some other device for that purpose.

Duty of Indian leaders to spread education broadcast among the masses in the country with a view to make them united and to enable them to regain their lost independence.
Vihári (167), 29th Oct.

8. For an enslaved nation, desirous of rising in the scale of civilization, it is essential that it should be disgusted with its degraded condition. The people of such a nation should realize that they are not born to rot in slavery and that they are human beings just like their autocratic rulers and that the latter have no authority to deprive them of their independence—the birth-right of every human being. Every effort made by a subject community to regain their independence may be branded as seditious by their rulers, but they should not lose heart on that account, but should keep up the struggle for independence. They should regard their alien rulers as regular dacoits plundering the independence, and in fact the whole glory, of their country. It is about as foolish to be afraid of an alien ruler as of dacoits. It is but meet that an enslaved people should wrest back their independence from such alien dacoits. It is political dacoity on the part of one country to enslave another. The sooner the dacoits are resisted, the better. These political dacoits are very careful to keep their subjects in ignorance of enlightened ideas about liberty. It is, therefore, the duty of public leaders in a vanquished country to spread education broadcast among the masses with a view to teach them their legitimate rights. To bring about union and co-

operation among the people is also equally important. The National Congress should, therefore, turn its attention to these two important factors of national advancement. Our rulers are trying their best to create disunion among different races that inhabit India. They know that the stability of their Empire is ensured so long as ignorance and dissensions reign supreme in the land. The reason of the partiality shown by our rulers to Muhammadans is thus quite obvious. They know that the Muhammadans, who lag far behind the Hindus in point of education, can be easily propitiated. But the Muhammadans should rest assured that when with the spread of education among them they come to know the true character of the British as political dacoits, who have robbed them of their independence, they will cease to be regarded with favour by the ruling race. They should also remember the saying "Divided we fall, united we stand." Our general cry should in future be "Awake, arise or be for ever fallen." The land of Bharat is destined to enjoy the blessings of independence. What little awakening is seen at present in the country is due to the *swadeshi* agitation. But the agitation, in order to be more effective, needs to be supplemented by the spread of education among the masses. Every well-wisher of the country should, therefore, direct his energy to the enlightenment of his illiterate fellow-countrymen. It is the lack of education among us that makes us servile to our rulers. When we learn to return blow for blow, the high-handedness and oppression of our rulers will be effectivly checked. In education alone lies our salvation. Otherwise, we are doomed to perpetual slavery.

Prediction of the appearance on earth of a monkey-faced people in the beginning of the next century.
Brahmodaya (116), 31st Oct.

9. In the course of a leading article headed "The twenty-first century and improved surgery" the *Brahmodaya* writes:—A sooth-sayer makes the following prediction about the development of the science of surgery in the beginning of the 21st century:—Surgery will then have attained its perfection. Doctors will be able to graft monkeys' heads on human trunks. The monkey-faced beings thus formed will be great gourmands. It will be a delight to medicoes to examine the heart of these beings. Let us suppose a doctor engaged in such an examination. He will thus announce the result of his examination:—This heart is utterly void of pity, but is besmeared with a varnish resembling that quality. There are, no doubt, such qualities as pity, justice, morality, fear of God, &c., implanted in the heart, but in a topsy-turvy manner. The morality of these people is such that they make use of the above qualities only for the benefit of their own kind, but not for that of others. There are some substances in this heart a glance at which completely subdues others. The first of these substances is such that a man on seeing it becomes at once a slave of the monkey-faced being. There is another substance in this heart on seeing which other men begin to ape the manners of the monkey-faced beings by chattering and frisking like the latter and eating their food like them. The third constituent in this heart deprives other men of their liberty and sets them quarrelling among themselves and makes them take delight in being ill-treated by the monkey-faced beings. Surgical science will also make the following discoveries about these monkey-faced beings:—Their essential principle is fraud. Their body is formed by a combination of those of the locust, the owl, the monkey, the jackal and the wolf. They will take offence very quickly and on the slightest provocation. They will assault human beings, but not those of their own kind. They will commit outrages upon women and kill human beings under the pretext of *shikar*. Such an extraordinary creature, closely resembling neither man nor beast, nor demon nor spirit, will be found in the 21st century, and the results of the surgical examination of its various parts will be published in the *Kesari* of that period.

Alleged fickleness of British Policy in India.
Pratod (156), 26th Oct.

10. Of the many promises made to us by our rulers with a view to secure the stability of their Indian Empire, two stand out prominently before our minds, *viz.*, the pledges contained in the Queen's Proclamation of 1857 and the promise of our rulers to leave India after handing over the administration of the country to us when we become fit to

undertake it. The people of India do not care so much for the fulfilment of the latter promise, but they are constantly importuning their rulers to redeem the pledges embodied in the Proclamation. Lord Curzon's declaration that the Proclamation was an impossible charter had roused for a time in the public mind a feeling of utter indignation, but it was soon quieted down by the hopeful utterances of Mr. Morley. But a little reflection upon the policy pursued by the British in the past will suffice to dispel all illusion about Mr. Morley's good intentions towards the Indians. All Western nations, and England especially, are blinded with the pride of Imperialism. They cherish at heart the political principles propounded by Machiavelli in his "Prince" and are his devoted followers. Those principles may be thus summarised:—"Law and oppression", says Machiavelli, "are the two ways of attaining success in political matters, and a ruler should be an adept in the use of both these means in dealing with a subject people; he should be equally endowed with the ferocity of the lion and the wiliness of the fox and should always keep his subjects in the dark as to his crafty plans." Is it not, therefore, futile to expect a people whose political creed is of such a kind to grant us any political rights? Surely Indians are not so silly as not to see through the insincerity of their rulers. But they lack the necessary strength of mind to translate their thoughts into deeds. So long, therefore, as they do not get rid of this weakness, their rulers will continue to tantalise them with high-sounding pledges.

Representation of the Central Provinces in the Viceregal Legislative Council.
Praja Bandhu (33), 28th Oct., Eng. cols.

11. "The appointment recently made by His Excellency Lord Minto of Mr. Chitnavis as the non-official representative of the Central Provinces in the Supreme Council is one that is bound to give satisfaction to the people concerned. It will be remembered that some time ago for some unaccountable reason our brethren of the Central Provinces were deprived of the benefits of having their grievances represented by one of themselves in the Imperial Legislative Council. This was undoubtedly a grievance, and as such it was ventilated in the Native press, and a reference to it was made not long ago in the Viceregal Council by the Honourable Mr. Gokhale. We are glad to find that this has had the desired effect......... We desire to congratulate the people of the Central Provinces on their once more having a representative of their own in the Viceregal Council and that, too, a gentleman like the Honourable Mr. Chitnavis. A word of thanks is also due to His Excellency the Viceroy for this gracious act."

A criticism on the irrigation policy of the Government of India.
Kaiser-i-Hind (30), 28th Oct., Eng. cols.

12. "It may be that the story of irrigation works constructed by the Government in this country is 'fascinating' or as 'brilliant as a romance,' as observed by the writer in the columns of a contemporary on Thursday last. From the point of view of the ephemeral critic, writing on behalf of Government, it is no doubt a fascinating story. It is, of course, the bright side of the shield like that of many other matters of British Indian administration. We, at least, are not blind to it or unappreciative of the good work done. The question of questions, however, which we have always put, but to which we have never received a satisfactory reply, is this: Why do these official optimists in the vassal organs of opinion persistently refuse to look to the reverse of the shield?...... Now in reference to irrigation works the uniform and persistent cry of India for many a year past is that these have not been pushed with that celerity with which they ought to be, having regard to the fact that the sooner such irrigation works as are still needed and practical in the country are taken in hand and completed, the better for State finance, the better for the country at large, and infinitely better still for the vast mass of the poorest agriculturists who 'die like flies' on the first visitation of a severe famine. The complaint is that for over half a century the Government has been persistently appealed to to push on irrigation works, but that *even now*, in spite of all that has been done in connection with irrigation canals in the Punjáb, the Gangetic and Godavery Valleys and elsewhere, and in spite of these works earning for the State the handsome net dividend of 7 per cent. on an average on capital outlay, it has been *exceedingly*, nay, *provokingly slow*,

in embarking on those works which are still a crying necessity in different parts of the country. [The paper here goes at length into the history of the irrigation policy of Government in the past and proceeds :—]........ Not only has the Governmemt neglected its primary and most responsible duty to the people, but it has been guilty of the crime of having unnecessarily killed millions of the famished during the last two severe famines—apart from the ill-directed and ill-advised measures of famine relief—millions a greater part of whom might have been saved had the Government, as a Government, solemnly realised its grave responsibility and taken on hand the irrigation works called for and strongly recommended by the Caird Commission which inquired into the causes of the disastrous famines of 1876-78. It is with no light heart that we make this charge. Indeed, we should have refrained from making it, had we not been provoked by the flippant criticism which invariably appears, in the columns of the official organs—ignorant of the past history—whenever irrigation is the subject of their parable.......... The popular complaint is one and one only, *viz.*, that *long before this* the Government *could have constructed all the needed works of irrigation* throughout the country which engineering experts have shown to be practical and feasible; but that it failed to recognise their true importance; that for a long while it was indifferent, if not apathetic, to constructing large works, primarily with a view to allay to a considerable extent the horrors and distress arising from severe famines of the character which overtook the country during the last thirty years; while it rushed in a blindfold manner and with electric speed to construct railways at the expense of crores, one-fourth of which, had it been spent on irrigation, might have long since rendered to the agriculturists first, and the country at large afterwards, that good which we are all desirous still of witnessing. But let the reader reflect on even the latest attitude of the Government. Chastened somewhat by the two famines at the close of the last century and goaded by the criticism of the enlightened British nation, it at last appointed an Irrigation Commission under the presidency of Sir Colin Scott-Moncrieff. The broad conclusions of that Commission are well-known, namely, that with a capital expenditure of 44 crores in twenty years all the important and needed irrigation works required for India could be completed and the country freed from the worst consequences of famines in future. The people rejoiced at the report. The Government of India took time to consider the recommendations, and after some delay issued its resolution on the subject which endorsed almost all the important recommendations of the Commission. It is now over two years since the publication of it; but, we ask, what *practical* steps have been taken to carry out the projects? Of course, during the last few weeks we have been informed of the Godavery protective works in our own Presidency. But after all it is only a minor work, and even then it is still as much a project *on paper* as the Government Resolution itself. But all through we observe that it is the same policy of dilatoriness and procrastination—a culpable policy, we repeat, for an enlightened and humane Government to adopt...... .. In his last Budget speech the Finance Minister referred to the difficulties in reference to the carrying out of the recommendations of the Irrigation Commission in a cryptic way. So far as we have understood the purport of his remarks, it is the difficulty of skilled labour. But we inquired at the same time: why did the Government worry itself about it? Why would it not entrust the construction of all the different projects to one or two of those wealthy, enterprising and public-spirited engineering firms of world-wide reputation which have built those colossal irrigation works for Egypt which are the subject of just admiration by all civilised nations on the earth......... These firms could complete the works not in 20 but 10 years. And as to the necessary loans required, why, we are sure that if a 4½ per cent. loan was raised for ten successive years *in the country*, say at the rate of 4 crores per annum for this purpose only, the Indian public would eagerly subscribe. The State would not incur the loss of even a pie on these loan works. The financial operations, even where the works were protective, would fully cover the interest charge. But Government will not adopt the course, though at the beck and call of the foreign Chambers of Commerce they are only too eager to invite loans of 15 crores at a time and that from England on the plea that capital is cheap.......... A more mournful chapter of Indian administrative annals could not be indited to show how Indian interests on grave matters of life and death are subordinated to the selfish interests of an alien body of traders and merchants who exploit the country and perennially drain away its resources."

The forthcoming Calcutta Congress.
Patriot (14), 27th Oct.

13. "We are glad to find that the hitches in the work of the Congress are being removed one by one and our Bengal friends are now determined to make the coming session as grand as possible. Our kind friends of the Anglo-Indian Press—the *Times of India*, *Englishman* and Co.—fanned the fire of apparent discord among the different sections of the Congress party and tried to set up one against another, but they have now found out to their utter discomfiture that all their efforts to bring about a rupture between them—extremists and moderates, as these friends call them—have collapsed absolutely. In all national movements there is always a certain section of men who are far in advance of others. They have understood the highest ideal and they preach it ever and anon without taking into account the question of the practicability of a particular move. Every right-minded Indian is now of opinion that India will not prosper unless the perpetual enormous drain of the country's wealth is somehow stopped and the means of putting a stop to the drain is some sort of Home Rule for India, *i.e.*, Indians having a share in shaping the policy of the Government of India. We have seen that various nations have prospered under this system and there is no reason why we also should not. What form of Home Rule this should be may easily be determined. In our opinion Home Rule on the lines enjoyed by the Colonies seems most suitable for this country.......... Only we Indians can know where the shoe pinches and no superior knowledge of the shoe-maker will remove the defect. Numerous Indians in the past have proved very capable Ministers of Native States and they would have proved themselves equally capable in any responsible position in British India, but an Indian has to go out of British India to shine out. With this idea of Home Rule for India deeply impressed upon the minds of different people they are working at it from various points of view. There is a class of men here who have grown despondent because the prayers of the Indians made time after time are left unheeded and they are advocating the principle of self-help and urge that our Congresses and Conferences should deal with only those questions the solution of which is in our own hands. They say that when the Government will see that we have worked out our salvation in certain departments, they would be willing to afford greater scope for the exercise of our abilities and powers. There is another class of Indians who are more pronounced Home Rulers and they perhaps want an absolute severance of the British connection. This class would not have, in our opinion, come into existence if the various promises made to the Indians by the British Sovereign had been scrupulously fulfilled.......... Mr. Bepin Chandra Pal is an apostle of this class in Bengal and he suggested that Mr. Bal Gangadhar Tilak, than whom no other Indian has suffered so much for the cause of our country, should be honoured with the presidentship of the next Congress. We have very high respect for the self-sacrifice of Mr. Tilak and we yield to none in our reverence for him. His services to the country no doubt require this or any other recognition which it is in our power to give. But the way his name was recommended to the Bengali public gave offence to not a few. It seems Mr. Pal had not even consulted Mr. Tilak or obtained his permission to canvass for him. There are certain people who always scent sedition in all that Mr. Tilak does or says and the mere suggestion of his name as the probable President excited their venomous bile. They scented rupture between the moderates and the extremists and the cry travelled westwards and was taken up by the London *Times* and the yellow journals. It is the common practice at all centres where the Congress session is held for some leading members of the Reception Committee to sound the wishes of prominent Congress leaders whether they will accept the presidentship if an offer were formally made to them and in conformity with this practice Mr. Bhupendranath Bose, a Congress leader of Calcutta, sounded Mr. Dadabhai Naoroji and the Grand Old Man readily responded to the call of the country. The news flashed

across the country and the imaginary split between the moderates and extremists became wider in the eyes of the Anglo-Indian Press and they anxiously looked forward to an open rupture either at a meeting of the Reception Committee or at the sitting of the Congress, but as soon as Mr. Dadabhai's name was before the Indian public, all hailed the news with delight and the most satisfactory news in this connection has arrived from Calcutta that during the Partition Day demonstration at Calcutta Mr. Pal embraced his political teacher and leader Mr. Surendra Nath and took the dust off his feet. This clearly indicates that the split, if any, has absolutely disappeared and we are glad the Anglo-Indian Press is deprived of the anticipated pleasure. Mr. Dadabhai's name will now be formally proposed before a meeting of the Reception Committee and also at a meeting of the Standing Committee to be held in the middle of next month at Bombay......... The initial difficulties being overcome, we think the arrangements will now be pushed forth without any unnecessary delay and we are sure our energetic Bengal brethren will spare no pains to make the next session as grand as possible."

Mr. Khaparde's second circular on the methods and working of the Indian National Congress.

Gujaráti (24), 28th Oct., Eng. cols.

14. "Mr. Khaparde has now issued another circular in continuation of his first.......... Whilst trying to prove that there is really no difference between the goals of the moderates and the extremists in the Congress camp, he entirely misrepresents the position of the former. It is an inexcusable misrepresentation to say that the former are mere 'petitionists.' 'One believes in doing nothing,' says Mr. Khaparde, 'beyond focussing public opinion, submitting memorials in accord with it and proposing remedies, while the other believes in approaching people and getting them to work together in matters which admit of being specified.' A more misleading and unjust description than this it is difficult to conceive. Have the moderates been opposed to the principle of self-help or averse to inviting the co-operation of the people? Why was the Congress founded? What is its history but a triumph of the principle of self-reliance and self-education? What is the Social Conference but the best illustration of the same principle and motive? What is the meaning of the Industrial Conference and Industrial Exhibitions? Do they not exemplify the same phase of the new awakening?......... Every glib talker about and critic of the Congress wants agitation from year's end to year's end without pointing out how this is to be done.......... The so-called petitionists have never been opposed to continuous agitation or to the principle of self-help. But they can scarcely admit that mere bragging about self-help and continuous agitation and mixing up the Congress movement with all sorts of other movements can do any good to the Congress."

Indian Spectator (5), 3rd Nov.

15. "Mr. G. S. Khaparde suggests the following subjects for discussion at the next meeting of the National Congress, namely, education on lines laid down by the National Council of Education; *Swadeshi*, in the widest acceptation of the term, including boycott; promotion of trade unions and prevention of injustice and hardship to workmen at the hands of employers; establishment of panchayats and associations for the settlement of disputes; and devising means, by communication with the various associations in the country or otherwise, to unify Hindus, Muhammadans and others in parts where such union does not already exist. All these are very important subjects, a discussion of which is possible only in a body of picked men of ability and experience, who have made a study of public questions. Much difference of opinion is likely to arise on the very difficult subjects suggested by Mr. Khaparde, but a study of these subjects would be really more useful than the repetition of worn-out resolutions, more edifying than mere claptrap and vague eloquence directed against Government—eloquence which does more to promote an anti-foreign temper than to elucidate any intricate question of administrative importance. Mr. Khaparde may or may not regard Anglo-Indian papers as enemies of truth and justice: we do not see why a business-like discussion of the topics suggested by him by a competent body of men, representing different schools of thought, should be regarded by Anglo-Indians as more mischievous or

'disloyal' than the unrelieved and uniform criticism that one hears in the political assemblies conducted on the old lines."

Oriental Review (12), 31st Oct.

16. "We are not aware that any one has hitherto taken Mr. Khaparde seriously. It may even be a question whether the members of the coterie to which he belongs entertain any serious opinion about his Congress politics. His friends in the press may treat him as a stalwart. Not so that large body of the delegates who make it a point to regularly attend the Congress and take their fair share in its active deliberations. These know nothing or next to nothing of his Congress politics. Mr. Khaparde's own presence in the Congress gathering seems to have been of a fitful character judging from the annual reports of Congress proceedings.......... We have not even heard what serious part in politics he has ever taken in his own city which is his professional stronghold. When such a personage, with no credentials, affects to play the *rôle* of a missionary of the Congress and invites all and sundry to come to the new cave of Adullam he fancies he has found, we are greatly amused. The questions which more than one serious Congressman has put to us are these: 'When did Mr. Khaparde don the garb of the Congress reformer or rather 'agitator'? 'Why did he hide his light for so many years'? 'And what may be the meaning of raising on the shield the two Congressmen mentioned in his new leaflet'? 'Is it true that they are the wirepullers from behind'? 'Can it be that they are the showmen who breathe while he is the puppet who squeaks?' We cannot answer the questions. Perhaps some one 'behind the scenes' will answer them."

Protest against the increased scale of pay sanctioned by Mr. Morley for officers of the Ecclesiastical Department.

Praja Bandhu (33), 28th Oct.

17. It is highly unjust that the Indian Government should afford substantial protection to Christianity at the expense of the people of India, while refusing to spend one pie from the public revenues for giving similar encouragement to the indigenous religions of the country. Not only do Christian priests draw handsome salaries from the Government treasury, but the expenses of building new churches and the maintenance thereof are also defrayed from the same source, while, on the other hand, no provision is made by Government for Hindu and Muhammadan priests, who have to live on the charity of the members of their respective communities. It is true that dilapidated masjids and temples are nowadays repaired at Government expense, but this is done not with a view to encourage the Indian religions but to preserve historical monuments. Christian Ecclesiastical officers are drawing fat salaries, but on one pretext or another they are always asking for an increase to their pay. The chief ground put forward by them while applying for such increase is the cost of educating their children in English Universities. It is doubtful if a similar plea would weigh with Government in increasing the salaries of native officers. It appears from a Press Note issued by Government on the 14th September last that the Ecclesiastical Department recently submitted a representation to the Secretary of State for India praying that the pay of the highest grade of Ecclesiastical officers be raised from Rs. 850 to Rs. 950. In response to this Mr. Morley not only fixed the pay of officers in the highest grade at Rs. 1,000 but effected an all-round improvement in the scale of pay in the lower grades. After this what becomes of the belief of some people that under the British Government none gets more than he asks for? We cannot help saying that Mr. Morley has done an injustice to the people of India by improperly raising the salaries of Ecclesiastical officers who render no service to the Indians in return for the remuneration they get.

A request to the authorities to appoint Mr. Justice Davar to preside over the Parsi Chief Matrimonial Court.

Jám-e-Jamshed (29), 1st Nov., Eng. cols.

18. "Since we wrote on the subject a few days ago, we have been able to sound the views of some of the most intelligent and thoughtful members of the community, and we have found it to be the general consensus of opinion that Parsis would deem it a distinct privilege if Mr. Justice Davar were asked to preside in the Parsi Chief Matrimonial Court from time to time. Not that the community has had any occasion till now to com-

plain about any of those distinguished Judges who have hitherto sat in that Court. No. They were all excellent Judges in themselves. But there have been many among the delegates of the Parsi Chief Matrimonial Court who have felt that the presence of a Parsi Judge, intimately acquainted with Parsi usages and customs and possessing a close personal insight into their social ways and habits, would be better able to judge of the merits of a case than an outsider. Now that we have a Parsi Judge sitting on the Bench it would not be wrong if such an experiment were made. It would be an arrangement very gratifying to the community at least, and may prove as satisfactory to the clients and counsel coming before the Court."

Impending retirement of Mr. Justice Aston from the Bombay High Court.
Kaiser-i-Hind (30), 28th Oct.

19. Commenting on the impending retirement of the Honourable Mr. Justice Aston, the *Kaiser-i-Hind* writes:—Mr. Aston had a long and chequered career in the Civil Service of the Bombay Presidency and held the post of High Court Judge during the last three years. We are, however, echoing the public voice when we say that he was never actuated by sympathy towards the people of this country. Nor has he distinguished himself for his judicial abilities and acumen. He rendered himself notorious as a convicting Judge and his attitude towards Mr. Tilak in the Tai Maharaj case was open to grave objection. His shortcomings as a Judge were exposed when the High Court quashed his order in that case. He never felt for the people and the latter in their turn did not hold him in respect. We hope that during his retirement in England he will take a more sympathetic interest in the affairs of India and devote himself to the service of her people.

Resolution of the Bombay Government on the Report of the Revenue Administration of the Presidency during the year 1904-05.
Bombay Samáchár (66), 2nd Nov.

20. The Resolution of the Bombay Government on the Report of the Land Revenue Administration of the Bombay Presidency during the year 1904-05 will be received by the public with unqualified gratification. The most satisfactory feature of the Resolution is the frank, albeit belated, recognition made by Government of the patience and self-reliance of the agricultural and labouring classes in times of distress. These qualities have always been the heritage of the Indian rayat in the past, and it was only the non-recognition on the part of Lord Curzon's Government of the existence of these qualities that led to the grave blunders of the famine policy of 1899-1900, and the consequent terrible mortality among the population of Gujarát. If the rayats had been devoid of these qualities, they would not have been able to maintain themselves all these years on an average annual income of only Rs. 27 per head. However, the Bombay Government deserve thanks for their dilatory acknowledgment of the excellent qualities of the agricultural classes. It is gratifying to note that Government have been displaying a commendable anxiety in the matter of educating the rayats' children. It is well-known that the rayats cannot afford the expense of educating their children, nor can they dispense with their help in their fields without undergoing a pecuniary loss. In these circumstances, it would be a welcome change if Government were to order the closing of rural schools during the harvest season, as is done in civilised countries in Europe and America. It is also much to be desired that Government would follow the example of these countries and confer on the rayats the boon of free education.

Comments on a suit for damages instituted against Government by an agriculturist for alleged hardships inflicted upon him in the collection of land revenue.
Broach Samáchár (68), 1st Nov.

21. Referring to a suit for damages instituted by one Ukad Dahya, an agriculturist of Sunev Khurad, a village in the Hansot Taluka (Broach), against Government for alleged hardships inflicted upon him by Revenue officials in the recovery of his land revenue (*vide* paragraph 15 of Weekly Report No. 43), the *Broach Samáchár* writes a lengthy article bitterly criticising the land revenue policy of the Bombay Government. The paper regrets that the strenuous efforts made from time to time by non-official members of the Local

Legislative Council to impress upon the authorities the necessity of dealing mercifully with rayats in the collection of Government dues should have failed to secure the desired end. It says that cases still continue to occur in which helpless agriculturists are made the victims of the vagaries and unscrupulousness of revenue underlings. Now that the plaintiff in the suit is dead, it is imperative that Government should probe the matter to its bottom and explain the various allegations made in the plaint to the satisfaction of the public.

Comments on a reported miscarriage of justice in a case against a Darjeeling coolie.

Bombay Panch Bahádur (182), 29th Oct.

22. In the Darjeeling District a European planter was addicted to outraging the modesty of Indian women. Recently he formed an illicit connection with the wife of a coolie named Dharam Singh. Dharam Singh on getting an inkling of this prohibited the *Saheb* from visiting his wife. This was sufficient to enrage the *Saheb*, who forthwith charged the coolie with an attempt to murder him. The Court on the strength of some fabricated evidence sentenced the poor coolie to transportation for life. A Bengali pleader, seeing the injustice done to the coolie, took up his cause and appealed on his behalf to the Calcutta High Court, where on close scrutiny the case for the prosecution completely collapsed. The High Court severely criticised the conduct of the Darjeeling Police in the case and acquitted the accused. The Indians must beware, as it appears from the above case, that to thwart the wishes of an European is tantamount to committing murder.

Comments on the result of the *Hind Swarájya* prosecution.

Mahrátta (9), 28th Oct.; *Sind Journal* (19), 25th Oct.

23. "The prosecution of the *Hind Swarájya* may indeed do credit to the vigilance of the new Oriental Translator, but it is certainly not creditable to the statesmanship of the Bombay Government. The paper in question does not belong to the front ranks of the Native Press and the particular offending article cannot be described as anything but an attempt to write in a vigorous style. .. .. The writer in the *Hind Swarájya* must evidently be a man with insufficient experience; and surely it was unbecoming to the dignity of the Government to turn its attentions to a journalist who could not have attracted notice from the public except for the proceedings taken against him." [The *Sind Journal* writes:—"The articles for which the Editor was condemned are mere vapourings of a muddled brain and it would have been quite enough if a warning had been conveyed to the writer......... We wish Government showed the same solicitude to curb Anglo-Indian excesses in writing as they do in the case of Indian writers."]

Kesari (136), 30th Oct.

24. The decision of the Chief Presidency Magistrate, Bombay, whereby the editor of the *Hind Swarájya* has been bound over, under Section 108 of the Criminal Procedure Code, to keep good behaviour, is most important from the point of view of the independence of journalists. Our readers know how the scope of Section 124A of the Indian Penal Code was unduly strained by Mr. Justice Strachey in 1898 and how that interpretaton ultimately came to be formally recognised by the legislature by an amendment of the said section. The present Section 153A of the Indian Penal Code was introduced at the same time. We little thought that its provisions would be used in the way they have been in the present case. Mr. Aston has by his decision fully maintained the traditions of his father who passed a heavy sentence on the editor of the *Pratod* in 1898. Both father and son resemble each other in the bent of their mind while deciding the question of the guilt or innocence of the accused. We hope the editor of the *Hind Swarájya* will take the matter before the highest judicial tribunal, lest the present decision mischievously affects all journalists alike. We for our part think that the object of inserting Section 153A is to prevent breaches of peace between rival religious sects. We cannot conceive how it was held to apply to the article in the *Hind Swarájya*. To look upon Englishmen, who rule India, as one among the many races inhabiting the country and to hold that a writing condemning the antecedents and present effect of British rule in India comes within the purview of that section because

the governing class form one sect or community in the country is to pervert the meaning of that section. Following this line of reasoning, it would be easy to send *swadeshi* preachers or Congress speakers to jail on a charge of exciting racial hatred. Have not much more violent writings, denouncing British rule, appeared in British journals from the pen of Mr. Hyndman? Why not prosecute him, instead of hauling up poor journalists like the editor of the *Hind Swarájya* before a judicial tribunal?

Oriental Review (12), 31st Oct.; *Rást Goftár* (34), 28th Oct.

25. "The Public Prosecutor, the other day, asked the Magistrate to bind down for six months the editor of a Gujarati rag, whose very existence was unknown, but who, it had been alleged, had used language likely to create racial hatred. Did it not occur to the Public Prosecutor that there have appeared in at least one 'leading' Anglo-Indian paper articles upon articles breathing fire and fury and deliberately giving expressions to language which, if continued, would have created intense racial hatred of a most alarming character and clearly punishable under the sedition law? Why did the Public Prosecutor leave this *mahasht* elephant to go scot-free, and caught that contemptible gnat whom he got bound down by a magisterial decree to be on his good behaviour for the next six months? And then they talk of 'equality' of His Majesty's subjects before the law! Evidently 'equality' seems to consist in the legal functionaries of the State interpreting the law after the Shakespearean fashion—that what is blasphemous in the soldier is only a choleric word in the Captain!" [Elsewhere the paper writes:—"To our thinking the offence of the editor of the *Hind Swarájya* was nothing before the example which the *Times of India* unearthed some two or three years ago from a Mahratta journal. That was an outrageous piece of malicious outpouring for which the writer ought to have been made an example of. But the authorities chose to do nothing at the time while they are now straining at a gnat after having swallowed a camel." The *Rást Goftár* thinks that Government have only given a cheap notoriety to the *Hind Swarájya* by prosecuting its editor for sedition. It says that the incriminating articles were not on the whole seriously objectionable and should have been left unnoticed by Government. It urges the authorities to prosecute certain influential Anglo-Vernacular Journals which, according to it, give expression in their vernacular columns to sentiments similar to, if not stronger than, those contained in the incriminating articles in the *Hind Swarájya*.]

Gujaráti (24), 28th Oct.

26. When a reputed public leader of Mr. Tilak's position was convicted for sedition by a European Judge, it is not to be wondered at that a European Magistrate like Mr. Aston should be only too ready to convict for the same offence the editor of an obscure paper like the *Hind Swarájya*. We are not aware if Mr. Aston inherits the fanatical feelings of his father in regard to the so-called seditious tendencies of native editors, but we are constrained to say that he did not allow that latitude to the accused in defending himself to which he was entitled in view of the gravity of the offence charged against him and the fact that his case was the first of its kind in the Presidency. Mr. Aston felt annoyed at the questions asked by the accused's counsel and snubbed him for wasting the time of the Court. Mr. Aston should have profited by the experience of his father who, as Sessions Judge, Sátára, passed upon the editor of the *Pratod* a sentence of transportation for life which on appeal to the High Court was reduced to one of simple imprisonment for two years. Besides, in a case like the present where the trial takes place under Section 108 of the Criminal Procedure Code, there is all the greater need for the Magistrate to act with coolness and patience, because the accused is deprived of the benefit of a trial by jury to which he would be entitled if Government were to prosecute him under Section 124A of the Indian Penal Code. As for the incriminating articles in the *Hind Swarájya*, we have no hesitation in saying that they are not at any rate seditious, however indecorous, trashy or illogical they might be. The original framers of the Indian Penal Code had laid down a very restricted definition of the word "sedition" occurring in Section 124A They rightly considered that, in view of the alien character of British rule, nothing short of an incitement to the people to take up arms against the established

Government could be tantamount to "sedition." This definition was quite unexceptionable, and while on the one hand it set a salutary limit to the authority of Government in instituting prosecutions for sedition, on the other it allowed sufficient latitude to journalists to pass trenchant criticism in writing on political matters. This was as it should be. No foreign Government has a right to extort—or has ever succeeded in extorting—by force the love of a subject nation. Deep down in the hearts of a subject people there is always a longing for the speedy advent of the day when they might emancipate themselves from foreign domination and enjoy the blessings of self-government. Just as an alien Government rules a conquered country in its own selfish interests, similarly a subjugated people acquiesce in foreign domination for a reasonable period of time, but always entertain in their hearts an ardent desire to free themselves from the alien yoke. Truly speaking there is very little scope for love on the part of a subject people towards an alien Government. The old definition of "sedition," however, was altered ten years ago by certain Anglo-Indian officials who had implicit faith in governing a people by force. The new definition that has been substituted in the Code is morally indefensible and the offence committed under it is not genuine, but spurious sedition. If public leaders and journalists were to regulate their actions and writings according to the amended section, they would be certainly guilty of the heinous offence of being traitors to their own country. Properly speaking, true sedition consists in treason against the country, but Government nowadays regard patriotism as tantamount to sedition. Now, we have clearly shown above that patriotism does not admit of a greater degree of loyalty being manifested by a subject people towards an alien Government than what is helpful to them in compassing their self-interests. Nay, the subject people should be actuated by a passionate desire to emancipate themselves and enjoy self-government. In a country like India, therefore, a provision of the criminal law which attempts to dragoon the people into loyalty which runs counter to patriotism is destined to fail in its object. On the contrary, the enactment and enforcement of such a law can only aggravate the dislike felt by the people towards Government. Mr. Tilak's case is an instance in point. His prosecution for sedition has added to his reputation and largely diminished the affection of the people towards Government. And if the truth must be told, Government themselves are afraid of setting the new law of sedition into motion, because they are inwardly conscious that it has been passed arbitrarily and in defiance of the wishes of popular representatives and has, therefore, never proved acceptable to the Indian public. If Government were to rigidly put the law into force to-day, all public leaders and journalists in the country would have to be sent to jail. During the last few years public opinion in India about the harm done by the British Government to the people of the country has gathered enormous strength. This adverse current of popular feeling, far from being arrested by the new-fangled sedition law, has been growing stronger and is bound in future to grow stronger day by day. Another reason why sedition cases attract the sympathy of the public towards accused journalists and aggravate the bitterness of popular feeling against Government is that they are invariably tried before a European Judge and Jury. The public, therefore, are led to suspect that the accused is not fairly convicted. They feel that Government abuse their authority to the detriment of public interests and endeavour to curb the political awakening of the people by means of the sedition law. If Government want to escape this charge, they should let the native public judge whether a given writing is seditions or otherwise. Had the native public branded the writing in the *Hind Swarájya* as seditious and demanded its suppression in the public interests? The *Times of India* was the solitary Anglo-Indian paper which had importuned Government to gag the *Hind Swarájya* and its advice was servilely followed by the authorities. In order to escape the evil results produced on the public mind by prosecutions for sedition, Government have promulgated a new law (*sic*) for asking editors of newspapers to furnish securities for good behaviour. We must enter an emphatic protest against the law which has been put into force for the first time in this Presidency. It is disgraceful on the part of Government to place patriotic journalists on the same level as ruffians and vagabonds by asking them to furnish securities. The step is calculated to lower Government in the estimation of the public. By resorting to this procedure Government will no doubt be able to trample upon the rights of journalists with the help of inferior Magistrates and will also escape the bother of getting a jury to pronounce its verdict in their favour. But this will excite popular feelings against them all the more. The stratagem will bring home to the minds of the people that they live under an alien and not an indigenous Government. On the other hand, journalists who are victimised to this law will rise in fame because the public know that the object of Native journalists, whether they be extremists or moderates, is nothing else but to arouse the patriotism of the Indians. Whatever holes might be picked in the writings of the *Hind Swarájya* none can deny that the writer's aim is to hasten the political awakening of the people and make them alive to a sense of their duty towards their country. An attempt to bring about such a political awakening is now being made all over the country and *swadeshism* is the cry of the day in every town and village in India. And yet the editor of an insignificant paper whose circulation extends to not more than 500 to 700 copies is hauled before a court of law for carrying on the same propaganda. *Cui bono*?

Patriot (14), 27th Oct.

27. "We do not know whether we should congratulate the Oriental Translator on the successful termination of the proceedings under Section 108, Criminal Procedure Code, against Mr. Chhaganlal Lallubhai Thanawala, editor of the *Hind Swarájya*, or to congratulate Mr. Chhaganlal on the splendid advertisement he got at the hands of the Government............ If the *Hind Swarájya* was guilty of provoking racial enmity or preaching sedition—and after the judicial pronouncement by Mr. Aston, Chief Presidency Magistrate, he must be said to be guilty—he should certainly be bound over for being a dangerous man, but has the attention of the Government ever been called to the vituperative abuses against the Indians indulged in by the *Times of India*, *Englishman*, *Pioneer*, *Civil and Military Gazette* and other Anglo-Indian journals? .... We have no sympathy with any one who provokes ill-feeling between class and class and whatever be the nationality of the offender, equal justice should be meted out to all. We are waiting to see when offending Anglo-Indian journals and public men of the type of the Nawab of Dacca are proceeded against under this section."

Hind Swarájya (Anglo-Gujaráti) (28), 3rd Nov.

28. We intended to give in our to-day's issue a *resumé* of the proceedings against the *Hind Swarájya* in the Court of the Chief Presidency Magistrate, but as the case is to go to the High Court, we must wait till the end is in sight. In the meantime we cannot help expressing our abhorrence of the attempt made by some journalists to run us down and lower us in public estimation. [The editor here compares himself to Rana Pratapsing of Udeypur who refused to give his girl in marriage to the Moghal Emperor Akbar and was consequently exposed to the malice and calumny of other Rajput rulers, who by submitting to the wishes of the Emperor gained worldly power and influence to the detriment of their social position. He then proceeds:—] Those journalists who consider that their glory consists in flattery have been vexed at the patriotism of the *Hind Swarájya*. They want us to be as servile as themselves. They cannot brook the sight of the *Swarájya* attaining glory by treading the path of truth and are, therefore, bespattering us with obloquy like the calumniators of Pratapsing. We are at present awaiting the decision of the High Court. After that decision is pronounced it is certain that those who now slander us will have to hang down their heads for shame and repent of their folly. But with reference to the empty prattle they are now indulging in I can only make a veiled suggestion. If a brave man, seeing that the time of engaging in battle is drawing near, exhorts others to courageously advance forward in order to achieve glory, heroes will follow his advice, but cowards who tremble at the very thought of battle will shrink back. We reserve further comments on this subject pending the sequel of our appeal in the High Court. [Snehi (a lover) in the course of a contributed article makes similar comments and adds:—As required by Mr. Aston the editor of the *Hind Swarájya* has furnished a bond

for Rs. 300 with two sureties for a like amount. He knew that he was not guilty of sedition, but he had to bow to authority on the advice of some of his friends. If the editor writes in future some other article in which even the word English is mentioned anywhere, the money which is now in the custody of Government will be forfeited by sheer force of authority. If that comes to pass, the country will lose Rs. 900 which will go to fill the coffers of Government. I am led to suspect that Government will do this on account of the circumstance mentioned below. After the securities were furnished, a detective officer of the Police went to visit the gentlemen who had stood securities for the amounts and told them that they would eventually lose their money and be unnecessarily harassed. He made ample use of his eloquence to prevail upon them to make a petition to the Commissioner of Police to withdraw their bonds. The suspicion, which I have referred to above, was aroused in my mind when this rumour reached my ears. If my suspicion be not true, why should the detective officer have taken so much trouble in the matter?]

Speed limit for motor-vehicles.

Indu Prakásh (43), 31st Oct., Eng. cols.; *Rást Goftár* (34), 28th Oct.

29. "The *Times of India* no doubt deserves the best thanks of the public of Bombay for the persistent manner in which it is advocating a lower speed-limit for motor-cars in the city of Bombay than Government lay down in the draft rules made in this behalf. Government propose to fix this limit at 15 miles for light cars and at 5 miles for heavy cars, affirming also at the same time by another rule the principle that it is the duty of all motor-car drivers to drive under all circumstances, irrespective of the limits laid down, in such manner as to ensure due care and regard for the safety of pedestrians and others using the road. There are champions of motor-cars who consider that the latter restriction is alone sufficient, and that after laying down that principle of full responsibility on motor-car drivers, it is unnecessary and even inadvisable to lay down any speed-limit, for, they argue that the laying down of a speed-limit diminishes that sense of responsibility to take due care and caution, suited to circumstances, which alone can be a true guarantee against accidents. Happily, we have ceased to hear this preposterous argument of late....... The maximum speed-limit is a wholesome check on those who would forget that even on the quietest looking roads of Bombay and even at hours of the least traffic, it is never safe to presume that no man or carriage would suddenly spring up, say from a cross road or at a junction or from a house standing on the road. The necessity of laying a speed-limit having been thus fully admitted, the question is what should that limit be for Bombay city. Government propose to fix it at 15 miles. The *Times of India* advocates 12 miles. For ourselves we should consider that even 12 miles is too high a limit. During business hours and in the many congested thoroughfares and streets of the city, a pace of 12 miles is likely to prove mischievous and dangerous. The situation is further aggravated by the fact that so few of our roads have got sufficiently wide foot-paths, enabling pedestrians to leave the roads clear for motor-cars, cycles and carriages." [The *Rást Goftár* deprecates the fixing of a speed-limit for motor-cars at fifteen miles an hour. It notes the fact that during the 24 days between the 24th September and the 17th October last there were no fewer than 8 accidents recorded to have been caused by motor-cars and concludes that for the sake of the safety of pedestrians Government should still further reduce the proposed speed-limit of 15 miles an hour. It also urges Government to expedite their final decision on the subject.]

Motor accidents near Wái and a suggestion to the District Magistrate, Sátára, to frame proper regulations to prevent their recurrence.

Vrittasár (171), 29th Oct.

30. We are sorry to say that the father of Mr. Kudekar, a pleader of Wái, was run over and killed by a motor-car on the 20th instant at a little distance from the Rajebaxar *naka*. It is a sad fatality and must have come upon Mr. Kudekar as a severe shock. A similar accident had occurred only a few days before the above at Ozarde, but the accused in that case have been let off. We cannot write more just now about the accident near our town, as the matter is still under inquiry. We hope, however, that the District Magistrate will take into consideration the difficulty in gathering evidence when such accidents occur

in deserted tracts and frame rules accordingly in the matter. It is incumbent on the Municipalities, too, to put up suitable sign-boards near street corners and other dangerous spots within the Municipal area. Otherwise motorists will escape penalty under some pretext or other.

Alleged failure of the Postal authorities to fulfil their promises to the Bombay postmen, who had recently gone on strike.

Vyápári (173), 28th Oct.

31. It seems that the postal authorities have not yet fulfilled their promise to redress the grievances of the Bombay postmen, for, the latter have again submitted a fresh memorial to their superiors, and given them one month's time to consider the same. Fearing that the postmen will again go on strike if they do not obtain redress within a month, the Bombay authorities are said to have asked the postal authorities in the mofussil to keep some hands ready for being sent to Bombay in case of emergency. If this be true, we would request the postal authorities not to make arrangements for carrying on the work of delivering postal articles in Bombay City in utter disregard of the postmen's legitimate complaints. The postal authorities may be said to be very obstinate, if, in spite of their experience of the utter confusion caused by the recent strike, and the heavy outlay that had to be incurred at the time, they again begin to devise means for punishing the recalcitrant postmen. It may be possible to put down other strikes by the adoption of harsh measures, but any attempt to suppress the postmen's strike in Bombay by drafting men from the mofussil for delivery purposes is foredoomed to failure. Apart from this, the demands of the Bombay postmen are legitimate and require proper consideration.

Complaint about a recent innovation introduced into the working of the Registration Department.

Gujaráti (24), 28th Oct., Eng. cols.

32. A correspondent writes to the *Gujaráti*:—"For the last couple of years and a little more, with a view to expedite Departmental business, a very unsatisfactory innovation has been introduced in the Registration Department by the severance of the 'Stamp' and the 'Registration' work. Under the present arrangement the work of the inspection of Stamps affixed to applications presented to various Government Departments is taken away from the hands of the Inspectors of Registration and is left to be done by the Heads of these Departments as an additional duty. If Government would only make it convenient to inquire in different quarters as to the way in which this additional duty is performed by the 'already over-strained' Heads of different Departments, they would certainly come to the conclusion that the work is being seriously neglected to the certain detriment of Government revenue. The laxity of the new arrangement has in districts like Broach and Surat already proved too strong a temptation to be resisted by some minor Government servants, who have a hand in this responsible work. Such cases were, however, unknown under the previous arrangement and criminal prosecutions were not needed to check any kind of malpractice in this matter. If Government would, therefore, take a comparative view of both the arrangements, they would certainly decide to fall back upon the old arrangement under which the work was best done and involved no extra expenditure to them."

Alleged shortcomings of the Plague Hospital at Poona.

Poona Observer (16), 31st Oct.

33. A correspondent writes to the *Poona Observer*:—"Kindly allow me to ventilate some of my grievances which attracted my notice recently while staying with a relative who was attacked with this dire disease. First, the nursing staff is still inadequate; for the European patients about a dozen in number, only one nurse is available; secondly, at night I find that a patient is hardly ever served with his request, *viz.*, soda or such like. The disease itself makes the patient crave for soda water or some other drink and it is shameful to see that the request is not complied with; thirdly, there is no dead-house for the body to be kept till arrangements could be made for the burial, but simply the dead body is kept in a vacant shed and allowed to remain there till removed by the relatives for interment. Allow me to say that every hospital throughout India, some fifty or more of which I have seen, always had a dead-house, and I do not see why this should be omitted here. I am sure a decent place should be given

to the body of a Christian who is called away by his Creator and last and not least a little more kindness should be shown to juvenile patients who may be a bit headstrong; the disease in itself is likely to make them so."

Education.

Progress of University reform in Bombay.

Indian Spectator (5), 3rd Nov.

34. "The Bombay University will be very active for some time from Monday next. Hundreds of candidates, with pale faces, aching heads and palpitating hearts, will assemble day after day in the pavilion where their fates are to be decided. The examiner has taken the sickle in his hand and is ready to mow down the unfit. Apply the cardiograph to the chests of a few candidates as the Superintendent tears open the envelope and pulls out the question papers, and then think of University reform. We are told that the object of the recent amendment of the Universities Act was to change the centre of gravity of education. The student finds it much in the same place as before. He has spent the same quantity of midnight oil, invested the same amount of money in notes and keys and catechisms, hunted after the notes given by the examining Professor in his class with the same perseverance and hope of finding therein some of the questions likely to be asked....... The University may insist upon the affiliated Colleges being equipped with good laboratories and good libraries and upon boarding-houses being provided for students. Money can accomplish all these reforms and the Government is willing to supply the funds as far as it can. If students have time to read books, a well-stocked library is very useful. If the Professor can awaken an intelligent interest in the practical application of the principles of science, experiments cause more than wonder and amusement. If the Superintendent of the boarding-house can control the students, instead of allowing the tail to wag the dog, the young inmate will emerge from the institution with ideas of discipline, urbanity and reverence. When the library, the laboratory and the boarding-house are provided, where will the centre of gravity be? Will it necessarily be drawn away from examinations? It is acknowledged on all hands that the personality of the Professor has much to do with the exact location of this centre of gravity. The Act of 1904 gives to the Syndicate the right of satisfying itself that the qualifications of the teaching staff and the conditions concerning their tenure of office are such as to make due provision for the courses of instruction undertaken by an affiliated College. It is, however, a delicate task to sit in judgment on the qualifications of the teaching staff of a College, and it is not known what steps the local University will find it possible to adopt for enforcing the condition of affiliation regarding the *personnel* of a College. If the vote of the students be taken, we fear their verdict will be that the University has signally failed in carrying out the most important reform on which the quality of education depends, especially in some of the mofussil Colleges. So far as the delicacy of the task is concerned, it should not be difficult to prescribe certain academic qualifications, combined with a certain amount of experience, for every Professor who undertakes to give instruction in particular subjects for particular examinations. Such conditions would not be regarded as invidious: the difficulty would perhaps be that the resources of certain Colleges do not permit the employment of a fully qualified staff according to the standard laid down by the University. The obvious answer is that if the College supplies a real want in a given locality, the Government or the University must supplement its resources. Probably all these reforms will come in course of time. The abolition of unnecessary examinations would be one of the ways of shifting the centre of gravity away from them. One year is, as a rule, too short an interval between one public examination and another......... It is difficult to realise the necessity for a toll-gate between the Entrance and the Intermediate Examination......... The constant expectation of examinations is a great hindrance in the way of students trying to read according to their own inclinations, to think deeply on subjects which attract them most, and to develop their individualities. Examinations at sufficiently long intervals allow the students freedom to follow their own bent of mind as well as to be ready for the ordeal when it

comes. There seems to be no remedy for the habit of trying to secure the notes given by the examining Professors in their classes. It is not only boyish but human to care more for success than for the means of achieving it.......... It does not seem generally possible to obtain the services of examiners who have not taught the subjects in which they are asked to examine. There are so many Arts Colleges, scattered at such long distances, that all the Professors who have taught a subject cannot be asked to examine conjointly in that subject in an Arts examination. Thus the students who have been taught by the particular Professor setting the paper are considered by others to be fortunate, and there is a great demand for their note-books, and a lively desire to know what questions they expect. All this is demoralising, and so long as the evil continues, the centre of gravity of education is likely to remain nearly at the same place where it is. When the reform of Universities was being discussed in Lord Curzon's time, much was said about a University being a corporate body and the affiliated Colleges beings its limbs. What organic connection is there between these various limbs? We have said thas the Government or the University should supplement the resources of College in the mofussil which are not able to employ a staff coming up to the standard which the University would like to demand. If this is not possible, may not the Government or the University appoint itinerant Professors, trained at one or other of the English Universities, to teach certain important subjects, particularly English, at the more backward Colleges, for certain months during the year? If they are capable men, they may raise the standard of teaching in the Colleges visited by them: they may serve as connecting links between the mofussil Colleges and the University: they may do the work of supervision which the University is expected to perform: they may set question papers in all subjects in which they are competent to examine and obviate to some extent the complaint of one College being more fortunate than another. The Government might well appoint such common Professors, as they would within certain limits do the work of Inspectors of Schools. But then, first of all, catch your competent men."

Comments on a recent innovation introduced by the Syndicate of the Bombay University.

Jám-e-Jamshed (29), 23rd Oct.; *Sánj Vartamán* (92), 22nd Oct.; *Gujaráti Punch* (26), 28th Oct.

35. Several Native papers emphatically protest against the innovation introduced by the Bombay University syndicate in abolishing the system of assigning marks to the different questions in the papers set at University Examinations. The *Jám-e-Jamshed* and the *Sánj Vartamán* consider that the new arrangement involves a hardship and injustice to students who, they apprehend, will be at a loss to judge of the relative importance attached by the examiners to the various questions. They believe that the innovation will render the passing of examinations by students more difficult than it is now. Some papers insinuate that the new procedure is an outcome of the recommendations of the Universities Commission and a fresh blow aimed at University education in the Presidency.

Complaint about the refusal of new admissions into the N. J. High School (Karáchi).

Karáchi Chronicle (7), 28th Oct.

36. "Not a year passes without a number of students being refused admission into the N. J. High School (Karáchi). This operates very harshly on the parents, some of whom find themselves absolutely unable to make proper arrangements for their sons' education. It goes particularly hard with Government servants, no inconsiderable number of whom are outsiders in Karáchi and who like to see their children educated under their own eye. The present maximum limit of admissions to the school is 500, which considering the fact that Karáchi has a population of about two lakhs may be advantageously increased. Apart from this fact, the conditions of education in Karáchi are gradually changing. The indigenous inhabitants are beginning to take kindly to it and, as years roll on, we hope to see a large increase in the number of those receiving education."

Railways.

Grievances of third class Railway passengers at the Kolhápur Railway Station.
Vidya Vilás (166), 26th Oct.

37. A correspondent of the *Vidya Vilás* complains of the insufficient and unsatisfactory lighting arrangements at the Kolhápur Railway station and says that passengers and drivers of hack conveyances are put to serious inconvenience in consequence. He adds that the third class waiting-room at the station does not afford adequate accommodation to the passengers, who, he says, are compelled to wait there and not allowed to go on the platform. He also states that no platform tickets are issued and gentlemen who go to the station to see their friends off are occasionally obliged to submit to insulting treatment at the hands of the Railway employés. He hopes that the Railway authorities will inquire into the above grievances and take steps to remove them.

Grievances of third class Railway passengers at the Dhulia Railway Station.
Aryávart (110), 27th Oct.

38. A correspondent of the *Aryávart* writes :—I have frequently heard complaints from passengers that at the Dhulia Railway Station tickets are sold only a few minutes before the arrival of trains and that the coaching clerk is invariably short of small coin. Many a passenger cannot afford to miss his train and remain behind to receive the balance of four or six annas. Cannot the Railway authorities arrange to keep 10 or 20 rupees worth of change always in stock at the booking office ? At any rate, why do they not begin to issue tickets an hour or two before the arrival of trains ? But men, who are disposed to be insolent towards passengers, may perchance be inclined to corruption also.

Municipalities.

Complaint about insufficiency of water-supply during the recent fire at Sewree, Bombay.
Bombay Samáchár (66), 31st Oct.

39. We regret to observe that the outcry about the insufficiency of the water-supply during outbreaks of fire in Bombay city has not yet abated and that the people find themselves in a helpless condition as regards the security of their lives and property. Whenever a fire breaks out in the city, considerable delay takes place in the supply of water and when the pipes are set in motion the water flows at such low pressure that it takes a long time for the fire-engines to bring the flames under control. This has been our repeated experience during the last two years and the loss of life and property resulting in consequence has been enormous. An evil like this should not be tolerated in a crowded commercial city like Bombay. It is deplorable that the Municipal authorities, instead of taking practical steps to remedy this long-standing grievance, should come forward every now and then with flimsy excuses, such as the sudden breakage of the water-main, misunderstanding as to the orders about supplying water and so forth. The recent fire at Sewree has once more disclosed the shortcomings of the fire-brigade of the Bombay Municipality. The fire-engines arrived on the scene of the fire immediately after its outbreak, but had to wait for one half-hour until they were supplied with water and that too at a very low pressure. It is easy to imagine what alarming proportions the fire would have assumed, had not the men of the fire-brigade lighted upon one or two wells in an adjacent field whence they drew their supply of water. It is incumbent upon the Bombay Corporation to take up this question seriously and remove the grievance at any cost without delay. One important lesson which the fire at Sewree has taught to the Municipal authorities is the usefulness of wells which they so perversely insist upon filling up in the supposed interests of public health. The best course for them in this respect is to have the waters of such wells purified by scientific methods and if that be not feasible, to close such wells and provide them with a tight covering on the top so that they might be of use in times of emergency.

Native States.

Adverse comments on the delay in the Maharaja Gaekwar's return to India.
Rást Goftár (34), 28th Oct., Eng. cols.

40. "His Highness the Gaekwar of Baroda, who was due in Bombay on Friday, the 19th instant, did not arrive on the expected day, as forsooth the Maharaja did not leave England by the boat in which he intended to start. We do not know if the news of the deferred voyage to India was wired in good time to the Minister of his State. At any rate, the information was not forthcoming till the arrival of the mail steamers, when the news of the missing Maharaja was supplied to the press.......... Whether the cause assigned for the prolonged stay of His Highness is well established or otherwise, the fact stands all the same, that he was expected here on a particular day, and failed to arrive at the due date. The repeated and protracted visits of His Highness to Europe have erst now been adversely criticised, and whatever may be said in eulogy of the Maharaja's zeal for the welfare of his State and its subjects, his frequent absence from his principality cannot but interfere materially with its efficient administration......... The government of Lord Curzon attempted to put a wholesome restriction on the peregrinating tendencies of Native Rulers, which should be enforced with greater rigour to secure efficiency in the internal administration of the Feudatory States."

Comments on the Annual Report of the Administration of Baroda State.
Praja Bandhu (33), 28th Oct., Eng. cols.

41. "The report of the Baroda Administration for 1904-05 is valuable not as a record of the results of numerous administrative and industrial experiments made by one of the most progressive States in the interests of its people. While we in British India have been trying so far fruitlessly to secure the separation of judicial from executive functions, in Baroda it is an accomplished fact. This boon has been secured to the people at a comparatively small cost. With the example of Baroda before our eyes how can we accept as genuine the excuses put forth from time to time by the bureaucracy of British India for delaying this pressing reform? Our readers may remember that the Bombay Government about 5 years ago deprived the Bombay rayat of his power of alienating his land on the pretext that the step was necessary in the interests of the cultivator...... In Baroda the fullest rights of transfer are allowed to the State peasant, and still none of the dire results foreshadowed by the Government of Bombay have ensued. A remission of land revenue to the extent of 29 lakhs of rupees last year shows the generosity of the treatment accorded by a leading Native State to its rayats in times of distress, and compares very favourably with the rules of suspension and remission lately promulgated by the Government of India...... It is a crying evil in most Native States that taxation is oppressively heavy......... The first step in the way of sound finance would be the limitation of the personal expenditure of the ruler......... The sum may well be liberally fixed, but it ought not to exceed the limits of generous prudence in any case. The lower limit of the Income tax lately introduced in Baroda is still Rs. 300 against Rs. 1,000 in British India, whilst it is notorious that there are fewer industries in Baroda than in the neighbouring districts of Gujarát. The limit ought to be raised to Rs. 1,000, and a higher rate of Income tax ought to be levied on incomes over, say, Rs. 3,000. The army charges of the State are not excessive, but the payment of Rs. 3,72,000 exacted by the British Government for services formerly rendered by the disbanded contingent force is really a great burden on the Baroda tax-payer......... It is noticeable that His Highness's Government should have passed an Arms Act, though we in British India take it as an extremely retrogressive measure. The system of associating two representative men in each village with the Revenue officer in assessing the Income tax is worthy of imitation in British India, where the taxing officer not infrequently turns his powers into a weapon of indiscriminate extortion......... The creation of Local, Rural and Municipal Boards, and the system of trial with the aid of jurors and assessors are steps in the right direction."

Sequel of the Junágadh inquiry into the charges of peculation against Mr. Zala.

Rást Goftár (34), 28th Oct., Eng. cols.; *Patriot* (14), 27th Oct.

42. "The recent exposure in the Junágadh State emphasises, in a way, our statement that the presence of the ruler is all but essential for the efficient administration of Native States. If in spite of the presence of the ruling Chief the heavy defalcations, which were brought to light after the lapse of about a decade and a half, could be perpetrated with impunity, in the absence of the controlling check of the ruling potentate it is possible for the administrative affairs of a State to reach a stage of corruption that would haul it to the very verge of bankruptcy. By the way, the Nawab of Junágadh has discharged his duty to the State with a courage and independence that are rarely found in Native Rulers. Had it not been for the spirited attitude of the Nawab, who took proper action in bringing the defaulter to book by the appointment of a Commission of Enquiry, a veil would have been drawn for ever on the exposures that the searching investigation of the Commission ruthlessly laid bare. And what was the result in this specific case due to, if not to the presence of the Nawab on the spot?" [The *Patriot* writes:—"It is unfortunate that the trial was held *ex-parte* and so we are not in a position to say how far the story of the prosecution would have stood the fire of a cross-examination."]

Jám-e-Jamshed (29), 3rd Nov.

43. We had so long observed silence on Mr. Zala's case as it was given out by his friends through the columns of a contemporary that he intended to appeal against the Commission's decision. But we think it necessary now to break our silence as the circumstances connected with the case are being misrepresented in certain quarters. It is alleged that the inquiry was one-sided and that impartial justice has not been done to the accused. We are prepared to admit that the original constitution of the Commission was open to objection. But Mr. Zala having protested against the *personnel* of the Commission, one of the Commissioners and the Secretary tendered their resignations, and an independent Parsi Barrister was appointed President of the Commission so as to give no handle for complaint to Mr. Zala. With the change in the *personnel* of the Commission Mr. Zala's grievance should have come to an end. But he perversely refused to appear before the Commission either in person or through his counsel. If as alleged by him one-sided justice has been meted out to him, the blame for it lies at the door of his advisers, who dissuaded him from appearing before the Commission, and not of the Durbar. Mr. Purshottamrai no doubt eventually offered to send his counsel to Junágadh to defend him, but that was when the Commission had half finished its inquiry. We should like to know why he did not make this application before the proceedings commenced. Mr. Purshottamrai should feel thankful to the Durbar for not having arrested him by warrant out of regard for his position. If he desired to secure impartial justice, he should have obeyed the summons issued to him by the Durbar to appear before the Commission. It is emphatically asked by Mr. Zala's partisans why no inquiry was instituted into the matter during the last 14 years. Our reply is that an independent officer like Mr. Baig would have failed in his duty if he had refused to take action on a grave complaint against an *ex*-officer of the State that was brought to his notice. Soon after the complaint was made, Mr. Zala admitted that he had sent a sum of Rs. 1,53,000 from Junágadh to Bombay. He should have then given a *bonâ fide* explanation as to whose money it was and for what purpose it had been used. He, however, made a statement on the subject which is contradicted by Vazir Bahauddinbhai whose testimony is corroborated by his account books which have been regularly kept. The *onus* of proof lay on the accused to show that the books were false. If the State treasury was sealed and in charge of Diwan Haridas at the time the defalcation took place, it rested with Mr. Zala to prove the fact. We do not think Mr. Purshottamrai is well advised in his own interests to start a fruitless controversy on these questions so late in the day. It is preposterous to argue that Mr. Baig, who enjoys full confidence of Government, should have hushed all inquiry into the matter, simply because for one reason or another the subject had remained uninvestigated for 14 years. It was shown on behalf of the prosecution that for a long time

after the accession of the present Nawab to the *gadi* all power in the State was centred in the hands of the Nagar party; that Mr. Purshottamrai was all in all in the State; and that most of the State officers being his relations, none dared to complain against him and consequently the defalcation was not inquired into. It rested with Mr. Purshottamrai to refute this line of argument. As an attempt is made in some quarters to misrepresent Mr. Baig's motives, we are constrained to express our conviction that Mr. Baig did nothing more than his duty in undertaking the inquiry. The doubts that are cast on the impartiality of the Commission's finding are unjust to the Commissioners and apt to mislead the public. We have endeavoured to dispel these doubts so as to help the public in forming a just judgment on the case. Mr. Baig had no concern whatever about Mr. Purshottamrai being found guilty or acquitted. His duty was to do justice and he has courageously discharged that duty. Even Mr. Zala will acknowledge that the Diwan was not actuated by any personal animus against him.

Praja Bandhu (33), 28th Oct.; *Coronation Advertiser* (22), 1st Nov.; *Deshi Mitra* (23), 1st Nov.

44. We are sorry for the calamity that has befallen Mr. Zala, especially in view of his high birth and his long services to Junágadh State. Still we must say that these extraneous circumstances are not in themselves sufficient to save a faithless and dishonest officer of his type from well-merited punishment. Mr. Zala's guilt was proved to the hilt during his trial and he has himself to blame for the unenviable plight in which he now finds himself. He had appealed to the Durbar to allow the inquiry to be conducted by British officers and in some quarters it is said that the Durbar acted wrongly in not complying with his request. But the critics of the Durbar's action do not adduce a single precedent of any Native State in Káthiáwár having complied with such a request on the part of an accused subject. The treaties entered into by the British Government with the Káthiáwár States do not contain any provision about giving to an officer or subject of a State the benefit of a trial by British Officers. The States are independent in some matters, and their independence is never encroached upon by the paramount Power. The Commission appointed by the Bhávnagar State twenty years ago to inquire into certain charges against some officers of the State consisted not of British Officers but of members nominated by the Durbar. If the Junágadh Durbar had shown the weakness of conceding to Mr. Zala's wish and thereby practically handing over its legitimate work of doing justice in the case to the British authorities, it would not only have set a bad precedent but would have been taxed with having voluntarily abdicated its own powers. In view of this every thoughtful and impartial observer will acknowledge the fairness and propriety of the course adopted by the Junágadh Durbar. The Durbar, besides, must be given credit for having dealt mercifully with the accused. Considering the gravity of his offence he must be said to have been let off lightly. The action taken by the Durbar in the case will, we hope, set a salutary example to corrupt and unscrupulous officers in Native States. [The *Coronation Advertiser* writes:—The Nawab has manifested his weakness in letting off Mr. Zala with the light punishment of a fine. He should have sentenced Mr. Zala to the maximum term of imprisonment prescribed for the offence in the Indian Penal Code with a view to set a wholesome example to unscrupulous officers of his type. Many more such defalcations must have taken place in Junágadh during recent years and we hope that Mr. Baig will see that the officers implicated in such transactions are adequately punished. The *Deshi Mitra* writes:—It is no exaggeration to say that Mr. Zala has by his dishonest practices undone the good services rendered by his family to the Junágadh State in the past. We are sure that the ends of justice have been fully vindicated in this case. The Nawab has dealt leniently with Mr. Zala in view of his past services to Junágadh.]

Gujaráti (24), 28th Oct.

45. We have closely followed the progress of the inquiry conducted by the Junágadh Commission, and from the farcical character of the proceedings, we have been led to conclude that the proverbial chaos and erratic methods of administering justice in vogue with Muhammadan *Kazis* have not yet disappeared from Native States. A common

man came and told Mr. Baig that Mr. Zala had misappropariated a sum of Rs. 1,53,000 from the State treasury and on this information the State authorities forthwith set about instituting proceedings against Mr. Zala. It was at first intended to punish Mr. Zala after making out a *primá facie* case against him before the Political Agent. But this idea was subsequently dropped and an inquiry by means of a special Commission was decided upon under Act LIII of 1850. British justice assumes an accused person to be innocent until his guilt is proved, but the Junágadh authorities from the very outset acted upon the assumption that Mr. Zala was guilty of the offence charged against him. Mr. Purshottamrai has been under the cloud of the Durbar's displeasure for the last two years and it was very probable that his enemies would not fail to take advantage of an opportunity to wreak vengeance upon him. Mr. Baig, therefore, should have taken special care to mete out justice to him and save him from being made a victim to the machinations of intriguers. But he did nothing of the kind. The initial mistake committed by Mr. Baig was in reference to the *personnel* of the Commission, but this was later on rectified. The second mistake was the refusal to allow Mr. Zala to take the assistance of his lawyers during the trial. Thirdly, when Mr. Purshottamrai insisted upon certain conditions with a view to ensure the safety of his person and honour if he appeared before the Commission, Mr. Baig instead of complying with his request gave an ambiguous reply to the effect that he would get as much protection in Junágadh as a British subject. All this showed that the Durbar was actuated by animus against Mr. Zala and wanted to crush him by hook or by crook. In view of this it must be said that the Durbar only made a travesty of justice in punishing Mr. Zala. Mr. Wadia, counsel for the prosecution, had in his opening speech disclaimed any intention of taking the evidence of Vazir Bahauddin. When, however, the Commission found that the charge against Mr. Zala could not be sustained, they overrided Mr. Wadia's declaration and framed several ambiguous and meaningless questions in which the statements of the Vazir were taken down. The Vazir stated that Mr. Zala took the money "for the good of the State" and that the Nawab knew of the matter. If so, why did not the Commission take the Nawab's statement on the subject? The circumstances connected with the alleged embezzlement of the money are these:—The late Nawab Bahadurkhanji died on the midnight of the 21st January 1892. Sir Charles Ollivant, on being informed of this event, ordered the then Diwan Haridas to take charge of all the State as well as private property of the deceased Chief. On the 26th January the Diwan intimated to the Agency authorities that he had taken charge of the Nawab's palace and sealed all valuables, etc., found therein. Now it is alleged that on the 25th February Vazir Bahauddin gave Rs. 1,53,000 from the State Treasury to Mr. Purshottamrai. But the State treasury was in charge of the Diwan at the time. How could the money, then, get into the Vazir's possession? Was it not the duty of the Commission to inquire into this aspect of the question? If the money was given with the knowledge of Diwan Haridas, why did he not institute an inquiry into the matter during his *regime*? Besides, how was it that the matter was not taken up by any of Haridas' successors during the last 14 years? On the contrary, the Junágadh Durbar gave Mr. Zala a free grant of land in 1901 in recognition of his services to the State. We must repeat our conviction that the inquiry has not been conducted as impartially as it should have been. Nobody would blame the Junágadh Durbar for punishing Mr. Zala after bringing him to a fair trial, but it is scandalous that an injustice should be perpetrated under the shelter of law against any man in a First Class Native State simply because he happens to have incurred the displeasure of the Chief. An appeal is certain to be made against the Durbar's decision, and it is probable that new facts about the case will thereby come to light.

Bombay Samáchár (66),
1st Nov.

46. The *Bombay Samáchár* writes another leading article on Mr. Zala's trial in which it amplifies the comments made in its previous article on the subject noticed in paragraph 33 of Weekly Report No. 43, and proceeds to comment on some further alleged irregularities in the proceedings. It says:—The Vazir's evidence is not only vague and incomplete, but the procedure adopted

in recording it is open to objection. In the first place, there was no valid reason for exempting him from personal attendance before the Commission. Such exemption is granted by a British Court of Justice only on exceptional grounds. In England even the Prince of Wales and the Prime Minister are sometimes required to appear as witnesses before Courts of Law. It cannot, therefore, be maintained that the Vazir's position was so high as to entitle him to exemption from personal attendance before the Commission. Further, the evidence of the Vazir was taken by a person of no legal attainments whatsoever and not, as is the practice of British Courts, by a responsible judicial officer. The incompleteness of the Vazir's evidence can naturally be ascribed to the defects above referred to in procuring it. It is deplorable that the Commission either failed to realise this incompleteness or did not think fit to take steps to render the evidence more complete. From the absence of any entry in the account books of the defendant regarding the specific use made of the sum given to him by the Durbar, no conclusion can be equitably drawn against him, for even the most civilised Governments of Europe have reserved to themselves the right of not entering in their official records the use made of sums taken from the Secret Service Fund kept by them for the purpose of strengthening their Empire or preserving the Crown in a certain dynasty. Both the Government of England and the Government of India have to spend money on objects which are never disclosed to the public and of which no record is kept in the public interests. These objects have sometimes to be gained by means which, in ordinary circumstances and in the course of ordinary relations between individuals, cannot be held to be in consonance either with morality or law. It is evident from the Vazir's statement that Mr. Zala took the money with the knowledge of the Vazir and the Nawab "for the good of the State" and the Commission should, therefore, have inquired whether the money was or was not employed for some purpose of the nature above indicated. If it was so employed, it is quite natural that the transactions with reference thereto should have been carried on under a secret name. This view of the question is suggested by the concluding part of the Vazir's evidence. He was asked whether the money was returned in any shape to himself or the State. He denied having received the money himself, but left the question about the money being returned to the State unanswered. It must also be remembered that there was a rival claimant to the *gadi* of Junágadh at the time of the accession of the present Nawab. Taking all these circumstances into consideration, it would be unsafe to draw any definite conclusion from the absence of any record in Zala's books as to the purpose for which the money was spent. How hastily and irregularly the Commission conducted the trial will be apparent from one more fact which we should like to refer to. The Vazir does not know how to read and write and cannot sign his own name, but important documents are invariably impressed with his seal to show their genuineness. The paper containing his evidence does not bear his seal and with this defect it is doubtful if it could be admitted as a valid exhibit by a Court of Law. If the proceedings of the Commission have been faulty and unsatisfactory, the Huzur *firman*, it must be said, is still more so. The Commission have found Zala guilty of getting money from the State under false pretences, but the Huzur *firman*, while avowedly concurring in the Commission's finding, punishes Mr. Zala for making wrongful use of State money. This glaring inconsistency detracts from the weight and legality of the *firman*. It shows that the writer of the *firman* has not made a close study of the proceedings and judgment of the Commission.

Alleged harsh enforcement of the order of attachment on Mr. Zala's property at Junágadh.

Sánj Vartamán (92), 30th Oct.

47. The Junágadh correspondent of the *Sánj Vartamán* writes:—The order *re* the attachment of Mr. Zala's property is being executed by the State authorities in a very harsh and objectionable manner. As soon as the order was issued, a party of Policemen, armed Arabs and Huzurias proceeded to Mr. Zala's house and began to devastate his property like so many fanatics. These men are ruthlessly destroying everything they can lay their hands on. Marble and granite stones are being pulled out from the pavements as if Mr. Zala had

concealed money or other valuables underneath. Water-pipes are broken down, and the process of destruction extends even to latrines and roofs. Water from wells and storage tanks in the house is being pumped out in the hope of finding hidden wealth at the bottom. It is not so much the Police as thoughtless Huzurias, who are responsible for these vagaries. The proceedings in question have spread a sense of consternation in Junágadh. We hope Mr. Baig will firmly put his foot down upon such excesses.

Affairs in Kolhápur State.
Indu Prakásh (43), 29th Oct., Eng. cols.; *Prátod* (156), 26th Oct.

48. "The foolish advisers, who seem to be leading the Maharaja of Kolhápur on to the fatal policy of alienating himself from his people, are out-Heroding Herod. With all their bias against and distrust of the Indian popular party, the British Government did never refuse, not even in Lord Curzon's time, to receive any representation from the Congress or any public body duly constituted. But the ruler of a Native State advised by a worthy Diwan, who is also a Native, thinks that the best way of treating his subjects is to show contempt for them. The President of the newly formed Popular Assembly of Kolhápur humbly submitted the resolutions passed by that body to His Highness the Maharaja. In reply, Mr. K. Gaikwad, Huzur Chitnis, says that he is 'directed to inform the President that the Darbar does not recognise the so-called assembly and that any further communication in the matter would receive no attention.' Comments on such a reply are unnecessary. If petitions and representations are to be rejected in this summary fashion, then the only remedy that would lie in the hands of the people would be the methods recommended by the extremists." [The *Prátod* remarks that the Maharaja of Kolhápur is pursuing a reckless policy in treating the representations of his subjects with contemptuous indifference and that if he persists in it, his people would be compelled to resort to extreme measures. The paper urges the Kolhápur papers to put the grievances of the Maharaja's subjects fearlessly before the public outside the State and thereby to enlist their sympathy on their behalf.]

Dnyán Prakásh (40), 27th Oct.; *Native Opinion* (44), 31st Oct.

49. The reply of the Kolhápur Darbar to the *yadi* of the President of the Kolhápur Popular Assembly is remarkable for its high-handed and autocratic tone. The enlightened Maharaja ought to have known that at the present day it would be impolitic and hazardous to try to put down his subjects with an iron hand. If he thinks that under the ægis of the Supreme Government he might indulge in irresponsible acts, he betrays a total ignorance of his own duty, the rights of his people and the spirit of the age. The Darbar might have at least adopted the policy of the British Government in such matters. Though the Congress has been decried by Anglo-Indian officials, the Government of India—even the Government of such an autocratic Viceroy as Lord Curzon—have invariably received the Congress resolutions forwarded to them by its President and replied that these would be taken into consideration. Had this course been followed by the Darbar, the unpopularity of the Maharaja would not have been intensified as it has been by the Darbar's treatment of the Popular Assembly. We suggest to the founders of the Assembly that, undaunted by the ravings and curses of the Bombay *Times* or by the threats of the overbearing, childish and malicious officers of the State, they should push on their work with courage, steadfastness and honesty of purpose. The sympathies of all thinking men even beyond the limits of the State are with them. [The *Native Opinion* writes in a similar strain and adds:—This fashion of replying to memorials does not become the prestige of an enlightened State, and it is extremely reprehensible that such a reply should have emanated from an occupant of Shivaji's throne.]

Comments on an article in the *Times of India* on Kolhápur affairs.
Indu Prakásh (43), 27th Oct. and 1st Nov., Eng. cols.

50. A correspondent writes to the *Indu Prakásh*:—"The *Times of India* is a well-known hater of Brahmins generally, and of Chitpawans particularly and is sure to avail itself of the least opportunity to traduce and vilify them without the slightest regard for truth and justice. To the rabid abuse showered upon the Chitpawans in and out of season, they have now become sufficiently

callous. But not to be provoked is quite distinct from receiving all gross and infamous abuse meekly and silently even without a word of bare protest. The *Times of India* in its long leader on the affairs of Kolhápur not only went beyond its usual avocation of heaping the worst sort of abuse upon the Chitpawans, but indulged in sweeping allegations against them which have not even the semblance of a foundation in the 'world of facts.' This time, in its article on 'Kolhápur affairs,' it drags down the reputation of a man dead and gone and unable to defend himself. But this very Chitpawan Diwan of Kolhápur, the late Mr. Barve, had won the credit of introducing many wholesome and far-reaching reforms in the State on the model of the British Administration......... No wonder then that he came to be trusted and respected by the Bombay Government. The most curious feature with regard to this Chitpawan Diwan was that though a Chitpawan himself he was not at all popular with his own class, nor with the Poona agitators who are on the brains of the *Times*. Nay, he was the idol of the then Bombay Government......... The serious but unsubstantiated charge which the *Times of India* manufactures against this Chitpawan Diwan of the Kolhápur State, is one of importing into the State Service Chitpawans in shoals and on this charge it proceeds to base another charge of calling them 'aliens' suggesting in as plain terms as plainness can go that the Kolhápur State should be purged of this foreign element." [In its issue of 1st November, the paper, in the course of a lengthy article on Kolhápur affairs, writes:—"The fact is that Mr. Barve redeemed Kolhápur from mædival conditions and brought it in line with modern ideas. Since 1882, when Mr. Barve's connection with Kolhápur ceased, a Parsi became the Diwan and the so-called domination of Chitpawans must have been completely broken down under a Parsi and a Parbhu Diwan and we can name a number of non-Brahmin officials holding high positions in the State. But in spite of this total breach of Brahmin domination the political atmosphere at Kolhápur was calmness itself. The present agitation has scarcely been of 5 years' duration........ The present favourite Diwan of the Maharaja has not been able to protect his master from the creation of political discontent. No doubt, the Vedokta affair is one cause of discontent, but we should like to inform the *Times of India* that there are several others of a wider range and graver character, with which its informant evidently did not choose to make it acquainted. To these we will turn later on."]

Kesari (136), 30th Oct.; *Bhála* (113), 1st Nov.; *Samarth* (45), 31st Oct.

51. In one of its recent issues the *Times of India* has published a leading article on Kolhápur affairs, which is so mischievous and full of false assertions that many people are surprised how the *Times*, which affects to be an influential organ of public opinion, could make room for it. The *Times* says that 40 years ago the administration of Kolhápur was in the hands of a Chitpawan Brahman, that he filled the State with his own caste-men, and that owing to the attempts made by the present Maharaja of Kolhápur to break down their domination, the Brahmans have raised an outcry against him. Now, every one of these assertions is false. In the first place, it is not a fact at all that the Chitpawan Diwan administered the State, because he was under the control of the Political Agent. Moreover, the Political officers and the Anglo-Indian journals of those days had espoused the cause of the Chitpawan Diwan. It is, therefore, evident that if the latter did anything improper, the then Political Agent and the Anglo-Indian journals were responsible for it. The next false assertion of the *Times* is that the task before the present Maharaja is to remove the confusion and rottenness prevailing in the State since the *regime* of the Chitpawan Diwan. The writer seems to have forgotten that the father of the present Maharaja, the late Abasaheb of Kágal, was for some time Regent of Kolhápur. Why did not the Regent think it fit to introduce the reforms now undertaken by the Maharaja? The fact is that the Maharaja is following a wrong policy. The *Times* also declares that the Popular Assembly of Kolhápur has been got up by some Poona Brahmans, who have temporarily migrated to Kolhápur owing to the prevalence of plague in Poona. It would be difficult to find a more recklessly false assertion. No Poona Brahman of any note has gone to Kolhápur owing to the prevalence of plague in this city. If there be any

such, he certainly has had no connection whatever with the Popular Assembly. It was the grievances of the people which brought the Assembly into existence. [The *Bhála* writes:—The *Times of India* asserts that the Brahmans are very crafty and wicked and do not at all wish that the Marathas should possess any power or hold responsible offices. Assuming that this is the case, we put it to the *Times* "What steps have the *Times'* own countrymen, our rulers, taken to enlighten the Marathas? Have they appointed the Marathas to any considerable number of important and responsible posts under the British administration? What is the good, then, of making frivolous complaints against poor Brahmans for not doing a thing which is not done even by the all-powerful British Government?" We assure the Maharaja of Kolhápur that the Brahmans would be only too glad if he were to do his best to enlighten his own castemen. But at the same time we beseech him not to import into his State white-footed persons, who are supposed to be the harbingers of misfortune. The *Samarth* writes in a similar strain.]

Gujaráti Punch (26), 28th Oct., Eng. cols.

52. "The State of Kolhápur is passing through a natural process of political evolution for more than a quarter of a century and the Representative Assembly which lately held its first session in the capital of that State is a logical outcome of the state of things prevailing. This Assembly has given umbrage to and roused the ire of the *Times of India* and in a long leader, characterised by a most venomous spirit, that journal has pretended to analyse the genesis of what may be called the National Congress of the Kolhápur State. Had a hundred such Congresses been held in Kolhápur, this journal, under certain conditions, would not have said a word about or against them. But the Representative Assembly happened to have in its fold a few *Chitpawans* or 'Poona Brahmins.' And this has roused the blood of the *Times* editor........... These men are characterised as '*acquisitive and alien*'—men, in short, who have no business to be within the boundaries of the State, or to have any kind of claim upon the Chief! We would ask our contemporary one simple question—*if they are alien, how came they to be there*? The answer is simple for one who knows the history of the Mahratta Empire, but our friend is or pretends to be perfectly innocent of Mahratta history. We will take leave to refresh his memory. *Chitpawan* Brahmins are not only not alien to Kolhápur but have a right to claim more consideration from its Chief than other folks. In the Civil War that ensued in consequence of rival claimants arising to the Sátára Throne, after the lion-hearted but misguided Sambhaji was cruelly put to death by Aurangzeb, it was the *Chitpawan* Sardars who espoused the cause of Tarabai, the ancestress of the present Chief, and carved out for her *with their swords* the principality of Kolhápur.......... Had they not then joined her side, there would have been no State of Kolhápur to-day... ..... But this is not the only fling the Bombay paper has had at these Brahmins. He goes on to say:—'The *Chitpawan* who was the Diwan of Kolhápur in the seventies filled almost every public office in the State by his caste-fellows, whom he imported in shoals. *The interests of the people of the soil were systematically neglected.*' The italics are ours. This is the most impertinent travesty of facts that we have come across for a long time. True, the Diwan was a *Chitpawan* and he did, perhaps, import a few men of his caste. Does nothing of the kind happen in British territory? Why, lately, has young Mr. Aston been appointed successively Crown Prosecutor at Karáchi and Chief Presidency Magistrate in Bombay?......... The Diwan was a regular tadpole and might as well have been the editor of the *Times of India*. His name was execrated during his life-time and his memory now is no less execrated by every true Mahratta—albeit he was a *Chitpawan* Brahmin. He was a heartless, mean tool in the hands of the Political Agent and his monstrous treatment of the young Maharaja, who was almost thrashed, starved and coerced into lunacy, until merciful death at last relieved him, will never be forgotten or forgiven by Maháráshtra................ The *Times* says that 'the interests of the people of the soil were systematically neglected.' Did the *Times* expect it could be otherwise when the Diwan had prostituted his high office and was a mere mercenary in the clutches of the 'politicals,' who again had nothing but their own interests and the

interests of the Suzerain Power to serve? Want of space precludes the possibility of our trying to demolish the shameless pyramid of abuse, vituperation and misrepresentation which the *Times* has erected against the fair fame of the *Chitpawans.* But one more baseless assertion must be rammed down his throat. The following has been discovered by this unscrupulous journalist as the origin of the new Representative Assembly of Kolhápur. Says he:—'The severe epidemic of plague in Poona caused a large number of Brahmins from that city to take refuge in Kolhápur *and the immediate consequence was that unrest and disquiet largely increased.*' A more unwarranted, false and monstrous lie was never uttered by a human being and even the Prince of Darkness would stop at that. In the first place (we have made special and minute inquiries on the point in Poona through our correspondent) no *Chitpawan* Brahmins have left that city for Kolhápur on account of plague; 2ndly, Kolhápur itself is not such a very healthy town as to attract people even from plague-stricken districts .... The *Times* should have had the common sense to know that Representative Assemblies cannot be hatched, even by *Chitpawans,* in a few weeks. But any stick is good to beat a dog with and the nastiest of charges are good enough to bespatter the fair name of *Chitpawan* Brahmins."

Intelligence extracted from the Press.

Industrial Conference in connection with the Exhibition at Pandharpur.
Indu Prakásh (43), 27th Oct., Eng. cols.; *Dnyán Prakásh* (40), 31st Oct.

53. The Pandharpur correspondent of the *Indu Prakásh* wires:—"A *swadeshi* Conference was held here on the evening of the 26th October in the Bhanudas's Math. The big hall and galleries were overcrowded......... Rao Bahadur Chintamanrao Vaidya was voted to the chair. Prof. Bijapurkar proposed that a committee of leading men from different districts should be appointed to organise and continue the *swadeshi* agitation. Mr. P. P. Khare, High Court Pleader, Bombay, seconded the proposal which was carried unanimously. Rao Bahadur Kelkar of Baroda proposed, and Mr. Kulkarni, a Japan-returned gentleman, seconded the resolution that similar Conferences and Exhibitions should be held at sacred places every year. Mr. Dadasaheb Karandikar of Sátára proposed that the Swadeshi Vastu Pracharini Sabha be authorised to take steps to popularise the movement in every town and district at important gatherings. The proposition was seconded by Mr. G. K. Gadgil, Bar.-at-law, and carried. Mr. B. G. Tilak next delivered an address, exhorting the people resorting to Pandharpur to join the *swadeshi* movement. He said:—The educated classes hitherto worked on modern lines while the orthodox people worshipped God in their own old way. The two sections of the community should now exchange ideas and co-operate with each other. Since the last 800 years saints like Dnyandev and Tukaram planted the seed of religious revival at Pandharpur which subsequently flowered. Ramdas next suggested the idea of *swarajya* which Shivaji carried out. Maháráshtra thus knows how to find out its own salvation. Unless they worship God in the right way, He will not bless them. If they present offerings of foreign impure sugar, what wonder if Vithoba favours foreign countries and not us! Mr. Tilak finally asked his hearers to consider how they were growing poorer and poorer day by day and to find a remedy to better their condition and to retain their wealth in their own country. The President, in closing the proceedings for the day, announced that other speeches and papers on different subjects would be delivered the next day." **[A Pandharpur correspondent of the *Dnyán Prakásh* complains of the lack of proper organisation in the arrangements of the Pandharpur Exhibition and of hearty co-operation among the promoters thereof. He also says that the attitude of the local officials towards the exhibition was not as sympathetic as could be desired and that though the Agricultural Department of Government had sent exhibits to the Agricultural section, these were not of a high order. He adds that it would have been better if Government had deputed an officer of the Department to explain the uses of the various exhibits.]**

Boycott of foreign sugar at Sokhda (Baroda).
Bombay Samáchár (66), 31st Oct.

54. The people of the village of Sokhda in Baroda State mustered strong at the local *mandir* on the last Hindu New Year's Day. Mr. Ranchhodbhai Harjivan, Head Master of the local High School, and Mr. Mahashanker Lallubhai Bhat, a member of the Local Board, addressed the gathering on the subjects of the *swadeshi* movement, education and national unity. The audience was exhorted to discontinue the use of foreign sugar in the preparation of sweetmeats sent to the *mandir* authorities for distribution among the poor. It was resolved to use molasses instead of foreign sugar for this purpose. The Manager of the *mandir* declared that sweetmeats made of foreign sugar would not be accepted in future.

A new journalistic enterprise in Bombay.
Akhbár-i-Soudágar (63), 30th Oct.

55. Mr. Jehangir B. Petit, who has just returned from his recent trip to Europe, is busy maturing a scheme for starting an independent English daily newspaper in this city. The concern will be started with a capital of 4 lakhs of rupees. The political creed of the paper will be that of the Indian National Congress and its aim will be to secure self-government for India. Mr. Jehangir, who is very enthusiastic about his project, believes that the paper will supply a distinct *desideratum*. The paper will be cosmopolitan in its character, but it is proposed to devote special attention to topics affecting the Parsi community. At the outset an English editor will be placed in charge of the paper, but as soon as convenient, his place will be supplied by a trained native editor. A special feature of the journal will be contributions on political, social and other subjects by expert Indian writers. Mr. Jehangir expects to bring out the paper shortly. He is in correspondence with an English editor, whom he intends to call out.

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 7th November 1906.

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*Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.]

[No. 45 of 1906.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 10th November 1906.

CONTENTS.

PARAGRAPHS

Politics and the Public Administration—

Agrarian matters: Dearness of agricultural labour in Gujarát and the consequent miserable plight of the rayats 19
British Rule in India:
- Exhortation to the people of India to imitate Russian and Irish methods of political agitation 10
- What is the real source of danger to the British Government in India?... 11

Comments on an article in the *Pioneer* on Deccani Brahmins 12
Duke of Connaught: Forthcoming visit of the — to India 1
Factories: Comments on the appointment by Mr. Morley of an expert to inquire into the conditions of labour in Indian — ... ... 8 & 9
Forests: Forest prosecutions in Kolába District 21
India in Parliament: Mr. Morley's recent statements in Parliament regarding the Partition of Bengal ... ... 2—7
Indian National Congress: Comments on Mr. Khăparde's circular on the aims and methods of the — 14
Judicial matters: Comments on the *Hind Swarájya* prosecution 18
Motor vehicles: Comments on the fatal motor-car accident near Wái (Sátára)... 23
Muhammadan representation in Legislative and Municipal Councils ... 13
Police:
- An alleged offshoot of the *Bande Mataram* case at Násik 22
- Desertions from the — force at Ahmedabad 24

Post Office:
- A threatened postal strike averted at Karáchi 26
- Some suggestions about postal reforms in India 25

Religious endowments: Alleged mismanagement of certain religious properties pertaining to a temple in Agiol village (Ahmedabad) ... 20
Sind:
- Alleged injustice done to the Hindu community in filling the new appointments of Deputy Superintendents of Police in — ... 27
- Comments on the conviction of a member of the Talpur family ... 34
- Complaint about the alleged illegitimate demands made by subordinates of Government offices upon Zamindars in — 30
- Hardships of Muhammadan subordinates in public offices in — ... 31
- Necessity of locating a Magistrate at Tando Ghulamali in Dero Mahabat Taluka 33
- Protest against the posting of a Muhammadan land-holder of Mehar (—) as Deputy Collector of that Division 32
- Request to the Commissioner in — to publish the special circulars issued by him under the Land Revenue Code 28
- Suggestion to revise the Karáchi jury list 29

PARAGRAPHS.

Politics and the Public Administration—continued.

Swadeshi and boycott movements :

Advice to Native depositors to boycott European and patronise *swadeshi* banks 17
Boycott of foreign goods alleged to be an essential feature of the *swadeshi* movement 16
Exhortation to Indians to boycott foreign sugar and tea 15

Education—

Bombay University : Punishment inflicted by the — Syndicate upon a University scholar studying in England for writing a disloyal pamphlet on "British rule in India" 36
Enlargement of the Committee appointed by the Bombay Government to inquire into the question of introducing free and compulsory primary education into Bombay City 35

Railways—

Comments on the proposed Mormugao-Kárwár Railway 37
G. I. P. Railway : Comments on a fatal accident to a third class passenger on the Dhond-Manmád section of the — 38

Municipalities—

Hyderabad : Comments on the withdrawal of the privilege of electing a non-official President hitherto enjoyed by the — (Sind) Municipality ... 39

Native States—

Baroda : Proposed establishment of free libraries in three hundred villages in — State 42
Junágadh : Affairs in — State 43
Kolhápur : Affairs in — State ... ... 40 & 41

Intelligence extracted from the Press—

Proceedings of a preliminary meeting of the Kolába Congress 44

List of Newspapers and Periodicals.

(As it stood on the 1st October 1906.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	J. J. de Abrao ; Portuguese ; 43	300
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 50	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 53.	1,000
4	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan ; Hindu (Madrási Bráhman) ; 39.	500
5	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 53.	575
6	Indian Textile Journal	Do.	Monthly	John Wallace ; Englishman ; 48	800
7	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái Advani ; Hindu (Amil) ; 30.	500
8	Káthiáwár Times	Rájkot	Daily	Mávji Govindji ; Hindu (Nágar) ; 38	200
9	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 32.	950
10	Men and Women of India.	Bombay	Monthly	Sorábji Mancherji Ratnagar ; Parsi ; 40	500
11	Muslim Herald	Do.	Daily	Muhammad Yusuf bin Muhammad Amir ; Muhammadan ; 32.	700
12	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 38	400
13	Pársi	Do.	Do.	Jehangir Sorabji Talayárkhán ; Pársi ; 30	1,000
14	Patriot	Ahmedabad	Do.	Bhágubhái Fatechand Kárbhári ; Hindu (Jain) ; 33.	650
15	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 53	650
16	Poona Observer and Civil and Military Gazette.	Poona	Daily	Kawasji Temulji ; Pársi ; 50	400
17	Railway Times	Bombay	Weekly	John Alexander Balfour ; Christian ; 44	1,200
18	Sind Gazette	Karáchi	Bi-weekly	Mrs. J. E. Tate ; European ; 42	500
19	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 40.	800
20	Sind Times	Karáchi	Bi-weekly	Khánchand Rahumal ; Hindu (Amil) ; 39	200
	ANGLO-GUJARA'TI.				
21	A'rya Prakásh	Bombay	Weekly	Motilál Tribhuwandás Dalál ; Hindu (Mod Bania) ; 32.	1,000
22	Coronation Advertiser	Ahmedabad	Do.	Narotámdás Pránjiwandás Shethna ; Hindu (Bania) ; 33.	750
23	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak) ; 36	1,400
24	Gujaráti	Do.	Do.	Ichhárám Surajram Desai ; Hindu (Surti Bania) ; 53.	5,000
25	Gujarát Mitră	Do.	Do.	Hormasji Jamshedji ; Pársi ; 47	700
26	Gujaráti Punch	Ahmedabad	Do.	Somalál Mangaldás Sháh ; Hindu (Bania) ; 29.	1,100
27	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar ; Pársi ; 46	800
28	Hind Swarájyă	Do.	Do.	Chhaganlál Lallubhoy Thanáwalá ; Hindu (Shrimáli Bráhman) ; 24.	800
29	Jám-e-Jamshed	Do.	Daily	Pirozshah Jehángir Marzbán ; Pársi ; 30	3,500
30	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 57	2,400
31	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 42	400
32	Káthiáwár Times	Do.	Bi-weekly	Manshankar Jayashankar ; Hindu (Nagar Bráhman) ; 39.	200
33	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám ; Hindu (Mewáda Bráhman) ; 39.	1,400
34	Rást Goftár	Bombay	Do.	Pálonji Barjorji Desái ; Pársi ; 55	1,550

CON 1367—1a

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*continued.*				
35	Shri Sayáji Vijayă	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 28.	4,200
36	Suryă Prakásh	Surat	Do.	Umedrám Nagindás; Hindu (Bania); 28	200
	ANGLO-MARA'THI.				
37	Christian Citizen	Poona	Monthly	Bháskar Nánáji Kotak; Native Christian; 33.	200
38	Dnyán Chakshu	Do.	Weekly	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 48.	500
39	Dnyánodaya	Bombay	Do.	Rev. Mr. J. E. Abbott	660
40	Dnyán Prakásh	Poona	Daily	Hari Náráyan A'pte; Hindu (Chitpáwan Bráhman); 39.	1,200
41	Dnyán Prakásh	Do.	Weekly	Do. Do.	2,400
42	Hind Swarájyă	Bombay	Do.	Jyotibá Bhágoji Relekar; Hindu (Námdeo Shimpi); 24.	1,000
43	Indu Prakásh	Do.	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 41.	1,500
44	Native Opinion	Do.	Weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 35.	700
45	Samarth	Kolhápur	Do.	Vináyak Náráyan Joshirao; Hindu (Chitpáwan Bráhman); 37.	750
46	Sardesái Vijaya	Sávantvádi	Do.	Pándurang Bálkrishna Dadkar; Hindu (Gaud Bráhman); 32.	500
47	Shri Sayáji Vijayă	Bombay	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 41.	5,000
48	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshasth Bráhman); 22.	100
49	Subodh Patrika	Bombay	Do.	Dwárkanáth Govind Vaidya; Hindu (Sonár); 32.	600
50	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 39.	1,500
	ANGLO-PORTUGUESE.				
51	O Anglo-Lusitáno	Bombay	Weekly	Leandro Mascarenhas; Goanese Christian; 48.	900
	ANGLO-SINDI.				
52	Al-Haq	Hyderabad (Sind).	Weekly	Syed Muhammad Syed Jamáldin; 30; and Abdul Vahábkhan Ghulám Rasul; 37; Muhammadans.	1,200
53	Prabhát	Do.	Bi-weekly	Lekhráj Tilokchand; Hindu (Amil); 34	500
54	Musáfir	Do.	Weekly	Dharamsing Tahilsing; Hindu (Amil); 20	1,000
55	Sindhi	Sukkur	Do.	Virumal Begráj; Hindu (Kurseja); 33	1,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
56	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 73	1,194
57	Hind Vijayă	Do.	Do.	Dáhyábhái Karsandás Sháh; Hindu (Shráwak Bania); 39.	600
	ENGLISH, MARÁTHI AND KÁNARESE.				
58	Karnátak Patră	Dhárwár	Weekly	Mádhav Gopál Tonapi; Hindu (Deshastha Bráhman); 22.	200
59	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorápur; Hindu (Deshastha Vaishnav Bráhman); 44.	300
	ENGLISH, PORTUGUESE AND CONCANIM.				
60	A Luz	Bombay	Weekly	Antone Fernandes; Portuguese; 23	1,200
61	O Bombaense	Do.	Do.	A. Gomes; Goanese Christian; 45	1,000
	GUJARÁTI.				
62	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad; Muhammadan; (Memon); 41.	2,500
63	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 53	3,000
64	Arajdár	Ahmedabad	Weekly	Maháshankar Dájibhai; Hindu (Bráhman); 35.	1,500-2,000
65	A'ryávir	Dohad (Panch Mahála).	Do.	Krishnaráo Mangeshráo Fadnis; Hindu (Saraswat Bráhman); 28.	330

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	GUJARA'TI—*continued.*				
66	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 37.	4,400
67	Broach Mitră	Broach	Weekly	Trikamlál Harináth Thákor; Hindu (Brahma Kshatriya); 24.	350
68	Broach Samáchár	Do.	Do.	Ardeshir Dinsha Gándhi; Pársi; 51	500
69	Din Mani	Do.	Do.	Nathálál Rangildăs; Hindu (Mathur Káyastha Bania); 27.	125
70	Dnyănottejak	Ahmedabad	Fortnightly	Chhotálál Desaibhai; Hindu (Bania); 42	800
71	Evening Jáme	Bombay	Daily	Pirozshah Jehăngir Marzbán; Părsi; 30	1,600
72	Gujarát	Nadiád (Kaira)	Fortnightly	Chandulál Nandlál; Hindu (Bania); 25	500
73	Hitechchhu	Ahmedabad	Weekly	Kálidás Ghelăbhai; Hindu (Jain); 47	500
74	Indian Advertiser	Do.	Do.	Hirálál Vardhamán Sháh	...
75	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Daud; 37; Abdulla Ismail; 28 Muhammadans (Memons).	750
76	Jám-e-Jahănooma	Bombay	Do.	Ratansbáw Frámji Achăria; Pársi; 31	600
77	Jivadaya	Surat	Monthly	Dhirajrám Dalpatrám; Hindu (Audich Bráhman); 37.	300
78	Kaira Times	Nadiád (Kaira)	Weekly	Anopsi Mánecklál Desăi; Hindu (Shrávak Bania).	600
79	Kaira Vartamán	Kaira	Do.	Kahandăs Fulchand; Hindu (Bania); 56	125
80	Káthiáwár Mitră	Ahmedabad	Do.	Jadurám Shámji Dave; Hindu (Audich Bráhman); 42.	300
81	Káthiáwár Samáchár	Do.	Do.	Rewashankar Jagjiwan Dave; Hindu (Bráhman); 44.	500
82	Khedut	Bhávnagar	Fortnightly	Parbhurám Rámji Jani; Hindu (Audich Bráhman).	1,000
83	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Minocheher-Homji, B.A; Pársi; 37.	1,000
84	Mahi Kántha Gazette	Sádra	Weekly	Motilál Chhotálál Vyás; Hindu (Audich Tolakia Brăhman); 45.	800
85	Mukhbir-i-Islám	Bombay	Daily	Munshi Ali Mahomed Haji Abdulla Shayek Lakhpati; Khoja (Sunni); 35.	500
86	Navsári Patrika	Navsári	Weekly	Harivallabhdás Piánvallabhdás Párekh; Hindu (Bania); 32.	500
87	Navsári Prakásh	Do.	Do.	Rustamji Jámăspji Dastur; Pársi; 58	800
88	Praja Mitră	Karáchi	Bi-weekly	Narbhayshankar Jagjivan; Hindu (Bráhman); 37.	275
89	Praja Pokár	Surat	Weekly	Hormasji Jamshedji; Pársi; 47	500
90	Prakásh and Gadgadát	Bombay	Do.	Nagindás Manchăram; Hindu (Dása Osval Bania); 40.	725
91	Samsher Bahádur	Ahmedabad	Do.	Saváibhai Ráichand; Hindu (Shrăvak Bania); 63.	150
92	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Rustamji Narsarwanji Vátcha-Gandi; Pársi; 40. (2) Ardeshir Pestonji Contractor; Pársi; 38.	3,800
93	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Dás Shrimáli Bania); 41.	550
94	Sind Vartamán	Karáchi	Weekly	Devkaran Devji; Hindu (Lohána); 41	200
95	Surat Akhbár	Surat	Do.	Phirozsháh Edalji Patel; Pársi; 51	300
96	Tikákár	Ahmedabad	Do.	Puranchandra *alias* Punamchand Achleshwar Márwădi; Hindu (Bráhman); 44.	500
97	Vande Mátaram	Bombay	Monthly	Chhaganlăl Lallubhoy Thánăwálla; Hindu (Shrimali Brăhmin); 24.	...
	HINDI.				
98	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 44.	200
99	Sharman Samáchár	Bombay	Do.	Shambhunáth Sharma; Hindu (Kanoja Bráhman); 45.	1,000
100	Shri Dnyánságar Samáchár.	Do.	Monthly	Janakprasăd Laooram; Hindu (Kányakubja Bráhman); 30.	200
101	Shri Venkateshvar Samáchár.	Do.	Weekly	Pandit Babu Amritlal, B.A.; Hindu (Bengali Bráhman); 45.	6,200
102	Swadeshi	Do.	Do.	Swámi Yugalánandji; Hindu (Vaishnav Bráhman); 35.	1,000

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	KÁNARESE.				
103	Digvijayă	Gadag (Dhárwár.)	Weekly	Shankrapa Gudi Basrimarad; Hindu (Devang); 39.	150
104	Karnátak Vritt	Dhárwár ...	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Shenvi Bráhman); 36. (2) A. B. Hoskeri; Hindu (Deshasth Bráhman); 37.	810
105	Loka Bandhu	Do. ...	Do.	Gururao Rágbavendra Mamdápur; Hindu (Deshasth Bráhman); 43.	300
106	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Nilgire Nádgir; Hindu (Deshasth Bráhman); 30	150
107	Rájahans	Dhárwár ...	Do.	Kamaláshankar Dinkar Jathár; Hindu (Karháda Bráhman); 43.	120
108	Rasik Ranjini	Gadag (Dharwar.)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Brahman); 43.	100
	MARÁTHI.				
109	Arunodayă	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 24.	515
110	A'ryávart	Dhulia	Do.	Váman Daji Motiwále; Hindu (Yajurvedi Brahman); 20.	500
111	Bakul	Ratnágiri ...	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 29 ...	500
112	Bán	Poona	Do.	Datto Máruti Nanavare; Hindu (Kásár); 27 ...	400
113	Bhála	Do.	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 30.	2,300
114	Bhagwa Jhenda	Wái (Satara) ...	Monthly... ...	Dattatraya Ganesh Agashe; Hindu (Chitpawan Brahman); 27	300-400
115	Belgaum Samáchár ...	Belgaum... ...	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 42.	300
116	Bráhmodayă	Mahád (Kolába).	Do.	Náráyan Balwant Hardikar; Hindu (Karháda Bráhman); 48.	400
117	Chandrakánt	Chikodi (Belgaum).	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 41.	100
118	Chandrodayă	Chiplun (Ratnágiri).	Do.	Sadashiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 42.	200
119	Chikitsak	Belgaum ...	Do.	Mangesh Jiváji Telang; Hindu (Gaud Bráhman); 40 and Moro Balwant Maráthe; Hindu (Chitpáwan Bráhman).	900
120	Deen Mitră	Bombay ...	Do. ..	Sadáshiv Vishwanáth Máyadeo; Hindu (Chitpawan Bráhman; 32.	1,000
121	Deshakálavartamán ...	Erandol (Khándesh).	Do.	Mahádev Pándurang Joshi; Hindu (Deshasth Bráhman); 34.	200
122	Dharma	Wái (Satara) ...	Do.	Kashinath Vaman Lele; Hindu (Chitpáwan Brahman); 48.	1,000
123	Dharwár Vritt	Dharwár ...	Do.	S. H. Shaháne; Hindu (Karhada Bráhman); 32.	500
124	Dinbandhu	Bombay	Do.	Vásudeo Lingoji Birje; Hindu (Marátha); 40 .	1,200
125	Dnyán Ságar	Kolhapur ...	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 42.	350
126	Hindu Punch	Thána	Do.	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 40.	1,700
127	Hindu Vijayă	Kochará (Ratnágiri.)	Fortnightly ...	Anandrao Bálkrishna Rángnekár; Hindu (Gaud Sáraswat Bráhmin); 38.	75
128	Hunnarottejak ...	Násik ...	Weekly	Prabhákar Krishna Pánge; Hindu (Deshastha Bráhman); 27.	250
129	Jagadádarsh	Ahmednagar ...	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 53.	280
130	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 76.	1,500
131	Jagatsamáchár	Thana	Do.	Trimbak A'báji Ráje; Hindu (Káyastha Prabhu); 39.	500
132	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 40.	7,500
133	Kalpataru	Sholápur ...	Do.	Govind Náráyan Kákade; Hindu (Deshasth Brahman); 47.	425
134	Karmanuk	Poona... ...	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 39.	4,000
135	Keral Kokil	Bombay... ...	Monthly ...	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 51.	2,000
136	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 50.	18,000
137	Khándesh Vaibhav ...	Dhulia	Do.	Yádav Bálkrishna Bahalkar; Hindu (Deshasth Bráhman); 40.	600
138	Kumtha Vritt	Kumtha (Kanara).	Do.	Laxman Baburao Hegde; Hindu (Gowdsaraswat); 50.	250
139	Loka Bandhu	Tásgaon (Satára).	Do.	Bhikáji Gopál Bhide; Hindu (Chitpáwan Brahman); age 35.	200

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	MARÁTHI—*continued.*				
140	Lokamat	Vengurla (Ratnágiri).	Weekly	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 29.	600
141	Lokaseva	Násik	Do.	Gangádhar Váman Barve; Hindu (Chitpáwan Bráhman); 27.	500
142	Madhukar	Belgaum	Do.	Janárdan Náráyen Kulkarni; Hindu (Sáraswat Bráhman); 30.	150
143	Maháráshtra Vritt	Satára	Do.	Pándurang Bábáji Bhosle; Hindu (Marátha); 30.	150
144	Moda Vritt	Wái (Satára)	Do.	Káshináth Váman Lele; Hindu (Chitpáwan Bráhman); 48.	650
145	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; Hindu (Chitpáwan Bráhman); 45.	1,650
146	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,450
147	Nagar Samáchár	Ahmednagar	Do.	Vishwanáth Gangárám; Hindu (Telegu Fulmáli); 25.	200
148	Násik Vritt	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 28.	450
149	Nyáy Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 32.	400
150	Pandhari Mitră	Pandharpur (Sholápur).	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 43.	75
151	Parikshak	Belgaum	Do.	Váman Rámchandra Kanvinde; Hindu (Sáraswat Bráhman); 33.	400
152	Poona Vaibhav	Poona	Do.	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 37.	250
153	Prabhát	Dhulia	Monthly	Govind Káshináth Chándorkar; Hindu (Karhadá Brahman).	...
154	Prabodh Chandrika	Jalgaon (Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 42.	200
155	Prakásh	Satára	Do.	Ganesh Ballál Phansálkar; Hindu (Karháda Bráhman); 32.	500
156	Pratod	Islámpur (Satára).	Do.	Ganesh Rámchandra Kashálkar; Hindu (Karháda Bráhman); 23.	300—360
157	Rághav Bhushan	Yeola (Násik)	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 42	100
158	Ráshtramukh	Máhad (Kolába)	Published thrice a month.	Balkrishna Raoji Palvanker; Hindu (Karhádá Bráhman); 28.	177
159	Satya Mitră	Málegaon (Násik).	Weekly	Bálchand Hiráchand; Jain; 26	200
160	Satyă Shodhak	Ratnágiri	Do.	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 28.	950
161	Shet, Shetaki and Shetakari	Bombay	Fortnightly	Nominal Editor:—Ganesh Lakshman Sahasrabuddhe; Hindu (Chitpáwan Bráhman). Real Editor:—Rámchandra Vinayak Tikekar; Hindu (Karháda Bráhman); 45.	350
162	Sholápur Samáchár	Sholápur	Weekly	Narsappa Abanna; Hindu (Kámáthi); 47	400
163	Shubh Suchak	Do.	Do.	Rámchandra Appáji Chitale; Hindu (Chitpáwan Bráhman); 61.	150
164	Sumant	Karád (Satára)	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 33.	80
165	Vidur	Dhamni (Satára)	Do.	Dámodar Gangádhar Maráthe	200
166	Vidya Vilás	Kolhápur	Bi-weekly	Ganesh Shankar Gokhale; Hindu (Chitpáwan Bráhman); 22.	500
167	Vihári	Bombay	Weekly	Bálkrishna Náráyan Phátak; Hindu (Chitpáwan Bráhman); 41.	1,000
168	Vikram	Sátára	Monthly	......	...
169	Vishvavritt	Kolhápur	Monthly	Vishnu Govind Bijápurkar, M.A.; Hindu (Deshastha Bráhman); 45.	500
170	Vividh Dnyán Vistár	Bombay	Do.	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
171	Vrittasár	Wái (Satára)	Weekly	Lakshman Mahádev Vaidya; Hindu (Chitpáwan Bráhman); 51.	250
172	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkar; Hindu (Deshasth Bráhman); 38.	100
173	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 40.	600
174	Vyápár Samáchár	Ahmednagar	Do.	Ratanchand Punamchand Mutha; Jain (Márwadi); 33.	1,200
175	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 40.	150

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	SINDI.				
176	Aftab-i-Sind	Sukkur	Weekly	Shámsudin walad Mahomed; Muhammadan; (Abro); 39.	600
177	Khairkháh	Lárkhána	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 33.	1,000
178	Sind Sudhár	Karachi	Do.	Khánchand Rahumal; Hindu (Amil); 39	650
179	Sookree	Do.	Do.	Asanmal Rijhumal; Hindu (Lohána); 52	100
180	Sind Kesary	Shikárpur	Do.	Chelárám Mánghirmal; Hindu (Wadhra); 40.	550
	URDU.				
181	Ajaibat-i-Bambai	Bombay	Monthly	Mahamad Ali Anvar Ali; Muhammadan (Sheikh); 44.	2,000
182	Bombay Punch Bahádur	Do.	Weekly	Hakim Mahomed Abdul Hamid; Muhammadan (Farrukh Dehlavi); 52.	3,000
183	Ghamkhwar-e-Jahán	Bhusáwal (Khándesh).	Do.	Munshi Mahomed Jan walad Ahmedalli (Mahomedan).	75
184	Jám-i-Jahánnuma	Jalgaon (Khandesh).	Do.	Munshi Abdul Karim *walad* Habibulla; Muhammadan.	50
185	Mufid-e-Rozgar	Bombay	Do.	......	...
186	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdul Hamid; Muhammadan (Farrakh Dehalvi); 52.	1,500
187	Tohfa-i-Deccan	Poona	Weekly	Shaik Abdulla *walad* Mahomed; Muhammadan (Shaik); 32.	150
	GUJARA'TI AND HINDI.				
188	Jain	Ahmedabad	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Jain); 33.	1,400
	MARA'THI AND KA'NARESE.				
189	Chandrika	Bágalkot (Bijápur).	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 34.	150

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the Report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

E. The papers marked with an asterisk have actually been examined during the week.

F. Nos. 63, 67 and 71 occasionally contain English articles.

Additions to, and alterations in, the list of Newspapers and Periodicals.

N.B.—(*a*) The circulation of No. 153 is 300.

(*b*) The editor of No. 168 is Vishvanáth Ganesh Deodhar (Chitpáwan Bráhmin) ; age 26 ; circulation 100.

(*c*) No. 150 is published at irregular intervals.

(*d*) Nos. 42, 80, 91, 96, 102 and 106 have ceased to exist.

(*e*) The editor of No. 185 is Munshi Muhammad Husain Fanunmiya ; Muhammadan (Suni) ; age 45 ; circulation 500.

(*f*) The circulation of No. 97 is 500.

(*g*) No. 72 is published thrice a month.

Politics and the Public Administration.

Forthcoming visit of the Duke of Connaught to India.
Jám-e-Jamshed (29), 9th Nov., Eng. cols.

1. "The news that His Royal Highness the Duke of Connaught is coming to India next month will rejoice all hearts in the country. Ever a warm and sincere friend of India, the Duke of Connaught has been more assiduous than any other member of the Royal Family in his efforts to bind India and England together, and to impress the inhabitants of the Dependency with the good-will and affectionate regard of the sovereign nation. The visit is to be an unofficial—in other words, a purely friendly—one, and as such it would appeal to the sentiments of the people of this country the more. It is not improbable that while the Duke comes of his own accord to visit us, the idea of the visit has been warmly approved of by the august occupant of the Throne and his illustrious son......... So the Duke's forthcoming visit may be looked upon not only as a token of his own good-will towards the Indians, but as a further pledge from their Emperor and his gracious heir of their continued and unabated sympathy and regard towards them......... It would bring a blessing no less to England than to India, if such informal tours of inspection were undertaken by members of the Royal Family."

Mr. Morley's recent statements in Parliament regarding the Partition of Bengal.
Jám-e-Jamshed (29), 5th Nov., Eng. cols.

2. "The firm attitude taken up by Mr. Morley in the Commons in regard to the Partition ought to convince the Babus and their friends of the hopelessness of persuading the present Ministry to reverse the decision of their predecessors in this matter. The Secretary of State has clearly pointed out that he would not be intimidated by the anti-Partition agitators, and that where the prestige and the honour of the British Government are involved he could put down his foot as firmly as a *mast* elephant......... But this was evidently a fact that needed to be practically proved to the Babu ere he could realize it. Mr. Morley has been praised and admired—and deservedly—for this courageous pronouncement, and even those who were not slow to fall foul of him and the Ministry, when the reports were rife of the Cabinet having an open mind on the subject, have turned round saying: 'Did we not tell you so? Did we not say Morley was incapable of such weakness?'........ How very foolish must those people be looking, who made a show of being in possession of information, proving the Ministry's complicity in the matter of the revived agitation in Bengal, and who did not hesitate to say that the Prime Minister and his colleagues were all cravens, capable of all sorts of treachery and meanness?"

Indian Spectator (5), 10th Nov.

3. "The most important part of Mr. Morley's replies is his announcement that 'Government took their view on their own responsibility' that the disadvantages of setting aside the Partition and all consequent operations were more than counter-balanced by the errors of the original plan. These words evidently mean that the whole Cabinet has discussed the question and arrived at a conclusion. If this discussion had taken place before the debate on the Indian budget, the Prime Minister would have given a more uncompromising reply to Mr. O'Donnell. It was reported some time ago that there was to be a Cabinet meeting to discuss the Partition of Bengal, and one of the reasons why fresh hopes were entertained in Bengal after the Prime Minister's reply was the belief that the Cabinet considered the situation to be serious. Mr. Morley's reply seems to show that there was a Cabinet meeting and the conclusion arrived at was to let well or ill alone. It is admitted by the present Government that there are 'errors in the plan' on which the province is divided, but in their opinion these errors are not serious enough to require rectification by undoing the operations that have followed the Partition. We may expect some Honourable Member to ask what these errors are, so that the House may judge for itself whether they are not worth undoing. Mr. Morley is apparently not unwilling to help the House in coming to a 'sound conclusion,' but he thinks that a Select Committee will not answer that purpose. The House might wish to know

what the errors are. It is desirable that the world should know what Mr. Morley's opinion on the merits of the accomplished fact is, so that we may be sure that we are not making a fetish of political expediency."

Oriental Review (12), 7th Nov.; *Gujaráti* (24), 4th Nov.

4. "It is a matter of regret that though Mr. Morley admits that the Partition is a political blunder, he is prepared to sacrifice true statesmanship and his firm conviction upon the altar of political expediency. In this matter, we fear, he is guided more by the fossilised members of the India Council than by his robust liberalism and well-tried statesmanship. If the Partition is a blunder, it ought to be eradicated, however much the prestige of the India Council or the Indian Government may suffer thereby. No enactment could be repealed, no Act wiped out of the statute book of the House of Commons, if the same principles were to guide all Liberal Ministers. Are the Liberal principles applied to India different from those applied to the administration of Great Britain and the Colonies? Political expediency might have frightened some of the timid Liberal Imperialists to tackle the question of the Transvaal Constitution, but the Secretary of State for the Colonies took courage in both his hands, and gave the newly conquered Colony of South Africa a constitution based upon out-and-out Liberal principles. Surely then what is sauce for the goose is also sauce for the gander.......... Had Mr. Morley thought that the Partition was a wise measure, the matter would have stood on a different footing. Opinions would have been divided, but no one would then have quarrelled with the Secretary of State for India for acting up to his convictions." [The *Gujaráti* vehemently condemns Mr. Morley's declaration in Parliament as to the inviolability of the Partition of Bengal. It says that the declaration will give a rude shock to the confidence of the Indians in the sense of justice of their British rulers. It fervently exhorts the Bengalis not to be disheartened by Mr. Morley's attitude, but to continue their agitation with dogged tenacity until the Partition is annulled.]

Gujaráti Punch (26), 4th Nov., Eng. cols.

5. "Mr. Morley's recent announcement on the Partition of Bengal will come as a cruel blow to the hopes of our brethren in that province. There cannot now be the least doubt about Mr. Morley's fixed attitude towards this question.......... His conduct in the matter of the Partition question has simply confirmed what many in India had long suspected, that his philosophy and sympathy for the people of India were only academical, if not hypocritical, and that he would never have the courage to translate his philosophy into action......... What can be the cause of this total disregard on the part of British statesmen of the opinions and aspirations of the people of India? A single howl of dissatisfaction from the White colonists of South Africa, Australia or Canada is enough to frighten the Imperial authorities into conceding everything demanded of them. And they are such a mere handful of men! But in spite of India's three hundred millions, this country is treated as if it was a mere fly to be crushed on the wheel of British supremacy. The reason of this difference in treatment is on the surface and one may read it even as he runs. The Colonists, though a mere handful, are determined men who will stick at nothing in order to accomplish their object......... But with India it is otherwise. Her people have ever been patient worms, willing to be crushed under the heel of every new master. But this state of things cannot last long. A way must be found out of the wood. We have groped in darkness long enough, and it is time now we shook off all lethargy and girded up our loins for the long, weary fight that is before us......... If our leaders fail to realise the real position even now in spite of the hundred and one rebuffs they have got at the hands of the rulers, nothing will ever open their eyes and they will be doomed to continue to be treated like 'dumb-driven cattle.' But, if the position is once distinctly understood, if the fatuity of our present methods of national agitation is fully realised, then, indeed, there will be some hope for India yet......... There are a thousand ways in which we can do much for the regeneration of our beloved motherland without so much as begging a crumb from our rulers. We are now at the parting of the ways and the future of India will depend upon what we determine to do irrespective of our

foreign masters. No tyranny, howsoever powerful it may be, can long hold in abject subjection three hundred millions of human beings, once the latter are determined to effect their own political salvation. If our rulers have so long ignored us, it is because they know how disunited, nerveless and meek we are. Let them but see that a new spirit has come over our being, that we are determined men and not mere bipeds, and it will not be long before they begin, in their own interests, to 'climb down.'"

Mahrátta (9), 4th Nov.

6. "A short but effective debate took place in the House of Commons on Thursday last on the subject of the Bengal Partition. .... Mr. Rutherford once more called upon Mr. Morley to publish the papers in fulfilment of a promise made by Mr. Brodrick and also to appoint a Select Committee to enquire into the circumstances of the Partition. Mr. Morley declared once more that it was contrary to the public interests to publish the papers on the agitation. The arrogation to himself by Mr. Morley of the universal right to judge what is and what is not conducive to the public interests was naturally resented in the House and Mr. Keir Hardie, the leader of the Labour party, put the thing plainly to Mr. Morley and said 'Are we to understand that the Commons exercise no control over Indian affairs?' Mr. Morley contested the logic of the inference, but was confronted by Mr. Ward with a sound logical question: 'Does Mr. Morley think it possible to extend proper attention to any Indian subject if not supplied with the facts?' Mr. Morley was evidently puzzled, and now shifted his ground and said that the papers had already been published in 1905. But a new Parliament having been formed since then, a demand for the re-issue of the papers was only natural, and it was accordingly made by Mr. Ward. Once more, therefore, the State Secretary had to assume an air of taking the House in his confidence without any intention, however, of giving them the necessary information. Out of his official consciousness he evolved a philosophical film. He argued that the papers, if published, would not throw any light on the real point, namely, that when the Liberal Government came into power the Partition had been accomplished and it then became a question of the largest political expediency whether the transaction be reversed or upheld. The long and short of Mr. Morley's reply is this. He and his colleagues are convinced that the Partition is wrong and that the cause of the Bengal agitation is just. Mr. Morley, no doubt, feels the spur of his conscience, but is too impotent to take action. He allows his official colleagues at the India Office to ride him and is not prepared to face the music of an enquiry......... Is Mr. Morley's philosophy so debased that he should think more of the pecuniary or administrative difficulties of modifying the Partition than of the serious injury done to a whole nation and its indignant protest? We have no hesitation in saying that the talk about the difficulties arising out of the accomplished fact of the Partition is sheer nonsense, for we know that when a Kitchener or a Curzon turns up on the scene, then even organic and costly changes in the Administration of India are effected like mere fun. Why then should pecuniary or other difficulties stand in the way of the Indian people alone when their cause is admittedly just and when they have proved their earnestness and sense of injury by a persistent agitation so as to convulse the whole nation?"

Kesari (136), 6th Nov.

7. Mr. Morley's replies in Parliament *re* the Partition of Bengal have shown that the liberalism of the present Government as well as the sense of justice of Mr. Morley are both limited by the exigencies of political expediency. Mr. Morley seems to remind his questioners that Parliament is not an assembly of philosophers, nor the Ministry a conclave of Hindu saints. His challenge to them to move a vote of censure against the Minister, if they liked, was evidently given in full expectation of its being thrown out and was a sort of joke cracked at the expense of the Indian party in Parliament. We often appear to lose sight of the fact that Ministers are appointed to look after the interests of the the nation that appoints them and not to play the *rôle* of saints. The straightforward answers given by Mr. Morley clearly show that he understands this, and they have served to strengthen the position of the national party in India which has been advocating self-reliance. The Liberals have now openly declared that they are prepared to redress only those of our grievances, the

redress of which is not likely to clash with the interests of the British nation. In the face of such a declaration, it is simply stupid on the part of Indian politicians to go on talking platitudes about Indian Home Rule and such other things. It is only boycott and boycott alone that will succeed in carrying the stronghold of England's selfishness.

Comments on the appointment by Mr. Morley of an expert to inquire into the conditions of labour in Indian factories.

Sind Gazette (18), 6th Nov.

8. "The news that Mr. Morley has appointed Sir Hamilton Smith to proceed to India and enquire into the conditions of labour in Indian factories will be received in this country with some misgiving. If Sir Hamilton Smith comes with a perfectly open mind ready to recognise the differences between Indian and Home conditions, all may be well, but if he arrives with the idea of applying to Indian labour the rules that work well in England, much injury may be done to India's growing industries. For instance, the assimilation of the hours in our cotton factories to those of Lancashire would mean a serious set-back. In factories in England there is for ten whole hours a steady and incessant grind to which there is nothing comparable in India. That a mill-hand in England should leave his machine to eat, sleep, bathe or smoke is a thing unheard of. He is at work continuously from the time he steps into the mill to the time he steps out of it. Under present conditions an Indian operative working seventy-two hours a week can turn out at the very best only 70 lbs. of cloth, while the European working fifty-four hours turns out 468 lbs. This shows how much less is the strain on the Indian worker even though his hours be longer. To reduce his outturn, as it would be reduced by the introduction of English hours, would probably have a most disastrous effect upon the industry. Similar objections can be raised against any hard and fast application of European rules to the mining and other industries. The cotton mills which at one time undoubtedly worked for too long hours have now reduced them to reasonable limits. We trust that no undue pressure will be exercised from Home either as regards reduction in the hours of labour or the prohibition of the labour of women and children."

Rást Goftár (34), 11th Nov., Eng. cols.; **Gujaráti* (24), 11th Nov., Eng. cols.; **Kaiser-i Hind* (30), 11th Nov., Eng. cols.

*9. "Reuter announces the appointment of Sir Hamilton Smith to investigate into and report upon the conditions of labour in Indian factories. This is probably a thin end of the wedge of ominous State interference, which mill-owners in the city have a secret misgiving would not be long in coming. If the advent of Sir Hamilton is a mere fore-runner of the introduction of revised legislation, the mill-owners will have none but themselves to thank......... A hard and fast rule fixing the hours of labour would be highly injurious to the best interests of the mill-industry and hamper its progress at a time when, after long years of depression, it has temporarily recovered its lost prosperity. A local inquiry would have been more welcome, and it would have been possible to arrive at a more satisfactory solution by independent research conducted by Provincial Governments with the aid of experts......... The subject is too comprehensive to be entrusted to the sole investigation of an isolated individual, and his failure to grasp the situation may involve a serious blunder of policy. Unless Sir Hamilton brings with him an unbiased mind and special qualifications for the work assigned to him, it is not unlikely that he may be misled into forming wrong and exaggerated impressions. There is the evil of long hours, and it is no use carping at it; but in the absence of a knowledge of local conditions, it is more likely than not that the officer may exaggerate its consequences and suggest measures which would ruin the staple industry of the city. We hope the Mill-owners' Association will rise to the occasion, and put their side of the case before Sir Hamilton. It will form a useful guide to him in forming his conclusions by collation with the results of his own independent inquiry and personal observations." [The *Gujaráti* writes:—"We cannot say that we quite approve of this selection. A Superintending Inspector for Dangerous Trades, having absolutely no experience of the social, climatic and other conditions prevalent in this country, cannot be a more qualified person than any independent officer with Indian experience, selected by the Indian Government......... Well, the mill-owners—such of them at least as have been stupidly obstinate and perverse—will have to thank themselves for the restrictions that are sure to be imposed upon them as the result of Sir Hamilton's inquiries. The influence of the Labourites and Lancashire mill-owners has already proved too powerful to be resisted, and it remains to be seen how far it is going to be used to handicap a growing industry. Mr. Morley and his countrymen in Lancashire feel great compassion for the lot of the mill operatives. Will they appoint a Commission for investigating into the condition of a few typical Indian villages, as Mr. Morley's predecessor was asked to do, and of the millions who suffer from fevers, cholera, plague and disastrous famines? The mill operatives do not number more than two lakhs, and if their condition demands the interference of the Secretary of State for India, can it be honestly maintained that the millions who are in no better predicament owing to other causes do not deserve similar consideration at the hands of the British Government?" The *Kaiser-i-Hind* writes:—"The condition of the bond-slave of the hosier or any other trader in England is indeed to be greatly commiserated. There is nothing in any labour market in India to be compared to it. And yet the milk of human kindness in the hearts of Lancashire men, in face of this fact, is so full and overflowing that it has been transmitted six thousand miles away in order to gladden the life of the poor Indian operative! How pharisaical is all this! They will not agitate to have a law passed for the sweated creatures in London and Lancashire (no, they are all so happy and unoppressed), but they needs must for the Indian operative!......... Wonderful logic and wonderful way of playing the *rôle* of philanthropists! Could British hypocrisy go further?"]

Exhortation to the people of India to imitate Russian and Irish methods of political agitation.
Vihári (167), 5th Nov.

10. The object of the Russians and the Irish being to deal a death-blow to the autocratic power of their respective rulers, they are resorting to drastic measures to accomplish their end. They have, with the intention of crippling the financial strength of their rulers, resolved to abstain from the use of intoxicants which bring an enormous revenue to the exchequers of their Governments. The primary object of the Irish being to free themselves from British control they look upon the English as their enemies. In a meeting recently held at Dublin, Mr. Arthur Griffith, in explaining to his audience the goal of Irish ambition, exhorted them to do everything in their power to undermine the financial strength of the English who, he said, had waxed fat on the revenue they derived from Ireland. He further advised them to eschew all literature from their schools which failed to inculcate upon the minds of pupils the importance of liberty and to avoid enlisting in the British army or investing Irish capital in English banks. Mr. Griffith's advice is sound and should be acted upon by every enslaved people, who hanker after independence. Those who have at heart the good of India should follow the advice of Mr. Griffith and endeavour to cripple the autocratic power of our rulers by inflicting a financial loss upon them. There should also be established schools and colleges for the spread of education in the country and native banks for the investments of Indian capital. Do we not, by indulging in the vicious habits of drinking liquor and using intoxicating drugs, contribute greatly to the growth of the revenue of our Government? The best way of opening the eyes of our rulers is to refuse to pay them taxes. The *swadeshi* agitation should not be confined to the regeneration of our indigenous industries alone. It is really speaking a mighty movement, which is capable of removing our political dependence. Its scope should, therefore, be made as wide and comprehensive as possible so that it may take deep root in the land.

What is the real source of danger to the British Government in India?
Hind Swarájya (Anglo-Gujaráti) (28), 10th Nov.

11. The *Hind Swarájya*, in the course of a leading article entitled "Foolish officers," draws a comparison between the alleged iniquities of certain British officers, on the Partition Day in Calcutta and the misdeeds said to have been perpetrated by Aurangzebe and then proceeds to remark:—These officers, being puffed up with the pride of power, make a foolish exhibition of

themselves. Their acts of tyranny are daily on the increase. But considering the fact that heroes like Shivaji and Maharana Rajsing have not yet come forward to fight on behalf of the people, the Government should not remain secure in the thought that there is no danger to its stability. Just as a spark of fire is sufficient to burn down a whole stack of hay, so the smallest amount of popular discontent can annihilate the authority of the mightiest ruler. A conflagration can be extinguished by directing towards it a copious flow of water, but the growing discontent of the people cannot be checked by any means. Snehi (lover), therefore, advises Government to take steps betimes to prevent the growth of discontent among the masses. The authorities should also cease to prosecute newspapers which expose the tyrannical doings of Anglo-Indian officers. The real source of danger to Government is not the writings of such newspapers, but the high-handedness of arrogant officers.

Comments on an article in the *Pioneer* on Deccani Brahmins.
Kal (132), 9th Nov.

12. The *Pioneer* has in a recent article heaped copious abuse upon Deccani Brahmins. The article clearly shows what queer and wicked notions Englishmen have come to entertain about Brahmins. It is alleged that they are full of cunning and intrigue. Exception is, however, made in the case of those Brahmins who act as telltales to Europeans. Cunning and intrigue are, in the opinion of the writer in the *Pioneer*, as inseparable from Brahmins as poison from the fangs of a snake or stripes from the body of a tiger. But we want to ask the writer whether Brahmins are more crafty and intriguing than Englishmen, and whether in the history of India we find more instances of Brahmin cunning and secret treachery than of Englishmen's. What Brahmins intrigued against Suraj-ud-dowleh? Which of them again laid plans of cunning and diplomacy for the overthrow of Dupleix and the Nawabs of Karnatic? Who once more were the Brahmins that employed craft and intrigue to catch within their toils Raghobadada and Bajirao II and to break the unity of the Mahratta Confederacy? Wherever it has been a question of acquiring dominion, the English have shown themselves past masters in the exercise of the above qualities. Why then should they falsely accuse Brahmins of the same? The *Pioneer* says that even before the time of Shivaji, the other castes were adversely disposed towards Brahmins. But this is a gross misstatement. There were no Englishmen in those days to instigate Mahrattas against Brahmins. There were also no English Missionaries to dupe them. So the Mahrattas of those days were thoroughly patriotic. If anyone had talked to them of treachery to their country, they would at once have turned angrily upon him. Englishmen at the present day are taking the fullest advantage of the ability of Brahmins in the work of carrying on the country's administration, but they take care to keep them under thorough subjection and control. They know that Brahmins work well when under yoke. Some silly Brahmins think that with the spread of Liberal ideas among Englishmen the yoke will be removed from their necks. But this is a foolish hope. Englishmen will never allow any community to gain ascendancy so long as they retain supreme control of affairs in India. The *Pioneer* says that Englishmen will never confer the boon of representative Government on India so long as Brahmins exist in the country, because they are so intriguing. The other castes, too, being ignorant and illiterate are deemed unworthy of the privilege. In other words, India will never get representative Government. Some Mahrattas think that by acquiring education they will obtain the boon from Englishmen. But they will find that when they are educated, they will, like Brahmins, be branded as disloyal. The article in the *Pioneer* shows plainly that the motives of Englishmen are crafty and selfish. They are afraid that when the Mahrattas are educated, they may discard the religious domination of the Brahmins but unite with them in political matters to overthrow the supremacy of a foreign people like the English. The English feel confident about the stability of their sway because they assume that the various castes and communities in India are not likely to become united. But there is no knowing when such union will be brought about and the assumption referred to above shown to be unwarranted.

Muhammadan representation in Legislative and Municipal Councils.

Indian Social Reformer (4), 4th Nov.

13. **"While expressing sympathy with the desire of our Muhammadan countrymen to be adequately represented in Legislative and Municipal Councils, we took exception to the scheme, suggested in the address recently presented to His Excellency the Viceroy, of constituting Muhammadan voters into separate electoral colleges for the purpose of electing Muhammadan representatives.** We suggested instead that, while the proportion of Muhammadan members may be fixed, the election ought to be made by the general body of voters. If five members, say, are to be returned from a constituency, and if two of them are to be Muhammadans, the two who have the largest number of votes among Muhammadan candidates would be elected whatever their position may be in the list. It has been objected that this would mean that only those Muhammadans who are relatively more acceptabe to the non-Muhammadan voters will stand a chance of being elected. We do not see the force of this objection. In the first place, a man who is able to win the confidence of communities other than his own is generally a man of some breadth of view, and is to be preferred as a Councillor of State to one whose outlook is limited to the narrow limits of his own particular sect. Then, again, non-Muhammadan candidates will have to be of the same type in order to secure election at the hands of a mixed electorate. .... Where the two communities are present in a reasonable proportion, the effect of having a general electorate will be to promote a spirit of conciliation among their leaders. The absence of this spirit of conciliation, and of any device in the machinery of representation for promoting it among Hindus and Muhammadans, would lead to Government always being placed in the invidious position of seeming to favour one community to the neglect of another. Public interests will suffer when the administrator finds himself constantly confronted with the conflict of creeds, which has no basis in the material and general conditions of the districts which they inhabit. Does any one think it at all desirable that Hindu members elected by purely Hindu electorates should be persistently outvoted in the Viceroy's Council, for instance, by official members with the help of Muhammadan members elected by purely Muhammadan constituencies? Another defect of the scheme suggested by the Muhammadan Deputation is that it would detract from the utility of public bodies as administrative agencies. The representatives of a Municipal ward, for instance, must be obviously those who take an intelligent interest in its sanitary and other requirements. A ward may be inhabited by a majority of Hindus, but it will be a serious disability if they are prevented from electing a Muhammadan gentleman who may be better qualified for the place than any of them. Or it may be the other way. It will be highly impolitic to lay down that Muhammadans should elect only Muhammadan members and Hindus only Hindu members. The Muhammadan minority which holds with the Congress, again, is entitled to as much consideration as any other minority. The State should not penalise political opinions and favour religious beliefs. British rule in India will be deprived of one of its most potent justifications if it ceased to exercise a unifying influence on the heterogeneous peoples of this country. The ideals it is bound to keep before it are modern, not mediæval. Its standards are and must continue to be of the West and not of the East. Both Hindus and Muhammadans have had ample opportunities of advancing the country on their own lines, and they have both egregiously failed. No better result can be expected from attempts of the British Government, if they should ever come to be made, to go back to those ideals. Muhammadans and Hindus have equally to accept the standards of British rule. The *Pax Britannica* cannot be split up into as many fragments as there are creeds in India."

Comments on Mr. Khaparde's circular on the aims and methods of the Indian National Congress.

Praja Bandhu (33), 4th Nov., Eng. cols.

14. Commenting on Mr. Khaparde's second circular on the methods of the Indian National Congress the *Praja Bandhu* writes:—**"The relations of the State to the people in all matters of administration are a definite field for conjoint and united action by the whole country. The recognised method of improving these relations is to submit petitions and we challenge Mr. Khaparde and others of his way of thinking to suggest any other mode**

with due regard to the interests of the country. It may be well to warn every one concerned that a large body of intelligent people are stoutly against any line of lawless action. We are prepared to go hand in hand with the most enthusiastic patriot within the limits assigned by the law, but have objections of the gravest kind against outstepping them. No words and catch-phrases will induce us to recommend steps which are fraught with peril to the best interests of the country as we understand them to be. This is independently of the attitude of the present Secretary of State. Mr. Morley has been only 8 months in office, and common-sense requires that he should be given fair trial. In the matter of suggesting a President by name, Mr. Khaparde has, we believe, committed an unpardonable indiscretion. The post of President of the Congress is not to be taken as one for gratifying private ambition, or for airing merely personal views. It is a post of exceptional honour, no doubt, but the honour consists in the fact that the President is supposed fairly to represent the views of the most intelligent, educated and patriotic among our countrymen......... To mention names, which may not prove acceptable to all, is to precipitate differences, to wound private feelings and to try to influence the choice prematurely and without deliberation."

Exhortation to Indians to boycott foreign sugar and tea.

Native Opinion (44), 7th Nov.

15. Referring to a circular, condemning the use of foreign sugar recently published at Belgaum, a Pandharpur correspondent writes to the *Native Opinion* :—Besides the substances named in the circular, bullock's blood, animal charcoal, &c., are used in refining foreign sugar. Such being the case, I earnestly call upon my countrymen, in the name of our religion and love for our country, to boycott foreign sugar. If these considerations do not weigh with them, they should at least look at the matter from the hygienic point of view. How can you keep good health if you eat such things as foreign sugar, in refining which corpses of men who died of loathsome diseases have been used? You avoid all contact with lepers, but strangely enough you eat with gusto sugar refined with the corpses of lepers and of persons suffering from similar diseases. You should discard foreign sugar at least with a view to self-preservation, if not from love of your religion and country. Next to foreign sugar, tea deserves to be boycotted by us. We should boycott even the so-called country-grown tea, because though the leaf grows in India, the plantations on which it grows are owned by Europeans, who monopolise all the profits of the industry. Our educated men preach a crusade against liquor before illiterate audiences, but strangely enough they themselves stick to their tea as much as ever.

Boycott of foreign goods alleged to be an essential feature of the *swadeshi* movement.

Dhárwár Vritta (123), 8th Nov.

16. The Honourable Mr. Khare is reported by the *Dhárwár Vritta* to have made the following remarks in the course of a lecture on the *swadeshi* movement, which was recently delivered by him at Dhárwár. The *swadeshi* movement, first started at Poona several years back, proved short-lived, as its *raison de être* was not fully apparent to the people at large. But the case is quite different at present. The obstinacy and complete disregard of public opinion, which Government have shown in regard to the Bengal partition, are now understood by all and the *swadeshi* movement now started is, therefore, bound to be more permanent. The one fact which we have now learnt is that we have in our possession a constitutional weapon whereby we can bring the Government to its knees. It is the Bengalis who have succeeded in discovering a method of agitation that is sure to touch the rulers to the quick. We have held many Congress meetings and a number of our delegates have even visited England, but never before was there such an awakening amongst Englishmen respecting India as is visible at the present day. This awakening is due to the boycott agitation. This is a perfectly lawful weapon and though it may prove a little expensive to us, we cannot be charged with having done anything against Government in making use of it. The boycott has also invested the Congress with a certain amount of importance, as is evident from the fact that some people to whom it was anathema marantha have latterly begun to take interest in the movement. It is true that the well-to-do classes amongst us will suffer some pecuniary loss by the movement, but if it serves to awaken England to her duties towards

India, the sacrifice will not have been in vain. The boycott, of course, cannot be made universal, for useful articles which cannot be manufactured in India at all cannot be included within its operation, but as regards the rest, it must be completely brought into force. I do not see that there is anything in the movement to which Government can legitimately object. No other means is so efficacious as boycott in times of national difficulty. Those who do not like the word boycott may not give utterance to it, but should enforce it all the same in practice, for the *swadeshi* movement will be lifeless without it. Its fruits may not be visible at present, but they are sure to be gathered in the near future.

Advice to native depositors to boycott European and patronise *swadeshi* banks.
Kesari (136), 6th Nov.

17. The failure of the Arbuthnots of Madras has many lessons for our people. The practice of depositing our hard-earned savings with European banks has not only proved injurious to our country's industrial advance, but has also exercised a baneful effect upon our national character. The fact of natives depositing their money with foreign banks makes them favourably disposed towards those concerns and to look askance at all *swadeshi* movements. Just as Government servants look askance at national movements, similarly those, who invest their capital with, and have faith in, foreign financial firms, have a low opinion of *swadeshi* principles and *swadeshi* enterprise. Just as under Moslem rule, the sympathies of the Hindu aristocracy were on the side of the Moghal Emperors because their status depended on the good-will of those Emperors, so at the present day, native capitalists, accustomed as they are to deposit their money with European banks, constitutionally shrink from giving an impetus to *swadeshi* concerns. But these concerns can never be expected to flourish unless a spirit of self-sacrifice is developed among our moneyed classes. It is futile to expect that either Government or European capitalists will lend a helping hand to such concerns. The duty, therefore, devolves on the well-to-do classes among us. Let them boycott all foreign banks and patronise native concerns.

Comments on the *Hind Swarájya* prosecution.
Arya Prakásh (21), 4th Nov.

18. We think that Government acted rightly and in the public interests in prosecuting the editor of the *Hind Swarájya* for sedition; they also showed good sense in resting content with asking the editor to furnish securities for good behaviour, for the paper which is an insignificant and obscure rag would have risen into undeserved prominence had its editor been sent to jail under section 124A of the Indian Penal Code. We are by no means against criticising the actions of Government, but all such criticism should be couched in moderate and restrained language. Government is not likely to be frightened by abuse, nor will seditious writing instill vitality, unity and wisdom into a nation which is totally devoid of these qualities. It is preposterous to urge, as is done by some of our contemporaries, that Government should sit with folded hands until a rebellion breaks out in the country instead of taking precautionary measures before-hand to avert it. It is also argued in some quarters that prosecutions of obscure and uninfluential rags only tend to bring them into undue prominence and thereby lead to a wide dissemination of their seditious propaganda. We are unable to concur in this view. If Government were to follow the advice of these critics, seditious writings would increase by leaps and bounds. In our opinion Government are rendering a valuable service to the public by bringing home to seditious editors, who foolishly endeavour to belittle British rule in the eyes of the public, a due sense of their responsibilities as journalists.

Dearness of agricultural labour in Gujarát and the consequent miserable plight of the rayats.
Kaira Times (78), 4th Nov.; *Sánj Vartamán* (92), 7th Nov.

19. The *Kaira Times* refers to the hardships suffered by the agriculturist of Gujarát owing to an unconscionable rise in the wages of agricultural labour. It thinks that the dearness of labour, coupled with the fall in the price of corn as compared with the past year, will more than counteract the good effects of this year's favourable monsoon on the condition of the rayats. It expresses surprise that no reference is made by District officers to this abnormal increase in the wages of field labour in the weekly crop reports

forwarded to them by Government. It says that the cost of carrying on harvesting operations this year has amounted to $\frac{1}{3}$rd or $\frac{1}{4}$th of the gross produce, while in former years it only amounted to $\frac{1}{8}$th of the gross produce. It thinks, therefore, that it is not fair on the part of the authorities to issue orders for the collection of land revenue on the basis of anna valuations of crops without taking into consideration the dearness of labour. It appeals to the Collector of Kaira to call for reports from his subordinates on the increase in the wages of labour, and after a careful consideration thereof, to issue sympathetic orders for the recovery of land revenue arrears. It further recommends the Collector to grant *takavi* advances this year to the cultivators who, it says, have been obliged to borrow money from the Sawkars for carrying on agricultural operations. [The *Sánj Vartamán* supports the prayers of the *Kaira Times* and attributes the increase in the wages of labour to the demand for labour in cotton mills, ginning factories, &c., in the Presidency. It observes that the dearness of labour threatens in course of time to prove a very serious impediment to the prosperity of the agriculturists, and hopes that Government will make a thorough inquiry into the question and do the needful.]

Alleged mismanagement of certain religious properties pertaining to a temple in Agiol village (Ahmedabad).
Káthiáwár Samáchár (81), 7th Nov.

20. We draw the attention of the Collector of Ahmedabad to the prevailing mismanagement in the affairs of the Agreshwar Mahadeo Temple situated in the village of Agiol in the Prántij Taluka (Ahmedabad). The property of the temple chiefly consists of the *inami* village of Thumra and several other plots of land. Though the aggregate income from these and other sources is said to amount to Rs. 2,000 per annum, nothing out of this sum is spent on the worship of the Mahadeo. The aforesaid village and other properties of the temple are charitable endowments made on the express condition that *sadavrit* (alms) should be daily given out of the income thereof. But it is said that no *sadavrit* is given by the temple authorities to any *sadhu* or mendicant. The whole of this property is administered by Gulab, an ascetic woman, under the authority of a succession certificate secured by her from a court of law, although according to old usage a woman is not entitled to be the Manager of properties given for a charitable purpose. It is said that she has, by this time, wantonly disposed of landed properties worth thousands of rupees. Similarly she has been recklessly squandering away the annual income derived from the temple properties. Besides, she has incurred a heavy debt and mortgaged the *inami* village. In respect of her debts several decrees have been passed against her by Civil Courts. Under these circumstances we request the Collector of Ahmedabad to institute searching inquiries into the management of the temple and, if need be, to appoint a Receiver for the temple properties so as to save them from further destruction.

Forest prosecutions in Kolába District.
Rástramukh (158), 1st Nov.

21. We have from time to time alluded to the harsh manner in which the forest laws are administered in the Kolába District, and hoped that the authorities concerned would adopt some measures to remedy the evil. But the number of forest prosecutions, instead of decreasing, are on the increase day by day. Recently we referred to the case in which one Mr. Govilkar was convicted under the Forest Act. He preferred an appeal to the District Magistrate, but without avail. Appeals in such cases should lie to the High Court and not to the authorities who are required by law to sanction the prosecution and who are consequently interested in the result thereof. Such prosecutions show a tendency to increase because Government officers encourage them and also because half the fine inflicted on the accused in every successful prosecution goes to the subordinate forest employés who detected the offence in the first instance. A Policeman of Roha was recently prosecuted before the Magistrate of Mángaon on the double charge of breaking a stick from the forest and of grazing his cow in the reserved forest. The stick was not worth even a pie, and the Policeman was not grazing his cow in the forest but actually driving the animal out of it. In spite of this he was convicted and fined Rs. 15 in all. We fail to see what actual damage was caused to the forest in the above case, but forest employés get up such cases through considerations of private gain and needlessly harass the rayats. The question of forest prosecutions deserves to be taken up by the Kolába Congress.

An alleged offshoot of the *Bande Mataram* case at Násik.

Indu Prakásh (43), 7th Nov., Eng. cols.; *Hindu Punch* (126), 7th Nov.

22. **"Our Násik correspondent informs us that the newly appointed Deputy Superintendent of Police, Mr. Maruti Pandurang, the Police Inspector, Mr. Karnik—the complainant in the Násik *Bande Mataram* case—the City Chief Constable Mr. Alibhai, and Mr. Shankar Sadashiv, a Chief Constable on special duty, with an armed party of about 40 police constables went on Monday night at about 11 o'clock to search the house of one Mr. Bhope, an innocent and respectable Maratha clerk in the City Magistrate's Office, Násik, on suspicion of his having arms in his possession.** About 20 armed constables were stationed round the house, while the others including the officers entered and searched the house and the persons of all the members of the family. The search was rigid and even the well and the latrine attached to the house did not escape the notice of the searchers. But the energy, skill and promptitude of the police met with utter and ridiculous failure, for no arms were found though the search continued till 2 A.M. It is strongly rumoured that the younger brother of Mr. Bhope, named Mansing, was called by the Police to aid them in the *Bande Mataram* case and that the boy refused as he was quite ignorant of the matter. Had this any bearing on yesterday's search of his brother's house?" [The *Hindu Punch* makes adverse comments on the action of the Police and remarks that the search of Mr. Bhope's house was prompted by their suspicion about the existence of a secret Society in Násik. The incident, says the paper, proves that the Police officers at Násik deserve to be sent to a lunatic asylum.]

Comments on the fatal motor-car accident near Wái (Sátára).

Moda Vritt (144), 5th Nov.; **Mahrátta* (9), 11th Nov.

23. The other day, the father of Mr. Kudekar, a pleader, was run over and killed by a motor-car in the vicinity of Wái. A *panchnama* was drawn up and an autopsy made of the body. No one had the least doubt that the motor-car driver, through whose negligence the deceased was killed, should be brought to trial. Nay, it was, on the other hand, fervently hoped that the offender would receive condign punishment. Nearly two months have elapsed since the accident occurred, but not a word is heard about the prosecution of the motor-car driver concerned. The prosecution, it is said, is postponed for want of satisfactory evidence. There may be a number of persons, who personally saw the deceased in a critical condition. But strangely enough the Police have failed to gather the necessary evidence. How is it that the Police, who manifest so much zeal in obtaining information about political and *swadeshi* movements, find it difficult to collect evidence regarding a shocking accident which occurred in the close vicinity of Wái in broad day-light? It is not proper that the Police should show stolid indifference in such a serious matter on the flimsy pretext that no evidence is available. Various reasons are assigned by Dame Rumour for the rigid reticence maintained by the authorities in the case. Some say that a high Government official has some pecuniary transactions with the Motor Company and hence the offender is not brought to book. We are sure that under the British *regime* the ends of justice will not be allowed to be sacrificed to private considerations. It is also rumoured that the motor-driver warned the deceased to get out of the way before the accident occurred and hence he was not guilty of culpable negligence. But he should in any case be brought to trial. The frequency of motor-car accidents in the neighbourhood of Wái would be prevented only if a couple of cases were brought before a judicial tribunal to serve as a warning to all drivers of such vehicles. We do not think that the authorities are so blind to the mischievous consequences of the suppression of such cases. The scandal attaching to the conduct of the Police in the present case would be removed only if an attempt is made to bring the offender to justice. Otherwise, motor-car drivers will grow more and more careless and the chances of such accidents will greatly increase. [The *Mahrátta* makes similar comments.]

Desertions from the Police force at Ahmedabad.

Patriot (14), 3rd Nov.

24. **"Will any one inquire into the cause of the many desertions from the Ahmedabad Police force? Any casual visitor to the Court of the City Magistrate will find that some *ex*-Police Constable or other is on his trial for deserting the force. Some of these men had tendered**

their resignations two months before absenting themselves from duty, but the mighty department did not find time to accept the same, and when the men went away on the expiry of the term of notice required by the District Police Act, they were hauled up before the Magistrate as wrongful deserters. A man in any service is certainly free to give it up after giving proper notice, but when a departmental head will not accept a resignation, the service savours of something rather pre-historic, or shall we say bondage? We trust the District Magistrate or the Commissioner, N. D., or the Inspector-General of Police will look into this matter and call for an explanation from the parties concerned. There must be something rotten in the State of Denmark."

Some suggestions about Postal reforms in India.
Praja Bandhu (33), 4th Nov., Eng. cols.

25. "From the statistics published in the latest Report of the working of the Postal Department in India it appears that the recent facilities given by the Department to the public in the shape of increasing the limit of weight for letter-post from ½ tola to ¾ths of a tola for half an anna, allowing a bigger sized post-card of private manufacture to be used with a quarter anna post stamp, and giving indemnity under certain conditions for loss up to Rs. 25 only for registered but uninsured parcels, have, as was expected, increased the revenues and brought in a larger profit than before. This naturally justifies one in asking for more concessions at the hands of a Department that is well-known for its solicitude in looking to the convenience of its numerous constituents. The public are no doubt thankful to the authorities for the concessions noted above, but we think it is time that the latter turned their attention towards making their post-cards of the same size as those of private manufacture, as well as turning out more decent envelopes priced half anna each besides raising the limit of weight in the case of a letter carried for half an anna to one tola.......... The authorities have lately enhanced the limit of weight from four to six tolas of Postal registered newspapers carried for quarter of an anna, while the limit has been fixed at twenty tolas for half an anna. It is a well-known fact that the proprietors of the majority of Native newspapers are in consequence of this restriction seriously hampered in making them more useful by increasing the size. It would be simply superfluous to recount at this stage the advantages of well-conducted newspapers disseminating healthy ideas among the people. The influence for good exerted by the Press in this country is more than once recognised by those in authority, and it stands to reason, therefore, that every possible facility should be given by the Postal Department to the conductors of newspapers in the work that they are doing of elevating their backward countrymen. Holding as we do this view we desire to urge upon the authorities concerned to raise the limit of weight from six to at least ten tolas for newspapers carried by post from one place to another for one pice. This would be nothing but an act of justice, because for double the amount a newspaper having double the weight is even now carried by post."

A threatened postal strike averted at Karáchi.
Karáchi Chronicle (7), 4th Nov.

26. "A threatened postal strike in Karáchi has for the nonce been averted owing to the tact displayed by the postal authorities who have promoted a large number of postal peons. But as the promotions are on a very meagre scale and have been withheld from a good many of the peons, discontent still prevails amongst them. We understand that applications embodying the grievances of the peons are being daily submitted to the authorities without eliciting any reply—a fact which is one of the causes of the present discontent."

Alleged injustice done to the Hindu community in filling the new appointments of Deputy Superintendents of Police in Sind.
Sind Journal (19), 1st Nov.; *Prabhát* (53), 2nd Nov., Eng. cols.

27. "The newly created appointments of Deputy Superintendents of Police have been filled up. They are six in number, one for each district. We regret to notice that the Hindu community is so poorly represented in this new class of appointments. It may be urged that the Hindus are not generally suited for police work, and are in fact in a minority in the department....... But these Deputy Superintendents are, it is said, to be like Personal Assistants to the District Superintendents of Police, relieving them of much of their office work. They will have to do desk work,

and it is admitted that in this at least the Hindus are second to none. We are sure that without the least difficulty one or two more Hindus could have been found who would have filled these new offices with credit." [The *Prabhát* writes in a somewhat similar strain.]

Request to the Commissioner in Sind to publish the special circulars issued by him under the Land Revenue Code.
Prabhát (53), 30th Oct., Eng. cols.

28. "There are a number of circulars called 'Special Circulars,' issued by the Commissioner in Sind under the Land Revenue Code. These circulars contain rules and instructions relating to grants of land, *mohago*, remission of land revenue, fallow assessment, relinquishment of land, resumption of land, etc., etc. The rules framed by the Bombay Government under the same Code are saleable to the public, but the Special Circulars issued for Sind by the head of the Local Administration to whom power is delegated by the Act are kept *confidential*. Even Government officers cannot own private copies. This is very strange, to say the least. Is there anything criminal or outrageously unjust in the rules which must be kept hidden from public gaze? The zamindars in particular are very intimately concerned with many, if not, all, of the circulars. They must certainly know their rights and their liabilities. They have a right to know what they have to do under certain circumstances, and what penalties attach to the non-fulfilment of this or that condition. And yet they are refused copies of the special circulars embodying what they are supposed to know. A knowledge of these circulars is also needful for those going up for the various Revenue Examinations. These are all Government servants, but they, too, cannot buy a copy and have to shift as best they can by borrowing the office copy by turns. The present Commissioner in Sind will, we hope, see his way to issue instructions for the publication in proper form of the circulars, or the most important of them, and their sale to the public."

Suggestion to revise the Karáchi jury list.
Sind Gazette (18), 6th Nov.

29. "Another case has come to notice in which the learned Judge presiding over the Sessions Court of Karáchi saw reason to disagree with the unanimous verdict of 'not guilty' brought in by the jury, and under Section 307 of the Code of Criminal Procedure reported the case to the Sadar Court for orders. After hearing counsel on both sides the latter Court convicted the accused. The above and other incidents which have from time to time come before the public lead one to the conclusion that jurors are not selected from among men who, by their knowledge of the world and mental calibre, are capable of a just appreciation of the evidence, adduced by the prosecution and the defence. That in Karáchi the right type of men can be found there is no sort of doubt, but somehow or other many of them escape a duty which they should be willing to undertake. We do not know when the last jury list was thoroughly revised, but in view of the recent reconstitution of the Sadar Court of this Province, this list might well receive some attention also."

Complaint about the alleged illegitimate demands made by Subordinates of Government offices upon Zamindars in Sind.
Al-Haq (52), 3rd Nov., Eng. cols.; *Sindhi* (55), 3rd Nov., Eng. cols.

30. "Since the touring season is fast approaching, we should like to revert to the subject of the illegitimate demands that are usually made upon Zamindars during that period. The subject has been discussed so often that it has become thoroughly sickening to many, but the relief that has so far been afforded to the poor sufferers has not been such as to stop any further outcry. Only a few days back we published extracts from the account books of a Zamindar, who out of his annual income of Rs. 5,000 had to spend Rs. 3,760 to meet the illegitimate demands made upon his purse by the Revenue, Public Works and Police subordinates......... But it has been not a little disappointing to learn that some of the District officers, instead of taking any effective step to check the evil, have allowed themselves to be lulled into the comforting belief that the figures quoted by us were grossly exaggerated. It is a pity that some officers should be so ignorant of their surroundings as to

entertain doubts with regard to the most unquestionable facts......... For instance, it is well known that if a Zamindar is big enough to go in for a *takavi* of Rs. 2,000, the usual ten to twenty per cent. on it which he has to pay to the office establishment through the Tapedar would alone amount to two or four hundred rupees. Similarly the grant of remission requires the recipient of the money to give away one-fourth of the amount received to the Tapedar. Under other heads, for instance, 'gratuities to Collector's and Assistant Collector's establishments', 'Rasai', 'Pingho', 'parties and subscriptions', he has to contribute in proportion to his importance. Add these various items together and you will arrive at a total which will astound you. It may be added that matters are worse in this respect in Upper than in Lower Sind and that the Zamindar referred to above belongs to one of the districts in Upper Sind. More attention is, therefore, required to improve matters in that part of the country than elsewhere. So far as *rasai* is concerned, there can only be one way in which the evil can be checked. Let the revenue subordinates have absolutely nothing to do with the collection of provisions for touring officers. Appoint private contractors to supply the things required, fix and publish reasonable rates to be allowed to them and let those contractors make purchases by themselves without any official assistance. Thus only will the Zamindars escape the burden. As regards the *takavi* and remission, the Tapedar should have as little to do with these as possible. The Mukhtiarkar should be made to see that the payment to Zamindars is made literally in his presence. As far as possible, facilities should be afforded to Zamindars to remit their assessment by Money Order. Tapedar's reports and recommendations should not be given much credence to, and a general impression should be produced that Tapedars have been deprived of all power of doing mischief to Zamindars. In considering these questions, it should be borne in mind that the chances are very few of Zamindars coming forward to lay bare before officers the thousand and one grievances they have against the subordinates serving in public offices. They have neither the education nor the courage to do so. And when they think of doing it, they are held back by the fear that either they will not be properly listened to or will not be able to substantiate their complaints, and that in both of these cases they will throw themselves into more troubled waters. They are entirely at the mercy of the subordinates, whom they dare not openly oppose, and it will be a mistake to conclude from their reticence in the matter that they have no real grievances. There is also an impression, though we hope it is wrong, that some district officials do not like *rasai* to be made a subject of frequent complaint for various reasons. The officials will, therefore, do well in the ensuing touring season to remove that impression by taking vigorous steps to stamp out the evil." [The *Sindhi* writes :—"The touring season is upon us, and on all sides we hear the bustle of Munshis and their superiors, preparing to leave head-quarters to enhance for the season the misery of the classes and villages in which they are encamped. We have no hesitation in agreeing with our contemporary, the *Al-Haq*, in its assertion that the *rasai* system is a veritable curse; it is a curse to the Mukhtiarkar and the Tapedars, and to the rayat on whom the expenditure ultimately falls."]

Hardships of Muhammadan subordinates in public offices in Sind.

Al-Haq (52), 3rd Nov., Eng. cols.

31. A correspondent writes to the *Al-Haq* :—"The Muhammadans in the lower grades of the public service have to encounter so many difficulties that in most cases official interference seems necessary. A newly appointed Muhammadan Munshi is not expected to know much of office routine and he naturally expects assistance from his fellow-workers in office whenever there is any difficulty, but being surrounded by non-Muslims he does not get it. This, however, has very seldom been the case with non-Muslim novices. It is a pity that our Hindu brethren should discourage Muhammadan novices so much and make it so hot for them as to oblige some even to leave service in disgust. Some of the Muhammadan Munshis, despite their drawing high salaries, are entrusted with unimportant work. Offices in most cases happen to be headed

by Hindu gentlemen with the result that the treatment received by Muhammadan subordinates does not reach the ears of the higher authorities. The Hindu clique that exists in almost every office proves irresistible for Muhammadans. It is high time that the authorities broke these baneful cliques and represented all classes and communities equally in the public service. The connivance by the Hindu head of the office of the faults and misdeeds of the Hindu subordinate and his readiness to expose every imaginable flaw in the Muslim subordinate, largely account for the paucity of Muhammadans in Government service."

Protest against the posting of a Muhammadan landholder of Mehar (Sind) as Deputy Collector of that Division.

Karáchi Chronicle (7), 4th Nov.

32. "Why has not our fair-minded contemporary of the *Al-Haq* ever said anything against Shaik Sadik Ali (who holds lands in Mehar Division), being posted as Deputy Collector of the same Division? What a howl would have been raised in its columns if the person concerned had been a Hindu instead of a Muhammadan? It is impossible that such an irregularity could have escaped its notice. Mr. Sadik Ali may have been very useful in Mehar by his special knowledge of one or other branch of Government work, but that does not lessen the serious character of the irregularity. Surely there are other officers who can perform Mr. Sadik Ali's work with equal credit to themselves. ...... This is, by no means, the first instance of a Muhammadan officer administering a Division (or district) where he has large interests."

Necessity of locating a Magistrate at Tando Ghulamali in Dero Mahabhat Taluka (Sind).

Prabhát (53), 2nd Nov., Eng. cols.

33. "We hope the attention of the Commissioner in Sind has been drawn to the communication published in our last week's Sindhi columns over the signature of a number of Hindus and Musalmans resident in the Dero Mahabhat Taluka. The signatories have, in our opinion, made out a strong case in favour of the location of a Magistrate at Tando Ghulamali, the most central place in the taluka, where people from all parts will find it very convenient to go. If the signatories do not exaggerate matters, for which supposition there is absolutely no warrant, the inhabitants of villages at present rather than undergo worry, trouble, inconvenience and expense which the filing of a case at Matli means put up with the depredations of thieves and annoyances on the part of other bad characters. The poor villagers certainly deserve a helping hand, and we trust Mr. Younghusband will not grudge them any assistance he can render in the matter."

Comments on the conviction of a member of the Talpur family.

Prabhát (53), 30th Oct., Eng. cols.; *Sindhi* (55), 3rd Nov., Eng. cols.

34. "It was a sad sight to see a scion of the late ruling family of the Talpurs standing in the dock of the Sessions Court of Hyderabad on Monday week to take his trial on such a serious charge as that of fraudulently using a forged document. The general public, Hindu and Muhammadan, who had gathered in large numbers to witness the proceedings, felt very much for the accused and the Talpurs of Mirpur Khas, for whom as for other families of the Talpurs they still cherish a tender regard. But no one could, of course, blame the Government for allowing the law to take its course. It is a great pity that Government were not moved by the Mirs to pardon the young nobleman in case he was thought guilty.......... Since the above was written, judgment in the case has been delivered and the youthful scion of the late ruling family of Sind has—we shudder to write it—been sentenced to *three months' imprisonment* and a fine of Rs. 1,000.......... We say this, of course, without reference to the merits of the case into which we cannot go at present as the case is to form the subject of an appeal. It is some consolation that the Mir did not suffer the unspeakable humiliation of going to jail, for an application for bail, quickly made to the Sadar Court of Karáchi, was granted and a wire to that effect was received in time. It is understood that the Mir, if finally convicted, will be pardoned by Government, but why can they not exercise their prerogative of mercy at this stage?" [The *Sindhi* writes in a similar strain.]

Education.

Enlargement of the Committee appointed by the Bombay Government to inquire into the question of introducing free and compulsory primary education into Bombay City.

Bombay Samáchár (66), 6th Nov.

35. When Government appointed a Committee to inquire into the question of introducing free and compulsory primary education into Bombay City, it was apprehended that the requirements and prejudices of the masses would not be properly considered by the Committee in view of the restricted scope of its *personnel.* This was the view held by the Bombay Corporation, which actually approached Government with a request to enlarge the constitution of the Committee and especially to allow the Corporation to nominate an additional representative thereon. The Corporation's request, however, was at the time negatived by Government, but we are gratified to find that Government have at last seen their mistake and conceded the request though somewhat late in the day. The step taken by Government will inspire confidence in the public mind as to the outcome of the Committee's deliberations. It has been our frequent experience in the past that Government, out of sheer regard for their prestige, perversely set their face against a popular demand for altering the constitution of a Committee appointed by them to inquire into a public question, even though they might be inwardly convinced of the justice of such a demand. This was notably the case with the various Commissions appointed by Lord Curzon. Lord Lamington's Government, however, deserve to be congratulated for the magnanimity they have shown in departing from their original decision to keep the constitution of the Committee unchanged.

Punishment inflicted by the Bombay University Syndicate upon a University scholar studying in England for writing a disloyal pamphlet on "British Rule in India."

Mahrátta (9), 4th Nov.
Prakásh (155), 7th Nov.

36. "A graduate of the Bombay University is at present studying at Manchester and holds a Sir Mangaldas Nathubhai Scholarship. A few months ago he wrote a pamphlet on 'British Rule in India' and got it widely circulated in England and in this country. The Syndicate of the University decided that 'such an expression of disloyalty on the part of a University scholar rendered him disqualified to hold a University scholarship; and consequently the scholarship was ordered to be discontinued.' The scholar offered an explanation, but it could not be accepted as it was thought to be improperly worded. We have no hesitation in saying that the explanation, of which we have received a copy, should have been worded in more modest and respectful terms. But we have also read the pamphlet and are of opinion that the Syndicate might as well have ignored it. The pamphlet may perhaps be described as slightly puerile and superficial, but it is unjustifiable to characterise it as an expression of disloyalty. And it is probable that this indiscreet characterisation of the pamphlet may have in its turn led to the improperly worded explanation. The main point of contention in the explanation cannot possibly be gainsaid. It is wrong to treat students and scholars as mere children who are not entitled to hold any opinion, at least not the opinions which are not approved by Educational authorities. In the case of scholars studying in the free atmosphere of a country like England, such restraints on opinion must prove specially galling and provoking. It would be more generous to judge of such scholars mainly by the quality of the studies for conducting which they are awarded University scholarships and judged by this test the scholar in question has, we understand, worked diligently and made good progress. We must, therefore, regard the decision of the Syndicate in the matter as harsh. The interests of discipline might have been served by the Syndicate giving a simple warning." [The *Prakásh* makes similar comments.]

Railways.

Comments on the proposed Mormugao-Kárwár Railway.

Anglo-Lusitano (51), 3rd Nov.

37. The *Anglo-Lusitano* in commenting on a letter from a correspondent regarding the proposed Mormugao-Kárwár Railway writes:—When the Mormugao Railway was completed, we protested against the enormous cost of the line (the *Indian Engineering* described it as a monumental piece of folly) and expressed our doubts as to

its advantages. Mr. Sawyer with all his technical knowledge assured us that the line would be like the neck of a bottle through which the whole traffic of the Southern Marátha Country would pass. But what has been the practical result? All the calculations proved false, and even if the line were duplicated, it would never prove remunerative. Then followed the disputes about the tariff, which only ceased after the intervention of the Portuguese Government and the transfer of the management of the line to the Southern Marátha Railway Company. The British Consul at Mormugao states in his report that the traffic of the southern districts will come to Mormugao because of its proximity to Bombay, but we have no faith in such estimates when we remember that when the disputes about the tariff were going on, the traders of the Southern Marátha Country preferred the distant port of Bombay to the nearer one of Mormugao. The proposed line is desired by the people of Kárwár for their own convenience. It is for the British Government to comply with their wishes, and it behoves the Portuguese Government only to afford facilities for the construction of the line, but not to encumber itself with any fresh charges in connection therewith.

Comments on a fatal accident to a third class passenger on the Dhond-Manmád section of the G. I. P. Railway.
Sholápur Samáchár (162), 6th Nov.

38. On 23rd ultimo, a train from Dhond carrying pilgrims to Pandharpur stopped at Sarola station. Here a third class passenger got down to answer a call of nature. Before he could return, the train had left the station. He ran after it and catching hold of something attached to the carriage tried to get in. He was not observed by any one. For some time he hung on to the carriage, but lost his hold after a while and was run over by the train and killed. A porter displayed the danger signal, but to no purpose. The Railway authorities are utterly indifferent to the grievances of third class passengers ventilated in the public press. Thousands of these passengers are carried by Railway Companies to Pandharpur every year, but they are huddled like cattle in carriages and no heed whatever is paid to their comforts. The third class carriages of many Railway Companies are not as yet provided with water-closets.

Municipalities.

Comments on the withdrawal of the privilege of electing a non-official President hitherto enjoyed by the Hyderabad (Sind) Municipality.
Prabhát (53), 2nd Nov., Eng. cols.

39. "We are glad that at to-morrow's meeting of the Hyderabad Municipality—the first after the replacement of a non-official by an official President—Mr. Mathuradas intends to move that the Municipality expresses its regret at the slur cast upon itself and the town by the change, and that the Commissioner may be requested to permit the Municipality to select its own President. The Commissioner has, by withdrawing from the town the privilege of having a non-official President, which it has enjoyed so long, inflicted a great wrong upon the townsmen and it is a pity that nothing should have been done by the public at large to lodge a protest against the Commissioner's gratuitous action. In any other town of like position and importance in India, such a retrograde step would have been followed by meeting after meeting to agitate for a restoration of the privilege. But even now it is not too late. The public meeting can very fitly follow the Corporation's protest, which we hope will be adopted unanimously. No petty reasons should be allowed to stand in the way of a solid vote being recorded in favour of Mr. Mathuradas' proposition."

Native States.

Affairs in Kolhápur State.
Mahrátta (9), 4th Nov.; *Vidur* (165), 4th Nov.

40. "The first round of fire has been exchanged between the Kolhápur Representative Assembly and the Maharaja. The Assembly were perfectly respectful and dignified in their petition to the Maharaja. The reply, however, which the Diwan of Kolhápur has given to the President

of the Representative Assembly on behalf of the Maharaja, may certainly be described as impudent. It not only refuses to recognise the Assembly but roundly asserts that any further communication on the subject will receive no attention.......... A Native Chief in India may affect at least one vice of his suzerain not only with perfect impunity but even with positive encouragement. That one vice is the jealousy, contempt and defiance of popular rights. Did not Lords Dufferin and Curzon refuse to recognise the National Congress and receive its President as such? Well, the Maharaja of Kolhápur, too, can safely do the same in his little *raj* and may even expect to receive an appreciative patting on the back from the Political Agent............ We do not despair, however, of the popular cause in the Kolhápur State, for history has on its record much more impudent replies given to equally humble, respectful and legitimate petitions by rulers who were infinitely better in temper and infinitely more constitutional in their politics. Readers of history are aware that even in England such a right as that of making a petition to the king was at one time denied to the subjects and had to be obtained by fighting for it.......... It is claimed for the Maharaja by his Anglo-Indian advocates that he is the direct descendant of Shivaji and lineally the head of the Mahratta Princes in India. If that be so, the responsibility of the Maharaja is all the greater for behaving towards his subjects in such a way as to make them happy and contented. He is beloved, it is said, by the majority of his people. We have no wish to dispute a statement so sweet and flattering. But a plebiscite taken just at this time in his own capital might perhaps prove very instructive to the Maharaja himself and his Anglo-Indian admirers.......... In fact the present troubles in the Kolhápur State can for the most part be traced to the mental and moral peculiarities of the Maharaja, and it is simply drawing a red herring across the line to suggest that his struggle is a struggle against Brahmin domination. One feels only amused to read of the Maharaja being described in the Anglo-Indian Press as a valiant champion of the backward classes struggling against such a domination. Affecting the veracity and research of an historian, the *Times of India* in its notorious article on Kolhápur affairs has principally directed its fire upon the Chitpawan Brahmins. It speaks of the Chitpawan Diwan of the seventies having imported his caste-men in the State to the alleged neglect of the interests of the sons of the soil. One would almost be led to think from this that the struggle at Kolhápur was between Chitpawans, the so-called foreigners, on the one hand, and the Deshasth Brahmins and non-Brahmins on the other.......... But the fact is that it is not political domination or preponderance in the services that the leaders of public opinion in the State seek, and this is evident from the resolutions of the last meeting of the Representative Assembly at Kolhápur which do not contain even one word about the distribution of patronage in the State service. The Assembly was made up of non-Brahmins as well as Brahmins, and it may particularly be mentioned that not only the President and the Chairman of the Reception Committee of the Assembly were not Chitpawan Brahmins, but that Chitpawans as a class were rather conspicuous by their absence in the Assembly...... ... The Maharaja is welcome to refuse recognition to the Assembly on any technical or even foolish grounds which the ingenuity of his advisers may suggest. We would not much care for it, as we are confident that the petty-mindedness of unconstitutional rulers must in the long run yield to persistent political agitation. But what we seriously complain of is the wilful and diabolical misrepresentation of the real aims of the Kolhápur Assembly, which is the first movement of its kind in the leading Southern Mahrátta State." [The *Vidur* writes:—From what has passed between the Maharaja of Kolhápur and the Representative Assembly which recently held its first session there, it seems that the attempts of those Anglo-Indians, who desire to create dissensions among the different castes and communities in India and thereby to ensure the stability of British rule, have to a certain extent proved successful. Although there was nothing disloyal or unconstitutional in the Assembly, Anglo-Indians with a view to promote their selfish ends endeavoured to misrepresent its aims and to create bad blood between the different classes of the Maharaja's subjects.

In the interests both of the Maharaja and his people, we beg leave to warn him that if he allows himself to be duped by such evil advisers, he will come to grief.]

Mahrátta (9), 4th Nov.

41. Referring to a leading article on "Kolhápur affairs" which appeared in the *Times of India* of the 22nd October, a correspondent of the *Mahrátta* writes:—"Surely in the annals of Indian journalism, there never appeared in one article such a combination of downright falsehood, perverse misrepresentation and sweeping assertions regarding an intelligent race without making even a slight attempt to get at the truth......... The first charge of the *Times of India* is that the Kolhápur Representative Assembly was the out-come of the agitation of the Poona Chitpawan Brahmins residing in Kolhápur owing to the prevalence of plague in Poona. We challenge the *Times of India* to name *one* Poona Chitpawan Brahmin who has stayed in Kolhápur and agitated to bring about the assembly......... Not only did no Poona Chitpawans help in any way the new movement in Kolhápur, but even the Kolhápur Chitpawans were in a small minority among the delegates...... The second charge is that the Kolhápur Brahmins started this new movement after the 'decided action' of His Highness the Maharaja in the Vedokta movement. Now this so-called decided action took place in 1902 and the new movement started at the end of 1906. Besides, the attached property of most of the Brahmins ready to subscribe to the Vedokta ritual has of late been released or ordered to be released. And lastly not *one* of the organisers, not *one* of the hundred and one delegates has suffered from the so-called decided action of the Maharaja in the Vedokta affair......... The fact is this so-called decided action of the Maharaja is merely a pretext brought forward by the instructors of the *Times of India* in order to secure the sympathy of the Bombay Government against the organisers of the new assembly. Another charge of the Bombay *Times* against the organisers of the assembly is that they are openly preaching disloyalty against His Highness the Maharaja and against the King-Emperor! A more sweeping and false assertion was never before published by a journal of the standing and position of the *Times of India*......... The Police were hovering round the organisers of the assembly before and even after the meeting of October 2nd. They were actually present while the business of the assembly was going on. The keen eye of the Police was not able to detect even the faintest shadow of disloyalty in the several speeches delivered on the day of the meeting......... But what the Police in Kolhápur did not detect on the spot, the Bombay *Times* has detected from a distance of more than three hundred miles......... The *Times of India* has carefully avoided any reference to the resolutions passed at the assembly. The first resolution praying for the long life of His Highness the Maharaja and the ruling family blows to the winds the foolish charge of disloyalty towards the Maharaja. The second and third resolutions deal with the opening of agricultural farms and mass education. Can the Bombay *Times* discover any sign of Brahmin discontent in this? Will the opening of the discontinued Night Schools further the interest of the backward classes or of Brahmins? Will the opening of agricultural farms favour the interests of the Jains and other backward classes or of Brahmins who generally follow literary pursuits?......... The article in the *Times of India*, the unstatesmanlike reply of the Kolhápur Durbar to the President of the Assembly refusing to recognise the assembly and informing the President that any further communication from it will receive no attention, and the absolutely ill-advised and unwise announcement in the State *Gazette* that State officers should have nothing to do, either directly or indirectly, with the Assembly have all brought forth the real position of the Kolhápur Durbar in its true light."

Proposed establishment of free libraries in three hundred villages in Baroda State.
Gujaráti Punch (26), 4th Nov., Eng. cols.

42. "We have several times referred to the affairs of Baroda State and dwelt upon the progressive spirit of its enlightened Chief......... We gladly take this opportunity of noticing another salutary reform which is about to be carried out by His Highness Maharaja Sayaji Rao. ...... In respect of educational reform the Gaekwar of Baroda has always been ahead, not only of other

Native Chiefs but even of the British Government......... His Highness has been a munificent patron of *belles lettres* and dozens of important and useful books on a variety of subjects have been published under his patronage. And now the Maharaja proposes to create in the hearts even of villagers a love of reading. He has just ordered that three hundred free libraries at the expense of the State should be established in as many villages and the work has already been taken in hand in the Kadi district. This is, indeed, a move in the right direction and must be attributed to the experience His Highness has obtained during his travels in foreign lands......... By taking this step the Gaekwar has conferred an inestimable boon upon his subjects and we are confident that it will bear splendid fruit within a very short time......... When will the British Government and other Native States follow in the wake of the enlightened Ruler of Baroda?"

Affairs in Junágadh State.
Sánj Vartamán (92), 6th Nov.; **Patriot* (14), 10th Nov.

43. The affairs of Junágadh are in a state of deplorable mismanagement. The news of three dastardly murders having been committed there in the course of a single week has sent a thrill of horror among the public. During the last week the dead body of the only son of one Hemraj Shyamji, a Luwana, aged about 13, was found terribly mutilated in the ditch outside the old fort of Junágadh. A *huzuria* is suspected of being implicated in the crime. Two other murders are also reported to have taken place during the same week, one being that of a Muhammadan woman. There is no wonder that in these circumstances the people of Junágadh bitterly cry out against the prevailing mal-administration. With Mr. Baig's advent to Junágadh it was confidently hoped that the grievances of the subjects would be redressed, but the new Diwan has not been able to do anything so far, as the Nawab has not yet entrusted him with independent powers. Sher Jumakhanji is leading a life of indolence and luxury, and the Nawab is a waxen tool in the hands of intriguing *huzurias*. So long as these *huzurias* are not removed from the Nawab's presence, the situation in Junágadh will not improve. We would advise Mr. Baig to secure the support of the Political Agent, if necessary, and approach the Nawab with a view to acquire certain well-defined and independent powers so as to enable him to carry out reforms in the administration of the State. [The *Patriot* writes:—"When the so-called delinquencies of Mr. Purshottamrai Zala were paraded in all their nudity by the Junágadh authorities only a short time back, every one expected that things were taking a turn for the better in that State. .... But it seems the new administration had only this valorous act to perform, because one hears of acts of extreme lawlessness being perpetrated in Junágadh without the authorities taking any steps to bring the offenders to justice. Three dastardly murders are reported to have taken place, and rumour has it that the culprit cannot be dealt with, because some one connected with the palace is concerned in one of the murders and the Diwan is unwilling to incur the Nawab's displeasure by bringing this man to book. The Nawab Saheb is said to be doing all things himself, but His Highness hardly finds time to attend to any of his State duties. The Prince also has no time to attend to them and the Diwan has no powers. We know Mr. Baig is a very efficient officer, and if he be clothed with the necessary powers, he will certainly bring about the necessary reforms in the State, but the question is how he is to get these powers."]

Intelligence extracted from the Press.

Proceedings of the preliminary meeting of the Kolába Congress.
Indu Prakásh (43), 6th Nov.; *Kesari* (136), 6th Nov.

44. A Pen (Kolába) correspondent of the *Indu Prakásh* writes:—On 4th November, a preliminary meeting of the Kolába Congress was held at Pen. It was attended by about fifty delegates from the different talukas. The meeting being a private one, only those, who had received invitations, were allowed to attend. When the delegates had assembled, a message was received from the Chief Constable of Pen requesting permission to attend the meeting. Mr. Gosavi, a pleader of Alibág, being then voted to the chair, the meeting considered the Chief Constable's message and decided

by a majority not to accord the permission asked for by him, and this decision was communicated to him. Thereupon the Chief Constable appeared in person, and having asked for and obtained a copy of the invitation sent to the delegates departed. Some speeches were then made, and a District Committee was formed, consisting of two representatives from each taluka. The Committee drew up the list of subjects to be taken up by the Kolába Congress at its meeting in Roha in May next. It was also resolved that the Honourable Mr. Daji Abaji Khare should be requested to preside at the above meeting. Lastly, it was resolved to include in the District Committee delegates from among the inhabitants of the Kolába District residing in Bombay for trade or other purposes. [The *Kesari* gives a similar telegraphic account of the meeting. It adds that Mr. Dharap, a pleader of Mahád, was elected General Secretary.]

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 14th November 1906.

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*Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

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CONFIDENTIAL.]

[No. 46 of 1906.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 17th November 1906.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

Affairs in Bengal: Publication of the papers concerning Sir B. Fuller's resignation ... ... 1—4
Barisal: Comments on the acquittal of Mr. Kemp and other British officers accused of assaulting nativesat — 18
British rule in India:
  Alleged untrustworthy character of the declarations made by Englishmen to the people of India 8
  What is the real cause of racial hatred in India? 9
Factories: Comments on the appointment by Mr. Morley of an expert to inquire into the conditions of labour in Indian — ... ... 5 & 6
India in Parliament: Mr. Morley's declaration in Parliament *re* the reduction of cable rates between India and England 7
Indian National Congress:
  Babu Bipin Chandra Pal and alleged disingenuous attempts of the Anglo-Indian press to discredit the Congress movement ... 15
  Comments on the attitude of the *Times of India* towards the — ... 10—14
Motor-vehicles: Speed limit for — 23
Native Press: Comments on the prosecution of native newspapers under section 108 of the Criminal Procedure Code 19
Police:
  Comments on the action of some — officers of Násik in searching the house of a Mahrátta gentleman 25
  Comments on the rules regarding places of public amusement recently promulgated by the Commissioner of —, Bombay 24
Public service:
  Prospects of revenue subordinates who have not passed the Lower Standard Departmental Examination 21
  Retirement of Mr. Justice Aston 20
Salt: Location of the head office of the new — pans proposed to be opened between Ghát-cooper and Thána 22
Sind:
  Complaint about the manner of filling the new appointments of Deputy Superintendents of Police in — 27
  Grievances of Hospital Assistants and particularly of pupils studying in the Hyderabad Medical School 28
  Progress of the port of Karáchi in 1905 and the sympathetic attitude of the Bombay Government towards the port 26

CONTENTS.

PARAGRAPHS.

***Politics and the Public Administration*—continued.**

***Swadeshi* and boycott movements :**

Can boycott bring about the industrial regeneration of India? ... 16
Indians blamed for their *penchant* for stylish living and foreign goods ... 17

***Municipalities*—**

Ahmedabad: Alleged evils of the predominance of the official element in the — Municipality 29
Borsad: Complaints against the — (Kaira) Municipality 30
Hyderabad: Affairs of the — (Sind) Municipality 31

***Native States*—**

Baroda: Return of His Highness the Gaekwar to India 32
Idar: Affairs in — State (Mahi Kántha) 36
Junágadh:
  Rumoured invitation sent by His Highness Sir Rasul Khánji to His Excellency the Governor to visit — during the ensuing X'mas holidays 33
  Sequel of the — inquiry into the charges of peculation against Mr. Zála . 34
Kolhápur: Comments on the reply of the — Durbar to the representation of the *Loka Sabha* of that State 37
Pálitána: Complaint about the alleged prohibition of a Jain fair on the Shatrunja hill by the Administrator of — 35

***Intelligence extracted from the Press*—**

Lala Lajpatrai's lecture in Bombay on "National Education" 38
Proceedings of a meeting of the Jávli Agriculturists' Association ... 39

List of Newspapers and Periodicals.

(As it stood on the 1st October 1906.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	J. J. de Abrao ; Portuguese ; 43	300
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 50	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 53.	1,000
4	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan ; Hindu (Madrási Bráhman) ; 39.	500
5	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 53.	575
6	Indian Textile Journal	Do.	Monthly	John Wallace ; Englishman ; 48	800
7	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái Advani ; Hindu (Amil) ; 30.	500
8	Káthiáwár Times	Rájkot	Daily	Mávji Govindji ; Hindu (Nágar) ; 38	200
9	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 32.	950
10	Men and Women of India.	Bombay	Monthly	Sorábji Mancherji Ratnagar ; Parsi ; 40	500
11	Muslim Herald	Do.	Daily	Muhammad Yusuf bin Muhammad Amir ; Muhammadan ; 32.	700
12	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 38	400
13	Pársi	Do.	Do.	Jehangir Sorabji Talayárkhán ; Pársi ; 30	1,000
14	Patriot	Ahmedabad	Do.	Bhágubhái Fatechand Kárbhári ; Hindu (Jain) ; 33.	650
15	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 53	650
16	Poona Observer and Civil and Military Gazette.	Poona	Daily	Kawasji Temulji ; Pársi ; 50	400
17	Railway Times	Bombay	Weekly	John Alexander Balfour ; Christian ; 44	1,200
18	Sind Gazette	Karáchi	Bi-weekly	Mrs. J. E. Tate ; European ; 42	500
19	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 40.	800
20	Sind Times	Karáchi	Bi-weekly	Khánchand Rahumal ; Hindu (Amil) ; 39	200
	ANGLO-GUJARA'TI.				
21	A'rya Prakásh	Bombay	Weekly	Motilál Tribhuwandás Dalál ; Hindu (Mod Bania) ; 32.	1,000
22	Coronation Advertiser	Ahmedabad	Do.	Narotámdás Pránjiwandás Shethna ; Hindu (Bania) ; 33.	750
23	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak) ; 36	1,400
24	Gujaráti	Do.	Do.	Ichhárám Surajram Desai ; Hindu (Surti Bania) ; 53.	5,000
25	Gujarát Mitră	Do.	Do.	Hormasji Jamshedji ; Pársi ; 47	700
26	Gujaráti Punch	Ahmedabad	Do.	Somalál Mangaldás Sháh ; Hindu (Bania) ; 29.	1,100
27	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar ; Pársi ; 46	800
28	Hind Swarájyă	Do.	Do.	Chhaganlál Lallubhoy Thanáwalá ; Hindu (Shrimáli Bráhman) ; 24.	800
29	Jám-e-Jamshed	Do.	Daily	Pirozshah Jehángir Marzbán ; Pársi ; 30	3,500
30	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 57	2,400
31	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 42	400
32	Káthiáwár Times	Do.	Bi-weekly	Manshankar Jayashankar ; Hindu (Nagar Bráhman) ; 39.	200
33	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám ; Hindu (Mewáda Bráhman) ; 39.	1,400
34	Rást Goftár	Bombay	Do.	Pálonji Barjorji Desái ; Pársi ; 55	1,550

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Anglo-Gujara'ti.—*continued.*				
35	Shri Sayáji Vijayă	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 28.	4,200
36	Suryă Prakásh	Surat	Do.	Umedrám Nagindás; Hindu (Bania); 28	200
	Anglo-Mara'thi.				
37	Christian Citizen	Poona	Monthly	Bháskar Nánáji Kotak; Native Christian; 33.	200
38	Dnyán Chakshu	Do.	Weekly	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 48.	500
39	Dnyánodaya	Bombay	Do.	Rev. Mr. J. E. Abbott	660
40	Dnyán Prakásh	Poona	Daily	Hari Náráyan A'pte; Hindu (Chitpáwan Bráhman); 39.	1,200
41	Dnyán Prakásh	Do	Weekly	Do. Do.	2,400
42	Hind Swarájyă	Bombay	Do.	Jyotibá Bhágoji Relekar; Hindu (Námdeo Shimpi); 24.	1,000
43	Indu Prakásh	Do.	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 41.	1,500
44	Native Opinion	Do.	Weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 35.	700
45	Samarth	Kolhápur	Do.	Vináyak Náráyan Joshirao; Hindu (Chitpáwan Bráhman); 37.	750
46	Sardesái Vijaya	Sávantvádi	Do.	Pándurang Bálkrishna Dadkar; Hindu (Gaud Bráhman); 32.	500
47	Shri Sayáji Vijayă	Bombay	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 41.	5,000
48	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshasth Bráhman); 22.	100
49	Subodh Patrika	Bombay	Do.	Dwárkanáth Govind Vaidya; Hindu (Sonár); 32.	600
50	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 39.	1,500
	Anglo-Portuguese.				
51	O Anglo-Lusitáno	Bombay	Weekly	Leandro Mascarenhas; Goanese Christian; 48	900
	Anglo-Sindi.				
52	Al-Haq	Hyderabad (Sind).	Weekly	Syed Muhammad Syed Jamáldin; 30; and Abdul Vahábkhan Ghulám Rasul; 37; Muhammadans.	1,200
53	Prabhát	Do.	Bi-weekly	Lekhráj Tilokchand; Hindu (Amil); 34	500
54	Musáfir	Do.	Weekly	Dharamsing Tahilsing; Hindu (Amil); 20	1,000
55	Sindhi	Sukkur	Do.	Virumal Begráj; Hindu (Kurseja); 33	1,000
	English, Mara'thi and Gujara'ti.				
56	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 73	1,194
57	Hind Vijayă	Do.	Do.	Dáhyábhái Karsandás Sháh; Hindu (Shráwak Bania); 39.	600
	English, Maráthi and Kánarese.				
58	Karnátak Patră	Dhárwár	Weekly	Mádhav Gopál Tonapi; Hindu (Deshastha Bráhman); 22.	200
59	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorápur; Hindu (Deshastha Vaishnav Bráhman); 44.	300
	English, Portuguese and Concanim.				
60	A Luz	Bombay	Weekly	Antone Fernandes; Portuguese; 23	1,200
61	O Bombaense	Do.	Do.	A. Gomes; Goanese Christian; 45	1,000
	Gujaráti.				
62	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad; Muhammadan; (Memon); 41.	2,500
63	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 53	3,000
64	Arajdár	Ahmedabad	Weekly	Maháshankar Dájibhai; Hindu (Bráhman); 35.	1,500- 2,000
65	A'ryávir	Dohad (Panch Mahâls).	Do.	Krishnaráo Mangeshráo Fadnis; Hindu (Sáraswat Bráhman); 28.	330

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARÁTI—*continued.*				
66	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 37.	4,400
67	Broach Mitră	Broach	Weekly	Trikamlál Harináth Thákor; Hindu (Brahma Kshatriya); 24.	350
68	Broach Samáchár	Do.	Do.	Ardeshir Dinsha Gándhi; Pársi; 51	500
69	Din Mani	Do.	Do.	Nathálál Rangildás; Hindu (Mathur Káyastha Bania); 27.	125
70	Dnyánottejak	Ahmedabad	Fortnightly	Chhotálál Desaibhai; Hindu (Bania); 42	800
71	Evening Jáme	Bombay	Daily	Pirozshah Jehángir Marzbán; Pársi; 30	1,600
72	Gujarát	Nadiád (Kaira)	Fortnightly	Chandulál Nandlál; Hindu (Bania); 25	500
73	Hitechchhu	Ahmedabad	Weekly	Kálidás Ghelábhai; Hindu (Jain); 47	500
74	Indian Advertiser	Do.	Do.	Hirálál Vardhamán Sháh	...
75	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Daud; 37; Abdulla Ismail; 28 Muhammadans (Memons).	750
76	Jám-e-Jahánnooma	Bombay	Do.	Ratansháw Frámji Achária; Pársi; 31	600
77	Jivadaya	Surat	Monthly	Dhirajrám Dalpatrám; Hindu (Audich Bráhman); 37.	300
78	Kaira Times	Nadiád (Kaira)	Weekly	Anopsi Mánecklál Desái; Hindu (Shrávak Bania).	600
79	Kaira Vartamán	Kaira	Do.	Kahandás Fulchand; Hindu (Bania); 56	125
80	Káthiáwár Mitră	Ahmedabad	Do.	Jadurám Shámji Dave; Hindu (Audich Bráhman); 42.	300
81	Káthiáwár Samáchár	Do.	Do.	Rewashankar Jagjiwan Dave; Hindu (Bráhman); 44.	500
82	Khedut	Bhávnagar	Fortnightly	Parbhurám Rámji Jani; Hindu (Audich Bráhman).	1,000
83	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Minocheher-Homji, B.A; Pársi; 37.	1,000
84	Mahi Kántha Gazette	Sádra	Weekly	Motilál Chhotálál Vyás; Hindu (Audich Tolakia Bráhman); 45.	800
85	Mukhbir-i-Islám	Bombay	Daily	Munshi Ali Mahomed Haji Abdulla Shayek Lakhpati; Khoja (Sunni); 35.	500
86	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh; Hindu (Bania); 32.	500
87	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur; Pársi; 58	800
88	Praja Mitră	Karáchi	Bi-weekly	Narbhayshankar Jagjivan; Hindu (Bráhman); 37.	275
89	Praja Pokár	Surat	Weekly	Hormasji Jamshedji; Pársi; 47	500
90	Prakásh and Gadgadát	Bombay	Do.	Nagindás Mancháram; Hindu (Dása Osval Bania); 40.	725
91	Samsher Bahádur	Ahmedabad	Do.	Saváibhai Ráichand; Hindu (Shrávak Bania); 63.	150
92	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Rustamji Narsarwanji Vátcha-Gandi; Pársi; 40. (2) Ardeshir Pestonji Contractor; Pársi; 38.	3,800
93	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Dás Shrimáli Bania); 41.	550
94	Sind Vartamán	Karáchi	Weekly	Devkaran Devji; Hindu (Lohána); 41	200
95	Surat Akhbár	Surat	Do.	Phirozsháh Edalji Patel; Pársi; 51	300
96	Tikákár	Ahmedabad	Do.	Puranchandra *alias* Punamchand Achleshwar Márwádi; Hindu (Bráhman); 44.	500
97	Vande Mátaram	Bombay	Monthly	Chhaganlál Lallubhoy Thánáwálla; Hindu (Shrimali Bráhmin); 24.	...
	HINDI.				
98	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 44.	200
99	Sharman Samáchár	Bombay	Do.	Shambhunáth Sharma; Hindu (Kanoja Bráhman); 45.	1,000
100	Shri Dnyánságar Samáchár.	Do.	Monthly	Janakprasád Laooram; Hindu (Kányakubja Bráhman); 30.	200
101	Shri Venkateshvar Samáchár.	Do.	Weekly	Pandit Babu Amritlal, B.A.; Hindu (Bengali Bráhman); 45.	6,200
102	Swadeshi	Do.	Do.	Swámi Yugalánandji; Hindu (Vaishnav Bráhman); 35.	1,000

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KÁNARESE.				
103	Digvijayă	Gadag (Dhárwár.)	Weekly	Shankrapa Gudi Basrimarad; Hindu (Devang); 39.	150
104	Karnátak Vritt	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Shenvi Bráhman); 36. (2) A. B. Hoskeri; Hindu (Deshasth Bráhman); 37.	810
105	Loka Bandhu	Do.	Do.	Gururáo Rágbavendra Mamdápur; Hindu (Deshasth Bráhman); 43.	300
106	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Nilgire Nádgir; Hindu (Deshasth Bráhman); 30.	150
107	Rájahans	Dhárwár	Do.	Kamaláshankar Dinkar Jathár; Hindu (Karháda Bráhman); 43.	120
108	Rasik Ranjini	Gadag (Dhárwár.)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 43.	100
	MARÁTHI.				
109	Arunodayă	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 24.	515
110	A'ryávart	Dhulia	Do.	Váman Daji Motiwále; Hindu (Yajurvedi Bráhman); 20.	500
111	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 29	500
112	Bán	Poona	Do.	Datto Máruti Nanavare; Hindu (Kásár); 27	400
113	Bhála	Do.	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 30.	2,300
114	Bhagwa Jhenda	Wái (Satára)	Monthly	Dattatraya Ganesh Agashe; Hindu (Chitpawan Brahman); 27	300-400
115	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 42.	300
116	Brahmodayă	Mahád (Kolába)	Do.	Náráyan Balwant Hardikar; Hindu (Karháda Bráhman); 48.	400
117	Chandrakánt	Chikodi (Belgaum).	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 41.	100
118	Chandrodayă	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 42.	200
119	Chikitsak	Belgaum	Do.	Mangesh Jiváji Telang; Hindu (Gaud Bráhman); 40 and Moro Balwant Maráthe; Hindu (Chitpáwan Bráhman).	900
120	Deen Mitră	Bombay	Do.	Sadáshiv Vishwanáth Máyadeo; Hindu (Chitpawan Bráhman; 32.	1,000
121	Deshakálavartamán	Erandol (Khándesh).	Do.	Mahádev Pándurang Joshi; Hindu (Deshasth Bráhman); 34.	200
122	Dharma	Wái (Satára)	Do.	Káshinath Vaman Lele; Hindu (Chitpáwan Bráhman); 48.	1,000
123	Dhárwár Vritt	Dhárwár	Do.	S. H. Shaháne; Hindu (Karháda Bráhman); 32.	500
124	Dinbandhu	Bombay	Do.	Vásudeo Lingoji Birje; Hindu (Marátha); 40.	1,200
125	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 42.	350
126	Hindu Punch	Thána	Do.	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 40.	1,700
127	Hindu Vijayă	Kochará (Ratnágiri.)	Fortnightly	Anandráo Bálkrishna Rángnekár; Hindu (Gaud Sáraswat Bráhmin); 38.	75
128	Hunnarottejak	Násik	Weekly	Prabhákar Krishna Pánge; Hindu (Deshastha Bráhman); 27.	250
129	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 53.	280
130	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 76.	1,500
131	Jagatsamáchár	Thána	Do.	Trimbak A'báji Ráje; Hindu (Káyastha Prabhu); 39.	500
132	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 40.	7,500
133	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 47.	425
134	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 39.	4,000
135	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 51.	2,000
136	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 50.	18,000
137	Khándesh Vaibhav	Dhulia	Do.	Yádav Bálkrishna Bahalkar; Hindu (Deshasth Bráhman); 10.	600
138	Kumtha Vritt	Kumtha (Kánara).	Do.	Laxman Baburao Hegde; Hindu (Gowdsaraswat); 50.	250
139	Loka Bandhu	Tásgaon (Satára).	Do.	Bhikáji Gopál Bhide; Hindu (Chitpáwan Bráhman); age 35.	200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Maráthi—*continued.*				
140	Lokamat	Vengurla (Ratnágiri)	Weekly	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 29.	600
141	Lokaseva	Násik	Do.	Gangadhar Váman Barve; Hindu (Chitpawan Brahman); 27.	500
142	Madhukar	Belgaum	Do.	Janárdan Náráyen Kulkarni; Hindu (Sáraswat Bráhman); 30.	150
143	Maháráshtra Vritt	Satára	Do.	Pándurang Bábáji Bhosle; Hindu (Marátha); 30.	150
144	Moda Vritt	Wái (Satára)	Do.	Káshinath Váman Lele; Hindu (Chitpáwan Bráhman); 48.	650
145	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; Hindu (Chitpáwan Bráhman); 45.	1,650
146	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,450
147	Nagar Samáchár	Ahmednagar	Do.	Vishwanáth Gangárám; Hindu (Telegu Fulmáli); 25.	200
148	Násik Vritt	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 28.	450
149	Nyáy Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 32.	400
150	Pandhari Mitră	Pandharpur (Sholapur).	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 43.	75
151	Parikshak	Belgaum	Do.	Váman Ramchandra Kanvinde; Hindu (Sáraswat Bráhman); 33.	400
152	Poona Vaibhav	Poona	Do.	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 37.	250
153	Prabhát	Dhulia	Monthly	Govind Káshináth Chándorkar; Hindu (Karhadá Brahman).	...
154	Prabodh Chandrika	Jalgaon (Khandesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 42.	200
155	Prakásh	Satára	Do.	Ganesh Ballál Phansalkar; Hindu (Karháda Bráhman); 32.	500
156	Pratod	Islámpur (Satára).	Do.	Ganesh Rámchandra Kashálkar; Hindu (Karháda Bráhman); 23.	300—360
157	Rághav Bhushan	Yeola (Násik)	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 42	100
158	Ráshtramukh	Máhad (Kolába)	Published thrice a month.	Balkrishna Raoji Palvanker; Hindu (Karhádá Bráhman); 28.	177
159	Satya Mitră	Málegaon (Násik).	Weekly	Bálchand Hiráchand; Jain; 26	200
160	Satyă Shodhak	Ratnágiri	Do.	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 28.	950
161	Shet, Shetaki and Shetakari	Bombay	Fortnightly	Nominal Editor:—Ganesh Lakshman Sahasrabuddhe; Hindu (Chitpáwan Bráhman). Real Editor:—Rámchandra Vinayak Tikekar; Hindu (Karháda Brahman); 45.	350
162	Sholápur Samáchár	Sholápur	Weekly	Narsappa Abanna; Hindu (Kámáthi); 47	400
163	Shubh Suchak	Do.	Do.	Rámchandra Appáji Chitale; Hindu (Chitpáwan Bráhman); 61.	150
164	Sumant	Karád (Satara)	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Brahman); 33.	80
165	Vidur	Dhamni (Satara)	Do.	Dámodar Gangadhar Maráthe	200
166	Vidya Vilas	Kolhápur	Bi-weekly	Ganesh Shankar Gokhale; Hindu (Chitpáwan Brahman); 22.	500
167	Vihári	Bombay	Weekly	Bálkrishna Naráyan Phátak; Hindu (Chitpáwan Bráhman); 41.	1,000
168	Vikram	Sátára	Monthly	......	...
169	Vishvavritt	Kolhápur	Monthly	Vishnu Govind Bijápurkar, M.A.; Hindu (Deshastha Bráhman); 45.	500
170	Vividh Dnyán Vistár	Bombay	Do.	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
171	Vrittasar	Wai (Satara)	Weekly	Lakshman Mahadev Vaidya; Hindu (Chitpáwan Brahman); 51.	250
172	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkar; Hindu (Deshasth Brahman); 38.	100
173	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 40.	600
174	Vyápár Samáchár	Ahmednagar	Do.	Ratanchand Punamchand Mutha; Jain (Márwadi); 33.	1,200
175	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 40.	150

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Sindi.				
176	Aftab-i-Sind	Sukkur	Weekly	Shámsudin walad Mahomed; Muhammadan; (Abro); 39.	600
177	Khairkháh	Lárkhána	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 33.	1,000
178	Sind Sudhár	Karachi	Do.	Khánchand Rahumal; Hindu (Amil); 39	650
179	Sookree	Do.	Do.	Asaumal Rijhumal; Hindu (Lohána); 52	100
180	Sind Kesary	Shikárpur	Do.	Chelárám Mánghirmal; Hindu (Wadhra); 40.	550
	Urdu.				
181	Ajaibat-i-Bambai	Bombay	Monthly	Mahamad Ali Anvar Ali; Muhammadan (Sheikh); 44.	2,000
182	Bombay Punch Bahádur	Do.	Weekly	Hakim Mahomed Abdul Hamid; Muhammadan (Farrukh Dehlavi); 52.	3,000
183	Ghamkhwar-e-Jahán	Bhusáwal (Khándesh).	Do.	Munshi Mahomed Jan walad Ahmedalli (Mahomedan).	75
184	Jám-i-Jahánnuma	Jalgaon (Khandesh).	Do.	Munshi Abdul Karim *walad* Habibulla; Muhammadan.	50
185	Mufid-e-Rozgar	Bombay	Do.	......	...
186	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdul Hamid; Muhammadan (Farrakh Dehalvi); 52.	1,500
187	Tohfa-i-Deccan	Poona	Weekly	Shaik Abdulla *walad* Mahomed; Muhammadan (Shaik); 32.	150
	Gujara'ti and Hindi.				
188	Jain	Ahmedabad	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Jain); 33.	1,400
	Mara'thi and Ka'narese.				
189	Chandrika	Bágalkot (Bijápur).	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 34.	150

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the Report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

E. The papers marked with an asterisk have actually been examined during the week.

F. Nos. 63, 67 and 71 occasionally contain English articles.

Additions to, and alterations in, the list of Newspapers and Periodicals.

N.B.—(*a*) The circulation of No. 153 is 300.

(*b*) The editor of No. 168 is Vishvanath Ganesh Deodhar (Chitpáwan Bráhmin); age 26; circulation 100.

(*c*) No. 150 is published at irregular intervals.

(*d*) Nos. 42, 80, 91, 96, 102 and 106 have ceased to exist.

(*e*) The editor of No. 185 is Munshi Muhammad Husain Fanunmiya; Muhammadan (Suni); age 45; circulation 500.

(*f*) The circulation of No. 97 is 500.

(*g*) No. 72 is published thrice a month.

[illegible] of Newspapers and Periodicals.

Politics and the Public Administration.

Publication of the papers concerning Sir B. Fuller's resignation.

Indian Spectator (5), 17th Nov.

1. "The papers connected with Sir Bampfylde Fuller's resignation do not add anything essentially new to our knowledge of the causes of that much-debated event. The Marwari and Carberry cases were reported in the papers, and it was known to the public that the boys of the two Serajgung Schools had been repeatedly guilty of unstudentlike behaviour, and that some of their teachers had been abetting them. We do not remember to have seen the Muhammadan petition before: it undoubtedly strengthens the late Lieutenant-Governor's position considerably. And if his recommendation had been to deal with individual teachers or the managers severely by withdrawal of grant-in-aid and other similar measures, no impartial observer would have said anything against his decision. The recommendation to disaffiliate the schools raised an important question of policy—that of utilising the Universities for suppressing political agitation; for, though the conduct of the students was in itself objectionable apart from politics, it was inextricably mixed up with politics. The Government of India, however, has made the question appear as one of expediency in the particular circumstances rather than one of principle. It was anxious to avoid a discussion in the Senate and fresh attacks on the Government of the new province. We are constrained to say that we cannot follow the Government in this line of reasoning. Mr. Risley's letter says that even if the University authorities decided to sanction the disaffiliation, the very discussion would have been inexpedient in the existing state of public feeling in Bengal. With this line of reasoning we are not in sympathy: much less can we approve of the allusion to 'misconstruction in England.' If the Government of India thought that the school deserved to be disaffiliated, neither the misconstruction in England nor the discussion in the Senate should have induced it to interfere. If the Government did not approve of the University being asked to co-operate in the suppression of political agitation, it ought to have said so plainly. To disallow a measure which is right in itself merely because it would invite discussion here or in England is a procedure on which we cannot follow the Government of India's views. We do not, however, think Sir Bampfylde Fuller's recommendation was in itself sustainable, and for that reason we are not inclined to lay the blame for his resignation at the doors of the Government of India."

Indian Social Reformer (4), 18th Nov.

*2. "Earl Percy and those who put him up to demand the publication of the Fuller papers must be repenting the precipitancy of their action. These papers, in our opinion, absolutely vindicate the course pursued by the Government of India and greatly enhance the reputation of His Excellency the Viceroy as a ruler and statesman. The real issue between the Viceroy and the late Lieutenant Governor of East Bengal was whether the agitation against the partition and in favour of boycott, which was confined to Bengal, should or should not be allowed to develop into, probably, an agitation extending all over India and concerning the relations of Government with Universities. The result of pressing the application for the disaffiliation of the two schools in East Bengal, which the Chief Secretary to the Government of that province had submitted to the Calcutta University, would have undoubtedly been to evoke just such a discussion in the Calcutta University Senate as the Government of India wished to avoid and it would further have fanned the dying embers of the agitation against the Universities Act. While fully alive to the need of putting down indiscipline in schools, Lord Minto would trust to the gradual effect of the new University regulations, which aimed at discouraging the participation of students in political movements rather than to bludgeon measures. Sir Bampfylde, however, cared more for his personal prestige than for the general effect of his policy on the country and declared that he would resign if the Government of India did not reconsider their orders. His Excellency had no option but to accept his resignation and the results have, we think, amply justified Lord Minto's wisdom and foresight."

Jám-e-Jamshed (29), 17th Nov., Eng. cols.

3. "The Home Press opinions on the Fuller case seem to be more the expression of the sentiments of partisan organs, sworn to praise or damn the Government of the day and the Secretary of State, than well-balanced judgment on one of the gravest incidents in the political history of India. The critics appear to have viewed the affair more from the standpoint of the British official with his notions of self-importance than from the wider one of public interest. When will those good people who talk of British prestige so loudly and unceasingly care to understand what British prestige really means, and what is calculated to increase and what to diminish it? When will they recognise the fact that even the natives have the eyes to see and the capacity to discriminate between right and wrong, that it is not the foolish endeavour to shield and support a blustering and high-handed official that heightens their love, respect and admiration for the British *raj*, but the sense of justice and fair-play in the men in power, their courage to rebuke and punish the official blunderer and evil-doer who misuses his authority and undermines the contentment of the people?"

Indu Prakásh (43), 17th Nov., Eng. cols.

*4. "We do not know whether the friends in England, who asked for the publication of the papers connected with the resignation of Sir Bampfylde Fuller, will find cause to rejoice over the compliance with their request. Even the London *Times* has had to admit that 'Sir B. Fuller's resignation in the circumstances was inevitable,' and that it was unfortunate that he did not consult the Government of India before he took the extraordinary step of applying to the University of Calcutta to disaffiliate the two schools concerned......... The *Tribune* rightly reads in the affair one of those reckless measures of high-handedness and coercion which could not but be overruled......... Sir Bampfylde would seem to have most willingly and cheerfully made the sacrifice he did. We have no objection to his friends canonizing and glorifying him if they like and finding a fat berth for him elsewhere. No doubt they will make capital out of the story of the misconduct of the boys of the offending schools of Sirajgunj as told in the application made by Sir Bampfylde Fuller's Government to the Syndicate. We should, therefore, like to say a few words on these incidents, not indeed with the view of justifying the close association of school-boys with political agitation, but in order to point out that there is much to be said in condemnation of the communal punishment recommended by Sir B. Fuller's Government. .... There were two allegations against the boys of the schools. One was the allegation that the boy-volunteers attacked a cart loaded with cloth and threw the contents down. The second allegation was that in the afternoon of the same day Mr. Carberry, Manager, Bank of Bengal, was molested in a public street by 40 or 50 boys when driving from the Bank. In regard to the first charge we find that the boys absolutely deny having touched the goods and, what is still more important, that the Marwaris lodged a complaint and that 'the police enquiry ended in failure'. In regard to the second charge, there is this admission of Dr. Chatterji that 'it is quite possible that Mr. Carberry used some threatening language and even his whip, as some boys alleged,' the reason being that whilst driving by the place where the police enquiry was being held and a crowd of boys had gathered, his horse shied at the cry of *Vande Mataram* raised. As a matter of fact, Mr. Carberry escaped unhurt, cart, horse and all and has to bemoan only the loss of a cap. There are five schools in all at Sirajgunj and all of them were closed when the attack took place. Yet Sir Bampfylde's Government's recommendation was to disaffiliate only two of these schools. How low the Government went in bias is shown by the fact that they adduced, as corroborating evidence against the Victoria School, an incident that happened full 16 years ago in regard to a certain riot......... It would be evident from these facts that whilst the association of the boys with political agitation has to be deplored, it does not seem that the charge about the boys having committed particularly grave offences in the present case can be sustained, or that the schools as schools or the teachers thereof were concerned in any unlawful doings. Still Sir Bampfylde wanted to root out the schools and have a new Government High School there. And for this Government, Muhammadans and the University had all to be made to combine and to make a common cause. So a Muhammadan petition was manufactured and obtained. The Senate could not have disaffiliated the schools on a case like this. And if it had dared do so, there would have been intense indignation."

Comments on the appointment by Mr. Morley of an expert to inquire into the conditions of labour in Indian factories.

Rast Goftar (34), 11th Nov., Eng. cols.; *Gujaráti* (24), 11th Nov., Eng. cols.

5. "The anti-partition clique in Parliament has courted another disaster. Its persistent goading has driven the Secretary of State to commit himself to a statement which is more emphatic in tone than any of his previous announcements.......... This time, he has thrown an open challenge to his critics to feel the pulse of the House, and to condemn the Ministry, if they could, for taking a wrong view regarding its responsibility. But none has taken up the gauntlet for obvious reasons. Had it not been for the wanton meddlesomeness of these bumptious friends of India, the agitation in this country would have long since died its natural death......... Mr. Morley, however, again committed himself to the blunder of pronouncing his judgment on the merits of the Partition, and declaring it to be a mistake in policy. But he thought that the disadvantages of a withdrawal of the measure and all consequent operations would outweigh 'the error of the original plan.' Mr. Morley's attitude, however, becomes absolutely inexplicable, and irreconcileable with the position which he has so far taken when, in spite of his reluctance to re-open the controversy, he indiscriminately re-iterated the recent statement of the Prime Minister that if fresh reasons were adduced in favour of the abolition, he would reconsider the question. Perhaps Mr. Morley holds that no new reasons can be forthcoming, but at any rate this statement is liable to be misinterpreted and would give fresh incentive for keeping up the agitation." [The *Gujaráti*, on the other hand, writes:—"Mr. Morely's answers so far have not been explicit, but dubious......... He has this week re-iterated Sir Campbell Bannerman's statement that if *new* facts and good authority were submitted to him, he would be quite ready to listen to and weigh them. We do not know what *new* facts can now be placed before him.......... If the original plan is admitted to be a mistake, we fail to see why the Partition scheme cannot be remodelled even now without entirely reversing it. If leaders in Bengal will put aside all their differences and come to some unanimous decision on this point, Mr. Morley's latest pronouncement shows that his decision is not so irrevocable that he would not be prepared to entertain a proposal for a redistribution of the province on more acceptable lines."]

Praja Bandhu (33), 11th Nov., Eng. cols.; *Jám-e-Jamshed* (29), 12th Nov., Eng. cols.

6. "Mr. Morley has nominated during this week Sir Hamilton Smith, lately Superintending Inspector for Dangerous Trades in England, to come to India and report upon the hours of work and conditions of labour in Indian factories.......... It must, however, be said that Sir Hamilton comes in our midst as a total stranger, and is entirely ignorant of the peculiar conditions of mill labour in this country. Under these circumstances the Secretary of State for India would have done better if he had associated a couple of competent Indian gentlemen with Sir Hamilton in the inquiry entrusted to him......... It need scarcely be said that in view of the large issues involved in the inquiry, Sir Hamilton should patiently go through it in a spirit of fairness, regardless of the one-sided and exaggerated writings in the Anglo-Indian papers, some of which have already begun to play their old game with a view to prejudice the inquiry." [The *Jám-e-Jamshed* writes:—"We are not surprised at the fact of Mr. Morley sending out an Inspector to report on the conditions of Indian mill labour. But we should be surprised if he were to decline to associate some Indian and European gentlemen in this country with Sir Hamilton Smith in the investigation entrusted to him. Their co-operation would be found extremely useful, and tend to render the solution of the

question easier. It should not take long to convert the individual inquiry into a Commission......Such a course would, besides, lead the public to view the forthcoming inquiry with greater confidence."]

Mr. Morley's declaration in Parliament *re* the reduction of cable rates between India and England.
Pársi (13), 11th Nov.

7. "Mr. Morley's reply to Sir Edward Sassoon's question regarding the reduction of cable rates between this country and England once more brings into prominence the important defects that exist in the present arrangement for the transmission of news between the two countries.......... The problem to be solved is how to establish a means of communication between India and England which will, besides giving ample facilities for the cheap transmission of news, be under the sole control of the British Government. An arrangement which will secure these two important advantages is absolutely necessary in the interests both of the Government and the people of the two countries. A direct cable managed by a British Company under the control of the Government is the only arrangement which will satisfy the above two conditions.......... It is almost intolerable to think that a Government like that of Great Britain should be at the mercy of foreign Companies and foreign Governments in the matter of exchanging news with its greatest and most important Dependency, and this especially at a time when the affairs of that portion of the Empire are entering upon a new and momentous phase. We are glad to note that Mr. Morley has fully realised the present situation, but, unless he is strongly backed up by the public, it is doubtful whether he could take any decided step in the matter. We hope, therefore, that the Government, the commercial classes and the press here and in Great Britain will not let the question drop, but agitate it vigorously till it is satisfactorily solved."

Alleged untrustworthy character of the declarations made by Englishmen to the people of India.
Hindu Panch (126), 14th Nov.

8. The English are verily *Rakshasas* (demons). The Muhammadan Oriental Translator will no doubt be indignant with us for the use of the above expression and in his exuberant loyalty may desire to give us a short shrift. But let the Miya Saheb exercise a little patience and understand what we mean before condemning us. The word in question, though usually applied to inhuman persons, may etymologically be held to mean a protector, *i. e.*, a ruler of men. So, in describing Englishmen as we have done, we are simply referring to them as rulers as distinguished from the ruled. One of the platitudes, with which Englishmen have been befooling us, is that they will leave India bag and baggage the moment they see us a united nation—a contingency which is well-nigh impossible of realisation. But there are idiots amongst us, who are easily gulled by such platitudes. They never dream of asking Englishmen whether such unity existed in their own country when they executed one of their sovereigns and dethroned another. Again we were, for a long time, taught to believe that the British were a nation of warriors, but the Boer war completely disillusioned us since a handful of poor peasants proved to the world what poor stuff the British were made of. We must, therefore, learn not to put too much faith in the plausible declarations of our rulers.

What is the real cause of racial hatred in India?
Mahrátta (9), 11th Nov.

9. "The Bombay and the Punjáb Governments have instituted press prosecutions againstthe *Hind Swarájya* and the *Punjábee* and we do not know why the *Pioneer* too, should not be prosecuted by Government for such scurrilous articles as the one on the Mahratta Brahmin which recently appeared in its columns. It is really not the Native Press but the writings of the Anglo-Indian Press and the deeds of some Anglo-Indians that have charged the Indian atmosphere with racial hatred at this moment. Anglo-Indians make no secret of their belief that in India they are entitled to privileges which no law can infringe, and no wonder that their behaviour is often such as to inevitably breed in the Indian mind feelings which are far from amiable. They see that in theory only the native and the foreigner are equal before the law. But they realise in practice that in certain matters the law cannot touch the foreigners

in the land......... For instance, take the case of murders of Europeans by Natives and *vice versa.* The brute in man is common to both the races and unfortunately the brute occasionally gets the better of the man and murders are committed. *Primâ facie* one would expect that even-handed justice should be meted out equally to the culprits, to whatever race they may belong. But it is simply notorious that while no Native has ever escaped capital sentence for the murder of a white man, no white man has ever been hanged in India for the murder of a Native. Surely such a state of things must of itself result in an atmosphere of racial hatred and the Native Press is certainly not responsible for it. In this connection we may notice the instructive reminiscence of the editor of the *Sandhya* who, according to the *Patrika*, was a witness three years ago to an instructive scene. A nephew of Mr. Stead of the *Review of Reviews*, who was a military officer in India and who had gone back to England on furlough, went to see Mr. Stead when the above-named editor happened to be present there. They all sat together and the conversation drifted on to the topic of the murders of Indians by Europeans employed in the army. Mr. Stead asked his nephew 'Why do you murder Natives?' And the cool reply of the nephew was 'We do not murder Natives, but simply kick them. As they have very large spleens, our kicks rupture these and they die.' Mr. Stead then said 'If such are the dire consequences of your kicks, why do you kick them at all'? 'Because' said the young military officer, 'we cannot on many occasions control our temper.' 'Then you ought to be hanged for your acts.' 'Hanged?' replied young Mr. Stead with indignation, his countenance being all red with anger, 'An Englishman can never be hanged for killing a Native.' Mr. Stead, the report says, was simply astounded at what he heard and remained silent. If this be true, what an interesting comment it affords on the causation of racial hatred in India!"

Comments on the attitude of the *Times of India* towards the Indian National Congress.

Gujaráti Punch (26), 11th Nov., Eng. cols.

10. Commenting on the article in the *Times of India* of the 7th November on the Indian National Congress the *Gujaráti Punch* writes:—"The *Times of India* has such a plausible way of putting things that its last friendly sermon must be read between the lines and the wolf in the sheepskin exposed. When the bark of hypocrisy is peeled off, the bare fact remains that our Bombay contemporary, as the representative of Anglo-Indian journalism and the Anglo-Indian world, admits the truth of the plea put forth by that free lance of Bengali journalism, Mr. Bipin Chandra Pal, who says:—'The English will yield none of the fruits of their rule in India till it is *wrenched* from their selfish grasp.' The *Times of India* challenges the Congress leaders to throw off their mask and 'write what they mean and say what they mean all the year round.'......... Truly, so long our leaders have never said or written what they really meant. Under the garb of enforced loyalty they have been hitherto always and rightly not calling a spade a spade, but softening down things. These leaders hoped that the powers that be would be able to put two and two together and say it made four......... If hitherto the Congress has not spoken its mind, it is because it does not desire to bring about an *impasse* between the rulers and the ruled. The Congress has been charged by the Bombay journal with hypocrisy. We admit the indictment. We have hitherto been hypocritical on principle. So have our rulers been. Even such a vitriolic Anglo-Indian journal as the *Times of India* dare not deny the truth of this remark. 'The English are here and they propose to remain,' says the *Times*. That is exactly what the Indian National Congress also wishes. We want them to sojourn in this land, but they must do so as brothers......... Unless they are prepared to stay here as the brothers of the children of the soil, the latter are determined, to quote our amiable brother's phraseology, 'to take the bit between the teeth and make a bolt of it.' Englishmen must live in this country in a brotherly spirit; if not, we will be constrained to tell them most politely, yet seriously: '*Soyez mon frere; ou je vous tuerai*—be our brothers, if not, we will kill you."

11. "It is not worth our while to dispute the claim of the *Times of India* to express the Anglo-Indian point of view about the National Congress. But we must certainly object to its policy of openly inviting the so-called moderationists in the name of the Congress to boycott and wage war upon the so-called extremists in and outside the Congress pandal. The English, we are told, are here and they propose to remain. It is the most insolent proposition that was ever couched in words so few and of such direct import. But we refuse to be drawn into a discussion, which we cannot trust ourselves to make without running the risk of falling into the clutches of the law of sedition. Englishmen may propose to remain in India as long as they please, but so long as they live here, we cannot allow them without a protest to sow discord and dissension among the sons of the soil in order to prolong their own sojourn in our country. We are convinced that the real object of the *Times* in dabbling in Congress politics is to sow the seeds of such dissension and that its philosophical differentiation between the several political parties in India also has no other aim. In the very words of the *Times* we may retort, 'Not thus are we likely to be beguiled.'"

Mahrátta (9), 11th Nov.

12. The *Times of India* talks of the determination of the British to remain in India. No one, of course, denies this. All thinking men agree in saying that it is not possible at the present day to drive the English out of the country. It is a matter for congratulation that our Anglo-Indian contemporaries, who have so long been prating of England's benevolent mission in India, should have thrown off the mask and shown the cloven foot. If the British are determined to remain in our country and feed themselves fat at India's expense, we on our part beg to tell them that we have made up our minds to trench upon their pockets as much as possible and to put a brake on their high-handedness. Our educated classes can no longer bear to see the progressive impoverishment of the country, and if our rulers do not care to remedy this state of affairs themselves by taking the Indians into their confidence, a conflict between the two parties seems inevitable. That the British have conferred countless blessings upon India may be true, but that is not the question now before the country. The question of questions is how to acquire self-government for India, and upon that both the extremists and the moderates are agreed, however much they might differ as to the means to be adopted to accomplish that end. The *Times of India* pats the moderates on the back, but on the other hand refuses to support them in their demands. The object of this crafty manœuvre can easily be surmised. We may, however, point out to our contemporary that philosophical or charitable considerations have no value in political matters and that it is the wisest policy to be explicit and plain in our demands. This has now become all the more necessary because as our rulers have openly declared that the dictates of self-interest will continue to guide them in dealing with Indian problems. It is this very attitude of our rulers that has given rise to the agitation for a change of Congress methods. Anglo-Indian journals are doing their best to discredit the agitation, but all their tricks to gain their object will not be of any avail. We are determined to place our demands before our rulers in a fearless manner. Such concessions as they may be pleased to make will be gratefully accepted, but that will not put a stop to the agitation itself. The new party is bound to gain daily in strength so long as our rulers refuse to relax the tightness of their grip on the Indian administration. If our Anglo-Indian contemporaries are really solicitous about the welfare of the country, their duty lies in advising the ruling class to deal with the Indians in a generous spirit and not in indulging in misrepresentations about the latter's methods.

Kesari (136), 13th Nov.

13. In the course of a lengthy article, headed "When will Englishmen begin to speak the truth?" the *Kál* writes:—The next Congress will meet at Calcutta in six weeks' time, and though the preparations for it are not yet well in hand, Indians do not seem to be very keen about the matter. But there is a great flutter

Kál (132), 16th Nov.

in Anglo-Indian dovecotes. Anglo-Indian journals seem to be unusually interested in this year's Congress programme, the election of the President and the nature of the resolutions to be moved thereat. What can be the reason of this perturbation of spirit over an innocent gathering like the Congress? Why should Englishmen allow their slumbers to be disturbed? The time for their departure from India has not yet arrived. They may safely enjoy their sojourn in this country to their hearts' content for a few years more. Why should they care what resolutions are passed by the Congress? It has met for twenty-one years in the past and what is there in the twenty-second session of it that should rouse the alarm of our rulers? Englishmen, who pride themselves on their statesmanship, should not give undue importance to the Congress. They have come to India and mean to stay here. Indians are long aware of this. If Englishmen wish to remain in our country, let them do so as long as they can. It is not good to make an insolent parade of their intention. Englishmen of past generations, who told us that Providence had sent them to rule India, were not fools and the editor of the *Times of India*, who recently gave out the true motive of Englishmen in remaining here, is by no means wiser than they. Nay, he has done a silly thing in letting the cat out of the bag in a fit of impatience. The fabric raised by the crafty policy of past British statesmen has suddenly collapsed by the ill-advised and unstatesmanlike candour of the editor of the *Times*. It is not wise from the Englishmen's point of view to blurt out the truth that they have come to stay in India. The traditional policy of giving promises to Indians that Englishmen would leave the country when the Indians were fitted to administer its affairs should never be abandoned. As a matter of fact, British ascendancy in India rests not so much on the sword as on the craftiness of the British. If it comes to a trial of mere physical strength, what can three lakhs of Englishmen do before thirty crores of Indians? Is not deceit then better than the boast to uphold British rule by the sword? The British have no doubt worsted our countrymen in fight, but they have deceived more Indians by their crafty diplomacy than they have killed in battle. Besides, killing can avail only once in the case of an individual human being, whereas he can be deceived any number of times. The policy of killing will, if steadily pursued, also reduce the number of tax-payers. It is, therefore, most disgraceful that the *Times* should have in a fit of anger given away the English so completely. The injury done by this truth-speaking of the *Times* has prejudiced the minds of Indians to a very serious extent. But in justice to the *Times*, it must be said that it is the only true statement that it has been betrayed into making unconsciously. The other statements made by it are fully in harmony with the traditional British policy of fraud and deceit. For instance, it asserts that 'the Congress had a great opportunity when the Liberal party first entered office and that a wise and well organised series of representations would have accomplished much.' Now, have not Indians submitted such representations in the past? Nay, they have had to abandon the policy of submitting petitions only when they found that these produced no effect. The *Times* is exercised very much over the probable attitude of the Congress towards boycott, and it says that unless the Congress arrives at a satisfactory solution of this problem of boycott, it need not expect justice and sympathy from Government. Now, why were justice and sympathy so long withheld by Government from the Indians when the question of boycott was not even mooted? It is only the unwillingness of Government to grant us justice and sympathy that has driven the people to resort to boycott. Is it not then a downright falsehood to assert that Government would grant justice and extend sympathy to the people on the latter giving up boycott? When will Englishmen begin to speak the truth? The *Times* accuses the Congress leaders with insincerity. Now, is insincerity found only among the ranks of Congress leaders? The charge of cunning and insincerity can more fitly be brought against British statesmen entrusted with the administration of Indian affairs than against the leading spirits of the Congress like Messrs. Dadabhai, Surendranath and Gokhale. The *Times* says that Mr. Dadabhai spoke in a most sober tone at Láhore and talked revolutionary nonsense in the Netherlands. It brings a similar charge against the lesser lights in the Congress Camp. Now we say that for one such trivial instance of so-called duplicity we can cite any number of them, which are a hundred times more heinous in character and in which far more eminent personages than Dadabhai or Gokhale are implicated. From the forgery of Clive to Lord Curzon's peace Mission in Tibet, we can pick them indefinitely from the pages of Indian History. But why quote those of British Generals, Political Agents and trade emissaries which are as plentiful as blackberries? We shall merely quote the most palpable one of the Royal Proclamation of 1858. Has that Proclamation been given effect to in practice? Does this not demonstrate the craftiness and duplicity of Englishmen? The *Times* asks whether Indians mean to follow the lead of Mr. Bipin Chandra Pal and endeavour to wrench new rights from the selfish grasp of Englishmen. We ask the *Times* in return whether Englishmen will allow matters to be brought to such a critical pass; will they not grant us some privileges of their own free will? If not, Indians will be obliged to wrest forcibly from their rulers what is not voluntarily given by them. But we have hopes that matters will be more amicably settled as there are many Englishmen who keep cool heads over their shoulders.

Bhála (113), 11th Nov.; *Vihári* (167), 12th Nov.

14. Thinking that the Congress is slowly giving up its mild attitude and becoming aggressive and formidable by taking up the political weapon of boycott, the *Times of India* has become nervous and is dissuading the moderates from joining hands with the extremists. It holds out a threat to the former that if the Congress swears by the boycott, it will inevitably alienate the sympathies of the rulers. But Indians can no longer be cowed down by such language of intimidation. They have found out by long experience that mild methods of agitation are of no avail and are convinced that a vigorous boycott of English goods is the only effective means of obtaining a redress of their grievances from Government. Indians do not wish to remain perpetually in British bondage. It is also disgraceful for a Christian nation like the British to desire that Indians should rot in such bondage for all time. History affords no instance of one nation being permanently held in thraldom by another. It is, therefore, meet that Englishmen should slacken their hold on India lest they are made to do so under compulsion. The very indignation of the *Times* shows the effectiveness of boycott as a weapon of political agitation. The Congress should openly avow its faith therein without caring for the frowns and sneers of the *Times*. If it does not do so, it will forfeit all public sympathy and lose its national character. [The *Vihári* writes in a somewhat similar strain and adds:—The *Times of India* says that the object of the extremists is to secure Home Rule for India and that this means that the English should be driven out of India. The extremists are aware of this, but it will not be necessary for them to fire a single shot or to shed a drop of blood to achieve their object. The *swadeshi* and boycott agitations, the establishment of Indian banks, the reduction of Abkári revenue owing to the spread of temperance among the people will quickly enable them to reach their goal. They need not be afraid of British artillery or musketry, because they are not required to break Englishmen's heads. It is indeed their birth-right to restore independence to their country, though such an attempt on their part may be branded as an act of disloyalty by their wily rulers. Let them, therefore, carry on their agitation without minding the effusions of Anglo-Indian journals.]

Babu Bipin Chandra Pal and alleged disingenuous attempts of the Anglo-Indian press to discredit the Congress movement.
Gujaráti (24), 18th Nov., Eng. cols.

*15. "Mr. Bipin Chandra Pal has been playing into the hands of Anglo-Indian enemies of the Congress. The game they are now playing is very characteristic......... The *Times of India* has not the slightest love for Babu Bipin Chandra Pal or his papers. But it knows its opportunity but too well. It pats him on the back for his outspokenness and candour, and compliments the *Bande Mataram* on its literary excellence. Everything that he writes against the leading Congressmen in Calcutta or the Reception Committee is reproduced or commented upon the very next day in its columns with a view to widen the split between the two parties in Bengal. Babu Bipin Chandra Pal is, we notice, very human after all, and the attentions he has received from the Anglo-Indian press for the purpose of weakening the hands of the dominant party in Calcutta seem to have deluded him as to the wisdom of the course he is pursuing. Was it necessary for Babu Bipin Chandra Pal to rush into the columns of the *Patrika* and make a long complaint against Babu Surendranath and his colleagues for having changed the date on which the Reception Committee was to meet? Was it necessary to assume that there was some sinister motive in this change? Could he not have addressed his protest to the Chairman of the Reception Committee before inditing a long complaint in the columns of the *Patrika*?...... The *Times of India*, of course, did not miss the opportunity. Its correspondent wired from Calcutta the contents of the whole of Babu Bipin Chandra Pal's letter. But he was careful enough not to send to the *Times* the letter of the Muhammadan gentleman who pointed out how owing to the Id festival of the Muhammadan community, the original date had to be altered to suit the convenience of the Muhammadan members of the Reception Committee. The public in Bombay were indebted to the Calcutta correspondent of the *Indu Prakásh* for this explanation of what seemed from Babu Bipin Chandra Pal's letter to be a reprehensible move on the part of those who were responsible for the change in the original date ...... The proceedings of the meeting of the Reception Committee were anything but stormy and that section of the Anglo-Indian press which was probably intent on filling up its columns the next day with a sensational account of angry debates and stormy discussions has been grievously disappointed. Mr. Lal Mohun Ghose proposed that Mr. Dadabhai Naoroji be selected for the presidentship of the next session of the Congress and Mr. Norendra Nath Sen seconded the proposition which was carried unanimously. An Executive Committee of twenty-five members was also appointed to carry out the arrangements in connection with the Congress."

Can boycott bring about the industrial regeneration of India?
Indian Social Reformer (4), 11th Nov.

16. "The Extremists have definitely adopted 'boycott' as their watch-word and policy. They would 'boycott' British goods and Government schools. In both cases it is the poor that will suffer most. The Extremists do not propose to boycott Government Courts of Law where some of them earn their living as pleaders, the Government Postal, Telegraph and Railway services, which they freely use on payment for their own private and public purposes, or British Registration and other laws under which their newspapers and associations are registered.........Mr. Khaparde's new-born faith in boycott has not induced him, so far as we are aware, to give up realising fees from Indian clients for pleading their causes before British tribunals. Mr. Lajpat Rai, besides being a pleader, is a banker and many other things, with regard to every one of which he has obtained the necessary licenses under the laws of the established Government. Mr. Tilak has not been above claiming the protection of the law, for teaching which he kept a school until he could not get the permission of the authorities to continue it. So far as the personal lives of these men are concerned, the principle of boycott is not allowed to stand in the way of their interests. But they tell the people that they should have nothing to do with anything which is British or Governmental. We were amused to find the *Bande Mataram* chiding the *Bengali* for daring to speak of economics in connection with the boycott movement.......... The laws of economics, however, are quite as inexorable as physical laws. The principal economic features of present-day India are the want of industrial enterprise and technical knowledge. The organization of capital and credit has made little headway except in Western India. Such being the premises, the conclusion inevitably is that foreign goods cannot be kept out of the country except at a sacrifice, which we have no right to ask the masses to make from their poverty and which they cannot make without sacrificing health, comfort, decency and the physical and moral well-being of themselves and their children.... ..... The standard of life of the masses is so miserably low that it is sheer heartlessness to attempt to increase the burden of their existence on any pretence whatsoever. For one thing, the attempt will not succeed, for, however willing the spirit, flesh and blood cannot stand a further lowering of their low standards of living. It will only lead to fraud and deceit and general demoralisation in the trade of the country. It has further to be remembered that even if the boycott be com-

pletely successful, it would not follow that Indian industries will develop correspondingly. The money may be saved, but money is not capital. Skill, enterprise and the implements of production are capital, and for these India has to rely to a large extent on foreign countries. The success of the boycott movement may produce a general deprivation of the necessaries of life. But that it will, of itself, produce a single yard of cloth more or a single pound of sugar, we do not believe, and the example of Bengal, during the last two years, is enough to prevent one from cherishing such a belief.........Already the boycott movement has inflicted useless suffering on the poor, while conferring a certain notoriety on a few who would have been all the better without it. The sooner it is stamped out, the better will it be for our genuine industrial and political movements.......... We need hardly say that we are heartily in favour of the *swadeshi* movement, which aims in a rational and informed spirit to promote Indian industries."

Indians blamed for their *penchant* for stylish living and foreign goods.
Vyápári (173), 11th Nov.

17. Our young men, imitating the luxurious style of living of our rulers, have acquired the habit of costly and fashionable dress. We know that an expensive mode of living, coupled with a system of costly administration, has plunged our rulers heavily into debt, but then they have the power to raise money by direct and indirect taxes from the Indian people to meet their extravagant expenditure. But what means have the Indians got to enable them to live like Englishmen? Our trade and industries have been wrenched from us by foreigners and we are reduced to the necessity of earning our living by manual labour or by accepting a lot of servitude and drudgery under foreign masters. Even out of the pittance thus earned, we are required to pay taxes, both direct and indirect, to our rulers. Is it not a matter for regret that in spite of this our countrymen should prefer showy articles of foreign manufacture to coarse but durable ones produced in the country? It is also deplorable that Indians should be willing to serve as agents to foreign mercantile firms and induce their countrymen to purchase European goods. Are not we ourselves then to blame for our present miserable plight? Had we suited our style of living to our means and had we known wherein our true interests lay and who is it that is responsible for the drain of our country's wealth, we would have been happy even under alien rule.

Comments on the acquittal of Mr. Kemp and other British officers accused of assaulting natives at Barisal.
Bhála (113), 11th Nov.

18. Commenting on the acquittal of Mr. Kemp and other Police officers charged with assaulting some people at Barisal, the *Bhála* writes:—British Government prides itself upon being broad-based on the foundation of justice. But the result of the Barisal trials amply proves that the boast is vain and that British rule in India is really founded on might and might alone. Now, history teaches us that the fabric of an empire, raised on such a weak foundation, is bound to totter and collapse in course of time. We have, however, nothing to do with the consequences of the present aggressive policy of our Government. Our duty is to patiently carry on our agitation without swerving from the goal we are pursuing and without minding the assaults committed upon us by Government officials. [Elsewhere the paper refers to the alleged frequency of assaults committed by Englishmen upon natives and observes:—Indians put up with the high-handedness and oppression of the English because they are for the present unable to retaliate the same. But they are growing in power day by day and patriotism is hardening their hearts. If Government fail to mete out proper punishment to English offenders, Indians will not fail to take the law into their own hands and assert the God-given right of self-defence.]

Comments on the prosecution of native newspapers under section 108 of the Criminal Procedure Code.
Gujaráti Punch (26), 11th Nov., Eng. cols.

19. Commenting on the *Hind Swarájya* case, the *Gujaráti Punch* writes;—"Supposing that it is necessary to run to earth these journalistic reptiles, surely the Penal Code provides a straight and manly course? The articles in question were either mere silly effusions of a half-fledged brain, or well-reasoned indictments against the present system of administration. In either case, if they were really criminal, the writer should have been formally tried on a charge of sedition and sentenced accordingly. But Government, perhaps, find the procedure too cumbersome or too doubtful and risky. And it was for this very reason that the latest amendments to section 108 of the Criminal Procedure Code were carried out against the unanimous opposition of the whole Indian Press. An easy instrument has thus been placed in the hands of the Executive to deal out short shrift to fearless publicists. Unfortunately our resistance to the amendments stopped with their enactment into law. This should not have been. They should have been resisted and challenged at every step and every effort made to discredit them. This can only be accomplished by our publicists not meekly accepting punishments under this section, but assuming the unbending and determined attitude of offering resistance on principle. We cannot too strongly condemn the cowardly conduct of the Bombay journalists in passively signing a good-conduct bond. That was like admitting that he was guilty. Had he not done so, the Magistrate would have been obliged to send him to jail, but then he would have gone to jail *without a regular trial*, and nothing will more damnably discredit the Russian law on this subject than the repeated imprisonment, *without trial*, of respectable journalists for political offences. We know this means suffering for stray individuals. But such suffering is bound to have a chastening effect on our public life. No one who is not prepared to boldly face even such suffering for the sacred cause of freedom has any right or business to undertake the responsible vocation of a journalist or politician in India. Viewed from this standpoint, the conduct of the editor of the *Hind Swarájya* of Bombay was cowardly and unpatriotic in the extreme, and the sooner such rags go to the wall, the better for the dignity and fair fame of Indian journalism."

Retirement of Mr. Justice Aston.
**Rást Goftár* (34), 18th Nov., Eng. cols.; *Bombay East Indian* (1), 17th Nov.

20. "Though the Honourable Mr. Aston had not seen much of active official life in the Secretariat departments of the Government, his knowledge of Judicial administration was both varied and extensive......... He was known and respected as a conscientious, broad-minded and impartial Judge, who held the scales of justice even between contending parties irrespective of caste or creed. With an elevated sense of duty, he carried with him a strength of character and firmness of purpose which are indispensable elements of success in a Judge. His courtesy to those about him and his many good qualities of head and heart endeared him to all who came in personal contact with him, either in a professional or private capacity. He leaves behind him a name which, outside the pale of his friends and acquaintances, will be cherished for long by a large circle of the public of the Bombay Presidency. [The *Bombay East Indian* writes in a similar strain.]

Prospects of revenue subordinates who have not passed the Lower Standard Departmental Examination.
Satya Shodhak (160), 11th Nov.

21. Government have framed special rules for regulating the prospects of those revenue subordinates, who pass the Lower Standard Departmental Examination. But nothing of the kind is done in the case of those employés, who have served long in the Department and gathered valuable experience of its working but have not passed the above test. All places above Rs. 30, or 40 are, under present rules, conferred on those who have satisfied the Lower Standard test, while their confréres, who have not passed the examination, are relegated for ever to minor posts of Rs. 12, 15 or 20. Under the old system, it was possible for deserving and capable men to rise to places of Rs. 50 or 60 before the completion of their period of service and to retire on pensions of half the amount. But this has now become impossible. Is it not very hard upon old and experienced employés that they should have no chance of promotion because they are not so fortunate as to have passed the Lower Standard test? Some of them are understood to have made a representation to Government in the matter. They complain that their prospects of promotion have been completely blocked by the recent rules and that they find it impossible to maintain themselves and their families on meagre pittances of Rs. 12 or 15 and to impart suitable education to their children. They pray that all posts below that of

Head Karkun should be thrown open to them and an arrangement arrived at whereby they can obtain promotion at the end of every five or six years. If Government do not see their way to grant these concessions, they should at least permit these men to retire after 20 years' service without requiring them to produce a medical certificate of physical unfitness. These appear to be reasonable demands and we hope that Government in revising the scale of salaries in the Revenue Department will duly take them into consideration.

Location of the head office of the new salt-pans proposed to be opened between Ghátcooper and Thána.
Arunodaya (109), 11th Nov.

22. We hear that the Government have resolved to establish salt-pans between Thána and Ghátcooper and are thinking of locating the head office of these pans at Bhándup or somewhere in its vicinity. From every point of view, the office would be more conveniently located at Thána. Up till the year 1854 the head-quarters of the Chief Customs Officer for the district were at Thána, which is easily accessible both by sea and rail. A branch line has also been carried from the Thána Railway Station right up to the creek. Besides, the climate of Bhándup and its neighbourhood is so noted for its malarious character that even Railway employés are not kept on duty at Bhándup for more than six months at a stretch. For all these reasons it is both necessary and desirable to locate the head office of the new salt-pans at Thána.

Speed-limit for motor-vehicles.
Kesari (136), 13th Nov.

23. Even in India motor cars are causing so much inconvenience to the poor that the latter may well say to the motorists like the frog in the fable, "Your motoring may mean sport to you, but it is death to us." In large cities like Bombay, licenses have to be obtained even for playing music in the streets, but satisfactory measures do not appear to have as yet been taken to regulate the speed of motors driven at furious speed. If these vehicles had been introduced by the poor, the wealthy classes would have raised a hue and cry against them. Motor drivers are let off with a fine for causing fatal accidents to passers-by. At Wái, the aged father of a pleader was recently run over and killed by a motor-car belonging to the Western Motor Car Company, but as yet no prosecution has been instituted against the driver of the vehicle. If he is prosecuted at all, he is likely to escape with a fine of about Rs. 50. This state of things is, in our opinion, highly deplorable, and so far as the poor people are concerned it is simply intolerable. Owners of motor vehicles are rich men, and if they like, they may have new roads constructed for their sole use, but they have no right to drive furiously along public roads constructed for the use and at the expense of the general tax-payer. A similar complaint against motorists is also made by the poor in England. The *Social Democrat* openly advises the poor to cause obstruction to the motorists by fixing nails, &c., along their track. If Government do not take measures at an early date for preventing motor accidents, the necessity for such advice will arise in this country also.

Comments on the rules regarding places of public amusement recently promulgated by the Commissioner of Police, Bombay.
Mumbai Vaibhav (145), 16th Nov.

24. The *Mumbai Vaibhav*, in criticising the rules regarding the places of public amusement promulgated by the Commissioner of Police, Bombay, remarks that instead of doing any good the said rules are likely to cause needless annoyance to circus proprietors, theatre-owners and managers of dramatic companies at the hands of Police underlings. The paper sees no objection to insisting on the provision of proper appliances and safeguards calculated to promote public safety in all theatres and circus tents, but observes that the regulations *re* seating arrangements are rather stringent. The rule that all performances should close at 1 A. M. (Bombay Time) is also, in its opinion, likely to be productive of serious inconvenience and it, therefore, recommends that the hour of closing be extended to 2 P. M. It approves of the prohibition imposed upon the performance of immoral plays, but adds that its enforcement should not be left to ignorant Police subordinate officers. It lastly urges the Commissioner of Police to take measures for minimising practical inconvenience to those who cater for public amusement.

Comments on the action of some Police officers of Násik in searching the house of a Mahrátta gentleman.

Kesari (136), 13th Nov.; *Arunodaya* (109), 11th Nov.; *Mahrátta* (9), 11th Nov.

25. We learn that the Deputy Superintendent and some other Police officers of Násik recently searched the house of Mr. Bhope at night in the hope of finding arms there. The search lasted till 2 at night and even women and children were subjected to a rigorous search. Such zealous activity on the part of the Police is certainly disgusting and annoying. It is not at all true that a rebellion is impending at Násik. The action of the Police, therefore, in making a nocturnal surprise on the house of a poor person for the purpose of collecting evidence of the supposed rebellion was not only unwarranted but high-handed. The Police promised to produce the search-warrant, but as they did not fulfil this promise, a serious altercation took place between them and the inmates of the house. The Police had also brought a female for searching the persons of the women of the family, but she was sent back, as the owner of the house, suspecting something wrong, refused to admit her into the house unless she herself was subjected to a search beforehand. The Násik Police appear to have a strange notion that women conceal weapons beneath their garments and that, therefore, it is necessary to search their persons with the help of females. We have heard of other things in connection with this matter, but it would do no good to recount them all in this place. The whole proceeding was so irregular and foolish that Government should at once take steps to put a stop to such things, as otherwise the Police would not scruple to place weapons in a house without the knowledge of the owner and then pretend to have found them there. The fact that the people distrust the Police was brought to light even before the Police Commission. Government should, therefore, take particularly prompt measures in this matter. [The *Arunodaya* writes:—We are at a loss to know whether the Police officers of Násik are under the influence of *bháng* or whether their brains are muddled with a deep draught of sedition (*sic*). While the *Bande Mataram* case is still in progress, the hounds set by Government to hunt out sedition caught scent of it in a Mahratta gentleman's house at Násik. The hounds, rejoicing immensely at the prospect of unearthing some big game, blockaded the house at 11 P. M. with a large Police party. The Police officers, who are connected with the *Bande Mataram* case, personally conducted the operations of the search. Naturally they retired crest-fallen when no arms were discovered. The *Mahrátta* writes:—"The house and its inmates were subjected to a most rigorous search which went on till past mid-night, but disappointed and crest-fallen the Police had to return to their head-quarters. And what was it that they were searching for? Why, arms of course. What else could it be in a town like Násik where boys of fourteen or thirteen can be hauled up as dangerous associates of secret societies and ring-leaders of unlawful and riotous assemblies! We only wonder that the Násik Police create so much extra work for themselves when the Civil Account Code sanctions no extra *batta* for the same."]

Progress of the port of Karáchi in 1905 and the sympathetic attitude of the Bombay Government towards the port.

Phœnix (15), 16th Nov.

26. Referring to the progress of the port of Karáchi in 1905, the *Phœnix* writes:—" 'Your progress is remarkable, even in an age of progress.......... I am very glad to have had an opportunity of seeing Karáchi, for I am conscious of the fact that this place is destined to play an important part in the future of our Empire' These were the words uttered by the heir-apparent to the British throne, only a few months ago, in reply to the address of the local Municipality. The Royal prophecy, let us hope, will prove correct in no distant future........... But yesterday Karáchi was a fishing village; we all know how the City and the Port have thrived and prospered under the British *regime*. It looks veritably like the work of Aladdin's magic lamp!" [The paper here quotes statistics showing the increase in the import and export trade of Karáchi during the past decade and remarks:—] "Looking generally at the prospects of the port they appear to be as cheerful and satisfactory as can be desired. The credit for the splendid prosperity of the Port during the year under review is due to Mr. H. C. Mules, who, with whole-heartedness and a rare

devotion, has ably discharged his responsibilities. Suffice it to say that he has worthily put on the mantle of his predecessor, Mr. R. P. Barrow. It would be sheer ingratitude on our part to omit to mention the sympathetic attitude of the Bombay Government, during Lord Lamington's *regime*, towards our harbour. Karáchi is no more regarded as a step-child. Of late years we have received cordial recognition at the hands of the Bombay Government in our efforts to improve our harbour. And small wonder, for we possess at the present juncture such tried and trusted friends of 'dusty and dilapidated Sind' in the Bombay Secretariat as the Honourable Mr. Muir-Mackenzie and Mr. Barrow. The sooner the 'step-child' myth is exploded, the better. That there is room for both the 'rival ports,' goes without saying. We do not want any day to sever our connection with the progressive Bombay Presidency. If ever the blunder is made and our lot is cast with the backward Punjáb, we are sure that the people of Sind will rue the day and with one voice lodge an emphatic protest as the Bengalis have done against the partition of their province."

Complaint about the manner of filling the new appointments of Deputy Superintendents of Police in Sind.

Karáchi Chronicle (7), 11th Nov.

27. "The manner in which appointments have been filled in the Police Department of Sind in accordance with the Police reorganization scheme is indeed novel, for apart from the injustice done to Hindus, of whom only one has been promoted from the ranks of the Police itself, it is strange to find Magistrates being imported into the ranks of the Police without any previous experience of the work of the Department. The manner in which these appointments have been filled, however, forcibly illustrates the fact that Government are not over-anxious as regards the competency of those serving in the department, for it is inexplicable to us how under ordinary circumstances a man fit for a Magistrate's post could also be fit for a place in the Police Department."

Grievances of Hospital Assistants as a class and particularly of the pupils studying in the Hyderabad Medical School.

Sind Journal (19), 8th Nov.

28. "There is a great cry that the pay of the Hospital Assistants is meagre and that their prospects are not at all bright as compared with those of other public servants, and memorials have been submitted by medical students from different centres in the Bombay Presidency and other parts of India, praying for the amelioration of their lot. In the Bombay Presidency Government have recently extended the course of studies in medical schools from three to four years. This extended course of instruction supplies one more argument in favour of the granting of the prayer made by the memorialists. The recent notification for the admission into medical schools of candidates for the Hospital Assistant class shows that a differential treatment is to be meted out to the medical students of Hyderabad, as compared with what their fellow-students receive in other centers. Hyderabad pupils are allowed a stipend of Rs. 7 for the first year, of Rs. 8 for the 2nd, and of Rs. 9 for the 3rd and 4th years without house-rent or free quarters; whereas in other centers, pupils are allowed Rs. 9 during the first and Rs. 10 during the next three years with Rs. 4 in addition, if there be no provision of free quarters. May we inquire why there should be this difference? Why should not the pupils of the Hyderabad Medical School be provided with free quarters or receive house-rent and why should not their stipends be the same as in other schools? To us there appears to be no reason for this invidious distinction. Though the medical students are required to execute a bond that they will serve Government after passing their final examination wherever and for as long a period as they may be required to serve or in default refund to Government the amount spent by the latter on their education, yet Government keep themselves free to provide service for as many students as they like. It is not certain whether the unfortunate passed students, who are not selected for service by Government, are bound, under the terms of the bond, to serve Government at any time in future when they may be called upon to do so. The selected candidates are required to sign another bond to serve for five years in any part of India, failing which they have to pay a penalty of Rs. 400. With all these stringent bonds, their starting pay is only Rs. 25 and after 5 years' service after passing the examination for promotion, they get 35, then after 5

years more and another examination Rs. 45; and thus after 20 years' service they rise to the maximum salary of Rs. 70. Is not this lot of the Hospital Assistants a hard one indeed? And will not Government do well to improve their prospects?"

Municipalities.

Alleged evils of the predominance of the official element in the Ahmedabad Municipality.
Gujaráti Punch (26), 11th Nov., Eng. cols.

29. "As long as the curse of nominated presidents and members in mofussil Municipalities continues, local self-government is bound to be an anomoly and a mere shadow of the real article. Practically the people's representatives are absolutely helpless, as their numbers can always be swamped by the packed majority of official or nominated members. A glaring incident in illustration of the above took place here on Thursday, the 1st instant......... There has been in Ahmedabad for some time a veterinary dispensary solely managed by Government, towards the upkeep of which the Municipality annually contributed Rs. 350. Government now propose to expand it and about three months ago they asked the Municipality to contribute towards the expansion Rs. 3,333-5-4 or one-third of the total cost. The latter most politely refused to sanction the amount on the very reasonable plea that it had no funds to spare...... After three months Government sent back their original representation to the Municipality for 'reconsideration.' There was nothing unusual in it; at least the non-official members thought so. Nothing had transpired during the last three months to justify them in rescinding or altering their original decision. And so, there being no 'whips' as in the House of Commons, only a few of them were present at the meeting held on the 1st instant to 'reconsider' the proposal. But, on the other hand, there was a packed majority of official or nominated members. Even the white demi-gods, who as a rule shun the Municipality as if it were a leprous institution, were present in full force. Under these circumstances there could have been but one result. The resolution for the sanctioning of the grant was passed by an overwhelming majority, opposed though it was tooth and nail by Prof. Ramprasad and Dr. Benjamin. In vain did they try to impress upon the official marauders, who had come presumably according to a preconcerted plan to rob the Municipality of Rs. 3,333-5-4, that the amount could not be spared, for several other departments were actually starved for want of funds......... After showing their solicitude for the quadrupeds, the nominated members turned their attention towards the bipeds of Ahmedabad, and a proposal was put upon the anvil for curtailing the elective franchise of the rate-payers. Luckily, this retrograde measure was not passed, but the attempt bespeaks the spirit which is abroad and which must be looked into with an argus eye."

Complaints against the Borsad (Kaira) Municipality.
Praja Bandhu (33), 11th Nov., Eng. cols.

30. A correspondent writes to the *Praja Bandhu*:—"I had occasion some time back to refer to the disgraceful state of the roads in Borsad, but other shortcomings of the local Municipality are none the less striking...... The main roads are strewn with dirt and kuchra to the detriment of the public health! Again, what is the condition of our schools? To call the school-room a dungeon, better still a stable, full of dirt and disorder would be no exaggeration. It was contemplated to erect a new building for the Branch school; money was saved after years of petty economy, and when the scheme was on the eve of being carried out, an unforeseen difficulty arose and the project fell to the ground. Water-works was the next cry of the Municipality. In spite of local opposition, in the face of the rate-payers' disapproval, the Municipality—a body composed mostly of outsiders with nothing but a passing interest in the town—agreed to the dictates of the President and with unjustifiable precipitancy the scheme was launched into existence. I should not decry the scheme, while the result is not quite clear; nevertheless, its appropriateness and necessity are questions to be dealt with in no light spirit. Never in this town of Borsad did there exist a deficient water-supply. Nor is our Municipality in such

affluent circumstances as to afford a luxury when necessities are systematically neglected. The only effective remedy for such a rotten state of affairs degrading to the town and its intelligent population is the creation of a representative committee to manage the Municipal affairs. For this purpose the franchise of election is necessary. May I hope our kind Commissioner will look into the matter before it is too late."

Affairs of the Hyderabad (Sind) Municipality.
Prabhát (53), 6th Nov., Eng. cols.

31. "We are by no means sure that Mr. Mathuradas was well advised in withdrawing the proposition, whereof he had given notice, expressing the regret of the Corporation at the action of the Commissioner in appointing an official President for the Hyderabad Municipality. What, if Mr. Beyts gave an assurance that the Government did not mean to continue the present arrangement long! The Corporation might as well have recorded their sense of regret at even the temporary appointment of an official President. Besides, certainly nobody thought that we were going to have an official President for good. It is significant that almost all our Municipal Councillors seem glad that the proposition was withdrawn, possibly because they were saved from an awkward position. The Corporation having thus pocketed the insult, simply because they were told that the same was not meant to be permanent, it is all the more incumbent upon the people to call a meeting and enter a respectful but emphatic protest against the change, for it does not imply an indignity to the Municipality alone but to the whole city. The meeting may thank the Commissioner that he does not wish to leave our Municipal affairs in the hands of an official President for a long time, but it may at the same time inform him that his intention to restore the privilege of having a non-official President to the Municipality at no distant date does not change the character of the insult, which he has offered to the town and which the public have done nothing to deserve."

Native States.

Return of His Highness the Gaekwar to India.
Indu Prakásh (43), 17th Nov., Eng. cols.

***32.** "His Highness the Gaekwar has come back home again, and we gladly join in giving a hearty welcome to a Prince who has scarcely a lesser hold on the esteem, affection and confidence of the classes as well as the masses in British territory than on those of his own subjects. Baroda is the foremost amongst those very few Native States where order has been permanently evolved, and settled Government, based on law and justice, with reform and progress for its watchwords, established on the firmest foundations......... All this infusion of new life and blood, all this assimilation of modern ideals in regard to the duties and responsibilities as well as rights and privileges of the rulers and the ruled, can be traced directly to the personal exertions and vigorous initiative of His Highness the Maharaja Sayaji Rao. He may also be named as probably the only living Native ruler in India, who has known how to combine abiding loyalty to the British Government with that autonomy in regard to internal affairs, which is the due of our Princes and Chiefs in virtue of sacred Treaties and Conventions, but which the British Political Department unhappily makes it its principal business to impair by hook or by crook. Having reached the level of British Indian rule, His Highness has now most clearly and steadily set about the difficult task of going further still and setting, in his turn, an example to his *quondam* teachers. To a Prince like him the people of India are sure not to grudge in the least the gratification of that little weakness of his, namely, prolonged tours on the Continent for the benefit of his health. Whether in India, or out of India, His Highness is always a careful observer and a progressive statesman, who knows best how to turn even pleasure trips to account......... If the long absences of His Highness are to be regretted, let us not forget that the very fact that even in his absence things go on smoothly in Baroda is the highest proof that could be given of the settled Government based on law, which His Highness has established in his State."

Rumoured invitation sent by His Highness Sir Rasul Khanji to His Excellency the Governor to visit Junágadh during the ensuing X'mas holidays.
Sánj Vartamán (92), 14th Nov.

33. A Junágadh correspondent writes to the *Sánj Vartamán*:—It is rumoured here that the Nawab of Junágadh has invited His Excellency Lord Lamington to be his guest during the ensuing Christmas holidays. Only last month the Agent to the Governor in Káthiáwár was feted and entertained by the Nawab at an enormous cost. The circumstances under which the present invitation has gone forth have become the topic of general discussion out here, but I do not wish to refer to them. I shall confine my remarks to the advantages or otherwise accruing to the people of Junágadh from such visits. It is too well known what disastrous consequences attended the visit of Lord Lamington to the Gir forest last year on a *shikar* excursion. It will be surprising if after visiting Junágadh in 1905, His Excellency should consent to go there again in December 1906. At present the attention of the Junágadh officials is directed towards curtailing State expenditure, and as a result the expenses of the Public Works Department have appreciably diminished, educational scholarships have been stopped and State establishments are being curtailed. In these circumstances I am constrained to ask the State authorities whether they are justified in spending the money which they have saved at the sacrifice of public happiness on the reception of the Governor. I also appeal to His Excellency to refuse the proferred invitation with thanks, as his visit to Junágadh will be productive of hardship to the subjects of the State.

Sequel of the Junágadh inquiry into the charges of peculation against Mr. Zala.
Gujaráti (24), 11th Nov.; *Mahi Kántha Gazette* (84), 11th Nov.

34. One "C. D." writes from Junágadh to the *Gujaráti*:—The comments made in the *Gujaráti* of the 28th October on the proceedings of the Junágadh Commission (*vide* paragraph 45 of Weekly Report No. 44) are vitiated by an inaccuracy which, I think, should be set right in the interests of truth. You state that in accordance with Sir Charles Ollivant's suggestion, the then Diwan, Mr. Haridás, took charge of the State Treasury after the death of the late Nawáb Bahádur Khánji and you ask how in the face of this fact the money in the treasury could have come into Mr. Zála's possession. With reference to this I may state that it is well-known here that the State treasury was never in the charge of Mr. Haridás. From the beginning the Jámdárkhána and the Treasury were under the control of Vazir Baháuddin. On Nawáb Bahádur Khánji's death Mr. Haridás desired to take charge of the treasury in accordance with the suggestion of the Agency authorities, but the Vazir and Mr. Zála prevented him from doing so, with the result that ill-feeling was created between the two parties. Quite apart from this circumstance, it cannot be gainsaid that the interval between the death of one Chief and the accession of another affords ample opportunities to interested parties to empty the State treasury if they are bent upon doing so. [The *Mahi Kántha Gazette* writes:—A careful study of the proceedings of the Junágadh Commission cannot fail to convince an impartial observer of the propriety of the Nawáb's decision. It is contended on behalf of Mr. Zála that he took the money from the State treasury with the knowledge of both the Nawáb and the Vazir. But it will be admitted that at the time the embezzlement took place Mr. Zála was all-in-all in the State and his influence was greater than that of the Nawab himself, so much so that any one who dared utter a word against him was doomed to certain ruin. In these circumstances it is possible that the Nawáb and the Vazir were afraid of interfering with his action in misappropriating the money on the pretext of doing good to the State. The fact that the defalcation did not come to light so long can also be attributed to the general dread of the immense power wielded by him. The Nawáb has throughout acted fairly and justly towards Mr. Zála, and the latter has himself to blame for not taking advantage of the opportunity afforded to him to defend himself. Under the circumstances we are confident that Government will see no valid reason for interfering in the case.]

Complaint about the alleged prohibition of a Jain fair on the Shatrunja hill by the Administrator of Pálitána.
Sánj Vartamán (92), 13th Nov.; *Jain* (188), 11th Nov.

35. One Keshavji Dosábhái Baláni writes to the *Sánj Vartamán*:—In view of the prevalence of plague in the Bombay Presidency the authorities of Pálitána State had issued an order prohibiting the holding of a fair on the Shatrunja hill during the recent *Kártaki Punam*. This arbitrary action of the State authorities has gravely wounded the religious feelings of the Jains.

Past experience has proved that the assembling of a large concourse of people at places of pilgrimage and elsewhere does not stimulate the spread of plague. The British authorities are never known to have prohibited on such a flimsy ground any of the religious fairs which are held according to custom every year at various places in the Presidency. Where, then, was the necessity or justification for this unwarranted interference on the part of the Pálitána State with the religious observances of the Jains? We cannot help ascribing this action of the State authorities to their animus against the Jains. The authorities have also recently issued an order prohibiting the building of *dharamsalas* in the State. We are unable to fathom the *raison d'etre* of this order in view of the fact that from time immemorial the policy of all progressive Governments has been to encourage the erection of *dharamsalas* by charitably disposed people. Further, a tax of Rs. 3 per head has been levied from every doolie-bearer at Pálitána. The impost presses very hard upon these half-starved wretches. I hope the above complaints will meet with due consideration at the hands of the Pálitána authorities. [The *Jain* writes:—We must enter a most emphatic protest against Mr. Tudor Owen's order prohibiting the fair on the Shatrunja hill, inasmuch as it was issued only eight days before the day fixed for the pilgrimage. In promulgating such an order the Administrator of Pálitána has not cared to take into account the hardships and sufferings that would be caused thereby to numberless pilgrims from all parts of Gujarát and Rájputána and even from far-off Calcutta. The inconvenience caused by the belated publication of the order to pilgrims who had already repaired to Pálitána can better be imagined than described. If plague had been raging at Pálitána and the authorities had issued the order in the interests of the health of the pilgrims, we would not have said a word against their action. But as a matter of fact the fair was prohibited under the pretext of protecting the inhabitants of Pálitána from infection from the outside. All pilgrims were not necessarily coming from infected districts, and consequently we cannot help remarking that in passing this order Mr. Tudor Owen has not displayed administrative capacity of a high order. If it was at all necessary to issue the order, it should have been done a month or two before the date on which the fair was to be held so as to obviate the infliction of needless hardships upon the pilgrims. The entire Jain community deeply regrets the action taken by Mr. Tudor Owen in this matter.]

Affairs in Idar State (Mahi Kántha).

Mahi Kántha Gazette (84), 11th Nov.

36. Sir Pratáb Singh, notwithstanding his great fame as an able military commander, has not proved a model ruler in Idar State. He has not yet been able to place the administration of the State on a sound footing, and this has given rise to various complaints against him from the public. We shall here confine our remarks to one such complaint. His Highness has ordered the Musalmans of Ahmednagar (Idar) to raze their houses to the ground and re-build them on a site situated at a great distance from the town. This arbitrary step has driven the people concerned to a most pitiable plight. Two aged Muhammadans, Fatehkhan and Muradkhan, went to represent their hardships to the Maharaja, but they were peremptorily charged with disobeying the Maharaja's order and sentenced to imprisonment for six months. These proceedings have caused much annoyance and vexation to the people of Ahmednagar. Their sufferings are aggravated by the fact that the present is the season of carrying on agricultural operations in the fields. Muhammadan women who never move out in public are obliged with tearful eyes to help in removing old materials of their houses. What will add to the miseries of these people is that their new abode is situated at an inconvenient distance from the local bazar. It is said that the Maharaja will give some compensation to the displaced population, but it will be hardly commensurate with their actual losses. Besides, this paltry compensation is not to be given now but at a future date.

Comments on the reply of the Kolhápur Darbar to the representation of the *Loka Sabha* of that State.

Kalpataru (133), 11th Nov.

37. Referring to the Kolhápur Darbar's reply to the memorial of the *Loka Sabha*, the *Kalpataru* writes:—Even the British Government are always ready to listen to public complaints and they are at present actually considering whether it would not be expedient to grant some of the rights demanded by the people. It is, therefore, unfortunate that a feudatory of the British Govern-

ment, the Maharaja of Kolhápur, should not be ashamed of treating his subjects with indifference, insolence and rudeness. The demands of the *Loka Sabha* were in no way calculated to curtail his authority, and still he refused to recognize the *Sabha* or to consider its representations. Even the all-powerful British Government does not deem it expedient to treat its subjects with such rudeness; it has never refused to recognize the Congress or to consider its Resolutions when submitted to it. It is, therefore, utterly unjust that the Maharaja of Kolhápur should refuse to listen to the grievances of his subjects, and one is constrained to say that in doing so he has shewn himself negligent of his duty. It is the duty of the British Government to punish such a feudatory, and if it proceeds to discharge this unpleasant task, we shall not be at all sorry. For a ruler to say that his subjects have no right to make representations to him is tantamount to asserting that he carries a license to oppress them in any way he deems fit.

Intelligence extrcted from the Press.

Lala Lajpatrai's lecture in Bombay on "National Education."

Indu Prakásh (43), 17th Nov., Eng. cols.

38. "As already announced Lala Lajpatrai delivered a very stirring and informing address on 'National Education' last evening in the open space behind the Girgaon Post Office. The audience numbered about five thousand, mostly consisting of students. Among those present were the Honourable Mr. G. K. Gokhale, the Honourable Mr. Khare, Messrs. Tilak, Mudholkar and others. Mr. Tilak proposed the Honourable Mr. Gokhale to the chair. Lala Lajpatrai defined at the outset that he understood by a national system of education a system of training the individual which fitted him with powers to fight the battle of life both as an individual and as a member of the nation. In a self-governing country like England, he remarked, the interests of the rulers and the ruled were identical, while in a country under foreign domination like India this may not be necessarily the case. In the former case, he said, the system is entitled to be called a national system of education, while in the latter it could not be so called. The system of education that prevails in India at present under the British rule, said the speaker, aims at creating peace-loving, law-abiding and loyal citizens and not self-helping, self-exerting, fearless persons. He added: 'Our system is a mixed product of the brains of broad-minded statesmen like Lords Macaulay and narrow-minded Imperialistic jingoes like Lord Curzon. Our educational system has rendered us mere human skeletons. If there are 70 millions in India who cannot get two sufficient meals in a day, well, it is a sufficient condemnation of the educational system. When the British people came to India, they had to do not with a barbarian people like those of South Africa, but with a people who had a glorious past.' 'If I read Indian History aright,' said Mr. Lajpatrai, 'during the last seven hundred years of foreign domination, we did not allow a century to pass by without strongly and effectively protesting against such domination in some part of the country or another. But all such bright phases from our glorious past have disappeared from the pages of the present day text-books of Indian History. Instead, the burden of the teaching of history in our schools is that we have never been a free nation and that all our customs were cruel and wicked. High Officers like Chancellors and Vice-Chancellors have declared that we are a greedy people and do not love education for its own sake.' 'I deliberately say that is a most base charge,' said the lecturer. 'If there was a nation that loved learning, for learning's sake, knowledge for knowledge's sake, it was the Hindu Nation'. He suggested the following four main points in a national system of education:—(1) Students must be trained in business methods conducive to the increase of the wealth of the nation. (2) The system should be such as would produce a self-relying, self-asserting, manly race, who would sacrifice their dearest interests for the sake of honour and who would not like to live in dishonour. (3) Our glorious past, its brightest and its most useful parts, when we made bold stands against foreign domination, shows that we have not always been a nation of slaves and deserves to be recorded in the text-books of history. (4) We must provide for the education of every male and female

child. National schools and colleges should be established, one at least in every district town, entirely manned and financed by our people and with our own money, with not a pie of grant from Government, which brings with it its limitations of usefulness and low associations. The proceedings terminated with a brief speech from the chair thanking the lecturer."

Proceedings of a meeting of the Jávli (Sátára) Agriculturists' Association.

Moda Vritt (144), 12th Nov.

39. A meeting of the "Jávli Agriculturists' Association" was held on 11th October at Wálut and was attended by about 2,000 inhabitants belonging to 50 or 60 surrounding villages. Mr. Narharpant Joshi had made excellent arrangements for the meeting. On the motion of the editor of the *Moda Vritt*, seconded by Mr. Narayanrao Deshpande, Mr. Jagadeorao Venkatrao Deshmukh was voted to the chair. Mr. S. M. Patankar, who was the first speaker, dilated on the present poverty of the rayats and their loss of credit and showed the urgent necessity for establishing credit banks and grain depôts with a view to help them in their distress. Mr. Narayenrao Deshpande, the originator of the meeting, was the next speaker. He went into details about the location of such banks and depôts and pointed out the directions in which the members of the Association should make united efforts for mitigating the hardships of poor agriculturists and secure for them the concessions of remissions and suspensions of land revenue. Mr. Deshpande's patriotism and his solicitude for the well-being of his countrymen are worthy of all praise. Mr. Ashtaputre next spoke on the preservation of kine and showed how the slaughter of these useful animals retarded agricultural development. He exhorted his hearers to protect the sacred cow, as the destruction of the bovine species would, in his opinion, pave the way for the complete ruin of the country. The editor of the *Bhagwa Zenda* magazine, Mr. D. G. Agashe, followed Mr. Ashtaputre and spoke on temperance and the *swadeshi* movement. He traced the wretched plight in which the Indians, in spite of their glorious ancestry, found themselves at the present day to the prevalence of the vice of drunkenness among the people and their consumption of foreign sugar. He exhorted his audience against the use of foreign cloth, foreign bangles and similar other articles if they desired that an era of prosperity should dawn upon their country. After some other speeches, the proceedings were brought to a close, but before dissolving the meeting the chairman presented two patils of Wálut with turbans for having completely stopped the consumption of liquor in the village.

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 22nd November 1906.

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*Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.]

[No. 47 of 1906.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 24th November 1906.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

- Affairs in Bengal: Publication of Fuller papers ... ... 14—16
- Agrarian matters: Alleged resort to coercion in collecting land revenue in Belgaum district 23
- British rule in India:
  - A Bengali newspaper's attitude towards the ruling class 13
  - Alleged deceitful character of British policy in India 11
  - An appeal to the Indians to follow the lead of Mr. Tilak to secure the advancement of their country 12
  - Attitude of Indians towards British rule contrasted with that of the Egyptians, Irish, &c. ... 9
  - Contrast between the condition of India and that of South Africa ... 6
  - Different views held in England about governing India 7
  - Physical force said to be the dominating factor in politics 10
  - Will God grant the prayers of Englishmen for the perpetuation of their rule in India? 8
- Collisions between Europeans and Natives: Exhortation to natives to retaliate the assaults committed by Europeans upon them 24
- Factories:
  - Appointment by Mr. Morley of an expert to inquire into the conditions of labour in Indian — ... ... 3 & 4
  - A suggestion *re* the proposed inquiry into the conditions of labour in Indian — 5
- India in Parliament:
  - Comments on Mr. Morley's latest announcement in Parliament *re* the irrevocable character of the partition of Bengal 1
  - Comments on Mr. Morley's reply in Parliament to the question about simultaneous Civil Service Examinations 2
- Indian National Congress:
  - Alleged vilification of the — by the Anglo-Indian journals 18
  - Appeal to Englishmen in Bombay to join in the movement for according a fitting reception to Mr. Dadabhai Navroji on his approaching visit to India... 21
  - Approval of the views of Mr. Bipin Chandra Pal and other extremists in the Congress Camp 20
  - Comments on the attitude of the *Times of India* towards the— ... 19
- Judicial matters:
  - Comments on the acquittal of Mr. Kemp, a District Superintendent of Police in Eastern Bengal 25
  - Comments on the Mysore poisoning case 26

PARAGRAPHS.

***Politics and the Public Administration*—continued.**

Partition of Bengal: Exhortation to the Bengalis to keep up their political agitation 17
Partition of Khándesh 22

Police:

Alleged undue detention of suspects in — custody in Bombay City 29
Comments on the action of the Násik — in searching the house of one Mr. Bhope by obtaining a search warrant from a local Magistrate ... 30
Comments on the rules regarding places of public amusements recently promulgated by the Commissioner of —, Bombay 28
Kabulis and the Calcutta — 27
Murders in Kaira and the alleged inability of the local — to detect the same 31

Sind:

A *swadeshi* appeal to — students 35
Complaint about the manner of filling the new appointments of Deputy Superintendents of Police in — 34
Evils of *lapo* and *rasai* in — 33
Request to the Commissioner in — to publish the "Special Circulars" issued by him under the Land Revenue Code 32

***Education*—**

Backwardness of Muhammadans in point of education in Sind 36
Complaint about inadequate accommodation in the N. J. High School, Karáchi 37

***Railways*—**

Ahmedabad-Prántij Railway: A suggestion for extending the — so as to finally connect it with the R.-M. and the Udaipur State Railways ... 38

***Municipalities*—**

Bombay:

Leper nuisance in — City 40
— Municipal elections and alleged conspiracy of the Whites ... 39
— Municipality and the City Improvement Trust 41
Hyderabad: Disastrous fire at — (Sind) and defective water-supply and fire extinguishing arrangements in the town 42

***Native States*—**

Kashmir: Viceroy's visit to — ... ... 43 & 44

Kolhápur:

Alleged secret object of the promoters of the — Representative Assembly 46
—Durbar and the — Representative Assembly 45
Vedokta controversy at — and the quarrel between the two Shankaracharyas of Sankeshwar *math* 47

***Intelligence extracted from the Press*—**

Swadeshi lectures in Bombay and Ahmedabad ... ... 48—50

List of Newspapers and Periodicals.

(As it stood on the 1st October 1906.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	J. J. de Abrao ; Portuguese ; 43	300
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 50	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 53.	1,000
4	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan ; Hindu (Madrási Bráhman) ; 39.	500
5	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 53.	575
6	Indian Textile Journal	Do.	Monthly	John Wallace ; Englishman ; 48	800
7	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái Advani ; Hindu (Amil) ; 30.	500
8	Káthiáwár Times	Rájkot	Daily	Mávji Govindji ; Hindu (Nágar) ; 38	200
9	Mahrátta	Poona	Weekly	Narsinh Chintăman Kelkar, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 32.	950
10	Men and Women of India.	Bombay	Monthly	Sorábji Mancherji Ratnăgar ; Părsi ; 40	500
11	Muslim Herald	Do.	Daily	Muhammad Yusuf bin Muhammad Amir ; Muhammadan ; 32.	700
12	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 38	400
13	Pársi	Do.	Do.	Jehăngir Sorăbji Talayárkhán ; Pársi ; 30	1,000
14	Patriot	Ahmedabad	Do.	Bhágubhái Fatechand Kárbhári ; Hindu (Jain) ; 33.	650
15	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 53	650
16	Poona Observer and Civil and Military Gazette.	Poona	Daily	Kăwasji Temulji ; Pársi ; 50	400
17	Railway Times	Bombay	Weekly	John Alexander Balfour ; Christian ; 44	1,200
18	Sind Gazette	Karáchi	Bi-weekly	Mrs. J. E. Tate ; European ; 42	500
19	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 40.	800
20	Sind Times	Karáchi	Bi-weekly	Khánchand Rahumal ; Hindu (Amil) ; 39	200
	ANGLO-GUJARA'TI.				
21	A'rya Prakásh	Bombay	Weekly	Motilál Tribhuwandás Dalál ; Hindu (Mod Bania) ; 32.	1,000
22	Coronation Advertiser	Ahmedabad	Do.	Narotámdás Pránjiwandás Shethna ; Hindu (Bania) ; 33.	750
23	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak) ; 36	1,400
24	Gujaráti	Do.	Do.	Ichhárám Surajrăm Desăi ; Hindu (Surti Bania) ; 53.	5,000
25	Gujarát Mitră	Do.	Do.	Hormasji Jamshedji ; Pársi ; 47	700
26	Gujaráti Punch	Ahmedabad	Do.	Somalál Mangaldás Sháh ; Hindu (Bania) ; 29.	1,100
27	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar ; Pársi ; 46	800
28	Hind Swarájyă	Do.	Do.	Chhaganlál Lallubhoy Thanáwalá ; Hindu (Shrimáli Bráhman) ; 24.	800
29	Jám-e-Jamshed	Do.	Daily	Pirozshah Jehángir Marzbán ; Pársi ; 30	3,500
30	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 57	2,400
31	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 42	400
32	Káthiáwár Times	Do.	Bi-weekly	Manshankar Jayashankar ; Hindu (Năgar Bráhman) ; 39.	200
33	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám ; Hindu (Mewáda Bráhman) ; 39.	1,400
34	Rást Goftár	Bombay	Do.	Pálonji Barjorji Desái ; Pársi ; 55	1,550

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*continued.*				
35	Shri Sayáji Vijayă	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 28.	4,200
36	Suryă Prakásh	Surat	Do.	Umedrám Nagindás; Hindu (Bania); 28	200
	ANGLO-MARA'THI.				
37	Christian Citizen	Poona	Monthly	Bháskar Nánáji Kotak; Native Christian; 33.	200
38	Dnyán Chakshu	Do.	Weekly	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 48.	500
39	Dnyánodaya	Bombay	Do.	Rev. Mr. J. E. Abbott	660
40	Dnyán Prakásh	Poona	Daily	Hari Náráyan A'pte; Hindu (Chitpáwan Bráhman); 39.	1,200
41	Dnyán Prakásh	Do.	Weekly	Do. Do.	2,400
42	Hind Swarájyă	Bombay	Do.	Jyotibá Bhágoji Relekar; Hindu (Námdeo Shimpi); 24.	1,000
43	Indu Prakásh	Do.	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 41.	1,500
44	Native Opinion	Do.	Weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 35.	700
45	Samarth	Kolhápur	Do.	Vináyak Náráyan Joshirao; Hindu (Chitpáwan Bráhman); 37.	750
46	Sardesái Vijaya	Sávantvádi	Do.	Pándurang Bálkrishna Dadkar; Hindu (Gaud Bráhman); 32.	500
47	Shri Sayáji Vijayă	Bombay	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 41.	5,000
48	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshasth Bráhman); 22.	100
49	Subodh Patrika	Bombay	Do.	Dwárkanáth Govind Vaidya; Hindu (Sonár); 32.	600
50	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 39.	1,500
	ANGLO-PORTUGUESE.				
51	O Anglo-Lusitáno	Bombay	Weekly	Leandro Mascarenhas; Goanese Christian; 48.	900
	ANGLO-SINDI.				
52	Al-Haq	Hyderabad (Sind).	Weekly	Syed Muhammad Syed Jamáldin; 30; and Abdul Vahábkhan Ghulám Rasul; 37; Muhammadans.	1,200
53	Prabhát	Do.	Bi-weekly	Lekhráj Tilokchand; Hindu (Amil); 34	500
54	Musáfir	Do.	Weekly	Dharamsing Tahilsing; Hindu (Amil); 20	1,000
55	Sindhi	Sukkur	Do.	Virumal Begráj; Hindu (Kurseja); 33	1,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
56	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 73	1,194
57	Hind Vijayă	Do.	Do.	Dáhyábhái Karsandás Sháh; Hindu (Shráwak Bania); 39.	600
	ENGLISH, MARÁTHI AND KÁNARESE.				
58	Karnátak Patră	Dhárwár	Weekly	Mádhav Gopál Tonapi; Hindu (Deshastha Bráhman); 22.	200
59	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorápur; Hindu (Deshastha Vaishnav Bráhman); 44.	300
	ENGLISH, PORTUGUESE AND CONCANIM.				
60	A Luz	Bombay	Weekly	Antone Fernandes; Portuguese; 23	1,200
61	O Bombaense	Do.	Do.	A. Gomes; Goanese Christian; 45	1,000
	GUJARÁTI.				
62	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad; Muhammadan; (Memon); 41.	2,500
63	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 53	3,000
64	Arajdár	Ahmedabad	Weekly	Maháshankar Dájibhai; Hindu (Bráhman); 35.	1,500- 2,000
65	A'ryávir	Dohad (Panch Mahál).	Do.	Krishnaráo Mangeshráo Fadnis; Hindu (Saraswat Bráhman); 28.	330

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*continued.*				
66	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 37.	4,400
67	Broach Mitră	Broach	Weekly	Trikamlál Harináth Thákor; Hindu (Brahma Kshatriya); 24.	350
68	Broach Samáchár	Do.	Do.	Ardeshir Dinsha Gándhi; Pársi; 51	500
69	Din Mani	Do.	Do.	Nathálál Rangildăs; Hindu (Mathur Káyastha Bania); 27.	125
70	Dnyănottejak	Ahmedabad	Fortnightly	Chhotálál Desaibhai; Hindu (Bania); 42	800
71	Evening Jáme	Bombay	Daily	Pirozshah Jehăngir Marzbán; Părsi; 30	1,600
72	Gujarát	Nadiád (Kaira)	Fortnightly	Chandulál Nandlál; Hindu (Bania); 25	500
73	Hitechchhu	Ahmedabad	Weekly	Kálidás Ghelăbhai; Hindu (Jain); 47	500
74	Indian Advertiser	Do.	Do.	Hirálál Vardhamán Sháh	...
75	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Daud; 37; Abdulla Ismail; 28 Muhammadans (Memons).	750
76	Jám-e-Jahănnooma	Bombay	Do.	Ratansbáw Frámji Achăria; Pársi; 31	600
77	Jivadaya	Surat	Monthly	Dhirajrám Dalpatrám; Hindu (Audich Bráhman); 37.	300
78	Kaira Times	Nadiád (Kaira)	Weekly	Anopsi Mánecklál Desăi; Hindu (Shrávak Bania).	600
79	Kaira Vartamán	Kaira	Do.	Kahandăs Fulchand; Hindu (Bania); 56	125
80	Káthiáwár Mitră	Ahmedabad	Do.	Jadurám Shámji Dave; Hindu (Audich Bráhman); 42.	300
81	Káthiáwár Samáchár	Do.	Do.	Rewashankar Jagjiwan Dave; Hindu (Bráhman); 44.	500
82	Khedut	Bhávnagar	Fortnightly	Parbhurám Rámji Jani; Hindu (Audich Bráhman).	1,000
83	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Minocheher-Homji, B.A; Pársi; 37.	1,000
84	Mahi Kántha Gazette	Sádra	Weekly	Motilál Chhotálál Vyás; Hindu (Audich Tolakia Brăhman); 45.	800
85	Mukhbir-i-Islám	Bombay	Daily	Munshi Ali Mahomed Haji Abdulla Shayek Lakhpati; Khoja (Sunni); 35.	500
86	Navsári Patrika	Navsári	Weekly	Harivallabhdás Piánvallabhdás Párekh; Hindu (Bania); 32.	500
87	Navsári Prakásh	Do.	Do.	Rustamji Jámăspji Dastur; Pársi; 58	800
88	Praja Mitră	Karáchi	Bi-weekly	Narbhayshankar Jagjivan; Hindu (Bráhman); 37.	275
89	Praja Pokár	Surat	Weekly	Hormasji Jamshedji; Pársi; 47	500
90	Prakásh and Gadgadát	Bombay	Do.	Nagindás Manchăram; Hindu (Dása Osval Bania); 40.	725
91	Samsher Bahádur	Ahmedabad	Do.	Saváibhai Ráichand; Hindu (Shrăvak Bania); 63.	150
92	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Rustamji Narsarwanji Vátcha-Gandi; Pársi; 40. (2) Ardeshir Pestonji Contractor; Pársi; 38.	3,800
93	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Dás Shrimáli Bania); 41.	550
94	Sind Vartamán	Karáchi	Weekly	Devkaran Devji; Hindu (Lohána); 41	200
95	Surat Akhbár	Surat	Do.	Phirozsháh Edalji Patel; Pársi; 51	300
96	Tikákár	Ahmedabad	Do.	Puranchandra *alias* Punamchand Achleshwar Márwădi; Hindu (Bráhman); 44.	500
97	Vande Mátaram	Bombay	Monthly	Chhaganlăl Lallubhoy Thánăwálla; Hindu (Shrimali Brăhmin); 24.	...
	HINDI.				
98	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 44.	200
99	Sharman Samáchár	Bombay	Do.	Shambhunáth Sharma; Hindu (Kanoja Bráhman); 45.	1,000
100	Shri Dnyánságar Samáchár.	Do.	Monthly	Janakprasăd Laooram; Hindu (Kányakubja Bráhman); 30.	200
101	Shri Venkateshvar Samáchár.	Do.	Weekly	Pandit Babu Amritlal, B.A.; Hindu (Bengali Bráhman); 45.	6,200
102	Swadeshi	Do.	Do.	Swámi Yugalánandji; Hindu (Vaishnav Bráhman); 35.	1,000

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KÁNARESE.				
103	Digvijayă	Gadag (Dhárwár.)	Weekly	Shankrapa Gudi Basrimarad; Hindu (Devang); 39.	150
104	Karnátak Vritt	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Shenvi Bráhman); 36. (2) A. B. Hoskeri; Hindu (Deshasth Bráhman); 37.	810
105	Loka Bandhu	Do.	Do.	Gururao Rágḥavendra Mamdápur; Hindu (Deshasth Bráhman); 43.	300
106	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Nilgire Nádgir; Hindu (Deshasth Bráhman); 30	150
107	Rájahans	Dhárwár	Do.	Kamaláshankar Dinkar Jathár; Hindu (Karháda Bráhman); 43.	120
108	Rasik Ranjini	Gadag (Dharwar.)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Brahman); 43.	100
	MARÁTHI.				
109	Arunodayă	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 24.	515
110	A'ryávart	Dhulia	Do.	Váman Daji Motiwále; Hindu (Yajurvedi Brahman); 20.	500
111	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 29	500
112	Bán	Poona	Do.	Datto Máruti Nanavare; Hindu (Kásár); 27	400
113	Bhála	Do.	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 30.	2,300
114	Bhagwa Jhenda	Wái (Satara)	Monthly	Dattatraya Ganesh Agashe; Hindu (Chitpawan Brahman); 27	300-400
115	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 42.	300
116	Brahmodayă	Mahád (Kolába)	Do.	Náráyan Balwant Hardikar; Hindu (Karháda Bráhman); 48.	400
117	Chandrakánt	Chikodi (Belgaum).	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 41.	100
118	Chandrodayă	Chiplun (Ratnágiri).	Do.	Sadashiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 42.	200
119	Chikitsak	Belgaum	Do.	Mangesh Jiváji Telang; Hindu (Gaud Bráhman); 40 and Moro Balwant Maráthe; Hindu (Chitpáwan Bráhman).	900
120	Deen Mitră	Bombay	Do.	Sadáshiv Vishwanáth Máyadeo; Hindu (Chitpawan Bráhman; 32.	1,000
121	Deshakálavartamán	Erandol (Khándesh).	Do.	Mahádev Pándurang Joshi; Hindu (Deshasth Bráhman); 34.	200
122	Dharma	Wái (Satara)	Do.	Kashinath Vaman Lele; Hindu (Chitpáwan Brahman); 48.	1,000
123	Dharwár Vritt	Dharwár	Do.	S. H. Shaháne; Hindu (Karhada Bráhman); 32.	500
124	Dinbandhu	Bombay	Do.	Vásudeo Lingoji Birje; Hindu (Marátha); 40.	1,200
125	Dnyán Ságar	Kolhapur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 42.	350
126	Hindu Punch	Thána	Do.	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 40.	1,700
127	Hindu Vijayă	Kochará (Ratnágiri.)	Fortnightly	Anandrao Bálkrishna Rángnekár; Hindu (Gaud Sáraswat Bráhmin); 38.	75
128	Hunnarottejak	Násik	Weekly	Prabhákar Krishna Pánge; Hindu (Deshastha Bráhman); 27.	250
129	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 53.	280
130	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 76.	1,500
131	Jagatsamáchár	Thana	Do.	Trimbak A'báji Ráje; Hindu (Káyastha Prabhu); 39.	500
132	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 40.	7,500
133	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Brahman); 47.	425
134	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 39.	4,000
135	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 51.	2,000
136	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 50.	18,000
137	Khándesh Vaibhav	Dhulia	Do.	Yádav Bálkrishna Bahalkar; Hindu (Deshasth Bráhman); 40.	600
138	Kumtha Vritt	Kumtha (Kanara).	Do.	Laxman Baburao Hegde; Hindu (Gowdsaraswat); 50.	250
139	Loka Bandhu	Tásgaon (Satára).	Do.	Bhikáji Gopál Bhide; Hindu (Chitpáwan Brahman); age 35.	200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
140	Lokamat	Vengurla (Ratnágiri)	Weekly	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 29.	600
141	Lokaseva	Násik	Do.	Gangádhar Váman Barve; Hindu (Chitpáwan Bráhman); 27.	500
142	Madhukar	Belgaum	Do.	Janárdan Náráyen Kulkarni; Hindu (Sáraswat Bráhman); 30.	150
143	Maháráshtra Vritt	Satára	Do.	Pándurang Bábáji Bhosle; Hindu (Marátha); 30.	150
144	Moda Vritt	Wái (Satára)	Do.	Káshináth Váman Lele; Hindu (Chitpáwan Bráhman); 48.	650
145	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; Hindu (Chitpáwan Bráhman); 45.	1,650
146	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,450
147	Nagar Samáchár	Ahmednagar	Do.	Vishwanáth Gangárám; Hindu (Telegu Fulmáli); 25.	200
148	Násik Vritt	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 28.	450
149	Nyáy Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 32.	400
150	Pandhari Mitră	Pandharpur (Sholápur).	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 43.	75
151	Parikshak	Belgaum	Do.	Váman Rámchandra Kanvinde; Hindu (Sáraswat Bráhman); 33.	400
152	Poona Vaibhav	Poona	Do.	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 37.	250
153	Prabhát	Dhulia	Monthly	Govind Káshináth Chándorkar; Hindu (Karhadá Brahman).	...
154	Prabodh Chandrika	Jalgaon (Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 42.	200
155	Prakásh	Satára	Do.	Ganesh Ballál Phansálkar; Hindu (Karháda Bráhman); 32.	500
156	Pratod	Islámpur (Satára).	Do.	Ganesh Rámchandra Kashálkar; Hindu (Karháda Bráhman); 23.	300—360
157	Rághav Bhushan	Yeola (Násik)	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 42	100
158	Ráshtramukh	Máhad (Kolába)	Published thrice a month.	Balkrishna Raoji Palvanker; Hindu (Karhádá Bráhman); 28.	177
159	Satya Mitră	Málegaon (Násik).	Weekly	Bálchand Hiráchand; Jain; 26	200
160	Satyă Shodhak	Ratnágiri	Do.	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 28.	950
161	Shet, Shetaki and Shetakari	Bombay	Fortnightly	Nominal Editor:—Ganesh Lakshman Sahasrabuddhe; Hindu (Chitpáwan Bráhman). Real Editor:—Rámchandra Vinayak Tikekar; Hindu (Karháda Bráhman); 45.	350
162	Sholápur Samáchár	Sholápur	Weekly	Narsappa Abanna; Hindu (Kámáthi); 47	400
163	Shubh Suchak	Do.	Do.	Rámchandra Appáji Chitale; Hindu (Chitpáwan Bráhman); 61.	150
164	Sumant	Karád (Satára)	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 33.	80
165	Vidur	Dhamni (Satára)	Do.	Dámodar Gangádhar Maráthe	200
166	Vidya Vilás	Kolhápur	Bi-weekly	Ganesh Shankar Gokhale; Hindu (Chitpáwan Bráhman); 22.	500
167	Vihári	Bombay	Weekly	Bálkrishna Náráyan Phátak; Hindu (Chitpáwan Bráhman); 41.	1,000
168	Vikram	Sátára	Monthly	......	...
169	Vishvavritt	Kolhápur	Monthly	Vishnu Govind Bijápurkar, M.A.; Hindu (Deshastha Bráhman); 45.	500
170	Vividh Dnyán Vistár	Bombay	Do.	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
171	Vrittasár	Wái (Satára)	Weekly	Lakshman Mahádev Vaidya; Hindu (Chitpáwan Bráhman); 51.	250
172	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkar; Hindu (Deshasth Bráhman); 38.	100
173	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 40.	600
174	Vyápár Samáchár	Ahmednagar	Do.	Ratanchand Punamchand Mutha; Jain (Márwadi); 33.	1,200
175	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 40.	150

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Sindi.				
176	Aftab-i-Sind	Sukkur	Weekly	Shámsudin walad Mahomed; Muhammadan; (Abro); 39.	600
177	Khairkháh	Lárkhána	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 33.	1,000
178	Sind Sudhár	Karachi	Do.	Khánchand Rahumal; Hindu (Amil); 39	650
179	Sookree	Do.	Do.	Asanmal Rijhumal; Hindu (Lohána); 52	100
180	Sind Kesary	Shikárpur	Do.	Chelárám Mánghirmal; Hindu (Wadhra); 40.	550
	Urdu.				
181	Ajaibat-i-Bambai	Bombay	Monthly	Mahamad Ali Anvar Ali; Muhammadan (Sheikh); 44.	2,000
182	Bombay Punch Bahádur	Do.	Weekly	Hakim Mahomed Abdul Hamid; Muhammadan (Farrukh Dehlavi); 52.	3,000
183	Ghamkhwar-e-Jahán	Bhusáwal (Khándesh).	Do.	Munshi Mahomed Jan walad Ahmedalli (Mahomedan).	75
184	Jám-i-Jahánnuma	Jalgaon (Khandesh).	Do.	Munshi Abdul Karim *walad* Habibulla; Muhammadan.	50
185	Mufid-e-Rozgar	Bombay	Do.	......	...
186	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdul Hamid; Muhammadan (Farrakh Dehalvi); 52.	1,500
187	Tohfa-i-Deccan	Poona	Weekly	Shaik Abdulla *walad* Mahomed; Muhammadan (Shaik); 32.	150
	Gujara'ti and Hindi.				
188	Jain	Ahmedabad	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Jain); 33.	1,400
	Mara'thi and Ka'narese.				
189	Chandrika	Bágalkot (Bijápur).	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 34.	150

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the Report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

E. The papers marked with an asterisk have actually been examined during the week.

F. Nos. 63, 67 and 71 occasionally contain English articles.

Additions to, and alterations in, the list of Newspapers and Periodicals.

N.B.—(*a*) The circulation of No. 153 is 300.

(*b*) The editor of No. 168 is Vishvanáth Ganesh Deodhar (Chitpáwan Bráhmin); age 26; circulation 100.

(*c*) No. 150 is published at irregular intervals.

(*d*) Nos. 42, 80, 91, 96, 102 and 106 have ceased to exist.

(*e*) The editor of No. 185 is Munshi Muhammad Husain Fanunmiya; Muhammadan (Suni); age 45; circulation 500.

(*f*) The circulation of No. 97 is 500.

(*g*) No. 72 is published thrice a month.

(*h*) The publication of No. 174 is temporarily suspended.

(*i*) The editor of No. 71 is Hirálál Vardhmán Sháh (Visa Shrimáli Bania); age 26; circulation 600.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	[illegible]				
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	
[illegible]	[illegible]	[illegible]		[illegible]	
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	
[illegible]	[illegible]	[illegible]			
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	
	[illegible]				
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[illegible]	[illegible]				

Politics and the Public Administration.

Comments on Mr. Morley's latest announcement in Parliament *re* the irrevocable character of the partition of Bengal.

Gujarâti (24), 18th Nov.

1. **Mr. Morley's latest declaration in Parliament on the subject of the partition of Bengal proves once more that both British and Anglo-Indian authorities bow implicitly before the fetish of prestige. They seem to think that the Indians have so long been governed at the sweet will of the Anglo-Indian bureaucracy that the** reversal of an unpopular administrative measure would perchance shatter the prestige of Government and undermine the veneration felt by the people for Government. This alone seems to be the explanation of the dogged obstinacy with which the authorities both here and in England have hitherto refused to re-open the question of partition. But it is forgotten by these people in authority that it is a strong article of faith with the Indians that the British *raj* is founded on justice, and that it is to take a serious risk to allow this faith to be undermined. If Englishmen are anxious to uphold and perpetuate this faith in the Indian mind, it is their bounden duty to reverse the partition and to pacify excited public feeling in the country. The conflict between the prestige of Government and public opinion must sooner or later end in the triumph of the latter. There is no knowing what achievements even an effete and helpless people might be capable of when the tide of fortune begins to run in their favour. Let not the British, therefore, run away with the idea that the Indians are a fallen people and cannot possibly do any harm to them. The Indians heartily wish that under the ægis of British rule peace and prosperity may reign supreme through the land, but they cannot by any means reconcile themselves to the partition of Bengal. Government may be able to stifle for a time the fire of Bengali discontent, but who knows when the smouldering embers may suddenly burst into a bright flame?

Comments on Mr. Morley's reply in Parliament to the question about simultaneous Civil Service Examinations.

Bhâla (113), 21st Nov.

2. About a thousand Civilians are toiling in the scorching heat of India and bearing the brunt of the work of the Indian administration. They would have easily succumbed to this most arduous task, but the enormous salaries drawn by them keep up their energies somehow and sustain them in their task. They have no other object in forsaking the cool atmosphere of England and facing the rigours of the tropical climate of India but to serve our country in a purely benevolent spirit! They come to India to ease her of the load of wealth she carries on her shoulders and to show pity to her children who are unable to administer her affairs. To avoid needless trouble to these strangers, the Indian National Congress has been praying incessantly for the holding of Civil Service Examinations simultaneously in England and India, and in 1894 a resolution sanctioning such an arrangement was even passed by Parliament. But the then Secretary of State feared that if effect were given to the resolution, the Civil Service would be swamped by clever Indian youths; so he ignored it and was patted on the back for his act of disobedience by the British public. As Indian youths find it extremely difficult to compete for the Civil Service in London, Mr. Morley was recently asked whether he would re-open the question, but he gave no encouraging reply. In other words, he indirectly told our people that where England's self-interest is involved even a resolution of Parliament can be safely disobeyed. So long as no more than two or three Indians compete successfully for the Civil Service Examination each year, Government may do nothing, but if the number of such candidates is increased through the instrumentality of such associations as the Hindu Education Fund, Government may impose a limit upon the number of Indian candidates appearing for the Civil Service Examination in any year. No pretext would be lacking to justify the restriction. Government might, for instance, bring forward the patent plea that the Indians are inferior in moral

stamina to the Europeans. Let our people remember that all they can expect from Government is sweet words and nothing more. If they fully bear this in mind, they will not have to suffer disappointment in future.

Appointment by Mr. Morley of an expert to inquire into the conditions of labour in Indian factories.

Gujarati Punch (26), 18th Nov., Eng. cols.

3. "So, at last, the sword of Damocles, that had so long been hanging over the pioneers of Mill Industry in this country, is about to fall upon their necks. Fore-warned is fore-armed......... Has the blessed Commissioner sent out by Mr. Morley any experience of 'Cotton business'? He has not. Could not Mr. Morley have depended upon the 'man on the spot'? Of what use is the Heaven-born Service if it cannot secure the confidence of Mr. Morley?......... But Lancashire is really, we must say it in spite of section 124A, Indian Penal Code, the sovereign of India. Willy-nilly, the present Cabinet must submit to Lancashire. We are sure Bombay will take care of herself. But what about the second Cottonopolis of India, Ahmedabad? Bombay has her splendid and effective Mill Owners' Association. Nothing of the kind exists in Ahmedabad......... Ahmedabad had better 'beware of the Ides of March'—we mean the middle of next month. Let the local Cotton Kings accumulate as much rebutting evidence as they can against the interested insinuations on the ground of philanthropy of Lancashire."

Phœnix (15), 17th Nov.

4. "Even a man of broad culture and integrity of purpose like Mr. Morley has sometimes to yield to the powerful voice of the Lancashire mill-owners. According to Reuter, Sir Hamilton Smith, who was recently a Superintending Inspector for 'dangerous trades,' has been appointed to report upon the hours of work and the conditions of labour in Indian factories. A Superintending Inspector for 'dangerous trades,' what can he know about the social and the climatic conditions obtaining in this country? This is the reason why the choice of such a man as Sir Hamilton does not meet with our approval. The Indian Government could have easily spared a competent and experienced official to carry on the afore-said investigation......... Is it not pertinent to ask the philanthropists of Lancashire that if they really feel for the lot of Indian mill-operatives, who number hardly two lakhs, they should also lift up their powerful voice on behalf of the poverty-stricken Indian rayat who lives from hand to mouth?......... If Mr. Morley and his friends are unwilling to raise a finger for the poverty-stricken millions, all that we can say is that their interference on the present occasion is not actuated by purely unselfish and noble motives. Let us wait and see how far the influence of Lancashire mill-owners will be exerted to handicap our growing industry."

A suggestion *re* the proposed inquiry into the conditions of labour in Indian factories.

Jam-e-Jamshed (29), 24th Nov., Eng. cols.

5. "Government have done well in asking the services of Dr. Turner to help Sir Hamilton Smith in his investigations into the Indian factory conditions, and the Bombay Corporation have done equally well in acceding to the request. Dr. Turner would prove an admirable cicerone to the Secretary of State's Special Inspector. But we would fain here endorse the view that the Hon'ble Mr. Vithaldas expressed at Thursday's meeting, namely, that the public expects that the investigation would be conducted from the Indian point of view, which necessarily need not be inhumane or unjust towards those in whose interest the present investigations are to be undertaken. Towards this end we should once again emphasise the necessity of the nomination of a small Commission, consisting of Native and European gentlemen well acquainted with the factory conditions in this country and enjoying the confidence of the mill-owners and the public, to assist Sir Hamilton Smith in his labours. The prevailing impression seems to be—and Mr. Vithaldas' remark was only a faint echo of it—that the enquiry would be more or less a one-sided affair, and it is to obviate this objection that we make the above proposal. If such a Commission is not possible, we should at least insist upon one of the prominent mill-owners being associated with the Secretary of State's Inspector in the enquiry he is about to undertake."

Contrast between the condition of India and that of South Africa.

Gujaráti Punch (26), 18th Nov., Eng. cols.

6. **"Britain has given the Transvaalers a free constitution. And what has been the response to this enforced virtuous step? A rebellion, insignificant indeed, but yet showing how even the olive branch of a practically free constitution cannot console a people who have been robbed of their heritage.** The latest sensation which Reuter has retailed to the whole world is that of a 'raid' into Cape Colony by Ferriera, a Transvaal Boer !......... The incident has a significance for the people of India. The land which was fertilised during nearly three years with the blood of Britain's sons is virtually self-governing and free to-day—a land that cannot possibly have cultivated loyalty towards its mighty but usurping conquerors during so short a time. And, yet, what is India to-day?—India whose sons have sealed with their blood the bond of her loyalty to England on a hundred bloody fields !......... She is, well, what she is. The moral is that in this mean, miserable, sublunary world, those that give kicks receive compliments, while those who ask for crumbs get merely curses and kicks. England and India !—there is a moral for you both in misguided Ferriera's 'tempest in a tea-pot.'"

Different views held in England about governing India.

Gujarát (72), 21st Nov.

7. So far as England's attitude towards India is concerned, there are three parties among British politicians, each holding a different view about governing India. One party believes that India was acquired by England by the sword and should be held by the sword. Another party thinks that Indians may be treated with kindness and courtesy, but never admitted to any share in the country's administration. The third party favours a policy of justice and righteousness towards India and thinks that Indians should be granted the same rights and privileges as Englishmen. Now, if the views held by the first party were to be strictly enforced in practice, it would soon be evident that the overwhelming majority of thirty crores of Indians, who are plunged in disaffection and despondency, would try to drive out Englishmen from India and that a lakh of foreign soldiers would cut but a sorry figure before them. A drop of water is not very powerful by itself, but when millions of such drops combine together and swell into a torrent, they become a terrible and irresistible force and can sweep away anything that stands in the way. If the Indians are once excited against their foreign rulers, they will try their utmost to break the yoke of alien domination. But even assuming that England is able to hold India by the sword, does it behove her to pursue a selfish policy towards this country and perpetuate a *regime* of oppression here or to help an ancient fallen people on the path of advancement and regeneration? The attitude of the second party is more reasonable than that of the first, but both parties forget that Indians aspire to rise politically and socially under the shadow of British paramountcy and that they are, therefore, loyal and faithful to their British masters. If Englishmen do not sedulously foster these feelings of loyalty, but openly maintain mischievous views about governing India with harshness and rigour, the Indian mind is sure to be filled with discontent and distrust of British rule. The policy of the third party, which is headed by such men as Lord Stanley, is the most reasonable of the three and desires to unite India and England in ties of common affection and fraternal sentiment. Some farsighted British statesmen have realised the importance of governing India in her own interests, since British rule cannot be made to rest indefinitely upon British bayonets and British artillery but upon the loyalty and contentment of the Indian population. The reactionary policy of Lord Curzon during his Viceroyalty has plunged the Indians into an abyss of despair and dissatisfaction, and it is to England's own interests to pacify them once more into a loyal and contented frame of mind. A standing army of only one lakh of white soldiers will avail naught before the united force of an infuriated nation.

Will God grant the prayers of Englishmen for the perpetuation of their rule in India?

Hind Swarájya (Anglo-Gujaráti) (28), 24th Nov.

8. "Ask and it shall be given unto you" says the Bible. Have Englishmen, acting upon this dictum, usurped ruling authority in India to themselves by praying to God? Have not the Indians, however, their own God just as Englishmen have theirs? **Nay, both have but one God and both are His children. He cannot have, therefore, bestowed upon Englishmen the privilege of lording it over the Indians at their sweet will. This being so, why have Englishmen become the over-lords of India? God has given**

the boon of independence to all his children. It is not in the power of any mortal being to rob them of this birth-right so long as they tread the path of truth and righteousness. Englishmen, however, have deprived the Indians of their independence, although the latter struggled hard to retain it. Englishmen pursued the path of falsehood with a view to delude the Indians into their fold. They next threw the noose of dependence round their necks and began to tyrannise over them. The Indians, seeing their own degraded condition, are willing to adhere to the path of truth, but greedy Englishmen do not like this, lest the noose of dependence thrown by them round the necks of the Indians snaps asunder. They, therefore, want to keep the latter in the path of falsehood like themselves. They will not, however, succeed in this aim. However much they might like to perpetuate their domination over the Indians, God will not grant their prayer in this respect. As a matter of fact, Englishmen having strayed into the path of unrighteousness deserve punishment, and it can be asserted without hesitation that they will one day be subjected to the deepest sufferings of hell. At the same time if a man asks something of God, which is not likely to cause misery to other human beings, his prayer is readily granted. The prayer of the Indians is of such a nature and will, therefore, be granted, while that of Englishmen being of a different nature is sure to be summarily rejected. Though Englishmen might move heaven and earth to have their desires gratified, they are sure to suffer disappointment, while the desires of the Indians will unquestionably be fulfilled.

Attitude of Indians towards British rule contrasted with that of the Egyptians, Irish, &c.

Vihári (167), 19th Nov.

9. Surely the English are unfortunate, for, in spite of their unbounded solicitude for the welfare of subject communities under their sway, their rule is denounced as despotic and high-handed. Not only are the peoples of South Africa, Egypt and Ireland tired of the British connection, but the settlers in the different British Colonies are also disgusted with England's control. The people of Newfoundland are desirous of severing their connection with the British. Mr. Mustafa is openly preaching a crusade in Egypt against the British and the Irish are endeavouring to establish a republic in Ireland. But though the general trend of opinion is thus everywhere unfavourable to Englishmen, there is a class of people in India, who owing either to their weakness or their being habituated to bondage sing praises of the benevolent despotism of the British in this country. So long as such panegyrists exist in India, British rule will never be in jeopardy. So long as the firm of Messrs. Mehta, Wacha and Gokhale is thriving, any fear that the Indian slaves will overthrow the British *raj* is groundless. The subject people in Africa view British rule from a different standpoint. They have realized that with the introduction of Western art and science into their country, they have lost their liberty and that their country's resources are being slowly exploited by foreigners. They set a higher value upon freedom than on railways or telegraphs. It is only we Indians that are over-anxious to strengthen and perpetuate British rule in India. So long as India produces sycophants and cowards, her progress is impossible and the high-handedness of Englishmen will receive no check. Anglo-Indian journals, like the *Times of India*, need not, therefore, feel apprehensive about the stability of British rule in India or assert in a menacing tone that "the English are here and they propose to remain."

Physical force said to be the dominating factor in politics.

Sardesái Vijaya (46), 21st Nov.

10. "The only law to which man responds is the law of force." This declaration by an English writer is fully exemplified in our everyday life. Both in the family and the State, the law of force is found to reign supreme. It is force and not the moral sentiment that prevents starving humanity from plundering their more fortunate fellow-beings, and it is force again that compels people to obey the laws of the land. But we doubt if this truth has ever been impressed on the minds of our talkative politicians. Force has played a predominant part in the history of all civilized nations including the British. Like ourselves, the people of France, America and Italy had once the sharp dagger of dependence piercing their hearts, but it melted away before brute force. What they failed to get by begging, they obtained by force. Their deliverance from slavery was not achieved by the platform eloquence of their orators, but by the life-blood of their valiant patriots. Englishmen did not obtain the Magna Charta by begging,

but by forcing the hand of their sovereign. Even the Royal Proclamation of 1858 was the result of England's being fully convinced that the physical prowess of the Indians was not altogether extinct. No one, of course, advocates an unlawful recourse to violence in order to gain our rights, but the principle that in force alone lies our salvation should be indelibly impressed on our hearts. We should develop our physique by encouraging national sports and take care that the mischievous fatalistic tendency to leave in the hands of God the punishment of our tormentors no longer finds favour with our youths. "A kick for a kick" should now be our motto. Self-sacrifice for the redress of the grievances of our countrymen should be preached to the rising generation as a religious doctrine. Let this go on for some time, and the low opinion which the Englishmen have formed of Indian character will be replaced by respect for it and England will be ready to treat India upon a footing of equality.

Alleged deceitful character of British policy in India.
Lakabandhu (139), 18th Nov.

11. India has had many rulers in the past, but none of these equalled the British in point of astuteness of policy. We need not consider the case of Hindu kings of old because they were natives of the country and their interests were identical with those of the people. Passing on to Moslem rulers, we must admit that they were more tyrannical than the British, but in one respect, it must be acknowledged, they compare favourably with our present rulers. In spite of their tyranny, they knew nothing of deceit, whereas every act of the British rests on a foundation of fraud. The old demon-king Ravan was an incarnation of fraud, but if Englishmen continue their present political policy for some time, they will shortly convert England into a Lanka, the capital of Ravan. It is true Englishmen are mortals and not demons like Ravan, but as they have attained their present greatness through prowess, wealth and deceit combined, they may, without grave impropriety, be likened to Ravan. That being the case, how can we poor Indians hope to be a match for our rulers? We are perpetually being misled by means of various pretences, while our efforts to gain our object are frustrated.

An appeal to the Indians to follow the lead of Mr. Tilak to secure the advancement of their country.
Pratod (156), 16th Nov.

12. Under the heading "Victory to India" the *Pratod* publishes some verses, of which the following is the purport:—Our forefathers, not knowing the wiliness of the crafty white men, gave them shelter. But the latter abusing the hospitality thus extended to them have seized the country itself and are now making a display of their supreme authority. They are carrying away untold wealth from this country to their own. The ignorant Indians were at first dazzled by the introduction of railways and telegraphs in the country. They also accepted service under the rulers and neglected the welfare of their country. Then poverty silently overtook them, and they are now on the point of premature extinction as a nation. The Goddess of Liberty has departed from the country in anger. How can prosperity exist side by side with public immorality? Our motherland being thus neglected by all is now pining away in grief. Great men like Shivaji are rarely born in the country. After a long interval, one patriotic individual has made his appearance amongst us. That person is Mr. Tilak. Let the 30 crores of the Indian population follow his lead, and the advancement of the nation will be assured. May all the efforts of Mr. Tilak be crowned with success!

A Bengali newspaper's attitude towards the ruling class.
Karáchi Chronicle (7), 18th Nov.

13. "We reproduce below extracts from certain articles from the *Sandhya*, a vernacular daily published in Calcutta and edited by B. Upadhaya:—'We now ask two questions to the Feringhee:—(1) Do you wish that the Indian should compete with you in trade? If you say "no," then you are an enemy of the country. (2) Do you wish that we should take our Government into our hands? If you do not agree, then you are an enemy of India. If you say "yes" to these queries, then no cause of friction will remain. We do not ask you to agree. We are resolved to stand face to face with you in trade. If you agree, well and good; if not, you will get a beating.

We have sworn before our mother that we shall govern ourselves. If you act inimically, we shall thrash you. If you have a mind to keep the Indians in bondage, then the pure lovers of their motherland will become your enemies. This is not our opinion. It is the rule of God. No more deception can be practised by the fear of jail. We shall employ all our efforts for our improvement and complete freedom. He who obstructs us in our progress is an enemy.' The *Sandhya* further remarks:—'Do the Feringhees look upon us as their equals? They are so barbarous that they cannot bear the sight of black or yellow men. See how they are treating the Japanese in America. In South Africa, the condition of the Indian—be he a millionaire or a labourer—is very sad. Invite the Feringhee to your house. Most likely, he will not come. If he does, he will not eat the food prepared by you. You will have to procure it from the Wilson Hotel. Your Cotton, your Stead are big-folks, but they will give you no right but that of a sweeper. So, why forget yourself? Talk of fraternising with barbarians, who want to make your mother a hewer of wood and drawer of water? If the 18,000 rupees, which are proposed to be raised for meeting the expenses of the deputation of English editors, were spent in the purchase and distribution of 50,000 *lathies*, then there might be some hope of fraternising.' We do not wholly subscribe to the views of the *Sandhya*, but we believe with the *Empire* that the writer has been provoked to use the word 'Feringhee' by the heedless manner in which the word 'Native' is flung about in the Anglo-Indian circles. This is only *tit for tat*."

Publication of Fuller papers.
Sind Gazette (18), 20th Nov.

14. "The papers which have been published in connection with the resignation of Sir Bampfylde Fuller do not put us in possession of any new facts nor tell the public anything that was not practically known at the time. It is made clear, however, by the letter to Sir B. Fuller from the Government of India that while the latter fully approved of Sir B. Fuller's action they failed to support him as a concession to the clamour of the Bengali agitators. Public opinion in India severely blamed the Government for their action at the time, and the publication of the correspondence proves that the critics were in the right. The admiration of all honest-minded persons cannot fail to be excited for an official who, while opposing to illegitimate clamour a determination not to move one inch from the position he had taken up, yet showed the utmost patience and readiness to forgive the erring the moment they acknowledged their fault and promised amendment. It is difficult to see that any good result can be obtained as far as India is concerned from the belated publication of the correspondence, but we hope that it will lead in England to the recognition of Sir B. Fuller's merits as an administrator and to some other post of importance being found for him in the service of the Empire."

Mahrátta (9), 18th Nov.; *Bombay Samáchár* (66), 21st Nov.

15. "The official papers relating to Sir B. Fuller's resignation have at last been published. Of course, they contain no extraordinary revelations, but they also do not bear out the charge of hounding the Lieutenant-Governor out of office which was laid at the door of Lord Minto by the Anglo-Indian Press. Reading between the lines, however, one almost thinks that the offer and acceptance of Sir B. Fuller's resignation really came on the top of a series of misunderstandings between the Viceroy and his Lieutenant, and that the final breach was hopelessly widened between them only as the accumulated effect of amenities which do not find a place in the papers now published. It is impossible otherwise to think that Lord Minto would have, as it were, clutched at the proffered resignation and, taking the Lieutenant-Governor at his word, allowed him to go away without affording him a chance for reconsideration." [The *Bombay Samáchár* pays a glowing tribute of praise to Lord Minto for displaying rare courage and wisdom in accepting the resignation of Sir B. Fuller. It observes that the papers published on the subject conclusively demonstrate that Sir B. Fuller was devoid of those qualities of head and heart which are necessary in the ruler of a big province in times of unprecedented excitement. It adds that Lord Minto has saved the prestige of the British Government by taking this step.]

Kesari (136), 20th Nov.

16. When the cup of a man's iniquities is full, it is said that the most trivial incident suffices to bring about his fall. This saying is fully exemplified in the case of Sir B. Fuller. This bureaucrat firmly believed that as he had been entrusted with the task of carrying out the partition of Bengal, the Government of India was in duty bound to lend him their support in everything he did; nay, he was so confident that even the British Parliament was, he thought, impotent to do him harm. Power naturally puffs up the wicked and paves the way for their downfall. This was the case with Sir B. Fuller. Like Ravan and Duryodhana, he too expressed the wish that his redoubtable lieutenants might not be involved in his downfall. What a freak of fortune that one who dared to flout even the British Parliament had his *debácle* brought about by a number of school-boys! The fate which has overtaken Sir B. Fuller serves to teach us a lesson that God comes to the help of those who do their utmost to resist oppression.

Exhortation to the Bengalis to keep up their political agitation.
Gujaráti Punch (26), 18th Nov.

17. One Vadtalkar contributes some verses to the *Gujaráti Punch*, of which the following is the purport:—Bravo, ye Bengalis! With your hearts full of enthusiasm keep up the agitation you have started. Annihilate your enemies. Just as you hounded Sir B. Fuller out of office, expose the misdeeds of other impious and iniquitous persons. Conduct yourselves nobly and in such a way as to bring credit upon yourselves. The courage displayed by you at the present juncture has resounded throughout the world. It is your duty to act fearlessly and try to keep up the fire of heroism burning and to spread it all around. Never turn your backs upon the enemies and hold fast to your vow, *viz.*, though you are cut to pieces, you shall never renounce your pledge. Throw the ranks of the enemies into disorder and spread havoc in their families. Resist obnoxious laws and acts of oppression and withstand the invidious distinction made between blacks and whites.

Alleged vilification of the Indian National Congress by Anglo-Indian journals.
Hindi Punch (27), 25th Nov.

*18. The *Hindi Punch* publishes a cartoon, representing the *Englishman*, the *Pioneer* and the *Times of India* as "Three witches" stirring with goose quills the cauldron of "Machiavelian criticisms against the Indian National Congress." The letter-press begins with the following quotation: "Round about the cauldron go. In the poisoned entrails throw. Double, double, toil and trouble, fire, burn, and cauldron, bubble," and proceeds:—"The three Anglo-Indian papers, the *Times of India*, the *Pioneer*, and the *Englishman*, have left no stone unturned during the last few weeks in vilifying the Indian National Congress and poisoning the minds of the English people by the dissemination of garbled news."

Comments on the attitude of the *Times of India* towards the Indian National Congress.
Gujaráti Punch (26), 18th Nov., Eng. cols.

19. Continuing its comments (*vide* paragraph 10 of Weekly Report No. 46) on an article in the *Times of India* on the Indian National Congress the *Gujaráti Punch* writes:—"We hoped that our rulers would read aright the signs of the times and meet us half-way. But since the mountain has not hitherto come to Muhammad, Muhammad is determined to go to the mountain. We hoped that our rulers would remember the fate of the ancient Roman Empire, think of the causes that led to its tremendous *debácle* and derive therefrom some political wisdom. It was the spirit of so-called Imperialism that made them blind and imperious, and, in a fatal sense of security, forget that even a *worm* turns upon its torturer when the torture becomes unbearable. Be not *proud*, though *predominant*—this is the lesson History tries to teach each successive race of conquerors......... Is England, through sheer 'cussedness,' determined to be deaf to the teachings of History and live in a fool's paradise? We trust not, or otherwise History will *really* repeat itself and, as far as India is concerned, that repetition will spell Tragedy—for somebody—God knows whom! May that day never come should be the heartfelt prayer of every Indian and Briton."

Approval of the views of Mr. Bipin Chandra Pal and other extremists in the Congress Camp.
Pratod (156), 16th Nov.

20. Bipin Chandra Pal says:—"We do not hesitate to assert that absolute national autonomy is our goal. The present sovereignty of Britain over India must some day cease to exist in order that this ideal may be realised. But this need not imply that there should be either an immediate revolution in the country or that this ideal can never be realized without a forcible tearing asunder of every form of India's connection with Great Britain." Are not these sentiments entirely true and just? Would it not be foolish to imagine that Englishmen would be able to retain possession of India till the end of the world? God did not create India for Englishmen. If they were to entertain the ambition of settling permanently in a foreign country, such unnatural ambition is not likely to be gratified. They should regard Mr. Pal as a friend, who tells them a plain truth. The charge brought by the London *Times* against the new party in India of misinterpreting the motives of Government is false and mischievous. Is the new party to blame for saying that India's poverty is the result of the present system of administration? Have not Messrs. Naoroji, Digby and Hyndman proved this fact beyond the shadow of a doubt? The high-handedness of Government, and not the new party in India, is responsible for the growing discontent among the people. The new party is simply preaching the lesson of self-reliance to the people, and in doing so it is doing a perfectly legitimate thing. The people have now come to realize that the Government is alien, and this feeling of estrangement in their minds is the direct result of the open injustice done in cases between Europeans and Natives. The *Times* is aware of these things, but chooses to ignore them in order to create a split in the ranks of the Congress leaders.

Appeal to Englishmen in Bombay to join the movement for according a fitting reception to Mr. Dadabhai Naoroji on his approaching visit to India.
Jám-e-Jamshed (29), 23rd Nov., Eng. cols.

21. "On the assumption that Mr. Dadabhai comes to India on a great political mission, which has an interest not only for the Indians but for the ruling race as well, it is not too much to hope that even Englishmen would join in making the reception of the Nestor of Indian politics worthy of the man and of the occasion. There are many reasons, besides the one we have just mentioned, why even those Englishmen who do not love the Congress should join hands with the Reception Committee formed at Sir Pherozeshah Mehta's chamber on Wednesday last for giving Mr. Dadabhai a hearty welcome to India, and to wish him godspeed in the noble and heroic task he has undertaken for the sake as much of England as of India......... Mr. Dadabhai's great aim in now coming to India is not only to save the Congress but to confirm the people and their would-be leaders in loyalty and devotion to the British *raj*. A nobler service no Indian politician ever rendered to his own people or to their foreign masters. Why then should they not have the magnanimity to recognise publicly the debt they owe to this octogenarian hero, who has grown grey in the service of England no less than of India?"

Partition of Khándesh.
Khándesh Vaibhav (137), 16th Nov.

22. The partition of Khándesh was sanctioned on the recommendation of an inexperienced and hasty officer like Mr. Curtis, whose sole object was to increase the public revenue at any cost. There was absolutely no reason to bring into force the division of the district in such hot haste and before the date on which it was announced to take effect. Some people connect the premature enforcement of the division with the departure of Mr. Curtis for England. Whatever may be the real reason, the people of Khándesh will get nothing in return for the recurring expenditure of eighty thousand rupees which will now be permanently imposed upon them on account of the partition. They would have been benefited immensely if this large amount had been spent in effecting necessary improvements in the educational institutions of the district or in bringing about a separation of judicial from executive functions throughout its area. It is difficult to quote a similar instance of the high-handed, hasty and autocratic policy of Government. No official from the Commissioner, C. D., up the Secretary of State cared to inquire what the people of Khándesh thought of the partition of their district. We placed

all arguments against the partition before Government and hoped that they would make the necessary modifications in the scheme before giving effect to it. But to our astonishment they recently issued a Resolution directing that the partition should be brought into force from the 15th instant. It is possible that the officials will strain every nerve to increase the public revenue with a view to prove that the partition was essential in the interests of efficient administration. But there can be no doubt that the splitting up of Khándesh into two districts will tend to lower its historical importance.

Alleged resort to coercion in collecting land revenue in Belgaum district.
Chikitsak (119), 21st Nov.

23. The *Chikitsak* complains that the Revenue authorities in Belgaum are showing undue zeal in collecting the land revenue and are already taking steps for its recovery when the reaping operations have scarcely begun. The paper says that the agriculturists are not allowed to reap their matured crops without first furnishing proper sureties in respect of the payment of land revenue due from them. It puts forth a plea on behalf of the impoverished agriculturist and urges that after a succession of bad seasons, he deserves some leniency and consideration at the hands of the revenue collector. It hopes that Government will not be disposed to harass the rayats by insisting on the recovery of both the suspended arrears and the current year's demand.

Exhortation to natives to retaliate the assaults committed by Europeans upon them.
Vihári (167), 19th Nov.

24. The number of cases in which natives are gratuitously insulted, humiliated, abused and occasionally even hunted to death by Englishmen is daily on the increase. A fresh case of this kind recently occurred at Láhore where a Native Telegraph Signaller was attacked and bitten by two ferocious dogs at the instigation of their European master. The usual remedy of dragging the offender before a law court will probably be resorted to by the poor complainant in this case. But natives should do something more than this. They must make their European assailants realise that they will never meekly submit to the rough treatment at the hands of white people and that the life of a native is as precious as that of a white. The whites are, by their inhuman conduct, exasperating the Indians. And since native journalists are accused by the Anglo-Indian papers of trying to create bad blood between the ruling class and the ruled and are being prosecuted by Government for preaching disloyalty, the only way left open to Indians of obtaining redress is to give tit for tat.

Comments on the acquittal of Mr. Kemp, a District Superintendent of Police in Eastern Bengal.
Kesari (136), 20th Nov.

25. Referring to the acquittal of Mr. Kemp, a District Superintendent of Police in Eastern Bengal, the *Kesari* writes:—The decision has created a profound sensation in Bengal. Mr. Kemp denied in the present trial that he beat the complainant or instigated the Police to do so, but he had made a directly opposite statement in the case against Babu Surendra Nath. So long as there are District Superintendents of Police, who make contradictory statements in courts in order to serve their own purpose and Magistrates who rely on them, it can never be said that the British rule is founded on justice. In olden times, people believed that justice and mercy were the inseparable adjuncts of British rule. But at the present day, one is constrained to observe that both justice and mercy are slowly disappearing from that rule as it acquires greater and greater stability in the land.

Comments on the Mysore poisoning case.
Indian Social Reformer (4), 18th Nov.

26. "The Magistrate, Mr. Sparkes, has delivered judgment in what is known in Mysore as the Sivasamudram poisoning case, discharging the accused. It will be remembered that the two accused were charged with having caused the death of a sweeper by pouring carbolic acid down his throat. The case for the prosecution was that the accused sent for the sweeper at night and asked him to procure a woman. He refused. When he returned from the bungalow, he was in agonies and died shortly after. At the *post mortem* examination the stomach was found to be congested, and the Chemical Examiner reported that he

found traces of carbolic acid in the stomach. There was also the dying declaration of the deceased incriminating the accused. None of these facts have been overthrown by the defence.......... The Magistrate argued that the expert evidence before him pointed to a similarity between carbolic acid poisoning and alcoholic poisoning; that the carbolic acid found in the possession of the accused was weak; and that it was voluntarily produced from a cupboard two days after the death of the sweeper, when the Police searched the house, and that the fact that the accused had not made away with it, as they could have done in the meanwhile, was in favour of their innocence. To us it seems that it is not inconceivable that the accused, who are intelligent persons with some scientific training, could have easily anticipated the Magistrate's argument and concluded that it was safer to keep a weak dilution of carbolic acid in the cupboard to be handed over voluntarily in case of a search being made of the house, than to throw it away, which, if it came to be known as it might, would damn them beyond hope. As to the congestion of the stomach and the traces of carbolic acid found in it, the Magistrate approvingly refers to an extraordinary suggestion of the defence that the deceased drank the poison in his own house in the shape of phenyle to which he had access as a disinfecting cooly and which being derived from the same source as carbolic acid, *viz.*, coal tar, might account for the trace of carbolic acid found in the stomach and the intestines by the Chemical Examiner. How this theory is to be reconciled with the coming of the man from the accused's bungalow in agony, or if it is at all probable that a disinfecting cooly with access to phenyle would have been ignorant of its poisonous properties, the Magistrate does not pause to consider. We can only characterise the judgment in this respect as a slipshod one, unworthy of a judicial tribunal having control over the lives and liberties of the people. But that is not the gravest defect of the judgment. The Magistrate's way of getting rid of the dying declaration of the dead man is opposed to law, commonsense and humanity. We quote his words: 'The principal evidence for the prosecution is the finding of the bottle of carbolic lotion in the accused's bungalow and the dying declaration of the deceased. The latter has to be accepted with a great deal of caution. In the first place, it is generally known that such dying declarations are accepted from the fact that the deceased is not likely to meet death with a lie upon his lips. This is in the case of Christians; but in the present case, the deceased was a low-caste Hindu who, in all probability, had little regard for the truth during his life-time, but possibly was not afraid to lie on his death-bed.' It is difficult to comment on such a piece of unjudicial pronouncement in a temperate manner. We shall, therefore, limit ourselves to simply pointing out that the value of a dying declaration does not depend in law on the creed of a man or his habitual veracity during life.......... Among the Hindus the words of a dying man are believed to be not merely true, but to be invested with supernatural potency. But it is not really a question of religion or of caste. The principle is founded in the fact that when life is ebbing way, the motives, energy and the inventiveness required to tell lies are also on the wane."

Kabulis and the Calcutta Police.

Indu Prakásh (43), 23rd Nov., Eng. cols.; *Kesari* (136), 20th Nov.; *Hindu Panch* (126), 21st Nov.

27. "It reflects no small discredit upon the Police force of the first city in the Indian Empire that after a pitched battle of twenty minutes with the Kabulis whom they provoked into war, they should have taken to their heels and run away for dear life. From the detailed reports that have appeared in the Calcutta papers, we understand that the Kabulis have been permitted by the authorities, we know not why, to occupy the public thoroughfares and to cause no end of nuisance to the people. Especially this year their number seems to have been augmented, and the nuisance has proportionately increased. The Police were within their rights in asking the Pathans to remove, and it does not appear that the latter in their turn raised any serious objection. In fact as some of them were removing their goods, the Police, as is their wont, began to assault and this led to the fracas. The Pathans were not Barisal school-boys on whom cowardly attacks could be made with impunity, and they returned blow for blow. After a twenty minutes' fight, the

Police were worsted and ran away. When they came after reinforcement, hostilities did not recommence. The flag of truce was raised by the Police and negotiations were opened with the victorious Pathans. These were evidently successful, and though we have not seen the articles of the protocol signed by both the parties, we understand that the Police have obtained an understanding that the Pathans should vacate the King's high way occupied by them. Our Calcutta correspondent writes that, though intelligence had reached the office of the *Englishman* and the *Statesman* that the terms of the treaty had been fulfilled, no such thing has actually happened and that the Pathans still continue the occupation of the roads......... Are we to understand that the Calcutta Police, who came down upon the unprotected school-boy of Barisal like the wolf on the lamb in the fable and remorselessly assaulted them, are incapable of displaying their ferocious valour before armed Pathans? It is not desirable in the interests of the efficiency of the Police force, manned by such valiant men like Messrs. Kemp, Haynes & Co., that such an impression should go abroad." [The *Kesari* writes:—The *fracas* took place in broad day-light, but only one Kabuli has been arrested. The Police are, in spite of this, taking credit to themselves for having put down the disturbance with skill. The Police in Bengal are awakened to great activity when they find the words "Bande Mataram" written on a shop, &c., and show great promptness in breaking the heads of quiet and unarmed people marching in procession, but they allow themselves to be worsted in a free fight with Kabulis. Should not the rulers be ashamed of this state of things? Had the disturbance been caused by any other community, the members thereof would have been severely and mercilessly handled. Volleys of musketry would have been poured on their processions, their houses would have been searched and respectable persons belonging to the community would have been subjected to persecution. But in the present instance the matter has been readily hushed up because the perpetrators of the disturbance are fierce Kabulis and because the Amir of Afghanistan is shortly to visit India. Such conduct on the part of the authorities, we need hardly say, will not fail to produce a most unfavourable impression on the public mind. The *Hindu Panch* remarks:—The incident shows how brute force inspires greater terror than the law. The Hindus may not like to act in an illegal manner, but would it not be better for them if they took the law into their own hands in self-defence than to appeal for redress to judicial tribunals?]

Comments on the rules regarding places of public amusement recently promulgated by the Commissioner of Police, Bombay.

Patriot (14), 24th Nov.; *Bombay Samáchár* (66), 21st Nov.; *Kaiser-e-Hind* (30), 18th Nov.

28. "We are glad the Commissioner of Police, Bombay, has obtained the necessary sanction of Government to the rules regulating theatrical performances in that city. That in the interest of the public some such rules were necessary has been demonstrated times out of number. In some theatres performances last throughout the night and the accommodation for spectators is extremely scanty. By the new rules all performances will have to stop by 1-30 A. M.; even this, in our opinion, is a late hour, and we trust in course of time the closing hour will be 12 or 12-30. English Companies always manage to finish their performances before midnight, and there is no reason why the Indian Companies should not be able to follow suit. We are glad the rule against smoking in the auditorium is included among the present rules. Notwithstanding the warning of managers against smoking, people in the auditoriums—pit and gallery especially—cannot resist the temptation of the weed, and we are glad these people will have now a stronger check. The rule prohibiting the sale of intoxicating drinks without a special license is also very desirable, though it has not been received favourably by some Anglo-Indian newspapers. We trust these rules will be soon extended to the mofussil." [The *Bombay Samáchár* also expresses its approval of the rules and remarks that they impose judicious restraints on the greedy proprietors of theatres in the interests of public health and public safety. The limitations imposed under the rules on the seating accommodation in the auditoriums with a view to prevent overcrowding also meet with its approbation and it thanks the Police Commissioner for dealing skilfully with a public nuisance and for laying down that all theatrical performances shall close at 1-30 P.M. The *Kaiser-i-Hind* remarks

that the rules look reasonable enough on paper, but that their true character will be apparent only from the mode and the spirit in which they are enforced in practice.]

Alleged undue detention of suspects in Police custody in Bombay City.

Jám-e-Jamshed (29), 19th Nov., Eng. cols.

29 "It is to be hoped that the attention of the authorities has been drawn to the remarks which fell from Mr. Karsondas Chhabildas the other day with reference to the undue keeping of suspects and alleged offenders in Police custody, and that the practice will be firmly put down, no matter what inconvenience it may cause to the Police. The Police have a right to the assistance of the public in their efforts to detect and put down crime, but there are abuses which the public could never tolerate in the interest of its own protection and safety.......... To permit the Police, howsoever well-intentioned and honest they may be in the discharge of their duties, to take such liberties would be subversive of the most effective provision designed by law for the protection of the person and liberty of the subject. It is to be hoped, therefore, that for supporting the Magistrate in his protest against such 'surveillance' we shall not be accused of laying an obstruction in the path of the Police and preventing their working efficiently and well. To put it bluntly, we can bear a little of extra crime, but we cannot put up with over-policing in any shape or form."

Comments on the action of the Násik Police in searching the house of one Mr. Bhope by obtaining a search warrant from a local Magistrate.

Mahrátta (9), 18th Nov.

30. "Will some member of the local Legislative Council ask Government whether they '*would be pleased to state the circumstances*' under which a warrant for search of arms in Mr. Bhope's house at Násik was issued by the Magistrate? Of course, we do not mean in any way to blame the Magistrate or hold him responsible for issuing it, for we are aware that no Magistrate, when appealed to for legal assistance by responsible Police officers in such a serious matter as a search for hidden arms, can possibly or at least wisely refuse the same. But it would be interesting to know what specious lies were told by the Police in order to obtain a search warrant in the present case. It is a charming romance to suppose that there are yet in our towns and cities hidden arms which have successfully evaded the operation of the Arms Act and which change hands mysteriously. We are sure the Násik Police would have found out arms in their last search but for the niggardliness of Government who do not provide the wherewithal to enable the Police to keep a number of spare arms at head-quarters to afford the *corpus delicti* ready at hand. A search like the one carried out at Násik is an insult not only to the gentleman concerned but to the entire public who have already been injured by being disarmed."

Murders in Kaira and the alleged inability of the local Police to detect the same.

Kaira Times (78), 18th Nov.

31. The *Kaira Times* deplores the alleged inability of the local Police to detect murders committed in the town of Kaira and remarks that this shows that they possess no detective skill. The paper requests the Deputy Superintendent of Police to employ an officer of special detective ability to find out the culprits implicated in undetected murders.

Request to the Commissioner in Sind to publish the 'Special Circulars' issued by him under the Land Revenue Code.

Al-Haq (52), 10th Nov., Eng. cols.

32. "We heartily approve of the suggestion made by the *Prabhát* that the 'Special Circulars' issued by the Commissioner in Sind under the Land Revenue Code should no longer remain confidential, as they now are, but should be issued to the public like other Government publications of a public nature. These circulars mostly contain 'rules and instructions relating to grants of land, remission of land revenue, fallow assessment, relinquishment of land, &c., &c.' It could hardly be denied that a wider dissemination of a knowledge of these rules among the zamindars will greatly facilitate the revenue administration of the province and will, to a certain extent, prevent corruption in the department. The 'Special Circulars' are at present a sole monopoly of the officials and can be twisted about in any way they please

without the knowledge of the zamindar although they concern him the most......... People have a right to know the rules that govern them......... The withholding of the 'Special Circulars' from the public appears inconsistent with the British traditions and policy. We have every reason to hope that the present Commissioner in Sind will not fail to realise the necessity of giving publicity to these circulars."

Evils of *lapo* and *rasai* in Sind.

Al-Haq (52), 10th Nov., Eng. cols.

33. "In their resolution No. 3115, dated the 7th May 1902, the Government of Bombay were pleased to issue emphatic orders that the practices of *lapo* and *rasai* in Sind should be stopped; that 'officers who go on tour should invariably before leaving camp make careful enquiries whether all supplies provided for their official as well as private establishments have been duly paid for, and should not permit under any pretext the free supply of provisions'; and that 'for any breach of this rule the member of the establishment concerned as well as the Tapedar or Mukhtyarkar should be punished.'......... The resolution further laid down that the 'double evil of *rasai* and *lapo*' should be made known to zamindars by means of a proclamation and the proclamation should clearly set forth the intention of Government thenceforth 'to dismiss any Mukhtyarkar or other Government servant who is proved to be taking part in the administration of a *rasai* fund and any Tapedar or subordinate of any department who is proved to have taken *lapo* or been guilty of any other form of extortion.' It is now four years and a half since that resolution was passed, and we think it is time that Government called for a report as to how far the instructions in the resolution have been carried out and with what effect, how many subordinates have since been detected having a hand in the exaction of *lapo* or *rasai* and whether any of them have been punished for it......... It will be hard to believe that the evil has been altogether stopped. The Provincial press is unanimous in the opinion that *rasai* still exists in some form or other, and that so long as *rasai* is not totally abolished, *lapo* cannot possibly be suppressed. It is just possible that the local officers may minimise the extent of the existing evil and inform Government that newspapers are given to exaggeration. We find they did so when the matter was being first considered by Government in 1902. We hope the true extent of the evil, as now prevailing, will be discovered by Government and another determined effort made to put down the abuse."

Complaint about the manner of filling the new appointments of Deputy Superintendents of Police in Sind.

Al-Haq (52), 10th Nov., Eng. cols.

34. "The chorus of indignation in which most of the Hindu papers have joined at the recent appointment of three Muhammadans against one Hindu to Deputy Superintendentships of Police in Sind does not deserve much notice. This is not the first time that exception is taken by the Hindu press to the due recognition of the rights of Muhammadans. Whenever an appointment or promotion is given to a Muhammadan, Hindu opposition has invariably to be faced, and seldom before have the arguments advanced by our opponents in support of their contention been considered worthy of credit......... It is needless to repeat that Sind is a Muhammadan province and that the Hindu community cannot in justice claim a greater share in the public service than has been accorded to it in the recent appointments of the Deputy Superintendents. ....We are assured the Muhammadans have welcomed these appointments. It is true, a selection could have been made from among the Mukhtyarkars, but capable English-knowing Mukhtyarkars, who can pass the Higher Departmental Examination, would not have cared to accept these new appointments as their prospects of becoming Deputy Collectors are far better in their own line, and we think the Commissioner has exercised a wise discretion in not appointing them to these posts."

A *swadeshi* appeal to Sind students.

Karáchi Chronicle (7), 18th Nov.

35. The *Karáchi Chronicle* writes that the following appeal signed by Mr. Harendra Narayan Maitra, Assistant Editor of the paper, was distributed among the candidates for the Matriculation Examination at Karáchi:—"Students of to-day are the citizens of to-morrow. They are the trustees of the country's future. The present

restlessness in Russia for a new life is due largely to the enthusiasm and earnestness of the students. Look at Germany, look at England and look at Japan—the land of the Rising Sun. In every civilised country, it is the students who take a great deal of interest in public affairs. Students of Sind, don't you hear the march of progress? Your enthusiasm coupled with the enthusiasm of old veteran workers can make a heaven of earth. Sind can be turned into a place of bliss and happiness. Mr. Surendranath Bannerji—the tribune of India—and many of his co-workers are working very hard for the regeneration of the motherland. Students of Bengal have all joined them. Their guardians also help them by their co-operation. The *swadeshi* movement speaks for itself. In Bengal graduates are not ashamed to sell country-made cloth on their backs like ordinary hawkers. Look at the enthusiasm—look at the spirit. Young students of Sind! go forth after the examination in your respective places and preach to the people the message of India's salvation—the *swadeshi* movement. Let sacrifice be your ambition. Go, preach and change the face of Sind." [Elsewhere the paper gives similar advice to students.]

Education.

Backwardness of Muhammadans in point of education in Sind.
Indian Social Reformer (4), 18th Nov.

36. "Sind is one of the few provinces of India in which Muhammadans constitute a majority of the population. The Deputation which recently waited on His Excellency the Viceroy complained that Muhammadans were not adequately represented in the Public Service and the Municipal bodies in Sind. It is, therefore, worth while for Muhammadan leaders to study the reports of District officials in Sind regarding the progress made by their co-religionists in the matter of education. Government have not been indifferent to the interest of the Muhammadan population, as has been shown by their extending the Deccan Agriculturists' Relief Act to Sind against the wishes of the Hindus. The Collector of Hyderabad says that it has engendered a very bitter spirit between Hindus and Muhammadans. But Government is rightly prepared to risk unpopularity in order to protect an ignorant population from the hands of unscrupulous savkars. But how are the Muhammadans of Sind taking advantage of the measures of Government to enable them to protect themselves? Under the head of 'Education,' the Collector of Karáchi writes:—'The rural standards cannot be said yet to be welcomed with any pleasure by Muhammadans of the mofussil, chiefly because of their prejudice against the Hindu-Sindhi character and the difficulties to be overcome before books of accounts can be read with ease, but since it was precisely in order that the Bania's accounts should no longer be sealed books to their Muhammadan debtors that the teaching of this character in the schools was introduced, I have resisted any attempt to withdraw or even to modify the rural standards until a fair chance has been given to them.' It would be too much to expect the Bania to keep his accounts in the language of his debtors......... The Collector of Hyderabad says: 'As regards Hindu education nothing is required. The Hindus have in their ranks men not only capable and confident but earnest and self-denying, who are spending their lives without thought of gain or personal reward for the benefit of their fellow-countrymen, and I use these words because I am bound to say they study the interests of such Muhammadans as attend their schools as much as those of their co-religionists.' Coming as it does from an impartial source, this testimony should go some way towards counteracting the statements generally made about 'an unsympathising majority' treading upon the interests of their Muhammadan brethren. .... The Collectors of Sukkur and Lárkhána refer to the growing demand for education in their districts, but the latter, however, adds that the results are disappointing. So far as the Muhammadan population is concerned, 'I confess,' he writes, 'that at the present I do not consider that there are encouraging prospects to warrant the hope that in the near future any considerable number of well-educated Muhammadans will be turned out of the Government schools sufficient to take the place that they should, in view of the proportion of

Muhammadans to the inhabitants in Sind, in the administration of the Province.' In gratifying contrast to these complaints is the statement of the Deputy Commissioner of the Upper Sind Frontier District that there appears to be a genuine desire amongst the Baluch Sirdars and landholders for English education. We have quoted the above passages not with a view to discourage our Muhammadan countrymen but to show them what a large field lies before their leaders for disinterested work on behalf of their co-religionists."

Complaint about inadequate accommodation in the N. J. High School, Karáchi.
Phœnix (15), 17th Nov.

37. "A number of complaints have reached us about the insufficient accommodation for students in the N. J. High School. Several students seeking admission have been refused admittance on the ground that there is no room for them. This state of affairs is decidedly unsatisfactory as it leaves either a large number of students without education or compels them to seek education in a third-rate institution. We have on the Town side another High School, *viz.*, the one established by the Church Missionary Society, but for some reason or other it does not find favour either with the student world or their parents, and the one recently established by Mr. Malli in the Serai quarter meets with the same fate, as it is not yet registered and consequently is not recognized by the Educational Department or the University. Unless, therefore, the Government, whose duty it is to see to the education of the rising generation, comes to their aid and provides for more room in the N. J. High School, we look to some public-spirited gentleman to come forward to establish a school worthy of the City. There are, of course, some difficulties in the way of establishing a private High School at Karáchi, where the Vernacular languages are many, but these difficulties should not be allowed to stand in the way if a really good school is to be established and if the good of the rising generation is not to be neglected."

Railways.

A suggestion for extending the Ahmedabad-Prántij Railway so as to finally connect it with the R.-M. and the Udaipur State Railways.
Mahi Kántha Gazette (84), 18th Nov.

38. The *Mahi Kántha Gazette* advocates an extension of the Ahmedabad-Prántij Railway *viá* Idar and Mewár, etc., and its connection with the R.-M. Railway and remarks:—In spite of the establishment of British rule in India several centuries ago, there are some parts of the country which are still plunged in primitive barbarism for want of a railway connection with the civilised tracts. Much of the land in such inaccessible tracts is not brought under the plough, but if facilities could be provided for the transport of agricultural produce to favourable markets, there would be a considerable addition to the wealth and resources of the people and the miseries of famine could be easily mitigated. Many Indians who are now obliged to emigrate to South Africa might find occupation nearer home and be usefully employed in tilling land in these undeveloped tracts. Accordingly it would be a real boon if the Ahmedabad-Prántij Railway were to be extended *viá* Ahmednagar, Idar, Mewár and ultimately connected with the Rájputána-Málwa line. The prospects of both passenger and goods traffic on the suggested line seem very promising. There are a number of sacred places *en route*, which are annually resorted to in large numbers by Hindu, Jain and Muhammadan pilgrims, who would prove excellent customers to the Railway Company that would build the line. We would also suggest another extension of the Prántij line *viá* Modása, Somláji and Kesariáji, finally connecting it with the Udaipur State Railway and the considerations we have urged in favour of the first extension apply to this one also. A few days ago a survey of this latter line was undertaken by the Railway authorities and we hope that their labours would soon result in the construction of the line.

Municipalities.

Bombay Municipal Elections and alleged conspiracy of the Whites.
Oriental Review (12), 21st Nov.; *Jám-e-Jamshed* (29), 21st Nov.

39. "We are sorry to observe that a movement is just set on foot by one or two meddlesome Government officials to oust, as far as possible, Indian candidates who are supposed to be in the bad books of Government............ We have often said and say it again that we would be only too glad to see Europeans of real merit in the Corporation. Men like Professor

Peterson, Major Selby, Messrs. Geary and Forbes and many others, who were in the Corporation during the seventies and eighties, really did valuable services to the rate-payers by their ability, debating power and that most essential quality of all, 'independence.' But what was the reward of serving the citizens with independence with regard to the first two? Both were told either to give up their independence or to suffer for it by losing all prospects of promotion. To give another instance. When Professor Muller was in the Corporation, he was supposed by his superiors to have shown a greater zeal for the citizens of Bombay than for the Government whose servant he was, and so he was quietly given the hint to confine himself to his lecture-room and not meddle in civic affairs. And so he had to resign his seat on the Corporation in obedience to his masters. Why then, we ask, is Principal Sharp now put up as a candidate to represent the University in the Corporation? He is also an educationist and should, therefore, not interfere in local affairs......... We think it is the unwritten rule of Government that none of its servants should take any active part in supporting the election of any candidates, aspiring to a seat on the Corporation, but that rule is more honoured in the breach than in the observance. We once more appeal to the conscience of the rate-payers and the Justices to vote for only those candidates on whom they can rely to watch the interests of the city without any regard to race, colour or creed." [The *Jám-e-Jamshed* also writes in a similar strain.]

Leper nuisance in Bombay City.

Rást Goftár (34), 18th Nov., Eng. cols.; *Subodh Patrika* (49), 18th Nov., Eng. cols.

40. "The case recently tried by a Bench of Honorary Presidency Magistrates in Bombay, in which a leper woman was charged with hawking edibles, establishes the necessity of the introduction of some sort of legislative checks to effectively control a terrible menace to the general health of the city. The Court has referred the matter to the Police Commissioner, pointing out the dangers which lurk in the impunity with which lepers are allowed to associate with healthy people. Though the action of the Court deserves a word of appreciation, we are afraid the Police are powerless to deal with the nuisance unless Government strengthens their hands with suitable enactments to check the evil......... The first step at legislation should be to enforce confinement of all lepers in the city in the Leper Asylum, and those who defy the law or are unwilling to stay within its walls should be sent back to their native country. Powers should also be assigned to the executive to regulate the immigration of all outside lepers. The Police case, which has suggested these criticisms, brings to light a very serious state of affairs, since the danger of infection becomes most aggravated when lepers are allowed to handle articles of food and vend them freely to unsuspecting customers. The only way of guaranteeing immunity to the public from this danger is to reduce the number of vagrant lepers as far as practicable, and to enforce complete isolation of those who are resident in the city. As the matter has already been brought before the local Legislative Council, we hope that it will not again be consigned to the limbo of oblivion." [The *Subodh Patrika* writes:—"The Municipality and the Government display a total lack of the sense of their duty towards the population of the city, when they permit two thousand or more lepers to move freely in such crowded streets as Bhuleshwar and Moti Bazar. The lepers are a source of great danger to public health, and we hope the matter, which the conviction of the woman referred to above has brought into prominence, will be seriously considered by the authorities concerned."]

Bombay Municipality and the City Improvement Trust.

**Kaiser-i-Hind* (30), 25th Nov., Eng. cols.; *Bombay Samáchár* (66), 20th Nov.; *Jám-e-Jamshed* (29), 20th Nov.; *Sánj Vartamán* (92), 20th Nov.; *Akhbár-e-Soudágar* (63), 21st Nov.

41. "The Bombay Improvement Trust is no doubt on its trial. Mr. Wacha set the ball rolling sometime ago, and a Committee of the Corporation has now made its report as to the directions in which the Improvement Trust Act requires to be thoroughly amended. In a matter of this kind, which is of the highest importance to the future welfare of the city, it is to be profoundly regretted that the personal element has been allowed to dominate the controversy. Not only has that element been permitted to have extravagant play, but even partisan spirit of a most reprehensible character has been allowed to rage rampant......... Mr. Dunn issued his memorandum last Monday in reply to Mr. Wacha and, we dare say, the unbiased

reader must have noticed how far his attempt is a failure. Though Mr. Dunn has tried his best to throw dust in the eyes of the ignorant public by his 'rhetoric' and 'disingenuous' statements, it is clear on the face of his rejoinder that he has by his many admissions confirmed the statements of his adversary and in other respects done what logicians call 'begging the question.' Mr. Dunn's Anglo-Indian and Indian admirers and apologists may lay the flattering unction to their souls and imagine that poor Mr. Wacha has been 'pulverised,' but impartial public opinion takes an entirely different view which could be easily perceived from the tenor of the full and fair criticisms that have already appeared in the entire Vernacular Press, which echoes the opinion of the town. These have clearly shown how specious Mr. Dunn's statements are, and how poorly they are borne out by 'facts.' *The fact* is that the Chairman of the Bombay Improvement Trust is exceedingly angry that the City Trust should have been so mercilessly criticised. Let us fairly examine both sides of this affair. What do Mr. Wacha's contentions amount to when fully analysed? These are:—(1) That the whole Act has been a great mistake by reason of the many extraneous functions and obligations which the Trust is enjoined to carry out—*functions and obligations which are not to be discerned in any Improvement Act in the whole of the civilised world*............ (2) Mr. Wacha points out *the evils*, direct and indirect, which have followed from the way in which the Trust has been constituted. The principal evil, as he has pointed out with proofs, is that the Trust, as was foreseen at its very inception, has been a department of the State, thanks chiefly to the official and officialised majority in that body. To none of these two important contentions has the Chairman attempted to give anything like a rejoinder. He has left them severely alone and contented himself with firing a blank cartridge here and a blank catridge there. And even when he has so blankly fired, he has done it so clumsily that the attempt is too contemptible for any serious thought......... And it is this impotent attempt which the apologists of the Trust both in and out of the Press have extolled as the very perfection of a sound and rational rejoinder, at once satisfactory and convincing! Oh, ye gods of Truth!......... Of course at the Corporation meeting on Thursday last both disputants were put out of court and there was really no debate. And if the motion was rejected, it was certainly not rejected on the merits of the case......... But by an irony of fate and pure coincidence it happened that after the preliminary skirmish there came on immediately for consideration by the Corporation the report of the Committee specially appointed to make a representation to the Government of India in reference to the proposed amendments of the City Improvement Act which are now on the legislative anvil. And what is the main proposal therein? Why, a radical reform of the Act, specially of the constitution of the Trust, the identical reform which Mr. Wacha suggested in his Memorandum. The report observes at the outset that the Act, which is now eight years in operation, 'has been found seriously defective in several respects *and its working has caused considerable public dissatisfaction*'.......... What do the Committee further say? 'The Corporation find that *the Bill is not so far-reaching as it ought to have been in the light of the experience which has accumulated during the eight years of the existence of the Trust.*'......... Mr. Wacha may be an irresponsible and even an 'armchair' critic of the Trust where he has sat for eight years against Mr. Dunn's two years and a little more. Mr. Dunn is possibly a 'sofa' chairman and 'easy chair' critic of Mr. Wacha. But what has he to say to the deliberate statements made by the *responsible* Committee of the Corporation of which Sir P. M. Mehta is the Chairman? Surely, the public will give credit to the latter that he is not an armchair or irresponsible critic. We suppose he will be able to prove every line and every word of his indictment and that of his colleagues at the Corporation. That, we presume, will tell us whether after all Mr. Wacha was not only the disinterested but the most well-informed and enlightened critic of the Trust. And Mr. Dunn, the Sofa Chairman of the Trust, will have to humbly bow down his head and sit on the stool of repentance for all the nonsense he has retailed in his rejoinder.' [The *Gujarâti* dailies also make adverse comments on the Honourable Mr. Dunn's rejoinder to Mr. Wacha's memorandum and observe that it is far from convincing and fails to refute Mr. Wacha's allegations against the Trust. The papers urge a radical amendment of the City Improvement Act.]

Disastrous fire at Hyderabad (Sind) and defective water-supply and fire-extinguishing arrangements in the town.
Sind Journal (19), 15th Nov.; *Sind Gazette* (18), 20th Nov.

42. "The local kutcheri building in which are located the District and Sessions Court, the Collector's offices, the Treasury, the Durbar Room and the Volunteers' armoury, has been completely destroyed by fire. Almost all important documents are lost—only a few fresh records of the Treasury being saved. Very valuable and important papers have been burnt away. Some documents and account-books burnt in the building may mean utter ruin to some persons......... Such a disastrous fire has, to our knowledge, never occurred in this Province. Though it is not yet known how the fire originated, yet it is certain that it is due to carelessness on the part of some one connected with the Durbar Room or the District Court, as the fire seems to have originated from one of these two places.......... It was at about 2 A. M. that the fire was first observed by a sepoy, and then the greater portion of the upper building was all ablaze. It is very surprising that the fire was not noticed earlier by any of the sentries posted within the kutcheri compound. Doubtless better watching arrangements are needed. Then the wooden materials used in the first floor, the ceiling and the roof made the progress of the fire so rapid that very little could be saved after the alarm was raised. The water-supply from the Municipal mains and the fire-extinguishing apparatus proved very defective......... Now that the Government and the public have suffered so much, may we hope that better arrangements will be made for the safe custody of official and public documents and that the fire-extinguishing arrangements will be placed on a satisfactory basis." [The *Sind Gazette* writes:—"We hope that the very serious loss and inconvenience that are likely to result from the burning down of the Collector's Kutcheri at Hyderabad, will induce the Government to look into the question of providing fire-proof receptacles for their valuable records. The records in the Karáchi Kutcheri are kept in large wooden cupboards which would make excellent 'fuel of fire' in the event of a conflagration. The provision of fire-proof accommodation would undoubtedly be expensive, but the money so spent should be regarded as a premium for insurance against fire and should not be grudged when the nature of the documents is such that they cannot be replaced if once destroyed."]

Native States.

Viceroy's visit to Kashmir.
Mahrátta (9), 18th Nov.

43. "The Viceroy has returned from Kashmir. The viceregal visit cannot be a merely formal one, and it would be interesting to know what it meant to that frontier State. Of course, the Viceroy had good sport and there was an exchange of courtesies between the host and his guest, but these are as it were the cover from behind which the real diplomatic fighting or bargaining is usually carried on. And if Lord Minto has shot fowls and bears in the field, his political bag is expected to contain more interesting specimens. What with the Viceroy visiting Kashmir and the Commander-in-Chief visiting Nepal simultaneously, the scent of the political game must, one wonders, be hottest in the direction of the frontier mountains. As for Kashmir, that happy or rather unhappy valley was, as every one knows, first acquired by the English in perpetual sovereignty and then sold to Gulabsing with the object of establishing on the flanks of the territory of the Sikhs, a power independent of them and friendly to the English. With the annexation of the Punjáb the need for tolerating a Sikh Chief at Jammu disappeared and the Kashmir troubles may be said to date from that day."

Gujaráti (24), 25th Nov., Eng. cols.

*44. "Lord Curzon's visit to Kashmir, like his famous visit to Hyderabad, was never regarded with anything but suspicion in many quarters. Lord Minto's recent visit did not call forth any public comments in advance. But the announcement that the Maharaja of Kashmir adopted last week the infant son of his cousin, the Raja of Poonch, with the consent of the Government of India shows that the viceregal visit was not entirely without any significance. The mode of adoption sanctioned in the present instance is certainly peculiar and it would seem that the Government of India are not prepared to let slip the opportunity, when the succession to the *gadi* will open, to impose their own terms upon the present Maharaj's successor. The adoption is said to be a personal and private arrangement for religious purposes and will not in any way affect the ordinary succession to the State of Jammu and Kashmir. We do not know if this arrangement has given entire satisfaction to the Maharaja himself. As a Hindu, he could not have accepted it of his own accord, except as a last alternative on finding that the Government of India were not prepared to recognise an adopted son with the usual civil and political status. There is something more behind this arrangement which can never be known to the outside public. But we cannot help saying that it is calculated to lead to unpleasant complications, which will supply just the very opportunity that is eagerly coveted for making the State and its present or future rulers wholly dependent upon the sweet pleasure of the autocratic Bahadurs of the Political Department."

Kolhápur Durbar and the Kolhápur Representative Assembly.
Samarth (45), 21st Nov., Eng. cols.

45. "The more anybody reads about the justification of the action of the Kolhápur Durbar in relation to the now well-known Kolhápur Representative Assembly, the more he must be convinced of the unimpeachable purity of the proceedings of its first meeting held on the 2nd of last month. Every one who writes against the assembly says: 'Your meeting was all right. Your resolutions are such as affect all classes alike. The motives of the originators of the assembly are, however, not good. Some persons, who advocate your cause, are dangerous. If we cannot harm them, we must degrade and mortify you by refusing to recognise you. We must always dub you the "so-called" representative assembly.' This is the whole case against the first meeting of the Kolhápur Representative Assembly. We ourselves have come in for a big share of abuse, and individuals deserving better treatment have also been exposed to endure much malevolent criticism. Nothing can be more painful to a Kolhapurean than to be regarded as the cause of such rough handling of the Loka Sabha. We have never desired to pose as the organ of the Sabha.......... We speak for no man and write only what we honestly think and believe to be for the public good. We are servants of God and no mortal can harm us."

Alleged secret object of the promoters of the Kolhápur Representative Assembly.
Dnyán Prakásh (40), 23rd Nov.

46. A correspondent of the *Dnyán Prakásh* writes:—The Kolhápur Durbar has been so fiercely assailed in the columns of the Native Press during the last two months that one would think that the State is passing at present through a grave revolutionary crisis. As most of the papers that have attacked the Durbar are in the hands of Brahmins, it is necessary to place the other side of the picture before the public. The *Kesari* asserts that the Loka Sabha of Kolhápur was brought into being by the oppression practised by the Durbar upon the subjects of the State. The *Samarth* puts forth a similar hypothesis. It is strange, however, to find that the Sabha did not deal with the matters that formed the subject of attack upon the Maharaja, *viz.*, the confiscation of certain *vatans* of Brahmins and of the Shankaracharya in consequence of the Vedokta affair. The Sabha merely passed resolutions on the subjects of technical education, increase of land assessments, &c. Why were not these subjects discussed in the press during the past few years? Why did journalists observe complete silence upon them so long? One can infer from this that the secret object of the Sabha is to ventilate the grievances of Brahmins and that the resolutions on such public questions as education and land assessments are merely a *ruse* to deceive the unwary. But no intelligent man can be duped by such tactics. The Sabha merely aims at discrediting the Maharaja and his administration in the estimation of the paramount power. The true origin of the grudge cherished by the Brahmins against the Maharaja will be apparent from the columns of the *Samarth* newspaper. It is the loss of Brahmin domination in the Durbar. The present policy of the Maharaja is to treat all classes of his subjects equally and to break the monopoly of power and high posts in the hands of a single community, *viz.*, the Brahmin. The latter naturally resent this and are carrying on a compaign of vilification against the Maharaja in the columns of the Native Press.

Vedokta controversy at Kolhápur and the quarrel between the two Shankaracharyas of Sankeshwar *math*.

Shri Sháhu (48), 21st Nov.

47. In the course of a contributed article, the *Shri Sháhu* writes:—The Maharaja of Kolhápur confiscated the *jaghir* of the old Shankaracharya because he would not consent to the performance of religious ceremonies according to the Vedic ritual in the Maharaja's family. The Maharaja has transferred the income of the *jaghir* to the Shishya Swami, who has quarrelled with the *guru* Swami and insists on being recognised as the true Shankaracharya and retains the emblems of the office even after he has been publicly disowned by the *guru* Swami and dismissed from office. The *guru* Swami has now, with the help of the Chief of Miraj, selected another learned Brahmin to succeed to the *gádi* of Shankaracharya, and the necessary deeds transferring the moveable and immoveable property of the Sankeshwar *math* to him were duly drawn up a few months ago. Some of the old servants attached to the *math* have also been replaced by new men of energy and uprightness. The *guru* Swami after thus making suitable arrangements for the succession to his holy office wishes to spend the rest of his days at Haripur near Miraj in the service of God. It is to be hoped that the Shishya Swami at Kolhápur will give up his present defiant attitude.

Intelligence extracted from the Press.

Swadeshi lectures in Bombay and Ahmedabad.

Indu Prakásh (43), 20th Nov., Eng. cols., and 19th Nov.

48. The *Indu Prakásh* publishes the following summary of Mr. Surendranath's lecture on "Swadeshism" delivered in Bombay on 18th November:—"Nothing was more gratifying to the lecturer than the shouts of 'Bande Mataram' with which the audience welcomed him on his arrival. He said it was their national cry. It was not their battle cry, but the cry of peace, good-will, and harmony among the different races of India. It was not a militant appeal to the goddess Kali to lead them to victory against the English, but of generous, patriotic and fervid effusion, reminding them of their great duty to their motherland......... The speaker then referred to the services the young men were doing to the *swadeshi* movement in Bengal. 'In Bengal it is the young who hold aloft the banner of the *swadeshi* movement. It is the young who are in the front of the battle of *swadeshi* in Bengal'...... Mr. Bannerji exhorted the Bombay students to support the *swadeshi* movement like their confreres in Bengal. He said there was no nobler school of apprenticeship for the young than the school of *swadeshism*. He asked them to gather round in hundreds, thousands and tens of thousands to display the spirit of Mahratta courage, pluck, heroism and self-sacrifice which distinguished their ancestors......... 'Let Gujaratis, Muhammadans, Bhatias and all sections of the community, no matter what their political differences may be, gather together under the all-comprehensive banner of *swadeshism*.' One word of advice he had to give to the merchants of this place. Bombay had a great destiny before her in connection with the *swadeshi* movement......... They could make or mar the fortunes of that movement. They had their great mills in Bombay, Sholápur, Ahmedabad and other places, too numerous to mention. They were manufacturers of large quantities of piece-goods, which they placed on the market. His earnest advice to them all was to capture the markets of India by lowering and moderating the prices." [In its issue of 19th November, the paper publishes a detailed Marathi summary of the lecture and adds that the number of the audience assembled to hear Mr. Bannerji was fully ten thousand and that Messrs. B. G. Tilak, G. K. Gokhale, D. A. Khare and C. V. Vaidya were present on the occasion.]

Bhála (113), 21st Nov.

49. The Bombay correspondent of the *Bhála*, in sending to that paper a brief account of a lecture delivered on the 18th instant at Kamatipura (Bombay) by Mr. Bhaskar Balvant Bhopatkar on the following subject: "Should students take part in the *swadeshi* and other political movements?", writes:—The lecturer, in the course of his remarks, said: If a student is held, under the civil law, to have attained his majority at the age of 18 and if he is held criminally liable for his acts on the completion of his seventh year, why should not

the responsibility of serving his country be fixed on him from his 8th year. The recent Government Resolution in the matter of the students of the Thána High School is likely to stand in their way of serving the country, but they should not be discouraged on that account. They can at any rate interest themselves safely in the Pice Fund movement and collect contributions towards that fund in their respective villages. It is also essential that no true-born Hindu should touch foreign sugar, polluted with cow's blood. After the lecturer had finished his lecture, Mr. Babasaheb Khare of Násik made a vigorous speech and exhorted the students to shout "Bande Mataram" even though they might not understand the meaning of that cry. He said that Government would not resort to compulsion in spreading primary education among the masses, but would insist on students keeping themselves aloof from the *swadeshi* movement. Mr. Tilak, who occupied the chair, made a short speech before the meeting dispersed.

Praja Bandhu (33), 18th Nov.

50. A lecture on *swadeshism* was delivered here on the 17th instant under the auspices of the local Swadeshi Mitra Mandal by Mr. Dahyabhai Balkrishna. Dewan Bahadur Ambalal Sakarlal was in the chair. The audience consisted mostly of candidates for the Matriculation. The lecturer dilated on the necessity of manufacturing all articles of daily use within the country itself. He said that for this end it was incumbent upon the people to revive their old indigenous industries. He observed that Europeans complained that *swadeshism* was founded on the narrow basis of boycott, but that they should bear in mind the racial prejudices of their own countrymen towards Indians in South Africa and Australia. The lecturer wound up with an appeal to his audience to use *swadeshi* goods themselves and to preach the benefits of *swadeshism* to their countrymen. The chairman contrasted the average annual income of an Indian with that of an Englishman and pointed to the necessity of diverting the Indians from the one industry of agriculture on which a majority of them depended for their subsistence. He also exhorted the audience to work in the cause of *swadeshi*.

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 28th November 1906.

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*Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.]

[No. 48 OF 1906

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 1st December 1906.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

- Administration of India: Sir Arthur Lawley's pronouncements on two important problems of the— ... 10
- Affairs in Bengal: Publication of Fuller papers ... 9
- Afghanistan: Appeal to the Muhammadans of Bombay to extend a hearty reception to the Amir of—at the time of his visit to the City ... 5
- Alleged hope of India's attaining independence in future by the welding of her different creeds into a national whole ... 6
- Arbuthnot's failure in Madras ... 11—13
- British rule in India:
  - Importance of secret societies to subject communities under despotic sway ... 8
  - Need of a band of patriotic and self-sacrificing workers for the regeneration of the country... 7
- Complaint against the prohibition of the roasting of cashew-nuts at Málvan (Ratnágiri) and a few surrounding villages ... 25
- Factories: Alleged jealousy of the Indian Mill-owners by their Lancashire *confreres* ... 4
- Indian National Congress:
  - Alleged desirability of a change in the methods of the— ... 15
  - Comments on the attitude of the *Times of India* towards the— ... 14
- Irrigation: Satisfaction expressed at the shelving of the project of constructing a dam across the Sábarmati river near Ahmedabad ... 24
- Motor-vehicles: Speed-limit for— ... 19
- Pasteur Institute: Is a—needed in Bombay? ... 18
- Plague: Results of—inoculation ... 17
- Police: Kabulis and the Calcutta— ... 20—22
- Post office: Representation of the clerical staff in the Postal Department in Bombay ... 23
- Sind: Registrar of the Sadar Court— ... 26
- South Africa: Lord Elgin's reply to the Transvaal Deputation ... 1—3
- *Swadeshi* movement: Indians should pin their faith to the—and not to the Indian National Congress, if they desire their political emancipation ... 16

Education—

- Alleged denationalising tendency of educational institutions under Government control. ... 27

PARAGRAPHS.

Railways—

Alleged fear of a reduction of the Railway Grant for next year 28

Municipalities—

Ahmedabad: Insanitary condition of — and the local Municipality ... 32
Bombay:
  — Municipality and the City Improvement Trust ... ... 30 & 31
  Europeans and the — Municipal Corporation 29
Umreth: Affairs of the — Municipality 33

Native States—

Idar: Affairs in — State 36
Jamkhándi: Reflections suggested by the bounty shown by the Chief of — to his subjects on the birth of a son and heir to him 39
Junágadh: Probable visit of His Excellency Lord Lamington to — during Christmas ... ... 34 & 35
Kolhápur: Affairs in — State ... ... 37 & 38

Intelligence extracted from the Press—

A ladies meeting at Sátára to preach the benefits of plague inoculation ... 43
A *swadeshi* meeting at Wái (Sátára) 41
Lectures on the Pice Fund movement by Mr. Antaji Damodar Kale ... 42
Public lectures at Belgaum by one Mr. Kahanchandraji of Láhore ... 40

List of Newspapers and Periodicals.

(As it stood on the 1st October 1906.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	J. J. de Abrao; Portuguese; 43	300
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis; Englishman; 50	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P.; Pársi; 53.	1,000
4	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan; Hindu (Madrási Bráhman); 39.	500
5	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P.; Pársi; 53.	575
6	Indian Textile Journal	Do.	Monthly	John Wallace; Englishman; 48	800
7	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái Advani; Hindu (Amil); 30.	500
8	Káthiáwár Times	Rájkot	Daily	Mávji Govindji; Hindu (Nágar); 38	200
9	Mahrátta	Poona	Weekly	Narsinh Chintăman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 32.	950
10	Men and Women of India.	Bombay	Monthly	Sorábji Mancherji Ratnăgar; Părsi; 40	500
11	Muslim Herald	Do.	Daily	Muhammad Yusuf bin Muhammad Amir; Muhammadan; 32.	700
12	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri; Pársi; 38	400
13	Pársi	Do.	Do.	Jehăngir Soräbji Talayárkhán; Pársi; 30	1,000
14	Patriot	Ahmedabad	Do.	Bhágubhái Fatechand Kárbhári; Hindu (Jain); 33.	650
15	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu; Muhammadan (Khoja); 53	650
16	Poona Observer and Civil and Military Gazette.	Poona	Daily	Kăwasji Temulji; Pársi; 50	400
17	Railway Times	Bombay	Weekly	John Alexander Balfour; Christian; 44	1,200
18	Sind Gazette	Karáchi	Bi-weekly	Mrs. J. E. Tate; European; 42	500
19	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A.; Hindu (Amil); 40.	800
20	Sind Times	Karáchi	Bi-weekly	Khánchand Rahumal; Hindu (Amil); 39	200
	ANGLO-GUJARA'TI.				
21	A'rya Prakásh	Bombay	Weekly	Motilál Tribhuwandás Dalál; Hindu (Mod Bania); 32.	1,000
22	Coronation Advertiser	Ahmedabad	Do.	Narotámdás Pránjiwandás Shethna; Hindu (Bania); 33.	750
23	Deshi Mitră	Surat	Do.	Maganlál Kikábhai; Hindu (Shráwak); 36	1,400
24	Gujaráti	Do.	Do.	Ichhárám Surajrăm Desăi; Hindu (Surti Bania); 53.	5,000
25	Gujarát Mitră	Do.	Do.	Hormasji Jamshedji; Pársi; 47	700
26	Gujaráti Punch	Ahmedabad	Do.	Somalál Mangaldás Sháh; Hindu (Bania); 29.	1,100
27	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar; Pársi; 46	800
28	Hind Swarájyă	Do.	Do.	Chhaganlál Lallubhoy Thanáwalá; Hindu (Shrimáli Bráhman); 24.	800
29	Jám-e-Jamshed	Do.	Daily	Pirozshah Jehángir Marzbán; Pársi; 30	3,500
30	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta; Pársi; 57	2,400
31	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji; Pársi; 42	400
32	Káthiáwár Times	Do.	Bi-weekly	Manshankar Jayashankar; Hindu (Năgar Bráhman); 39.	200
33	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám; Hindu (Mewáda Bráhman); 39.	1,400
34	Rást Goftár	Bombay	Do.	Pálonji Barjorji Desái; Pársi; 55	1,550

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*continued.*				
35	Shri Sayáji Vijayă	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 28.	4,200
36	Suryă Prakásh	Surat	Do.	Umedrám Nagindás; Hindu (Bania); 28	200
	ANGLO-MARA'THI.				
37	Christian Citizen	Poona	Monthly	Bháskar Nánáji Kotak; Native Christian; 33.	200
38	Dnyán Chakshu	Do.	Weekly	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 48.	500
39	Dnyánodaya	Bombay	Do.	Rev. Mr. J. E. Abbott	660
40	Dnyán Prakásh	Poona	Daily	Hari Náráyan A'pte; Hindu (Chitpáwan Bráhman); 39.	1,200
41	Dnyán Prakásh	Do.	Weekly	Do. Do.	2,400
42	Hind Swarájyă	Bombay	Do.	Jyotibá Bhágoji Relekar; Hindu (Námdeo Shimpi); 24.	1,000
43	Indu Prakásh	Do.	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 41.	1,500
44	Native Opinion	Do.	Weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 35.	700
45	Samarth	Kolhápur	Do.	Vináyak Náráyan Joshirao; Hindu (Chitpáwan Bráhman); 37.	750
46	Sardesái Vijaya	Sávantvádi	Do.	Pándurang Bálkrishna Dadkar; Hindu (Gaud Bráhman); 32.	500
47	Shri Sayáji Vijayă	Bombay	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 41.	5,000
48	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshasth Bráhman); 22.	100
49	Subodh Patrika	Bombay	Do.	Dwárkánáth Govind Vaidya; Hindu (Sonár); 32.	600
50	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 39.	1,500
	ANGLO-PORTUGUESE.				
51	O Anglo-Lusitáno	Bombay	Weekly	Leandro Mascarenhas; Goanese Christian; 48.	900
	ANGLO-SINDI.				
52	Al-Haq	Hyderabad (Sind).	Weekly	Syed Muhammad Syed Jamáldin; 30; and Abdul Vahábkhan Ghulám Rasul; 37; Muhammadans.	1,200
53	Prabhát	Do.	Bi-weekly	Lekhráj Tilokchand; Hindu (Amil); 34	500
54	Musáfir	Do.	Weekly	Dharamsing Tahilsing; Hindu (Amil); 20	1,000
55	Sindhi	Sukkur	Do.	Virumal Begráj; Hindu (Kurseja); 33	1,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
56	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 73	1,194
57	Hind Vijayă	Do.	Do.	Dáhyábhái Karsandás Sháh; Hindu (Shráwak Bania); 39.	600
	ENGLISH, MARÁTHI AND KÁNARESE.				
58	Karnátak Patră	Dhárwár	Weekly	Mádhav Gopál Tonapi; Hindu (Deshastha Bráhman); 22.	200
59	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorápur; Hindu (Deshastha Vaishnav Bráhman); 44.	300
	ENGLISH, PORTUGUESE AND CONCANIM.				
60	A Luz	Bombay	Weekly	Antone Fernandes; Portuguese; 23	1,200
61	O Bombaense	Do.	Do.	A. Gomes; Goanese Christian; 45	1,000
	GUJARÁTI.				
62	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad; Muhammadan (Memon); 41.	2,500
63	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 53	3,000
64	Arajdár	Ahmedabad	Weekly	Maháshankar Dájibhai; Hindu (Bráhman); 35.	1,500- 2,000
65	A'ryávir	Dohad (Panch Maháls).	Do.	Krishnaráo Mangeshráo Fadnis; Hindu (Sáraswat Bráhman); 28.	330

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*continued.*				
66	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 37.	4,400
67	Broach Mitră	Broach	Weekly	Trikamlál Harináth Thákor; Hindu (Brahma Kshatriya); 24.	350
68	Broach Samáchár	Do.	Do.	Ardeshir Dinsha Gándhi; Pársi; 51	500
69	Din Mani	Do.	Do.	Nathálál Rangildas; Hindu (Mathur Káyastha Bania); 27.	125
70	Dnyanottejak	Ahmedabad	Fortnightly	Chhotálál Desaibhai; Hindu (Bania); 42	800
71	Evening Jáme	Bombay	Daily	Pirozshah Jehangir Marzbán; Parsi; 30	1,600
72	Gujarát	Nadiád (Kaira)	Fortnightly	Chandulál Nandlál; Hindu (Bania); 25	500
73	Hitechchhu	Ahmedabad	Weekly	Kálidás Ghelabhai; Hindu (Jain); 47	500
74	Indian Advertiser	Do.	Do.	Hirálál Vardhamán Sháh	...
75	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Daud; 37; Abdulla Ismail; 28 Muhammadans (Memons).	750
76	Jám-e-Jahanooma	Bombay	Do.	Ratansbáw Frámji Acharia; Pársi; 31	600
77	Jivadaya	Surat	Monthly	Dhirajrám Dalpatrám; Hindu (Audich Bráhman); 37.	300
78	Kaira Times	Nadiád (Kaira)	Weekly	Anopsi Mánecklál Desai; Hindu (Shrávak Bania).	600
79	Kaira Vartamán	Kaira	Do.	Kahandas Fulchand; Hindu (Bania); 56	125
80	Káthiáwár Mitră	Ahmedabad	Do.	Jadurám Shámji Dave; Hindu (Audich Bráhman); 42.	300
81	Káthiáwár Samáchár	Do.	Do.	Rewashankar Jagjiwan Dave; Hindu (Bráhman); 44.	500
82	Khedut	Bhávnagar	Fortnightly	Parbhurám Rámji Jani; Hindu (Audich Bráhman).	1,000
83	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Minocheher-Homji, B.A; Pársi; 37.	1,000
84	Mahi Kántha Gazette	Sádra	Weekly	Motilál Chhotálál Vyás; Hindu (Audich Tolakia Brahman); 45.	800
85	Mukhbir-i-Islám	Bombay	Daily	Munshi Ali Mahomed Haji Abdulla Shayek Lakhpati; Khoja (Sunni); 35.	500
86	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh; Hindu (Bania); 32.	500
87	Navsári Prakásh	Do.	Do.	Rustamji Jámaspji Dastur; Pársi; 58	800
88	Praja Mitră	Karáchi	Bi-weekly	Narbhayshankar Jagjivan; Hindu (Bráhman); 37.	275
89	Praja Pokár	Surat	Weekly	Hormasji Jamshedji; Pársi; 47	500
90	Prakásh and Gadgadát	Bombay	Do.	Nagindás Mancharam; Hindu (Dása Osval Bania); 40.	725
91	Samsher Bahádur	Ahmedabad	Do.	Saváibhai Ráichand; Hindu (Shravak Bania); 63.	150
92	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Rustamji Narsarwanji Vátcha-Gandi; Pársi; 40. (2) Ardeshir Pestonji Contractor; Pársi; 38.	3,800
93	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Dás Shrimáli Bania); 41.	550
94	Sind Vartamán	Karáchi	Weekly	Devkaran Devji; Hindu (Lohána); 41	200
95	Surat Akhbár	Surat	Do.	Phirozsháh Edalji Patel; Pársi; 51	300
96	Tikákár	Ahmedabad	Do.	Puranchandra *alias* Punamchand Achleshwar Márwadi; Hindu (Bráhman); 44.	500
97	Vande Mátaram	Bombay	Monthly	Chhaganlal Lallubhoy Thánawálla; Hindu (Shrimali Brahmin); 24.	...
	HINDI.				
98	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 44.	200
99	Sharman Samáchár	Bombay	Do.	Shambhunáth Sharma; Hindu (Kanoja Bráhman); 45.	1,000
100	Shri Dnyánságar Samáchár.	Do.	Monthly	Janakprasad Laooram; Hindu (Kányakubja Bráhman); 30.	200
101	Shri Venkateshvar Samáchár.	Do.	Weekly	Pandit Babu Amritlal, B.A.; Hindu (Bengali Bráhman); 45.	6,200
102	Swadeshi	Do.	Do.	Swámi Yugalánandji; Hindu (Vaishnav Bráhman); 35.	1,000

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*continued.*				
35	Shri Sayáji Vijayă	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 28.	4,200
36	Suryă Prakásh	Surat	Do.	Umedrám Nagindás; Hindu (Bania); 28	200
	ANGLO-MARA'THI.				
37	Christian Citizen	Poona	Monthly	Bháskar Nánáji Kotak; Native Christian; 33.	200
38	Dnyán Chakshu	Do.	Weekly	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 48.	500
39	Dnyánodaya	Bombay	Do.	Rev. Mr. J. E. Abbott	660
40	Dnyán Prakásh	Poona	Daily	Hari Náráyan A'pte; Hindu (Chitpáwan Bráhman); 39.	1,200
41	Dnyán Prakásh	Do	Weekly	Do. Do.	2,400
42	Hind Swarájyă	Bombay	Do.	Jyotibá Bhágoji Relekar; Hindu (Námdeo Shimpi); 24.	1,000
43	Indu Prakásh	Do.	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 41.	1,500
44	Native Opinion	Do.	Weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 35.	700
45	Samarth	Kolhápur	Do.	Vináyak Náráyan Joshirao; Hindu (Chitpáwan Bráhman); 37.	750
46	Sardesái Vijaya	Sávantvádi	Do.	Pándurang Bálkrishna Dadkar; Hindu (Gaud Bráhman); 32.	500
47	Shri Sayáji Vijayă	Bombay	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 41.	5,000
48	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshasth Bráhman); 22.	100
49	Subodh Patrika	Bombay	Do.	Dwárkanáth Govind Vaidya; Hindu (Sonár); 32.	600
50	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 39.	1,500
	ANGLO-PORTUGUESE.				
51	O Anglo-Lusitáno	Bombay	Weekly	Leandro Mascarenhas; Goanese Christian; 48.	900
	ANGLO-SINDI.				
52	Al-Haq	Hyderabad (Sind).	Weekly	Syed Muhammad Syed Jamáldin; 30; and Abdul Vahábkhan Ghulám Rasul; 37; Muhammadans.	1,200
53	Prabhát	Do.	Bi-weekly	Lekhráj Tilokchand; Hindu (Amil); 34	500
54	Musáfir	Do.	Weekly	Dharamsing Tahilsing; Hindu (Amil); 20	1,000
55	Sindhi	Sukkur	Do.	Virumal Begráj; Hindu (Kurseja); 33	1,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
56	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 73	1,194
57	Hind Vijayă	Do.	Do.	Dáhyábhái Karsandás Sháh; Hindu (Shráwak Bania); 39.	600
	ENGLISH, MARÁTHI AND KÁNARESE.				
58	Karnátak Patră	Dhárwár	Weekly	Mádhav Gopál Tonapi; Hindu (Deshastha Bráhman); 22.	200
59	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorápur; Hindu (Deshastha Vaishnav Bráhman); 44.	300
	ENGLISH, PORTUGUESE AND CONCANIM.				
60	A Luz	Bombay	Weekly	Antone Fernandes; Portuguese; 23	1,200
61	O Bombaense	Do.	Do.	A. Gomes; Goanese Christian; 45	1,000
	GUJARÁTI.				
62	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad; Muhammadan; (Memon); 41.	2,500
63	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 53	3,000
64	Arajdár	Ahmedabad	Weekly	Maháshankar Dájibhai; Hindu (Bráhman); 35.	1,500- 2,000
65	A'ryávir	Dohad (Panch Maháls).	Do.	Krishnaráo Mangeshráo Fadnis; Hindu (Sáraswat Bráhman); 28.	330

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*continued.*				
66	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 37.	4,400
67	Broach Mitră	Broach	Weekly	Trikamlál Harináth Thákor; Hindu (Brahma Kshatriya); 24.	350
68	Broach Samáchár	Do.	Do.	Ardeshir Dinsha Gándhi; Pársi; 51	500
69	Din Mani	Do.	Do.	Nathálál Rangildăs; Hindu (Mathur Káyastha Bania); 27.	125
70	Dnyănottejak	Ahmedabad	Fortnightly	Chhotálál Desaibhai; Hindu (Bania); 42	800
71	Evening Jáme	Bombay	Daily	Pirozshah Jehăngir Marzbán; Părsi; 30	1,600
72	Gujarát	Nadiád (Kaira)	Fortnightly	Chandulál Nandlál; Hindu (Bania); 25	500
73	Hitechchhu	Ahmedabad	Weekly	Kálidás Ghelăbhai; Hindu (Jain); 47	500
74	Indian Advertiser	Do.	Do.	Hirálál Vardhamán Sháh	...
75	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Daud; 37; Abdulla Ismail; 28 Muhammadans (Memons).	750
76	Jám-e-Jahănooma	Bombay	Do.	Ratansbáw Frámji Achăria; Pársi; 31	600
77	Jivadaya	Surat	Monthly	Dhirajrám Dalpatrám; Hindu (Audich Bráhman); 37.	300
78	Kaira Times	Nadiád (Kaira)	Weekly	Anopsi Mánecklál Desăi; Hindu (Shrávak Bania).	600
79	Kaira Vartamán	Kaira	Do.	Kahandăs Fulchand; Hindu (Bania); 56	125
80	Káthiáwár Mitră	Ahmedabad	Do.	Jadurám Shámji Dave; Hindu (Audich Bráhman); 42.	300
81	Káthiáwár Samáchár	Do.	Do.	Rewashankar Jagjiwan Dave; Hindu (Bráhman); 44.	500
82	Khedut	Bhávnagar	Fortnightly	Parbhurám Rámji Jani; Hindu (Audich Bráhman).	1,000
83	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Minocheher-Homji, B.A; Pársi; 37.	1,000
84	Mahi Kántha Gazette	Sádra	Weekly	Motilál Chhotálál Vyás; Hindu (Audich Tolakia Brăhman); 45.	800
85	Mukhbir-i-Islám	Bombay	Daily	Munshi Ali Mahomed Haji Abdulla Shayek Lakhpati; Khoja (Sunni); 35.	500
86	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh; Hindu (Bania); 32.	500
87	Navsári Prakásh	Do.	Do.	Rustamji Jámăspji Dastur; Pársi; 58	800
88	Praja Mitră	Karáchi	Bi-weekly	Narbhayshankar Jagjivan; Hindu (Bráhman); 37.	275
89	Praja Pokár	Surat	Weekly	Hormasji Jamshedji; Pársi; 47	500
90	Prakásh and Gadgadát	Bombay	Do.	Nagindás Manchăram; Hindu (Dása Osval Bania); 40.	725
91	Samsher Bahádur	Ahmedabad	Do.	Saváibhai Ráichand; Hindu (Shrăvak Bania); 63.	150
92	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Rustamji Narsarwanji Vátcha-Gandi; Pársi; 40. (2) Ardeshir Pestonji Contractor; Pársi; 38.	3,800
93	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Dás Shrimáli Bania); 41.	550
94	Sind Vartamán	Karáchi	Weekly	Devkaran Devji; Hindu (Lohána); 41	200
95	Surat Akhbár	Surat	Do.	Phirozsháh Edalji Patel; Pársi; 51	300
96	Tikákár	Ahmedabad	Do.	Puranchandra *alias* Punamchand Achleshwar Márwădi; Hindu (Bráhman); 44.	500
97	Vande Mátaram	Bombay	Monthly	Chhaganlăl Lallubhoy Thánăwálla; Hindu (Shrimali Brăhmin); 24.	...
	HINDI.				
98	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 44.	200
99	Sharman Samáchár	Bombay	Do.	Shambhunáth Sharma; Hindu (Kanoja Bráhman); 45.	1,000
100	Shri Dnyánságar Samáchár.	Do.	Monthly	Janakprasăd Laooram; Hindu (Kányakubja Bráhman); 30.	200
101	Shri Venkateshvar Samáchár.	Do.	Weekly	Pandit Babu Amritlal, B.A.; Hindu (Bengali Bráhman); 45.	6,200
102	Swadeshi	Do.	Do.	Swámi Yugalánandji; Hindu (Vaishnav Bráhman); 35.	1,000

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KÁNARESE.				
103	Digvijayă	Gadag (Dhárwár.)	Weekly	Shankrapa Gudi Basrimarad; Hindu (Devang); 39.	150
104	Karnátak Vritt	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Shenvi Bráhman); 36. (2) A. B. Hoskeri; Hindu (Deshasth Bráhman); 37.	810
105	Loka Bandhu	Do.	Do.	Gururao Rágbavendra Mamdápur; Hindu (Deshasth Bráhman); 43.	300
106	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Nilgire Nádgir; Hindu (Deshasth Bráhman); 30	150
107	Rájahans	Dhárwár	Do.	Kamaláshankar Dinkar Jathár; Hindu (Karháda Bráhman); 43.	120
108	Rasik Ranjini	Gadag (Dharwar.)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Brahman); 43.	100
	MARÁTHI.				
109	Arunodayă	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 24.	515
110	A'ryávart	Dhulia	Do.	Váman Daji Motiwále; Hindu (Yajurvedi Brahman); 20.	500
111	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 29	500
112	Bán	Poona	Do.	Datto Máruti Nanavare; Hindu (Kásár); 27	400
113	Bhála	Do.	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 30.	2,300
114	Bhagwa Jhenda	Wái (Satara)	Monthly	Dattatraya Ganesh Agashe; Hindu (Chitpawan Brahman); 27	300-400
115	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 42.	300
116	Brahmodayă	Mahád (Kolába)	Do.	Náráyan Balwant Hardikar; Hindu (Karháda Bráhman); 48.	400
117	Chandrakánt	Chikodi (Belgaum).	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 41.	100
118	Chandrodayă	Chiplun (Ratnágiri).	Do.	Sadashiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 42.	200
119	Chikitsak	Belgaum	Do.	Mangesh Jiváji Telang; Hindu (Gaud Bráhman); 40 and Moro Balwant Maráthe; Hindu (Chitpáwan Bráhman).	900
120	Deen Mitră	Bombay	Do.	Sadáshiv Vishwanáth Máyadeo; Hindu (Chitpawan Bráhman; 32.	1,000
121	Deshakálavartamán	Erandol (Khándesh).	Do.	Mahádev Pándurang Joshi; Hindu (Deshasth Bráhman); 34.	200
122	Dharma	Wái (Satara)	Do.	Kashinath Vaman Lele; Hindu (Chitpáwan Brahman); 48.	1,000
123	Dharwár Vritt	Dharwár	Do.	S. H. Shaháne; Hindu (Karhada Bráhman); 32.	500
124	Dinbandhu	Bombay	Do.	Vásudeo Lingoji Birje; Hindu (Marátha); 40	1,200
125	Dnyán Ságar	Kolhapur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 42.	350
126	Hindu Punch	Thána	Do.	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 40.	1,700
127	Hindu Vijayă	Kochará (Ratnágiri.)	Fortnightly	Anandrao Bálkrishna Rángnekár; Hindu (Gaud Sáraswat Bráhmin); 38.	75
128	Hunnarottejak	Násik	Weekly	Prabhákar Krishna Pánge; Hindu (Deshastha Bráhman); 27.	250
129	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 53.	280
130	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 76.	1,500
131	Jagatsamáchár	Thana	Do.	Trimbak A'báji Ráje; Hindu (Káyastha Prabhu); 39.	500
132	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 40.	7,500
133	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Brahman); 47.	425
134	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 39.	4,000
135	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 51.	2,000
136	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 50.	18,000
137	Khándesh Vaibhav	Dhulia	Do.	Yádav Bálkrishna Bahalkar; Hindu (Deshasth Bráhman); 40.	600
138	Kumtha Vritt	Kumtha (Kanara).	Do.	Laxman Baburao Hegde; Hindu (Gowdsaraswat); 50.	250
139	Loka Bandhu	Tásgaon (Satára).	Do.	Bhikáji Gopál Bhide; Hindu (Chitpáwan Brahman); age 35.	200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
140	Lokamat	Vengurla (Ratnágiri).	Weekly	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 29.	600
141	Lokaseva	Násik	Do.	Gangadhar Váman Barve; Hindu (Chitpawan Brahman); 27.	500
142	Madhukar	Belgaum	Do.	Janárdan Náráyen Kulkarni; Hindu (Sáraswat Bráhman); 30.	150
143	Maháráshtra Vritt	Satára	Do.	Pándurang Bábáji Bhosle; Hindu (Marátha); 30.	150
144	Moda Vritt	Wái (Satára)	Do.	Káshinath Váman Lele; Hindu (Chitpáwan Bráhman); 48.	650
145	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; Hindu (Chitpáwan Bráhman); 45.	1,650
146	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,450
147	Nagar Samáchár	Ahmednagar	Do.	Vishwanáth Gangárám; Hindu (Telegu Fulmáli); 25.	200
148	Násik Vritt	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 28.	450
149	Nyáy Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 32.	400
150	Pandhari Mitră	Pandharpur (Sholapur).	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 43.	75
151	Parikshak	Belgaum	Do.	Váman Ramchandra Kanvinde; Hindu (Sáraswat Bráhman); 83.	400
152	Poona Vaibhav	Poona	Do.	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 37.	250
153	Prabhát	Dhulia	Monthly	Govind Káshináth Chándorkar; Hindu (Karhadá Brahman).	...
154	Prabodh Chandrika	Jalgaon (Khandesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 42.	200
155	Prakásh	Satára	Do.	Ganesh Ballál Phansalkar; Hindu (Karháda Bráhman); 32.	500
156	Pratod	Islámpur (Satára).	Do.	Ganesh Rámchandra Kashálkar; Hindu (Karháda Bráhman); 23.	300—360
157	Rághav Bhushan	Yeola (Násik)	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 42	100
158	Ráshtramukh	Máhad (Kolába)	Published thrice a month.	Balkrishna Raoji Palvanker; Hindu (Karhádá Bráhman); 28.	177
159	Satya Mitră	Málegaon (Násik).	Weekly	Bálchand Hiráchand; Jain; 26	200
160	Satyă Shodhak	Ratnágiri	Do.	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 28.	950
161	Shet, Shetaki and Shetakari	Bombay	Fortnightly	Nominal Editor:—Ganesh Lakshman Sahasrabuddhe; Hindu (Chitpáwan Bráhman). Real Editor:—Rámchandra Vinayak Tikekar; Hindu (Karháda Brahman); 45.	350
162	Sholápur Samáchár	Sholápur	Weekly	Narsappa Abanna; Hindu (Kámáthi); 47	400
163	Shubh Suchak	Do.	Do.	Rámchandra Appáji Chitale; Hindu (Chitpáwan Bráhman); 61.	150
164	Sumant	Karád (Satara)	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Brahman); 33.	80
165	Vidur	Dhamni (Satara)	Do.	Dámodar Gangadhar Maráthe	200
166	Vidya Vilas	Kolhápur	Bi-weekly	Ganesh Shankar Gokhale; Hindu (Chitpáwan Brahman); 22.	500
167	Vihári	Bombay	Weekly	Bálkrishna Naráyan Phátak; Hindu (Chitpáwan Bráhman); 41.	1,000
168	Vikram	Sátára	Monthly	......	...
169	Vishvavritt	Kolhápur	Monthly	Vishnu Govind Bijápurkar, M.A.; Hindu (Deshastha Bráhman); 45.	500
170	Vividh Dnyán Vistár	Bombay	Do.	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
171	Vrittasar	Wai (Satara)	Weekly	Lakshman Mahadev Vaidya; Hindu (Chitpáwan Brahman); 51.	250
172	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkar; Hindu (Deshasth Brahman); 38.	100
173	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 40.	600
174	Vyápár Samáchár	Ahmednagar	Do.	Ratanchand Punamchand Mutha; Jain (Márwadi); 33.	1,200
175	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 40.	150

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Sindi.				
176	Aftab-i-Sind	Sukkur	Weekly	Shámsudin walad Mahomed; Muhammadan; (Abro); 39.	600
177	Khairkháh	Lárkhána	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 33.	1,000
178	Sind Sudhár	Karáchi	Do.	Khánchand Rahumal; Hindu (Amil); 39	650
179	Sookree	Do.	Do.	Asanmal Rijhumal; Hindu (Lohána); 52	100
180	Sind Kesary	Shikárpur	Do.	Chelárám Mánghirmal; Hindu (Wadhra); 40.	550
	Urdu.				
181	Ajaibat-i-Bambai	Bombay	Monthly	Mahamad Ali Anvar Ali; Muhammadan (Sheikh); 44.	2,000
182	Bombay Punch Bahádur	Do.	Weekly	Hakim Mahomed Abdul Hamid; Muhammadan (Farrukh Dehlavi); 52.	3,000
183	Ghamkhwar-e-Jahán	Bhusáwal (Khándesh).	Do.	Munshi Mahomed Jan walad Ahmedalli (Mahomedan).	75
184	Jám-i-Jahánnuma	Jalgaon (Khándesh).	Do.	Munshi Abdul Karim *walad* Habibulla; Muhammadan.	50
185	Mufid-e-Rozgár	Bombay	Do.	......	...
186	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdul Hamid; Muhammadan (Farrakh Dehalvi); 52.	1,500
187	Tohfa-i-Deccan	Poona	Weekly	Shaik Abdulla *walad* Mahomed; Muhammadan (Shaik); 32.	150
	Gujara'ti and Hindi.				
188	Jain	Ahmedabad	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Jain); 33.	1,400
	Mara'thi and Ka'narese.				
189	Chandrika	Bágalkot (Bijápur).	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 34.	150

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the Report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

E. The papers marked with an asterisk have actually been examined during the week.

F. Nos. 63, 67 and 71 occasionally contain English articles.

Additions to, and alterations in, the list of Newspapers and Periodicals.

N.B.—(*a*) The circulation of No. 153 is 300.

(*b*) The editor of No. 168 is Vishvanath Ganesh Deodhar (Chitpáwan Bráhmin); age 26; circulation 100.

(*c*) No. 150 is published at irregular intervals.

(*d*) Nos. 42, 80, 91, 96, 102 and 106 have ceased to exist.

(*e*) The editor of No. 185 is Munshi Muhammad Husain Fanunmiya; Muhammadan (Suni); age 45; circulation 500.

(*f*) The circulation of No. 97 is 500.

(*g*) No. 72 is published thrice a month.

(*h*) The publication of No. 174 is temporarily suspended.

(*i*) The editor of No. 74 is Hirálál Vardhmán Sháh (Visá Shrimáli Bania); age 26; circulation 600.

Politics and the Public Administration.

Lord Elgin's reply to the Transvaal Deputation.
Jám-e-Jamshed (29), 26th Nov., Eng. cols.

1. "Lord Elgin's reply to the Transvaal Indian Deputation was sympathetic, but far from such as to justify our expectations that the woes of the Indian subjects of the King-Emperor in Africa would soon be over.......... Lord Elgin was evidently in no mood to admit fully the justice of the grievances of the petitioners. When His Lordship ruled this country some years ago, many who had the opportunity to observe him at close quarters thought that the failure of his administration was to be ascribed, not so much to an absence of sympathy on his part, as to an absence of imagination. And here, in the speech he is reported to have delivered before the Deputation, we have a proof of this. He failed to see why the Indians should have made such a grievance out of the fact that, under the new Transvaal Ordinance, thumb marks are to be used instead of signatures! He absolutely failed to see that 'a thumb impression was more derogatory, though much more effective as a means of identification, than signatures.' The disingenuous, unsophisticated Scot! Lord Elgin, in short, seemed to consider that there was very little in the Ordinance to give legitimate offence to the Indians, and though professing every sympathy for the Indians, he spoke about this obnoxious measure in a strain which most of those then present must have thought as adding insult to injury. Lord Elgin has practically proved that in this matter as in most others, where the interests of the Whites of the Empire conflict with those of the Blacks, a Liberal Minister as an arbitrator is only a Unionist writ large. Far more encouraging and earnest was Mr. Morley's attitude towards the Deputation when it met him this week. His speech not only breathed sympathy for the Indians, but was an honest acknowledgment of the existence of a very genuine and intolerable grievance, and, as far as could be judged from a telegraphic summary, there was a ring of earnest and sincere desire to fight for redress and to see it obtained.......... The statement by Lord Elgin to the effect that he had received assurances from South Africa that there was no unanimity of feeling against the Ordinance among the Indian residents there appears to have come as a surprise upon the Deputation....... The phenomenon does not surprise us at any rate. There are parasites everywhere, and there must be many among the Indians and Asiatics in the Transvaal ready to say anything and everything against their own people, if only they receive the price for their hire. What strikes us as strange, however, is not that such a message should have been sent to Lord Elgin, but that Lord Elgin should have stooped to flourish it in the face of the Deputation.......... Lord Elgin was seeking everything he could find to whitewash the Ordinance—being himself partially responsible for it—and the message was evidently too good a thing not to be made use of at the moment."

Indian Spectator (5), 1st Dec.

2. "The proceedings of the interview between the Deputation of the Transvaal Indians and Lord Elgin were private, and it is just possible that the Colonial Secretary's speech is not fully reported. From the reported version of his speech it is difficult to make out where exactly the 'sympathetic' element in his reply comes in. He said that the views of the white population must be regarded, to the utmost extent, consistent with British principles of administration. He defended the permit system and the thumb marks, and maintained that the present Government was only doing more efficiently what the Boer Government was doing less efficiently. And, lastly, he made the remarkable announcement that he had received a telegram from some British Indians in the Transvaal repudiating the views of Mr. Gandhi and Mr. Ally. Whatever the merits of the controversy may be, this split in the camp, if real, must have been a source of great disappointment to Sir Lepel Griffin, Lord Stanley of Alderley and other distinguished friends who had spoken on behalf of the Deputation. However, the Colonial Secretary, who had once the privilege of ruling over millions of the nationality to which Messrs. Gandhi and Ally belong, promised to consider carefully the detailed representations made to him by the Deputation. There was sympathy

in that promise. Mr. Morley is also reported to have given a sympathetic reply. If, after so much of promised consideration and support, the white population still has its own way, there will be something pathetic, rather than sympathetic, in the Colonial Secretary's position."

Gujaráti (24), 2nd Dec., Eng. cols.; *Phœnix* (15), 28th Nov.

3. "It appears that Indian Settlers in the Transvaal have very little chance of obtaining any redress of their grievances. There is a general feeling of sympathy, especially amongst Liberals for them. But there is side by side with it the feeling that the Imperial Government will not have the courage to enforce their views upon the Transvaal Government. If before the latter has obtained self-government, the British Government cannot make it realize the injustice of the treatment, we fail to see how after a responsible government has been granted, the Imperial Government would be in a position to exercise any effective pressure. A Deputation of Liberal Members waited on Sir Henry Campbell Bannerman on Wednesday and urged that anyhow the Transvaal Asiatic Ordinance should not be sanctioned until self-government is given to the Colony. Sir H. Campbell-Bannerman is said to have given a sympathetic hearing and promised to confer with Lord Elgin. But is there any chance of getting beyond this academic stage? The Transvaal delegates now in England are, however, more sanguine on the point and we sincerely trust their hopes will be realized." [The *Phœnix* writes:—"We commend those, who indulge in the tall talk of Imperialism in season and out of season, to the lip-sympathy shown by Lord Elgin to the deputation of the Transvaal Indians. That the Transvaal Indians labour under irksome disabilities goes without saying. Lord Elgin sympathises with the grievances of the Indians, but he is powerless to do anything, for the Asiatic Ordinance is only a temporary measure and cannot now be altered by the British Cabinet as the responsible Government of the Transvaal will shortly have to deal with the status of Indians in accordance with its own views."]

Alleged jealousy of the Indian Mill-owners by their Lancashire *confréres*.

Hindi Punch (27), 2nd Dec.

*4. The *Hindi Punch* publishes a cartoon, representing the Indian Mill Industry as "The Golden Goose," pursued by a fierce-looking Lancashire Mill-owner, armed with the knife of jealousy, with the intention of killing the bird. The letter-press runs as under:—*Goose*—Would I could evade the murderous knife. The editor gives the following explanation of the cartoon:—"The prosperity of the Indian Mill Industry has once more quickened the jealousy of the Lancashire Mill-owner, and it is a foregone conclusion that the result will be to place undue restrictions on factory labour in India."

Appeal to the Muhammadans of Bombay to extend a hearty reception to the Amir of Afghanistan at the time of his visit to the City.

Sultán-ul-Akhbár (186), 24th Nov.

5. The *Sultán-ul-Akhbár* exhorts the Muhammadan community of Bombay to bestir themselves in order to give a hearty and enthusiastic reception to the Amir of Afghanistan during his visit to Bombay. The paper justifies the suggestion on the three following grounds:—(1) The Amir is a powerful Muhammadan potentate, (2) he is a staunch ally of the British Government and (3) he is coming out to India as the guest of that Government. It concludes with a fervent appeal to the different Anjumans and also to the leaders of the social and religious associations in Bombay to put forth their best endeavours to make the reception of the Amir worthy of the city and of the dignity of the Amir and the British Government.

Alleged hope of India's attaining independence in future by the welding of her different creeds into a national whole.

Kál (132), 30th Nov.

6. The *Kál* refers to the lawless acts and defiant attitude of some revolutionary propagandists in Russia and remarks:—It seems probable that the Russian Government will ere long lose its power which will be transferred to the Duma. It is anticipated that the supremacy of the Duma in Russia in supersession of the present Government will lead to the break up of the vast organism of the Russian

Empire, which at present embraces fourteen crores of the world's population and one-sixth of the earth's surface under its sway. It is feared that the different component parts of this Empire will lose their mutual cohesiveness and resemble the planks of a wrecked vessel floating separately on the surface of the ocean. The present ties of empire binding them together will snap asunder and Poland, Tartary, &c., will set up as independent provinces. It is also thought that even the Duma, which is an assembly of the people, would not like to keep these provinces in bondage but grant independence to them. But this is a mere delusion. The power that the Russian Duma aspires to attain in future the British Parliament has already attained. But the latter has never shown its readiness to part with its ascendency over the distant parts of the British Empire. Nay, the democratic party in England seems bent upon never allowing other people to enjoy the same rights that are enjoyed by them. If any one thinks that Englishmen, who preach the principle of equality of rights for all, are ashamed of keeping other people in slavery, he is making a serious mistake. How can the sense of shame prevail before greed? And especially greed of Empire is hard to overcome. But empires, founded on greed, seldom last long. There is no knowing when they will collapse. One such instance of the dissolution of an empire is just now before our eyes, *viz.*, that of the Russian Empire. Formation and dissolution of empires are common phenomena in the world. Hundreds of empires have arisen and been destroyed in the course of history. The Spanish Empire was dissolved in the past just as the Russian Empire is being dissolved at the present day. The different peoples under the British Empire are at present praying for the boon of self-government. The Scotch and the Irish are struggling for Home Rule. South Africa is giving birth to men like Feriera, while the Indians are taking up the weapons of boycott and *swadeshi*. All these people are hankering after some kind of independence for themselves. The Irish in particular are showing this desire in a striking fashion just at present. One of them recently tore the Union Jack flying on the Shamrock. Now the Union Jack is an emblem of British sovereignty and an insult to the British flag is indirectly an insult to British supremacy. The Irish are discussing the rights and wrongs of such an insult to England's power, nay the majority of them have approved of it. The Irish have no more respect for the British national anthem than they have for the British flag. England may, under these circumstances, continue to govern Ireland and collect taxes from the Irish, but she cannot be said to rule over the island. Though the English are thus insulted, they continue to administer the affairs of Ireland. Such shameless exercise of power by the British is indeed unique. India does not think of tearing other people's flags or boycotting other people's national anthems. She is content for the present to raise her own flag and to sing her own national anthem. What is a flag after all but a bit of cloth, and where is the wisdom of tearing it? Even the passing breeze can do so while a bird can dishonour it by sitting on the pole and defiling the flag with its excretions! England's real power lies in her industrial supremacy. He who can take down the flag of that supremacy will be the true hero. England does not prohibit any one from competing with her in the industrial field. She has here kept an open door for all. British Viceroys and Governors encourage the *swadeshi* movement in their public utterances. On account of such encouragement, the *swadeshi* agitation has spread far and wide. The Indian students in America raised a tri-color flag on the 16th of October and vehemently identified themselves with the *swadeshi* cause. The tri-color flag was looked upon as an emblem of independence by the French at the end of the first revolution in the 19th century. The Indians attach a different meaning to it. The three colours of green, yellow and red represent the union of Moslems, Sikhs and Hindus. What does the union of these three peoples mean? It means that none others will have any room left to reside among them. Such a flag of union will one day be raised in India. The fact that Indian students have raised it in such a distant part of the world as New York shows the natural desire of Indians for independence. The action of Indian students across the Atlantic is the harbinger of the epoch of India's independence.

Need of a band of patriotic and self-sacrificing workers for the regeneration of the country.

Indu Prakásh (43), 22nd Nov. to 1st Dec.

7. In the course of a series of articles headed "Creed of Ramdas" the *Indu Prakásh* writes:—The life of Ramdas, who figured so prominently in the struggle of the Marathas against Muhammadan domination, furnishes the best lessons to those who are at present engaged in the difficult task of the elevation of India from its present fallen condition. It was he who organised a band of over one thousand disciples and sent them all over the Maháráshtra to rouse the people against their tyrannical Muhammadan rulers. This they were to accomplish by mixing freely with the people, by winning their confidence, and by leading a life of devotion and self-sacrifice. The question whether a similar organization is necessary at the present juncture in our country's affairs is worthy of consideration. We have by this time found out with what supercilious contempt Government brushes aside the demands of the Congress because these are not supported and backed up by the active sympathy and co-operation of the masses in India. Such sympathy and co-operation can only be secured by spreading enlightenment among the people with the aid of a band of devoted and self-sacrificing missionaries trained in the tenets of Ramdas' creed modified to suit the changed circumstances of the present day. We have no Ramdas amongst us at present to guide us in this task, but let us take his *magnum opus*, "the Dásbodha," as our guiding star, and work for the regeneration of our land. The history of our country abounds with instances of self-sacrifice from time immemorial, and this should encourage us in our task. The Honourable Mr. Gokhale has nobly voiced these very sentiments in an address he recently delivered in England. He said:—"We need to-day, above everything else, a band of workers who will give up their all for the country and spread the gospel of unity and patriotism far and wide throughout the land. Our love for the motherland must grow so fervent that it will turn all self-sacrifice for India into a pure joy." If our country be unable to produce such a band of workers, the sooner we cease our political agitation, the better, for it is bound to fail. But luckily the outlook is not so cheerless. Let every educated man, before entering on life's business, consecrate at least one year of his life to the cause of his country. Let him take up his residence in a village and educate the people, preach to them habits of temperance and industry, and promote union and harmony among the adherents of conflicting creeds. Bound by a vow of poverty, such self-sacrificing missionaries will be able to achieve much, and their ranks being recruited year after year by other workers animated by a similar spirit, the movement will quickly spread far and wide through the land. Unless we are up and doing and organize a movement on the lines indicated above, nothing will save our motherland from ultimate ruin and disaster. The country has a population of 30 crores, and it is not too much to hope that four or five thousand people should volunteer to dedicate their lives to the service of their motherland. If this is asking too much, let us be content with an humbler ideal. Let a few hundred patriotic young men consent to devote at least one year of their life before entering on life's business on their own account and let them take up the work of educating the masses in right earnest. Even thus, the amount of good they will be able to achieve will be incalculable.

Importance of secret societies to subject communities under despotic sway.

Vihári (167), 26th Nov.

8. A correspondent of the *Vihári* writes:—An American paper deals in the course of a lengthy article with the political significance of secret societies. I give below a brief *resumé* of his views:—Secret societies play a very important part in the history of a nation, groaning under an oppressive *regime* that penalises a free expression of opinion and tramples the legitimate rights of the people under foot. The shrieks of the oppressed are often drowned in a blare of trumpets at pompous darbars held with the view of parading the greatness of autocratic rulers. The royal road to effectively check the inhuman conduct of an autocrat is to form secret societies whose primary aim is to deal a death-blow to his oppressive power. History bears ample testimony to the important part played by secret societies in Italy in her struggles to regain political independence.

While enlightening the people upon the true condition of the country, such societies constitute a permanent source of terror to its oppressive rulers. When the people of a subject nation see their high-handed rulers forming alliances with other nations in order that they might be able to pursue their despotic career without obstruction, why should not their oppressed subjects co-operate with one another and form friendly societies among themselves with a view to better their own lot?

Publication of Fuller papers.
Gujaráti (24), 2nd Dec., Eng. cols.

*9. "The publication of papers relating to the resignation of Sir B. Fuller has served no other purpose than that of demonstrating once more how tactless, conceited and self-sufficient that officer was. In fact for a new province like that of Bengal and with the intense feeling of resentment the partition of Bengal had excited, he was an impossible administrator and his resignation was good for him as well as for the province in which he wished to play the *rôle* of Shaista Khan II by resorting to reactionary and repressive methods befitting the Russian Government. For our own part, we do not believe that the question of the disaffiliation of the two Serajgung schools was alone responsible for his resignation though he made it the pretence. There is a strange similarity between his conduct and that of Lord Curzon who, too, seized upon a trivial incident to send in his resignation after pursuing a policy of acquiescence in regard to graver matters. Lord Minto and his colleagues certainly took a statesmanlike view of the situation. But statesmanship was never in Sir B. Fuller's line. He thought that the withdrawal of his demand to disaffiliate the two offending schools meant the ruin of his own prestige and that of his Government. He tendered his resignation and Lord Minto coolly accepted the offer to resign. Thus Eastern Bengal was happily rid of an administrator whose continuance in office would have meant more persecution and further prosecutions and still more unrest and discontent."

Sir Arthur Lawley's pronoucements on two important problems of the administration of India.
Indian Spectator (5), 1st Dec.

10. "The Governor of Madras does not believe in preserving official secrets, where the people are legitimately desirous of knowing them and no injury to the public interest can be caused by their divulgement. We have been hearing for a long time about the Government of India's deliberations on the question of separating executive from judicial functions. Lord Curzon announced, at least a year before his retirement, that he had the subject under the consideration of his Government, and Mr. Morley has several times informed the House of Commons that the Government of India is still considering the question. The satrap of the South informed the people of Madura the other day that after full consideration his Government had come to the conclusion that it would not be wise to carry out the separation. The objections were too lengthy and intricate, it appears, to be set forth in a single speech, but one objection was that the administration in the Southern Presidency was already undermanned, and the differentiation of executive and judicial duties would not be possible without adding materially to the cost of the administration. Another subject on which the Governor of Madras spoke out his mind, perhaps prematurely, was the system of local option in excise administration. It is a question on which the Committee recently appointed by the Government of India is expected to say something and the Government of India is expected to pass orders. However, Sir Arthur Lawley is too good to keep anxious people in suspense, and therefore, though his reply must have been disappointing to his hearers, he made no secret of his own opinion that local option was not suited to a country like India owing to the extreme ignorance and credulity of the people, on the one hand, and the variety of the constituent parts of the population, on the other."

Arbuthnot's failure in Madras.
Gujaráti (24), 2nd Dec., Eng. cols.

*11. "It seems that for dozen years past, the business of Messrs. Arbuthnot & Co. has been a swindle of the vilest description......... We do not wish to hurt the feelings of any member of the Anglo-Indian community, but we cannot help saying that it is a scandal of the gravest kind that Sir George Arbuthnot who, as head of the firm of Messrs. Arbuthnot & Co., preyed upon the vitals of a large class of people for years together, was recognised as a leader of society and allowed to occupy an honoured and trusted position in various capacities such as the President of the Board of Directors of the Bank of Madras, President of the Chamber of Commerce, Member of the Madras Legislative Council, President of the Victoria Technical Institute and so on. In 1893 Sir George Arbuthnot must have known that his firm was a sinking ship. If not in 1893, he must have felt dead certain of it in 1897. What then must have been his frame of mind as to it in 1904? In a speech which he delivered in the Legislative Council in the latter year we find him declaiming against himself and others like him being called, 'birds of passage.' He said:—'Are firms like my own—and I quote my own merely as one instance among many others—are we, who have been honourably connected with, and carrying on, business here in Madras for over 100 years, which employ, as we do, over 12,000 persons, of whom 95 per cent. are Indians, and pay annually in wages and salaries not less than 10 lakhs of rupees, are we to be told that we are birds of passage taking no real interest in Indian affairs, and having no real stake in the country? The thing is absurd.' The unblushing effrontery and unscrupulous character of these statements will now stand out as a revelation to the public. Under existing circumstances, Sir George Arbuthnot and men of his calibre are, we think, more truly described as 'birds of prey' than as 'birds of passage.'"

Kesari (136), 27th Nov.

12. The astounding disclosures *re* the Arbuthnot's failure throw a lurid light on the doings of a gang of charlatans, who have robbed thousands of confiding native depositors of their hard-earned savings. The chief of this gang is Sir George Arbuthnot, who apparently not satisfied with having brought his constituents to the verge of destitution by gambling away their money has the effrontery to pose as their friend and wishes to be entrusted once more with the assets of the firm. This very well exemplifies to what depths of shamelessness and avarice Englishmen of business occasionally descend. This failure has given rise to the welcome movement for the establishment of native banking firms in India. Our Anglo-Indian contemporaries may strain every nerve to decry and belittle the movement and to predict its ultimate failure, but we can assure them that however wrong these new concerns may go, we shall never find an Arbuthnot amongst their promoters, and even if we do find one he shall be brought to book before he does much harm to his constituents as he cannot claim protection from high quarters as his English prototype has been able to do. Further, if bankruptcy does overtake these native concerns, their assets will at least remain within the country in some shape or other and will not be completely lost to it. As to the prediction of our Anglo-Indian critics that indigenous banks are bound to prove failures without the guidance of Englishmen, we have regretfully to admit that there is an element of truth in the statement. There was a time when we had native firms, which could successfully finance even great military expeditions, but they have disappeared with the loss of our political independence and owing to the unsympathetic policy pursued by Government towards our country's trade and industries we have lost all self-reliance and become entirely dependent upon the ruling class.

Patriot (14), 1st Dec.

13. "The Accountants have examined the accounts of Messrs. Arbuthnot & Co. and have submitted their report to the Official Assignee who met the creditors last week. The Auditors' Report is a very painful reading, confirming as it does the popular suspicion that the failure was due to reckless speculation on the part of the bankers......... The funds of the firm were contributed by confiding Indians and Government servants, who could not help depositing their savings with these people as the rules of service prohibited them from investing them with Indian bankers........ With the Auditors' Report before us, we do not find anything to exonerate the partners of Arbuthnot & Co. from full liability for the disaster. They knew very well their downward progress, and it was nothing but criminal on their part to accept deposits when they knew perfectly well that they had no means whatever to return the money. We are waiting to see what steps Government take to bring these men to book who have systematically preyed upon the credulity of the people."

Comments on the attitude of the *Times of India* towards the Indian National Congress.

Gujaráti Punch (26), 25th Nov., Eng. cols.

14. Continuing its comments (*vide* paragraphs 10 and 19 of Weekly Reports Nos. 46 and 47 respectively) on an article in the *Times of India* on "the Indian National Congress," the *Gujaráti Punch* writes:—"The *Times of India* challenges the leaders of the Congress to make a definite pronouncement with regard to the 'Boycott' movement and in order to make the challenge more imperative he insolently calls it 'an utterly illegitimate weapon of political warfare.'......... We hope our contemporary will be satisfied if we prove that in adopting the *boycott* we are only following in the footsteps of his countrymen. There is boycott even in that Temple of Freedom—the British House of Commons. What do the Irish Nationalists do when they find themselves in a corner? They simply *boycott* both the Liberals and the Conservatives and stand aloof—the indignant representatives of a harassed and injured people. But there is yet another and more flagrant kind of boycott in the mother of Parliaments—nothing less than a boycott of intellect and argument. What is that terrible weapon, *Closure*, which the leader of the Commons possesses, but a cowardly boycott upon his Parliamentary opponents—a rope with which he strangles all discussion? Our contemporary might reply that the boycott of *Closure* is meant for 'Obstructionists' only. Well, we, too, have adopted boycott only against the White obstructionists who are deliberately barring India's way towards progress......... What, again, is the treatment meted out to Indians by the Colonists of South Africa but an accursed, cowardly, boycott? But, verily, what is sauce for the British goose is not sauce for the Indian gander.......... As for the boycott—our leaders need not in the least fight shy of it. It is certainly more legitimate than our contemporary's insolent boast that 'the English are here and they propose to remain.'......... We do not mean the silly boycott of all official and honorary posts and of the Legislative Councils which some feather-brained patriots have been lately preaching—but boycott of British and all other foreign manufactures; of apathy and pusillanimity, of toadyism and timidity. The sword of boycott hath left its scabbard. Let our leaders at the forthcoming session of the Congress proudly and defiantly proclaim to insidious foes like the *Times of India*, to the people of Great Britain and to the whole world that it shall never be sheathed again until our Rulers give us those rights and privileges which, in the noble words of America's immortal Declaration of Independence, 'Nature and Nature's God' intended mankind to possess and to enjoy."

Alleged desirability of a change in the methods of the Indian National Congress.

Samarth (45), 28th Nov., Eng. cols.

15. "Is it not a pity that the committee of the Congress appointed towards the end of the Benares sitting last year should have made such a poor show when it recently met at Bombay?...... What need was there of holding this conclave if there was no action to be taken till the actual session of the coming Congress? The meeting was due long ago. We believe if the Committee had met somewhere about May, matters would have been smoother and the excited province of *undivided* Bengal would not have presented scenes of journalistic and platform hysterics that it has been our misfortune to witness during the last four months. Mr. Khaparde's letter would not have been issued and all the wrangling over it would have been spared......... These are our ways of doing things.......... We hope to stand on our legs and to throw overboard what Government tries to thrust upon us. We must be of far different stuff if we seriously mean anything of the kind. Else it would be no humiliation to go on in the old groove of the three P's—pray, petition and protest. Let us not quarrel with proverbs. Let there be real honest work and work of no halting nature. This is all that Messrs. Khaparde, Tilak and Lala Lajpatrai urge and all men will do well to co-operate with them. Rely not on others, rely on your own selves. This is the pith of the whole matter. The established Government is a settled fact. It protects us individually against robbery and protects us collectively against foreign invasion. Let us do all else, thankfully and cheerfully accepting what it will give us of its own accord. We have prayed too long and almost in vain. Let us now move along new lines."

Indians should pin their faith to the *swadeshi* movement and not to the Indian National Congress if they desire their political emancipation.

Vihári (167), 26th Nov.

16. All the countries, that have been brought under their sway by the British, were subjugated by them by means of Machiavelian tactics. If India is now under British thraldom, it is because of the ignorance of the Indians. Some people among us thought that the British made a mistake in opening the gates of western learning to the Indians. It was thought by these people that our British rulers did not foresee the political awakening that western education was bound to create among the ignorant Indians. But then the British could not help giving us a modicum of western learning because they wanted intelligent subordinates to serve under them as drudges in the work of administration. Some Englishmen foresaw that the imparting of western education to Indians would in course of time pave the way for the downfall of British supremacy in this country and they duly sounded the tocsin of alarm, but it was found impossible to exclude the Indians altogether from sharing the boon of western learning. To counteract the evil effects of the spread of western knowledge, however, some Englishmen like Mr. Hume advised the Indians to start the National Congress. Their object was that the Indians should be engaged in the task of passing resolutions and making speeches at Congress gatherings. What real good can be expected from such resolutions and speeches? It is now time that we gave up the policy of petitioning for redress and identified ourselves seriously with the *swadeshi* movement. We do not want leaders, who tell us to beg for political concessions from Englishmen and are themselves puzzled at the spectacle of a handful of Englishmen governing thirty crores of the Indian population. We rather want guides of the type of Ramdas to take us along the path of political emancipation and to guide the revived activity of the nation into proper channels. We should in short seek our salvation in the *swadeshi* agitation and not in the National Congress. The *swadeshi* movement alone will secure to us the boon of self-government.

Results of plague inoculation.

Pársi (13), 25th Nov.; **Kaiser-i-Hind* (30), 2nd Dec., Eng. cols.

17. "Enquiries into the results of anti-plague inoculation have everywhere proved the baselessness of the charges that are often brought against it by its opponents. Except for one unfortunate case in the Punjáb, plague inoculation everywhere else has not only never proved injurious to the health of those who have been subjected to it, but has given them, if not absolute, at least partial immunity from the dread disease. That this is the case was borne out by the statistics of this city published some time ago, and we have now before us two other documents which go to prove the same in respect of Indore and Nágpur. [The paper here quotes figures showing the immunity enjoyed by the inoculated in the two cities and remarks:—] As the result of a searching enquiry, it has been ascertained that inoculations not only reduced the case mortality, but that there was a marked diminution in case incidence among the inoculated, no matter where they lived, whether in the town in their homes, or in huts erected near their homes in the town. The anti-inoculationists would do well to ponder over the above facts before launching out their tirades against the only remedy that the wit of man has yet been able to find out against the attack of the fell disease." [The *Kaiser-i-Hind*, on the other hand, writes:—"It is amusing to notice the way in which some trumpery successes in inoculation operations up-country are trumpeted forth in the columns of some of our contemporaries 'gone mad' on inoculation. The madness is harmless, and as to the trumpeting it only excites our pity, seeing that even with their loudest blasts there is no awakening in inexorable Bombay with its back set up like a stone wall. These strong-lunged trumpeters seem yet to believe that the inoculation statistics so prominently paraded would influence Bombay folk! Vain conceit. But apart from the conceit, they seem to ignore the fact, patent to even the meanest intelligence, that an operation which has had some little success in out-of-the-way towns and places with a sparse population is one thing and an operation in Bombay is quite another thing....... The long and short of it is that people are prone to jump to very wide conclusions from the most meagre data and from some trumpery successes met

with here and there up-country under fortuitous circumstances. May we inquire why it is that the Government of Bombay, which is a large employer of labour in the city, has not yet got its employés inoculated? And why has not the Port Trust adopted a similar course in respect of those employed under it? Moreover, the Resolution just published on the Mulkowal disaster is sufficient to damn inoculation for all time in Bombay."]

Is a Pasteur Institute needed in Bombay?
Indian Spectator (5), 1st Dec.

18. "A few days ago some of our Anglo-Indian and native contemporaries wrote strongly in favour of the establishment of a Pasteur Institute in Bombay. It happened that a European Veterinary surgeon was bitten by a horse in the course of his professional duties. This seems to have given rise to the clamour for a Pasteur Institute in this town. The contention is that Kasauli is far too distant for the patients to receive timely treatment. But those who are clamouring for such an institute nearer home take it for granted that Pasteurism is a real boon to persons bitten by rabid animals. Is this conclusion justified by statistics? Let us analyse the fifth annual report of the Indian Pasteur Institute, and after citing facts and figures leave it to the impartial and unprejudiced reader to judge for himself if the good hitherto done by the Kasauli Institute justifies the extension of Pasteurism to other parts of India. From the said report it appears that last year there were 877 patients as against 612 in the previous year. This increase is made much of by the advocates of Pasteurism. But let us look deeper into the subject. The patients were divided into three classes, *viz.*, Class A: Those bitten by animals proved by experiment to have been rabid; Class B: Those bitten by animals certified to be rabid by a veterinary surgeon or a physician; Class C: Those bitten by animals suspected to be rabid. Leaving aside Class C, there being no better foundation than mere suspicion, and also Class B, as veterinary surgeons and doctors often disagree among themselves, and confining ourselves to Class A we find that the number of persons bitten by animals proved by experiment to have been rabid is very small......... It is thus clear that a large majority of these patients must have been in mere imaginary danger, as they were not bitten by rabid animals and 'hydrophobia never occurs from the bites of any but rabid animals.' And even of those who were bitten by rabid animals many might have escaped unharmed, as the proportion of those who contract hydrophobia is not more than 20 per cent. and is usually much smaller. If, therefore, we are to judge the tree by its fruit, we must come to the irresistible conclusion that the Kasauli Institute has proved a failure. The benefit the institute has conferred on the public is infinitesimal, if not *nil*. This consideration alone calls for its abolition. But when we take into account the actual harm it has done and will continue to do to the poor dumb sufferers, the necessity for its extinction becomes almost imperative. The amount of cruelty perpetrated on poor helpless animals on the altar of science is incredible. The very idea that our diseases can be cured by the groans of the brute creation is repulsive. Then there is the danger of a certain number of persons—the vivisectors—becoming almost inhuman and capable of very cruel deeds. That this is not a mere nervous dread of the sentimentalist is seen from the fact that a well-founded suspicion exists among the medical profession that some of their members do not scruple to vivisect even human beings when they think themselves secure from the public gaze. Of course, the vivisectors justify their action by saying that all this cruelty is for the benefit of mankind, but as shown above, the benefit is, at best, infinitesimal."

Speed limit for motor-vehicles.
Bombay Samáchár (66), 29th Nov.; *Karáchi Chronicle* (7), 25th Nov.

19. The public no doubt feel thankful to Government for the protection secured to them by the provision that a motor-car driver charged with negligence or rashness shall not escape punishment if the rate at which he was driving is proved to exceed the prescribed limit. But accidents more frequently occur owing to high speed than through rashness or negligence on the part of motor-car drivers. While in a country like England, where the thoroughfares are wider and more convenient for vehicular and pedestrian traffic, a speed-limit of more than twelve miles an hour was deemed inconsistent with the public

safety, we are at a loss to understand why a higher limit should have been fixed upon for this Presidency. We must say with regret that the authorities have, in fixing the limit at 15 miles, failed to realise the dangers to which the public will be exposed thereby. This is the speed of an ordinary railway train which runs on a special track and is duly fenced in on both sides. The speed of a vehicle should be so determined as to afford reasonable time to a pedestrian to enable him to exercise his presence of mind and save himself from an accident. We are sorry to say that this does not seem to have been done in the present instance. An impression which is likely to prove harmful to the prestige and good name of Government is gaining ground among the public that Government have acted half-heartedly in this matter for the sake of gratifying a few wealthy motor-car owners, who hanker after the delights of a furious drive. We hope Government will be pleased to reduce the present speed-limit to 8 or 10 miles an hour in the interests of the public safety. [The *Karáchi Chronicle* writes:—"Whether as a result of the hot discussion that has been going on for some time past in the Indian press or otherwise, it is gratifying to find that the Government of Bombay have fixed the speed limit of motor vehicles plying in the city of Bombay. This speed is 15 miles an hour, and having regard to the fact that only 12 miles' speed was recommended by the Commission that sat in England, this speed must be considered a little too much. All the same the restriction of speed is a very healthy one and will not fail to exercise a powerful check on reckless drivers......... We are not aware what limit has been fixed for Karáchi or is likely to be, but considering that there is less vehicular or passenger traffic on the Karáchi roads, one may expect that the limit fixed for Bombay would be enhanced in the case of Karáchi. An early pronouncement on this subject is eagerly looked forward to."]

Kabulis and the Calcutta Police.
Mahrátta (9), 25th Nov.

20. "The conduct of the Police at Calcutta the other day, when a mob of Kabulis terrorised and even wounded a few among them in an open scuffle, offers an instructive contrast to their conduct at Barisal when they fell upon unarmed and peaceful Conference delegates and broke the heads of even innocent spectators mixed up in the *melee*. The difference is enough to justify the name of bullies being applied to these guardians of the public peace. The Kabulis can after all be a handful in any town. Yet they are universally dreaded as lawless breakers of peace and black-mailers of the worst type. They are criminal intimidation incarnate, and considering the maltreatment which innocent people are subjected to at their hands wherever their predatory ramblings lead them, no measures that can be taken against them will be really too severe. The Kabulis have no domicile in the land; they are simply a periodical pestilential eruption from the north-west. And yet not only are they not excluded at the frontier as undesirables, but it becomes a part of the regular Police duty to keep *bundobast* wherever they go without molesting them in any way. Their attack in broad daylight and on one of the biggest thoroughfares upon the metropolitan Police ought to raise the general question of dealing with them as a class as much as the particular one of the cowardice displayed by the Calcutta Police on Tuesday before last."

Kesari (136), 27th Nov.; *Indu Prakásh* (43), 27th Nov.

21. The Calcutta Police have decided to allow the Kabulis, who recently committed a disturbance in that city, to return to their country unmolested. Now, the English papers state, on behalf of the Police, that no prosecutions, etc., are necessary, as the Kabulis have removed their goods from the foot-path and mean to stay in the city only for a fortnight. The Police may be imagining that in this affair they have displayed great tact, far-sightedness and diplomacy, but they should bear in mind that to a by-stander they appear to have betrayed nothing but cowardice. In no other country is it usual to condone an actual offence merely because the offender engages not to repeat it; and even in this country neither the Government nor the Police would certainly have shown as much forbearance as they have done in the present case, if persons belonging to any other community in the country had stood in the place of the Kabulis. Apart from the offence of obstructing a public road, why are not the Kabulis to be punished for assaulting the Police in broad day-light? The Police themselves are quite helpless before these people and avoid

as far as possible coming into collision with them; what must then be the plight of poor cultivators when harassed by these ruffians? Under these circumstances, to allow the guilty Kabulis to go unpunished is tantamount to a confession of helplessness and want of the sense of justice on the part of the British Government. That the Police, who assaulted school-boys on the road for shouting "Vande Mataram," should be beaten to a jelly on the same road by the Kabulis shows how wonderful is the Divine mode of inflicting punishment. [The *Indu Prakásh* and some other papers of the week write in a similar strain.]

Praja Bandhu (33), 25th Nov., Eng. cols.; *Hind Swarájya* (Anglo-Gujaráti) (28), 1st Dec.

22. "One is certainly very much surprised at the conduct of the Calcutta Police, which is, to say the least, cowardly and unmistakeably indicates their utter incapacity to carry on their legitimate duties. Instead of capturing some of these roughs and making them receive their dues, a sort of compromise was arranged between them and the Police by which the former agreed to leave Calcutta to carry on their nefarious practices in the mofussil.......... We are told that in Bengal these people find it extremely profitable to invest their small earnings in petty loans to the needy and illiterate villagers from whom with the large physical force possessed by them they find no difficulty at all in recovering their dues. In short, the above incident in Calcutta accentuates the necessity of the authorities in this country devising some measures for putting an effective barrier in the way of the free influx of these savages who are no respecters of law. We, therefore, appeal to the authorities to take early action in this connection, and trust that our appeal will not go in vain." [The *Hind Swarájya* writes:—The Police force of Calcutta tried to imitate the example of the Barisal and the Mymensingh Police, who successfully overawed the poor people of those two towns. But the Kabulis were made of a sterner stuff and taught the metropolitan Police a severe lesson. The Indians should take a leaf out of the book of these Kabulis and learn to make a proper use of their hands in self-defence. They should show a bold front to the Police, if the latter unlawfully assault them. Unless this is done, the Police will never cease to harass the people. The Police also should learn, from the recent occurrence, the lesson of not trying to overdo their duty.]

Representation of the clerical staff in the Postal Department in Bombay.

Jám-e-Jamshed (29), 30th Nov., Eng. cols.

23. "It is to be hoped that the Postal authorities in Bombay will take into their consideration the memorial submitted to them by the 'Karkuns' of the Department and deal with the whole question of their grievances and hardships in a generous and equitable spirit. The memorial is so clearly and lucidly worded that it will hardly be difficult for the Postal authorities to realise the sufferings of these poor people. The conditions of living in Bombay have so completely changed from what obtained twenty or even ten years ago that no sensible employer of labour in the city could reasonably ignore the necessity of revising the scale of pay and allowances of his staff in order to bring it up to the present day requirements. The Postal authorities will do well to take into their consideration the whole question without breaking it up piecemeal, for the latter course is calculated to keep the embers of agitation smouldering in one or other of the Branches and to create a good deal of heart-burning and discontent among those whose claims have not been taken into consideration so far. Doubtless the Post Office authorities have difficulties of their own, but it would be to the advantage of every one concerned if all causes of legitimate complaint were removed once for all."

Satisfaction expressed at the shelving of the project of constructing a dam across the Sábarmati near Ahmedabad.

Gujaráti Punch (26), 25th Nov.

24. We are glad to see that the project of constructing an irrigation dam across the Sábarmati river near Ahmedabad, against which a strong protest had been made in the public press (*vide* paragraph 24 of Weekly Report No. 35) some days back, has been shelved for the present at least by Government. The authorities deserve to be congratulated on the good sense they have shown in this matter and we earnestly hope that they will similarly respect public opinion in future.

Complaint against the prohibition of the roasting of cashew nuts at Málvan (Ratnágiri) and a few surrounding villages.

Satyashodhak (160), 25th Nov.

25. A Málvan correspondent writes to the *Satyashodhak*:—The business of roasting cashew nuts for their kernel is extensively carried on locally and at Deulváda, Bharád and Váyri, and furnishes employment to about 1,500 persons. The people believe that the smoke of the nuts effectively kills plague germs and microbes of other diseases, and it is a fact that the above-mentioned villages are so far quite free from plague. Most of the people of those places have, therefore, recently begun to roast cashew nuts near their houses as a preventive measure and the plague at Málvan is also actually subsiding day by day. As, however, it has been recently notified that the roasting of cashew nuts is prohibited by the authorities, it is apprehended that the prohibition will not only lead to the starvation of many poor people, but result in a recrudescence of plague. The authorities would, therefore, do well to take prompt measures in this matter.

Registrar of the Sadar Court, Sind.

Musáfir (54), 17th Nov., Eng. cols.; *Sindhi* (55), 10th Nov., Eng. cols.

26. "When the Judicial Commissioner's Court in Sind was first constituted on its present model, we had, in our Sindhi columns, among other things submitted an humble suggestion for the kind consideration of Government that they might with advantage appoint one Head Registrar and one Assistant Registrar to facilitate the inspection of records of the lower Courts. We understand that the question of appointing a Registrar or Registrars is at present engaging the attention of Government and that the Head Registrar's salary is to be Rs. 800 per mensem. Along with this gratifying piece of intelligence, comes the news that the post is to be conferred on a European Judge or Magistrate. If Government come to such a decision, keen will be the feeling of disappointment in the ranks of Sub-Judges, whose fitness for such posts is unquestionable and has been recognised by Government themselves. Indeed, Small Causes Court Judgeships have been conferred on deserving Sub-Judges, and if they are considered qualified to hold these posts creditably, there is no possible reason why they should not get the Registrarship. As regards the salary, a First Class Sub-Judge draws Rs. 500 per mensem. And from this pay to Rs. 800 is not a very long leap. We trust that Government will see their way to do the needful." [The *Sindhi* writes in a similar strain.]

Education.

Alleged denationalising tendency of educational institutions under Government control.

Kesari (136), 27th Nov.

27. One of the prime duties of every civilized Government consists in so educating and training its subjects as will enable them to hold their own in the fierce competition now going on all around us, and the Government that fails in this duty can well be charged with being actuated by mercenary and selfish motives in its dealings with the governed. Unluckily our destinies are placed in the hands of such a Government at present, with the result that our country, which had the start of Japan by over sixty years, is still lagging behind it in almost every matter in spite of our being under the sway of a civilised Government. Our unlucky nation is being treated worse than a step-child by its rulers. What a shame to our Government that our people should remain ignorant of the simplest of modern industries after living for a century under the ægis of British rule! We venture to assert that the secret of our rulers' policy in keeping us still in swaddling clothes is to be sought in their discreditable motive to keep the country perpetually under British domination. This motive is now fully exposed. Our Government does not wish that Indians should distinguish themselves in arts, industries or in military science. It merely wants to produce among us second rate men, who would be content to serve Englishmen in subordinate capacities and carry out faithfully the behests of their superiors. The entire educational policy of Government is modelled with a view to secure this end. The education imparted under such conditions can never be expected to implant national ideals in the minds of the taught. It is futile to argue that the Government does not force its appointments on our educated men, for the

education the latter receive fits them for nothing else. The educational system in vogue tends to sap all energy and vigour out of the scholars. If this state of things is allowed to continue for any length of time, it is bound to lead to national ruin. The aim of the new Universities Act being to crush out all political vitality found among the people, a serious responsibility devolves upon the proprietors of private educational institutions to prevent the threatened disaster. We shall indicate the nature of this responsibility in greater detail in our next issue.

Railways.

Alleged fear of a reduction of the Railway Grant for next year.
Sind Gazette (18), 27th Nov.

28. "There are rumours in the air of a serious reduction in the Railway Grant for the forthcoming year—a matter that demands the immediate attention of the various Chambers of Commerce throughout India. Some say that the allotment is to be cut down from 15 to 12 crores of rupees. If this be true, it will mean a check to railway development which can only be described as deplorable. In many parts of India—certainly in Sind and the Punjáb—additional outlay on irrigation and railway developments is not only essential for the continued development of the country, but it is a form of capital expenditure that brings a very handsome return and substantial addition to the revenues of Government. For these reasons there must be no cutting down of the grants for irrigation and railways. The serious shortage of rolling-stock on the N.-W. Railway to meet the normal requirements of the busy seasons when the crops are being moved was the source of great trouble last year, and two or three questions were asked in Parliament about the matter. The Secretary of State's replies were reassuring, but if the Railway grant is going to be reduced by three crores next year, it seems more than probable that the N.-W. Railway will not get all the additional rolling-stock that it requires. Other important railway developments will also be checked. We invite the attention of the Karáchi Chamber of Commerce to this subject."

Municipalities.

Europeans and the Bombay Municipal Corporation.
Rást Goftár (34), 2nd Dec., Eng. cols.

*29. "The native press is seriously exercised over a rumour that the European residents of Bombay contemplate forming themselves into a powerful combination to monopolise the seats in the Corporation for the next year. The rumour may be taken for what it is worth, though we see no danger in such a contingency even if it was probable. The city's municipal affairs would not suffer a whit by a larger number of Europeans on the Local Board. The introduction of the European element, on the contrary, would infuse vigour in the proceedings of the Corporation, and we wish, in the interests of that body, that European residents of the City took a more active share in its deliberations than at present. Their waning influence in the Corporation recalls the good old days when the community sent some of its best members to the Corporation, whose names are still cherished with esteem and affection. The late Mr. Grattan Geary, Sir Henry Morland, Professor Peterson and their other European colleagues have left a brilliant record of valuable services rendered to the Corporation......... Various causes have been adduced to explain the apathy of the European community, but we do not suppose we are wide of the mark when we think that there are fewer men now forthcoming who are prepared to undergo that sacrifice which a constant and vigilant attention to the affairs of the Corporation would inflict on their time and business. If the influence of Europeans in the Corporation is on the wane, it is because they do no longer send their best men. It is mere cant to assert that the verbosity of the native members has frightened them out of the Corporation......... As to the rumour that the European community is working to set up a strong combination to oust the native element in the Corporation, it is all moonshine. Even if they did, they cannot succeed in returning an overwhelming majority to that body under its present constitution. But if their present efforts succeed in sending to the Corporation a large complement of industrious and talented members to take part in the Municipal affairs of the city, we would consider it a welcome change."

Bombay Municipality and the City Improvement Trust.

Indian Spectator (5), 24th Nov.

30. "The Honourable Mr. Dunn's defence of the Improvement Trust may be an adequate refutation of the particular charges which he answers against the operations of that body. It is not, nor does it pretend to be, an answer to the proposal that was before the Corporation to put an end to the Trust and transfer its work to the Corporators. Mr. Dunn perhaps treats the establishment of the Trust as a 'settled fact,' and he perhaps thinks that he need concern himself only with the new facts alleged against the Trust's stewardship. So far as the proposition before the Corporation was concerned, the real issue was whether the continuance of the Trust was necessary and its work could not be carried on by the Corporation itself. It seems to be admitted that the kind of work entrusted to that body is necessary: the question, therefore, reduces itself to one of cost and the probability of the Corporation being better able to cope with the duties. Mr. Dunn's figures relating to the incidence of cost would be valuable if it could be shown that the Corporation would not be able to reduce that incidence if it looked after the improvement of the city through its own officers and establishment."

Indu Prakásh (43), 24th Nov., Eng. cols.

31. "Let there be no mistake in regard to the main issue that is before the Corporation about the proposed amendments of the Improvement Trust Act. The central fact of the case to be kept steadily before view is that the Improvement Trust Act was avowedly a measure passed in panic, without adequate consideration, without adequate opportunities for the people to form their opinions and express them, and intended more to create confidence in Europe so that the export trade of India may not suffer than to inaugurate a certain remedy against the evils of insanitation from which Bombay has long been suffering. From the beginning of the operations under the Act down to the present day, the public at large have been very much dissatisfied and discontented and not even the most devoted apologists of the Trust—not even Mr. Dunn—can claim that it has fulfilled the main object for which it was created, namely, the eradication of plague from Bombay. The public of Bombay, unofficially through the Ratepayers' Association and officially through the Corporation, have on several occasions during these eight years expressed their discontent and suggested various radical amendments in the Act as well as in the operations under the Act. But all these prayers have remained unheeded, and we have now before us an amending Bill, of which the most striking and the most unsatisfactory characteristic is that it absolutely ignores all these outside and independent suggestions and criticisms and embodies only such proposals as were suggested by the Trust itself after deliberation in the dark merely for the purpose of securing further facilities to themselves in those operations which have proved so unsatisfactory."

Insanitary condition of Ahmedabad and the local Municipality.

Gujaráti Punch (26), 28th Nov., Eng. cols.

32. "We suppose the health of the city is one of the civic items to which a Municipality is expected to pay some attention. For its own credit we trust the Municipality of Ahmedabad is alive to its responsibility in this matter. We are aware that it is not an easy task to rejuvenate such an old and fossilised city and bring it up to the mark of modern hygienic ideas. But, we fear, too much time has already been lost in unavailing cogitation and a beginning in right earnest should now be made. Ahmedabad has a magnificent commercial future before it, but what about its hygienic conditions? Unless prompt and effective steps are taken to improve the general health of the city, with its rising population and multiplying commercial interests, Ahmedabad may some day be a City of Pagodas, but it will also be a City of Pests. What with the absence of drainage and century-old cave-like tenements, the local Municipality has, indeed, a hard task before it. By a *coup de main* the official members succeeded in providing for the physical ailments of the quadrupeds of the city. Will they now join hands with the people's representatives and begin a crusade against the insanitary and pestilential elements which are victimising the citizens of Ahmedabad?"

Affairs of the Umreth Municipality.
Bombay Samáchár (66), 27th Nov.

33. A correspondent writes to the *Bombay Samáchár* :—I wish to call the attention of the authorities that be to the insanitary condition of the town of Umreth. Stinking cesspools are allowed to contaminate the water-supply of the town and to endanger the health of its inhabitants. This state of laxity on the part of the local Municipality is due to the absence of elected representatives of the people on the Municipal Board. Government have recently defended their refusal to grant the elective franchise to the rate-payers of Umreth on the ground of their backwardness in point of education, but it may be pointed out that Umreth boasts of a large number of pleaders, graduates, Government pensioners, and thus compares favourably in point of enlightenment with Kapadvanj, Godhra and other towns, which are already in the enjoyment of the franchise. For the present, it would be enough if the Collector were to institute an inquiry into the manner in which the rate-payers' money is being expended by the present Municipal Board and to infuse some share of the popular element into it by nominating to it a few representatives of the people.

Native States.

Probable visit of His Excellency Lord Lamington to Junágadh during Christmas.
Patriot (14), 1st Dec.

34. "We hear that His Highness the Nawab Saheb of Junágadh has invited His Excellency the Governor of Bombay to spend the coming Christmas at Junágadh and that His Excellency has accepted the invitation to the great delight of the Junágadh administration. We do not know if it will be convenient for His Excellency the Governor, when he will be enjoying his holidays, to devote some portion of his time to see how the administration is working. Though a highly efficient British officer in the person of Mirza Abbas Ali Baig has been called to serve as Dewan, we do not think the administration has improved a bit. The new Dewan, to our knowledge, has not been invested with the necessary powers to make the administration a success. His Highness is doing things himself and we know how things are done when the strings are held by the Chief personally. It is unfortunate that rulers of Native States do not care to profit by the example of others. Rulers like the Nawab Saheb of Junágadh are expected to see that the administration will be successful only if the officers of the State are given higher powers and invested with greater responsibilities. It is not merely the show of administration that will satisfy the public, but real efficient management. We trust His Excellency the Governor, during his sojourn at Junágadh, will find some little time to look into the Junágadh affairs and should he find any sore parts, to advise the Nawab Saheb and his advisers to remedy them."

Sánj Vartamán (92), 27th Nov.

35. A Junágadh correspondent writes to the *Sánj Vartamán* :—Grand preparations are being made here to accord an enthusiastic reception to His Excellency Lord Lamington on the occasion of his forthcoming visit to Junágadh during Christmas. The Nawab Saheb, however, seems to forget what he owes to his subjects. His sole ambition seems to be to please British officers and to spend enormous sums in showing hospitality to them. The prosperity of the State is just now on the decline, trade is dull and abnormal prices of food-grains prevail in the State. To add to this, there is no security of life and property owing to the laxity of the control exercised by the Durbar upon the subordinate officials. The duty of the Nawab under such circumstances is to evidently take prompt measures for alleviating the sufferings of his people, but instead of that, he is going to organise a big *tamasha* in honour of the Governor's visit, which will in no way conduce to the public good. The financial condition of the State is at present far from satisfactory and even necessary items of expenditure have to be curtailed. It would, therefore, be desirable if His Excellency were to postpone his visit to Junágadh to some future date. If this cannot be done, His Excellency should at least utilise his visit for the purpose of ascertaining, by means of independent inquiry, the actual state of affairs in the State. If he does so, he will be in a position to give salutary advice to the Nawab for the welfare of the subjects of the State.

Affairs in Idar State.
Mahi Kántha Gazette (84), 15th Nov.

36. His Highness Sir Pratapsingji of Idar has recently promulgated an order prohibiting his 'Sardars' from leaving the State limits or entering Idar or Ahmednagar without his express permission. It is impossible to say what led the Maharaja to pass such an order, which is not only grossly unjust, but imposes serious and unwarranted restraints upon the liberty of his Sardars. Perhaps Sir Pratapsingji wishes to make it impossible for the Sardars to carry their complaints against him to the constituted authorities or to obtain legal advice from without the State. The Sardars form a respected and influential class in the State, and it is the height of injustice to hamper their liberty of movement by arbitrary restrictions. [Elsewhere a correspondent of the paper complains against the inefficiency of the State Police and alleges that Police officers instead of attending to the work of protecting the lives and properties of the people are themselves guilty of committing outrages upon respectable women. He cites the instance of Foujdar Harising, who was recently charged with such an offence, but who, the correspondent states, has escaped punishment and continues to hold his post.]

Affairs in Kolhápur State.
Kesari (136), 27th Nov.

37. We have in a past issue (*vide* paragraph 51 of Weekly Report No. 44) exposed the hollowness of the views expressed by the *Times of India* on Kolhápur affairs. One Mr. Latthe, M.A., has now come forward as the Maharaja's champion to put forth views similar to those of the *Times*. Both Mr. Latthe and the *Times* seem to trace the present discontent in Kolhápur to the Vedokta controversy and to the opposition excited by the Maharaja's attempts to extricate the administration of his State from the confusion wrought into it by a Chitpawan Dewan, the late Rao Bahadur Barve. As to the confusion created by this Chitpawan Dewan, it will suffice to say that the *Times of India* itself had once seen fit to pass a high eulogy upon Mr. Barve's administration. As regards the Vedokta controversy being at the bottom of the public discontent in Kolhápur, we beg to say that no one objects to the Maharaja insisting upon the observance of Vedic ritual in his family. The discontent is really due to the policy of the Maharaja in confiscating the ancestral *vatans* of those who refuse to comply with his wishes. As the persons aggrieved by this policy failed to obtain redress either from the Durbar or the British Government, they hit upon the expedient of founding the Loka Sabha for ventilating their grievances. The discontent in the State is thus due really to the acts of injustice committed by the Maharaja and cannot fairly be traced to the causes mentioned by Mr. Latthe or the *Times*. The affairs of the State will not, we fear, show any improvement, so long as there is a too indulgent Political Agent accredited to the State and a subservient Dewan is entrusted with its administration. The latter should be an officer of strong and independent views, while the former should not show indulgence to the Maharaja as to a pet child. To say that the present confusion in the State is due to the Vedokta controversy or the mismanagement of the Chitpawan Dewan is to throw dust in the eyes of the people. We refuse to believe that the British Government will be deceived by such transparent devices. It may not choose to interfere with the administration of the State just now, but if it has occasion to do so in future, the present doings of the Maharaja will stand it in good stead. It is for this reason necessary that the well-wishers of the Maharaja should take heed betimes and not rely upon the advocacy of champions like Mr. Latthe.

Dnyán Prakásh (40), 24th and 26th Nov.

38. A correspondent of the *Dnyán Prakásh* thus continues his vindication of the policy of the Maharaja of Kolhápur (*vide* paragraph 46 of the last Weekly Report):—One of the complaints made against the Maharaja relates to the preference shown by him to the members of the backward classes to the exclusion of Brahmins in filling the posts in the State service. It cannot be said that those on whom the choice of the Maharaja has fallen are far inferior in ability to their predecessors in office. At any rate, the Maharaja's critics have not yet been able to substantiate this allegation. The fact that His Highness recently degraded an officer for his inefficiency shows his vigilant supervision over the administration of the State. Another

complaint against the Maharaja is the insult offered by him to his Brahmin subjects by confiscating the *vatans* of some Brahmin priests in connection with the Vedokta affair. Now, the responsibility for such confiscations primarily rests with the Brahmins themselves, who insulted the Maharaja by dubbing him a Shudra. [In the issue of 26th November the paper publishes a further communication from the same correspondent who accuses the Brahmins of being really actuated by selfish motives, though outwardly they profess sympathy with their brethren of the backward classes. In its editorial columns the paper controverts the views of its correspondent and observes that the cause of the present discontent in the State has nothing to do with the preference shown by the Maharaja to the backward classes in filling State appointments. The paper finally remarks that the subjects of the State have every right to ventilate their grievances when the people of even such autocratically governed countries as Russia and Persia have recently asserted the same right.]

Reflections suggested by the bounty shown by the Chief of Jamkhandi to his subjects on the birth of a son and heir to him.

Belgaum Samáchár (115), 26th Nov.

39. The Chief of Jamkhandi recently celebrated the birth of a son to him with great *éclat* and signalised the occasion by numerous acts of charity to his subjects. Prisoners were liberated, the poor were fed for three successive days and the rayats of the State obtained remissions of land revenue to the tune of 3¼ lakhs of rupees. Our alien rulers seldom signalise such occasions by any substantial gifts to their subjects. On the contrary, they raise funds by means of public subscriptions to defray the expenses of celebrating such occasions. There is no doubt that we occasionally get disgusted with our Native Chiefs for their misdeeds and high-handedness and prefer alien to native rule. But in the long run we find that there is as much difference between a native and an alien ruler as there is between a natural and an adoptive mother. At the outset the latter may caress and fondle us in order to win our love, but in the long run she is sure to betray her truly selfish character. It is idle for us to expect from an alien Government the same amount of sympathy and earnest and strenuous efforts to alleviate our misery in times of distress as from a Native Chief.

Intelligence extracted from the Press.

Public lectures at Belgaum by one Mr. Kahanchandraji of Láhore.

Parikshak (151), 29th Nov.

40. The ***Parikshak*** publishes a brief account of a series of discourses recently delivered by one Mr. Kahanchandraji Thakore of Láhore before the people of Belgaum and remarks that they created a great deal of stir and enthusiasm in the town and attracted crowded audiences. The paper writes:—The lecturer spoke on a variety of subjects such as 'Self-sacrifice,' 'Duties of man,' 'History of Christ,' 'Regeneration of India,' 'Vedic Religion, &c.' In the discourse on 'Self-sacrifice,' he dilated on the necessity of taking vigorous action, in times of famine, to rescue Indian waifs and strays from the clutches of Christian missionaries. While speaking about 'Duties of man' he pointed out that the Indians owed a duty to their mother-land. In his lecture on 'the History of Christ' he asserted that Christ was not a real person and that Christianity was not a religion, but a political creed, having for its object the subjugation of foreign nations. In expressing his views on the 'Vedic religion,' the speaker appealed to his audience to practise it with a view to weld the multifarious sects and creeds in India into a homogeneous nation. While expatiating on 'India's regeneration,' he emphasised the necessity of securing for the attainment of this end a community of faith, a community of sentiments and a community of language and ritual among the people of India. His last lecture was on the 'Duties of students' and proved to be the most stirring and instructive of the whole series. Before the lecturer began his discourse, a prospectus of a new school called 'Aryávarta,' which is shortly to be started in Belgaum, was read out to the meeting by one Mr. Nagarkar. Leading townsmen of Belgaum like Messrs. Chhatre, Bhate, Natu, &c., presided at the different lectures.

A *swadeshi* meeting at Wái (Sátára).
Moda Vritt (144), 26th Nov.

41. Mr. G. K. Gadgil, Bar-at-Law, delivered an address at Wái on the 23rd November on *swadeshism.* The lecturer characterised the *swadeshi* movement as of predominant importance inasmuch as it was directly concerned with the material well-being of the people. He then exhorted his audience not to be led away by the sophistries of the Anglo-Indian journals, but to patronise indigenous articles even at a little self-sacrifice. Government, he proceeded to state, were not likely to be hostile to the movement because it tended to lighten their responsibility in respect of famine relief. As to boycott, the speaker said that it needed no special mention, as a resolve to use indigenous articles alone automatically pledged a man to the adoption of boycott. Dadasaheb Karandikar of Sátára, who presided on the occasion, remarked that though Government servants might to outward seeming oppose the movement, they really sympathised with it at heart. The fact that Government had been patronising indigenous manufactures ever since 1879 proved, he said, that they were not against the movement. The meeting dispersed amidst shouts of "Vande Mataram."

Lectures on the Pice Fund movement by Mr. Antaji Damodar Kale.
Kesari (136), 27th Nov.

42. Mr. Antaji Damodar Kale communicates to the *Kesari* the following account of the Pice Fund meetings addressed by him at various places:—On 31st October, I explained the utility of the Fund to the people of Pandharpur assembled in the exhibition *mandap.* On 3rd November, I delivered a lecture on the same subject in Dnyanoba's *math* in the same town, when Dadasaheb Karandikar, a pleader of Sátára, was in the chair. I then went to Mádha (Sholápur) where Mr. Shankerrao Mahajan of Poona arranged a meeting in Maruti's temple on 8th November. Shet Tuljaram Gujar and Mr. Atre were appointed treasurer and secretary respectively of the local committee. I went on from Mádha to Sholápur where I delivered a lecture on the Pice Fund movement; Messrs. Nagpurkar and Lele, pleaders, helped me in organising the meeting. A local committee was formed with Mr. P. L. Nagpurkar, pleader, as chairman. From Sholápur I proceeded to Bijápur and delivered a lecture at the local Club under the presidency of Mr. Desai, pleader. Here, too, a local committee was formed to collect contributions. I also delivered a lecture in the bazar, and another before a meeting of school-boys. At Bágalkot, which was next visited by me, I delivered two lectures and was able to form a local committee. I next went to Gadag, where I addressed an open-air meeting under the presidency of Mr. Ramrao, pleader. Thence I proceeded to Hubli, Dhárwár, Khánápur (Belgaum). A meeting is to be held here to-day, and to-morrow I intend to start for Belgaum.

A ladies' meeting at Sátára to preach the benefits of plague inoculation.
Indu Prakásh (43), 26th Nov.

43. A meeting of about 50 native ladies was held at Sátára on 22nd November at which Dr. Chitre, Assistant Surgeon, who is posted in our town on inoculation duty, spoke on the benefits of anti-plague inoculation. Miss Mathurabai Joshi then followed with a speech in a similar strain and strongly impressed upon the hearers the necessity of availing themselves of the remedy. Over half a dozen ladies got themselves inoculated at the meeting.

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 5th December 1906.

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*Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.]

[No. 49 of 1906.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 8th December 1906.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

Abkári: Complaint against the working of the — Department in Bombay ... 21
Afghanistan: Amir's forthcoming visit to India 4
British Rule in India:
  Appeal to Government to stop the vice of drunkenness in India just as the Chinese Government is trying to suppress the opium habit in China 8
  Exhortation of an Irish Journal to the Indians not to trust Mr. Morley or any Britisher, but to trust themselves 5
  Men's solicitude to preserve their independence and regain it when lost... 6
  Scotch administrators of British India 7
Collisions between Europeans and Natives: Alleged assault upon British officers by some villagers near Purandhar (Poona) 22
Governor of Bombay:
  Lord Lamington's desire to promote the public good and His Excellency's sympathy with the people 15
  Lord Lamington's speech at St. Andrew's Dinner 16
India in Parliament: Friends of — 3
Indian National Congress:
  Aims of the extremist party in the Congress 10
  Expected arrival of Mr. Dadabhai Navroji, President-elect of the twenty-second — 12
  President-elect of the forthcoming session of the — 13
  Rumoured intention of Mr. Tilak to go to Calcutta with 500 followers to checkmate the moderate party and to capture the Congress ... 11
Indian students in England and the *London Times* 9
Judicial matters: Comments on a case recently tried before a Bench of Honorary Magistrates in Girgaum (Bombay) 23
Motor-vehicles: New motor rules promulgated by the Bombay Government and the alleged tendency of the Judiciary in India to show undue leniency to reckless motorists 24
Native Press: Alleged invidious distinction made by the Punjáb Government between Anglo-Indian and vernacular newspapers 14
Police:
  Complaint about the annoyance caused to the public by the *ghariwalas* of Ahmedabad 26
  — Stations and Out-posts in Ratnágiri District 25
Post Offices: Adverse comments on the suggested abolition of the system of entrusting postal work in villages to primary teachers 27

PARAGRAPHS.

Politics and the Public Administration—continued.

Public Service :

Alleged necessity of taking security for good conduct from Europeans holding posts of responsibility 18
Comments on the *regime* of Mr. B. A. Brendon, I. C. S., Acting Collector of Belgaum 19
Grievances of village *talatis* and other officials in the Revenue Department 20
Sheriff of Bombay : The new — 17

Sind :

Complaint about the maltreatment of an under-trial prisoner in — ... 28
Rasai in — 29
Suggestion for an increase of the Tapedars' pay in — 30
South Africa : Indians in — and the Transvaal Asiatic Ordinance ... 1 & 2

Legislation—

Presidency Banks Act Amendment Bill 31

Education—

Alleged degeneration of old educational ideals of Government 34
Government of India's circular to local Governments on free primary education ... ... 32 & 33
Victoria Jubilee Technical Institute : Working of the —, Bombay ... 35

Railways—

Bársi Light Railway : Extension of the — to Pandharpur 36
Desirability of constructing feeder railways by encouraging Municipalities to undertake the work 37

Municipalities—

Bombay :

Alleged official interference in Municipal Elections in — 38
The — Municipal Corporation and the City Improvement Trust ... 39

Native States—

Aundh : Alleged mismanagement of — State (Sátára) 44
Junágadh : Affairs in — State 41
Kolhápur : Affairs in — State 43
Native States said to be "living monuments of slavery" 40
Pálitána : Alleged severity of plague measures at — (Káthiáwár) ... 42

Intelligence extracted from the Press—

A *swadeshi* meeting of Muhammadans at Dhulia 47
Meetings of the Káthiáwár Girassias at Limdi and Bhávnagar 46
Proceedings of the Bassein Provincial Conference 45

List of Newspapers and Periodicals.

(As it stood on the 1st October 1906.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	J. J. de Abrao ; Portuguese ; 43	300
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 50	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 53.	1,000
4	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan ; Hindu (Madrási Bráhman) ; 39.	500
5	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 53.	575
6	Indian Textile Journal	Do.	Monthly	John Wallace ; Englishman ; 48	800
7	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái Ádvani ; Hindu (Amil) ; 30.	500
8	Káthiáwár Times	Rájkot	Daily	Mávji Govindji ; Hindu (Nágar) ; 38	200
9	Mahrátta	Poona	Weekly	Narsinh Chintăman Kelkar, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 32.	950
10	Men and Women of India.	Bombay	Monthly	Sorábji Mancherji Ratnăgar ; Pársi ; 40	500
11	Muslim Herald	Do.	Daily	Muhammad Yusuf bin Muhammad Amir ; Muhammadan ; 32.	700
12	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 38	400
13	Pársi	Do.	Do.	Jehăngir Sorăbji Talayárkhán ; Pársi ; 30	1,000
14	Patriot	Ahmedabad	Do.	Bhágubhái Fatechand Kárbhári ; Hindu (Jain) ; 33.	650
15	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 53	650
16	Poona Observer and Civil and Military Gazette.	Poona	Daily	Kăwasji Temulji ; Pársi ; 50	400
17	Railway Times	Bombay	Weekly	John Alexander Balfour ; Christian ; 44	1,200
18	Sind Gazette	Karáchi	Bi-weekly	Mrs. J. E. Tate ; European ; 42	500
19	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 40.	800
20	Sind Times	Karáchi	Bi-weekly	Khánchand Rahumal ; Hindu (Amil) ; 39	200
	ANGLO-GUJARA'TI.				
21	A'rya Prakásh	Bombay	Weekly	Motilál Tribhuwandás Dalál ; Hindu (Mod Bania) ; 32.	1,000
22	Coronation Advertiser	Ahmedabad	Do.	Narotámdás Pránjiwandás Shethna ; Hindu (Bania) ; 33.	750
23	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak) ; 36	1,400
24	Gujaráti	Do.	Do.	Ichhárám Surajrăm Desăi ; Hindu (Surti Bania) ; 53.	5,000
25	Gujarát Mitră	Do.	Do.	Hormasji Jamshedji ; Pársi ; 47	700
26	Gujaráti Punch	Ahmedabad	Do.	Somalál Mangaldás Sháh ; Hindu (Bania) ; 29.	1,100
27	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar ; Pársi ; 46	800
28	Hind Swarájyă	Do.	Do.	Chhaganlál Lallubhoy Thanáwalá ; Hindu (Shrimáli Bráhman) ; 24.	800
29	Jám-e-Jamshed	Do.	Daily	Pirozshah Jehángir Marzbán ; Pársi ; 30	3,500
30	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 57	2,400
31	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 42	400
32	Káthiáwár Times	Do.	Bi-weekly	Manshankar Jayashankar ; Hindu (Năgar Bráhman) ; 39.	200
33	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám ; Hindu (Mewáda Bráhman) ; 39.	1,400
34	Rást Goftár	Bombay	Do.	Pálonji Barjorji Desái ; Pársi ; 55	1,550

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*continued.*				
35	Shri Sayáji Vijayă	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 28.	4,200
36	Suryă Prakásh	Surat	Do.	Umedrám Nagindás; Hindu (Bania); 28	200
	ANGLO-MARA'THI.				
37	Christian Citizen	Poona	Monthly	Bháskar Nánáji Kotak; Native Christian; 33.	200
38	Dnyán Chakshu	Do.	Weekly	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 48.	500
39	Dnyánodaya	Bombay	Do.	Rev. Mr. J. E. Abbott	660
40	Dnyán Prakásh	Poona	Daily	Hari Náráyan A'pte; Hindu (Chitpáwan Bráhman); 39.	1,200
41	Dnyán Prakásh	Do.	Weekly	Do. Do.	2,400
42	Hind Swarájyă	Bombay	Do.	Jyotibá Bhágoji Relekar; Hindu (Námdeo Shimpi); 24.	1,000
43	Indu Prakásh	Do.	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 41.	1,500
44	Native Opinion	Do.	Weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 35.	700
45	Samarth	Kolhápur	Do.	Vináyak Náráyan Joshirao; Hindu (Chitpáwan Bráhman); 37.	750
46	Sardesái Vijaya	Sávantvádi	Do.	Pándurang Bálkrishna Dadkar; Hindu (Gaud Bráhman); 32.	500
47	Shri Sayáji Vijayă	Bombay	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 41.	5,000
48	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshasth Bráhman); 22.	100
49	Subodh Patrika	Bombay	Do.	Dwárkánáth Govind Vaidya; Hindu (Sonár); 32.	600
50	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 39.	1,500
	ANGLO-PORTUGUESE.				
51	O Anglo-Lusitáno	Bombay	Weekly	Leandro Mascarenhas; Goanese Christian; 48.	900
	ANGLO-SINDI.				
52	Al-Haq	Hyderabad (Sind).	Weekly	Syed Muhammad Syed Jamáldin; 30; and Abdul Vahábkhan Ghulám Rasul; 37; Muhammadans.	1,200
53	Prabhát	Do.	Bi-weekly	Lekhráj Tilokchand; Hindu (Amil); 34	500
54	Musáfir	Do.	Weekly	Dharamsing Tahilsing; Hindu (Amil); 20	1,000
55	Sindhi	Sukkur	Do.	Virumal Begráj; Hindu (Kurseja); 33	1,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
56	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 73	1,194
57	Hind Vijayă	Do.	Do.	Dáhyábhái Karsandás Sháh; Hindu (Shráwak Bania); 39.	600
	ENGLISH, MARÁTHI AND KÁNARESE.				
58	Karnátak Patră	Dhárwár	Weekly	Mádhav Gopál Tonapi; Hindu (Deshastha Bráhman); 22.	200
59	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorápur; Hindu (Deshastha Vaishnav Bráhman); 44.	300
	ENGLISH, PORTUGUESE AND CONCANIM.				
60	A Luz	Bombay	Weekly	Antone Fernandes; Portuguese; 23	1,200
61	O Bombaense	Do.	Do.	A. Gomes; Goanese Christian; 45	1,000
	GUJARÁTI.				
62	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad; Muhammadan; (Memon); 41.	2,500
63	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 53	3,000
64	Arajdár	Ahmedabad	Weekly	Maháshankar Dájibhai; Hindu (Bráhman); 35.	1,500- 2,000
65	A'ryávir	Dohad (Panch Maháls).	Do.	Krishnaráo Mangeshráo Fadnis; Hindu (Sáraswat Bráhman); 28.	330

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*continued.*				
66	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 37.	4,400
67	Broach Mitră	Broach	Weekly	Trikamlál Harináth Thákor; Hindu (Brahma Kshatriya); 24.	350
68	Broach Samáchár	Do.	Do.	Ardeshir Dinsha Gándhi; Pársi; 51	500
69	Din Mani	Do.	Do.	Nathálál Rangildas; Hindu (Mathur Káyastha Bania); 27.	125
70	Dnyanottejak	Ahmedabad	Fortnightly	Chhotálál Desaibhai; Hindu (Bania); 42	800
71	Evening Jáme	Bombay	Daily	Pirozshah Jehangir Marzbán; Parsi; 30	1,600
72	Gujarát	Nadiád (Kaira)	Fortnightly	Chandulál Nandlál; Hindu (Bania); 25	500
73	Hitechchhu	Ahmedabad	Weekly	Kálidás Ghelabhai; Hindu (Jain); 47	500
74	Indian Advertiser	Do.	Do.	Hirálál Vardhamán Sháh	...
75	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Daud; 37; Abdulla Ismail; 28 Muhammadans (Memons).	750
76	Jám-e-Jahanooma	Bombay	Do.	Ratansbáw Frámji Acharia; Pársi; 31	600
77	Jivadaya	Surat	Monthly	Dhirajrám Dalpatrám; Hindu (Audich Bráhman); 37.	300
78	Kaira Times	Nadiád (Kaira)	Weekly	Anopsi Mánecklál Desai; Hindu (Shrávak Bania).	600
79	Kaira Vartamán	Kaira	Do.	Kahandas Fulchand; Hindu (Bania); 56	125
80	Káthiáwár Mitră	Ahmedabad	Do.	Jadurám Shámji Dave; Hindu (Audich Bráhman); 42.	300
81	Káthiáwár Samáchár	Do.	Do.	Rewashankar Jagjiwan Dave; Hindu (Bráhman); 44.	500
82	Khedut	Bhávnagar	Fortnightly	Parbhurám Rámji Jani; Hindu (Audich Bráhman).	1,000
83	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Minocheher-Homji, B.A; Pársi; 37.	1,000
84	Mahi Kántha Gazette	Sádra	Weekly	Motilál Chhotálál Vyás; Hindu (Audich Tolakia Brahman); 45.	800
85	Mukhbir-i-Islám	Bombay	Daily	Munshi Ali Mahomed Haji Abdulla Shayek Lakhpati; Khoja (Sunni); 35.	500
86	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh; Hindu (Bania); 32.	500
87	Navsári Prakásh	Do.	Do.	Rustamji Jámaspji Dastur; Pársi; 58	800
88	Praja Mitră	Karáchi	Bi-weekly	Narbhayshankar Jagjivan; Hindu (Bráhman); 37.	275
89	Praja Pokár	Surat	Weekly	Hormasji Jamshedji; Pársi; 47	500
90	Prakásh and Gadgadát	Bombay	Do.	Nagindás Mancharam; Hindu (Dása Osval Bania); 40.	725
91	Samsher Bahádur	Ahmedabad	Do.	Saváibhai Ráichand; Hindu (Shravak Bania); 63.	150
92	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Rustamji Narsarwanji Vátcha-Gandi; Pársi; 40. (2) Ardeshir Pestonji Contractor; Pársi; 38.	3,800
93	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Dás Shrimáli Bania); 41.	550
94	Sind Vartamán	Karáchi	Weekly	Devkaran Devji; Hindu (Lohána); 41	200
95	Surat Akhbár	Surat	Do.	Phirozsháh Edalji Patel; Pársi; 51	300
96	Tikákár	Ahmedabad	Do.	Puranchandra *alias* Punamchand Achleshwar Márwadi; Hindu (Bráhman); 44.	500
97	Vande Mátaram	Bombay	Monthly	Chhaganlal Lallubhoy Thánawálla; Hindu (Shrimali Brahmin); 24.	...
	HINDI.				
98	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 44.	200
99	Sharman Samáchár	Bombay	Do.	Shambhunáth Sharma; Hindu (Kanoja Bráhman); 45.	1,000
100	Shri Dnyánságar Samáchár.	Do.	Monthly	Janakprasad Laooram; Hindu (Kányakubja Bráhman); 30.	200
101	Shri Venkateshvar Samáchár.	Do.	Weekly	Pandit Babu Amritlal, B.A.; Hindu (Bengali Bráhman); 45.	6,200
102	Swadeshi	Do.	Do.	Swámi Yugalánandji; Hindu (Vaishnav Bráhman); 35.	1,000

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Kánarese.				
103	Digvijayă	Gadag (Dhárwár.)	Weekly	Shankrapa Gudi Basrimarad; Hindu (Devang); 39.	150
104	Karnátak Vritt	Dhárwár ...	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Shenvi Bráhman); 36. (2) A. B. Hoskeri; Hindu (Deshasth Bráhman); 37.	810
105	Loka Bandhu	Do. ...	Do.	Gururao Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 43.	300
106	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Nilgire Nádgir; Hindu (Deshasth Bráhman); 30	150
107	Rájahans	Dhárwár ...	Do.	Kamaláshankar Dinkar Jathár; Hindu (Karháda Bráhman); 43.	120
108	Rasik Ranjini	Gadag (Dharwar.)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Brahman); 43.	100
	Maráthi.				
109	Arunodayă	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 24.	515
110	A'ryávart	Dhulia	Do.	Váman Daji Motiwále; Hindu (Yajurvedi Brahman); 20.	500
111	Bakul	Ratnágiri ...	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 29 ...	500
112	Bán	Poona	Do.	Datto Máruti Nanavare; Hindu (Kásár); 27 ...	400
113	Bhála	Do.	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 30.	2,300
114	Bhagwa Jhenda	Wái (Satara) ...	Monthly... ...	Dattatraya Ganesh Agashe; Hindu (Chitpawan Brahman); 27	300-400
115	Belgaum Samáchár ...	Belgaum... ...	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 42.	300
116	Brahmodayă	Mahád (Kolába).	Do.	Náráyan Balwant Hardikar; Hindu (Karháda Bráhman); 48.	400
117	Chandrakánt	Chikodi (Belgaum).	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 41.	100
118	Chandrodayă	Chiplun (Ratnágiri).	Do.	Sadashiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 42.	200
119	Chikitsak	Belgaum ...	Do.	Mangesh Jiváji Telang; Hindu (Gaud Bráhman); 40 and Moro Balwant Maráthe; Hindu (Chitpáwan Bráhman).	900
120	Deen Mitră	Bombay ...	Do. ...	Sadáshiv Vishwanáth Máyadeo; Hindu (Chitpawan Bráhman; 32.	1,000
121	Deshakálavartamán ...	Erandol (Khándesh).	Do.	Mahádev Pándurang Joshi; Hindu (Deshasth Bráhman); 34.	200
122	Dharma	Wái (Satara) ...	Do.	Kashinath Vaman Lele; Hindu (Chitpáwan Brahman); 48.	1,000
123	Dharwár Vritt	Dharwár ...	Do.	S. H. Shaháne; Hindu (Karhada Bráhman); 32.	500
124	Dinbandhu	Bombay	Do.	Vásudeo Lingoji Birje; Hindu (Marátha); 40.	1,200
125	Dnyán Ságar	Kolhapur ...	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 42.	350
126	Hindu Punch	Thána	Do.	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 40.	1,700
127	Hindu Vijayă	Kochará (Ratnágiri.)	Fortnightly ...	Anandrao Bálkrishna Rángnekár; Hindu (Gaud Sáraswat Bráhmin); 38.	75
128	Hunnarottejak ...	Násik ...	Weekly	Prabhákar Krishna Pánge; Hindu (Deshastha Bráhman); 27.	250
129	Jagadádarsh	Ahmednagar ...	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 53.	280
130	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 76.	1,500
131	Jagatsamáchár	Thana	Do.	Trimbak A'báji Ráje; Hindu (Káyastha Prabhu); 39.	500
132	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 40.	7,500
133	Kalpataru	Sholápur ...	Do.	Govind Náráyan Kákade; Hindu (Deshasth Brahman); 47.	425
134	Karmanuk	Poona... ...	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 39.	4,000
135	Keral Kokil	Bombay... ...	Monthly ...	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 51.	2,000
136	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 50.	18,000
137	Khándesh Vaibhav ...	Dhulia	Do.	Yádav Bálkrishna Bahalkar; Hindu (Deshasth Bráhman); 40.	600
138	Kumtha Vritt	Kumtha (Kanara).	Do.	Laxman Baburao Hegde; Hindu (Gowdsaraswat); 50.	250
139	Loka Bandhu	Tásgaon (Satára).	Do.	Bhikáji Gopál Bhide; Hindu (Chitpáwan Brahman); age 35.	200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
140	Lokamat	Vengurla (Ratnágiri).	Weekly	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 29.	600
141	Lokaseva	Násik	Do.	Gangadhar Váman Barve; Hindu (Chitpawan Brahman); 27.	500
142	Madhukar	Belgaum	Do.	Janárdan Náráyen Kulkarni; Hindu (Sáraswat Bráhman); 30.	150
143	Maháráshtra Vritt	Satára	Do.	Pándurang Bábáji Bhosle; Hindu (Marátha); 30.	150
144	Moda Vritt	Wái (Satára)	Do.	Káshinath Váman Lele; Hindu (Chitpáwan Bráhman); 48.	650
145	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; Hindu (Chitpáwan Bráhman); 45.	1,650
146	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,450
147	Nagar Samáchár	Ahmednagar	Do.	Vishwanáth Gangárám; Hindu (Telegu Fulmáli); 25.	200
148	Násik Vritt	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 28.	450
149	Nyáy Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 32.	400
150	Pandhari Mitră	Pandharpur (Sholapur).	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 43.	75
151	Parikshak	Belgaum	Do.	Váman Ramchandra Kanvinde; Hindu (Sáraswat Bráhman); [illegible]3.	400
152	Poona Vaibhav	Poona	Do.	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 37.	250
153	Prabhát	Dhulia	Monthly	Govind Káshináth Chándorkar; Hindu (Karhadá Brahman).	...
154	Prabodh Chandrika	Jalgaon (Khandesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 42.	200
155	Prakásh	Satára	Do.	Ganesh Ballál Phansalkar; Hindu (Karháda Bráhman); 32.	500
156	Pratod	Islámpur (Satára).	Do.	Ganesh Rámchandra Kashálkar; Hindu (Karháda Bráhman); 23.	300—360
157	Rághav Bhushan	Yeola (Násik)	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 42	100
158	Ráshtramukh	Máhad (Kolába)	Published thrice a month.	Balkrishna Raoji Palvanker; Hindu (Karhádá Bráhman); 28.	177
159	Satya Mitră	Málegaon (Násik).	Weekly	Bálchand Hiráchand; Jain; 26	200
160	Satyă Shodhak	Ratnágiri	Do.	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 28.	950
161	Shet, Shetaki and Shetakari	Bombay	Fortnightly	Nominal Editor:—Ganesh Lakshman Sahasrabuddhe; Hindu (Chitpáwan Bráhman). Real Editor:—Rámchandra Vinayak Tikekar; Hindu (Karháda Brahman); 45.	350
162	Sholápur Samáchár	Sholápur	Weekly	Narsappa Abanna; Hindu (Kámáthi); 47	400
163	Shubh Suchak	Do.	Do.	Rámchandra Appáji Chitale; Hindu (Chitpáwan Bráhman); 61.	150
164	Sumant	Karád (Satara)	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Brahman); 33.	80
165	Vidur	Dhamni (Satara)	Do.	Dámodar Gangadhar Maráthe	200
166	Vidya Vilas	Kolhápur	Bi-weekly	Ganesh Shankar Gokhale; Hindu (Chitpáwan Brahman); 22.	500
167	Vihári	Bombay	Weekly	Bálkrishna Naráyan Phátak; Hindu (Chitpáwan Bráhman); 41.	1,000
168	Vikram	Sátára	Monthly	......	...
169	Vishvavritt	Kolhápur	Monthly	Vishnu Govind Bijápurkar, M.A.; Hindu (Deshastha Bráhman); 45.	500
170	Vividh Dnyán Vistár	Bombay	Do.	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
171	Vrittasar	Wai (Satara)	Weekly	Lakshman Mahadev Vaidya; Hindu (Chitpáwan Brahman); 51.	250
172	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkar; Hindu (Deshasth Brahman); 38.	100
173	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 40.	600
174	Vyápár Samáchár	Ahmednagar	Do.	Ratanchand Punamchand Mutha; Jain (Márwadi); 33.	1,200
175	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 40.	150

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	SINDI.				
176	Aftab-i-Sind	Sukkur	Weekly	Shámsudin walad Mahomed; Muhammadan; (Abro); 39.	600
177	Khairkháh	Lárkhána ...	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 33.	1,000
178	Sind Sudhár	Karáchi...	Do.	Khánchand Rahumal; Hindu (Amil); 39	650
179	Sookree	Do.	Do.	Asanmal Rijhumal; Hindu (Lohána); 52 ...	100
180	Sind Kesary	Shikárpur	Do.	Chelárám Mánghirmal; Hindu (Wadhra); 40.	550
	URDU.				
181	Ajaibat-i-Bambai ...	Bombay... ...	Monthly ...	Mahamad Ali Anvar Ali; Muhammadan (Sheikh); 44.	2,000
182	Bombay Punch Bahádur ...	Do.	Weekly	Hakim Mahomed Abdul Hamid; Muhammadan (Farrukh Dehlavi); 52.	3,000
183	Ghamkhwar-e-Jahán ...	Bhusáwal (Khándesh).	Do.	Munshi Mahomed Jan walad Ahmedalli (Mahomedan).	75
184	Jám-i-Jahánnuma ...	Jalgaon (Khándesh).	Do.	Munshi Abdul Karim *walad* Habibulla; Muhammadan.	50
185	Mufid-e-Rozgár	Bombay	Do.	......	...
186	Sultán-ul-Akhbár ...	Do.	Daily	Hakim Mahomed Abdul Hamid; Muhammadan (Farrakh Dehalvi); 52.	1,500
187	Tohfa-i-Deccan	Poona	Weekly	Shaik Abdulla *walad* Mahomed; Muhammadan (Shaik); 32.	150
	GUJARA'TI AND HINDI.				
188	Jain	Ahmedabad ...	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Jain); 33.	1,400
	MARA'THI AND KA'NARESE.				
189	Chandrika... ...	Bágalkot (Bijápur).	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 34.	150

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the Report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

E. The papers marked with an asterisk have actually been examined during the week.

F. Nos. 63, 67 and 71 occasionally contain English articles.

Additions to, and alterations in, the list of Newspapers and Periodicals.

N.B.—(*a*) The circulation of No. 153 is 300.

(*b*) The editor of No. 168 is Vishvanáth Ganesh Deodhar (Chitpáwan Bráhmin); age 26; circulation 100.

(*c*) No. 150 is published at irregular intervals.

(*d*) Nos. 42, 80, 91, 96, 102 and 106 have ceased to exist.

(*e*) The editor of No. 185 is Munshi Muhammad Husain Fanunmiya; Muhammadan (Suni); age 45; circulation 500.

(*f*) The circulation of No. 97 is 500.

(*g*) No. 72 is published thrice a month.

(*h*) The publication of No. 174 is temporarily suspended.

(*i*) The editor of No. 74 is Hirálál Vardhmán Sháh (Visá Shrimáli Bania); age 26; circulation 600.

Politics and the Public Administration.

Indians in South Africa and the Transvaal Asiatic Ordinance.

Gujaráti (24), 9th Dec., Eng. cols.; *Rást Goftár* (34), 9th Dec., Eng. cols.

*1. "Be it said to the credit of British Indians that they have so far made heroic efforts to save themselves from oppression and humiliation amidst unusual difficulties and obstacles. The latest announcement is, indeed, somewhat encouraging, though it does not finally solve the Asiatic problem in South Africa. Mr. Gandhi and Mr. Ali had already succeeded in enlisting the sympathies of many Liberals and Labourites and some Conservatives on the side of Indian settlers, and what at one time seemed a hopeless fight has now assumed a somewhat more hopeful complexion. Mr. Winston Churchill has announced that the British Government were unable, without further consideration, to advise His Majesty that the Transvaal Asiatic Ordinance should be brought into operation and that it would not be proceeded with at present. This assurance, however, is of a limited character. The Transvaal will be a self-governing Colony within the next few months, and if it is resolved to harass the Asiatics owing to trade jealousy, it will surely be in a position to carry out its object most effectually. We are told that the Letters Patent, granting self-government, will shortly be issued. Cannot the British Government provide therein for some safeguard against the ill-treatment and oppression of the Asiatic traders before the Transvaal is invested with the powers of a self-governing Colony? The device now adopted by the English Government is only a half-hearted expedient. But we are afraid the same difficulties and complaints are certain to arise in the immediate future. President Roosevelt's courageous and indignant pronouncement on the exclusion of the Japanese from San Francisco is in striking contrast with the timid and half-hearted attitude assumed by Lord Elgin and his colleagues on the subject of the treatment accorded to British Indians and other Asiatics in South Africa." [The *Rást Goftár* writes:—"On a question from Mr. Winston Churchill the Government has announced its decision to advise His Majesty to disallow sanction to the Transvaal Asiatic Regulation. The efforts of the Indian deputation from the Transvaal have been crowned so far with success.......... But as the relief granted is of an ephemeral character, the Imperial Government should introduce, as the *Times* suggests, reservation treatment for British Indians in the Transvaal Constitution........ If the Government values the loyalty of their subject races in India and esteems it its bounden duty to protect them against all tyrannous and humiliating persecutions, the only course left open to them is to appoint a Royal Commission to inquire into the subject in compliance with the valuable suggestion of Sir Mancherji Bhownaggree. The solution of the problem lies in this and in no other direction, and unless Government sees its way to grant this very reasonable request, we shall have no faith in their loud protestations and expressions of sympathy."]

Mahratta (9), 2nd Dec.

2. "Lord Elgin's reply to the deputation on behalf of the Indians in the Transvaal was distinctly cold and not over-sympathetic. It was a practical apology for the Asiatic Ordinance which he had allowed to be introduced, but has evidently not now the courage to advise the King to veto, even on finding that the assumptions made at the time of giving such permission had turned out unfounded. It is a pity that Lord Elgin, an *ex*-Viceroy of India, should have accepted without scrutiny the mere suggestion of the interested Whites in the Transvaal that the Ordinance would improve the status of the Indians in that Colony. Lord Elgin said that the view of the White population in South Africa must be recognised to the fullest extent consistently with British principles of administration. Time has now come, therefore, for the Indians to finally judge of these principles, and Sir George Birdwood did not overstate the case in his speech at the farewell breakfast given to Mr. Dadabhai Naoroji by the Transvaal Deputation that the Asiatic Ordinance would strain the loyalty of the Indians to the breaking point."

Friends of India in Parliament.
Rást Goftár (34), 2nd Dec., Eng. cols.

3. "'Save us from our friends' is the spontaneous ejaculation of all true well-wishers of the country, as they follow the trend of activities of its sympathisers in Parliament. There was never a more solid combination in the House to represent Indian interests as we have at present in the coterie of English politicians who have identified themselves with our cause. But with their misdirected energy and their unenviable knack for bungling, the worst harm calculable is done to the cause which they preach with a fulness of heart that does them credit. If members in Parliament have unrestricted freedom to interpellate the Ministry on all conceivable topics, they should at least be more discriminate and sparing in the zeal with which they champion our cause. Their persistent attacks on the executive and their hostile criticisms which carp at every trivial sin of omission and commission smack of malicious opposition and deprive them of the considerate attention of the House which would otherwise be their due."

Amir's forthcoming visit to India.
Bhála (113), 1st Dec.

4. The Amir's forthcoming visit to India is not merely a pleasure trip, as is popularly supposed, but is fraught with deep political significance. Possibly, by entertaining the Amir lavishly, the Government of India hope to accomplish the object which the Dane Mission failed to achieve. England's political relations with the Amir are based on an ardent desire to safeguard the Indian frontier against Russian aggression. We do not care who visits India, so long as the cost of such a visit does not affect the country's finances. But since the Government of India have sanctioned the payment of twenty lakhs of rupees to the Amir out of the accumulated arrears of his subsidy to meet the cost of his Indian tour, we think ourselves justified in criticising the desirability or otherwise of the Amir's visit. Nothing can be more deplorable than that India should be loaded with this needless expenditure and that, too, at a time when hundreds of people are perishing with hunger in Eastern Bengal and public education is being starved for want of funds. If the above amount were expended on other useful objects, the material condition of India would certainly have improved to that extent. But our paternal Government are so kind-hearted that they do not care if our bodies wither for want of food, but they would not like to see us injured by anyone. This keen solicitude on the part of Government to keep us out of harm's way accounts for their earnest entreaties to the Amir to visit India. It is a great pity that Government should be obliged to depend upon Pathans in order to ensure our safety against foreign foes. But this is the result of Western cunning. Indians can very well provide for their own safety, but to enable them to do so more effectually, they stand in need of military training which Government are not inclined to impart to them. Our rulers would do anything rather than train Indians to the use of arms. Such being their attitude towards us, we fail to see how the sentiment of loyalty is to be fostered among us.

Exhortation of an Irish journal to the Indians not to trust Mr. Morley or any Britisher, but to trust themselves.
Mahrátta (9), 2nd Dec.

5. The *Mahrátta* reproduces the following extract from the *Gaelic American*:—"From Indian papers we learn that Mr. Gokhale has gone back to India after being properly primed by those Anglo-Indians who draw salaries and pensions from the poverty of the Indian people and 'sympathise' with them, and his special mission, we are informed, is to tell the Indian people that they must cease agitating about the partition of Bengal and other questions and 'trust Mr. Morley.' All we can say is that if they are weak enough to fall into that snare, they will deserve all that will follow, and if Mr. Gokhale has so far allowed himself to be influenced as to preach such a doctrine, we have no hesitation in saying that he is betraying the most sacred rights and interests of the people of India. Trust Mr. Morley! For an Irishman the thing is unthinkable. We know that gentleman. The Liberal hypocrites and occult influences that dominate the British policy alike in Ireland and India are using the reputation of Mr. Morley to deceive the Indian people as they are using that of Mr. Bryce in Ireland. Those two gentlemen have no more power to turn British policy in Ireland or

India into channels of right or justice than a New York street sweeper; they are mere puppets of a system that means the plunder and oppression of all the peoples that submit to its sway, and our advice to the Indian people is 'don't trust Mr. Morley,' and still more, distrust Mr. Gokhale who comes to them preaching the Anglo-Indian doctrine of trust in any Britisher, be he Mr. Morley, King Edward, or any other. The history of the British people, high and low, in all their relations with subject and weak peoples is but one long record of injustice and tyranny varied with periods of murderous savagery, such as within the past few years have been witnessed in China, the Boer Republics, Natal and West Africa. No. We say to the Indian people, neither trust Mr. Morley nor any one who gives such counsel. *Trust yourselves.*"

Men's solicitude to preserve their independence and to regain it when lost.
Kál (132), 7th Dec.

6. In the course of an incomplete article on "Switzerland's Independence" the *Kál* writes:—Man naturally hates oppression and loves liberty. He is intended by God to lead a free life and not to bend his neck beneath a stranger's yoke, nor to be robbed of his wealth and left to starve and end his days in wretchedness and misery. Being fully cognisant of this object of the Almighty, men are ever vigilant in safe-guarding their God-given right of independence and are so very keen about preserving it that they are ready to fly at the throat of any one who threatens to invade the same. In order that men may be able to maintain their independence they are curious to know the ways and means resorted to by their fellow-creatures in regaining their liberty when it is cruelly wrested away from them by others. In order to gratify this curiosity we give below a history of the efforts made by the Swiss in regaining their independence by throwing off the Austrian yoke. [After these prefatory remarks the paper proceeds to describe the mode in which the Swiss overthrew, in the beginning of the 14th century, the oppressive rule of Albert, King of Austria, without being duped, like the Indians, by the high-sounding promises held out to them by him of kind and generous treatment if they swore allegiance to him.]

Scotch administrators of British India.
Indian Spectator (5), 8th Dec.

7. "It has, indeed, been said—and most people know it—that India was won by Irish soldiers for English merchants and planters, and for Scotch administrators. But these discoveries slip out of memory just when they have to be particularly remembered. The value of Scotch administrators must have been present to the minds of those who were responsible for the appointment of Lord Minto as Viceroy of India and Lord Lamington as Governor of Bombay. Students of public affairs and critics of public men would have been glad to be able by this time to pronounce an *interim* judgment on Lord Minto's Viceroyalty. But they are all perplexed. They cannot say he is weak, for his strength has made itself felt: certainly officials in Eastern Bengal have felt it. They cannot say he is a militarist and imperialist of a dangerous type for not only has he shown himself alive to the value of the triumphs of peace: his general temper, as reflected in his policy, is that of a man of peace. 'Canny' is the characteristic of his policy suggested by Lord Lamington's reminder of the Viceroy's nationality, and that would be a true verdict according to the evidence as yet before the public. What, if administrators are canny? They know the people; they have an insight into the feelings of an alien race affected by their administrative measures; they have sympathy—and this is the secret of success. Sympathy does not come without insight, without that clearness of vision which the Rev. Mr. Scott attributed to the patron Saint of Scotland as one of his principal characteristics. Some doubt is believed to have been cast by His Royal Highness the Prince of Wales on the sympathetic nature of British administration in India. Lord Lamington pronounced his testimony last week that 'every official in this country *does* try to carry out his work in a way in which he may gain the sympathy of the people.' The official may not always succeed in gaining it, and that is the direction in which the future must show better results than the past. But the achievements of the past have not been insignificant, and Scotchmen are perhaps entitled to the greater portion of the credit, especially in Bombay, where, in the words of Mr. Scott, 'names such as

Elphinstone and Grant, Mackintosh and Malcolm continually confront us, and so many famous Governors, from the first to the last, have done honour alike to Scotland and to India.' Why do not Englishmen honour themselves under the guise of honouring their Patron Saint? Is it because they cannot finish their boasting in one night, or because they happen to get the credit for the achievements of all Britishers?"

Appeal to Government to stop the vice of drunkenness in India just as the Chinese Government is trying to suppress the opium habit in China.

Arunodaya (109), 2nd Dec.; *Bombay Punch Bahádur* (182), 3rd Dec.

8. The Chinese Government is making strenuous efforts to wean its subjects from the vicious opium habit. It has recently passed an edict penalising the cultivation of poppy in China and the consumption of opium beyond a certain limit. It has also communicated to the Government of India its intention to raise the duty on Indian opium imported into China. The solicitude displayed by the Chinese Government to root out a pernicious habit from the country and thereby to promote the public good appeal to every sympathetic heart. But Englishmen, who are devoid of all pity, who are accustomed to live in comfort and luxury at other people's expense and who hanker after the territory of weaker nations, doubt the sincerity of the motives of the Chinese Government and deride the proposed measures. Both the *Times of India* and the *London Times* discern in the action of the Chinese Government nothing but a desire to raise the Customs revenue. They think that no sovereign ever acts from a true desire to promote the public good and that all the actions of rulers are inspired by selfish aims. Such an attitude in judging other people's actions betrays the state of mind of the critic himself. The British are said to have conquered India with a view to benefit the Indians, but their system of Government reveals the utterly selfish character of their rule. We hope the Indian Government will take a leaf from China's book and arrest the growth of drunkenness among Indians. Government derive a large revenue from the duty on spirituous liquors, but the chief aim of their excise policy should be not to swell the Abkári receipts, but to prevent the growth of a vice that undermines both morality and public health. Let them pass a law prohibiting the use of liquor and they will earn the blessings of their subjects. [The *Bombay Panch Bahádur* writes:—The Chinese Government have determined, it seems, to stop the importation of opium in China. It is to be seen how far this virtuous resolve commends itself to our selfish Government, since the suppression of the opium trade in China would adversely affect its revenue. At one time in the past, it even went to war with China and inflicted a crushing defeat upon her. Now that China has again shown a desire to eradicate the vice, many of the European powers, including the British Government, do not view her action with favour, because they do not like that China should attain a position of equality with them.]

Indian students in England and the *London Times*.

Pársi (13), 2nd Dec.

9. "Those who know anything of the kind of influence which now moulds the life and character of Indian students in Great Britain will gladly welcome the appeal made by the *Times* the other day for devising such means as would bring them into contact with English social life and give them a better insight into the real character of the British people. At present most of the Indian students living in England move within a narrow circle and have no opportunity for mixing freely with the better class of English society. Men like Messrs. Hyndman and Shyamji Krishnavarma are the inspirers and moulders of their ambitions and aspirations—men who have made it the sole business of their life to denounce British rule in India. It is not by moving among such men that Indian students can be any the better for their stay in England. They should move among a better class of Englishmen to understand the British character aright.......... A more extensive experience of Englishmen would help these youths in forming a just estimate of the character, the aims and the objects of British rule in this country, and for this reason, if not for any other, it is to be hoped that the appeal made by the *Times* will not go unheeded by the public at large in England."

Aims of the extremist party in the Congress.
Bhagwa Jhenda (114), Dec.; *A'ryavir* (65), 5th Dec.

10. The National Congress was established with a view to voice the needs of India's dumb millions who are unable to approach our rulers. But the representations of that body have so far fallen upon deaf ears, and it has also been made clear that we can count but little on the assistance of India's so-called friends in England. Our rulers have ridden roughshod over our rights and reduced the people to utter destitution and helplessness by promulgating laws apparently intended to advance their own interests. Our disarmed countrymen are falling victims to wild beasts, while the police, employed to protect our persons and property, are lording it over us at their sweet will. Courts of justice have no doubt been established to administer the laws, but we continue to be shot down and our females are outraged with impunity all the same. Our lynx-eyed rulers cannot certainly be ignorant of this state of things. The Congress, therefore, need not take the trouble to enlighten them on these matters. It should formulate other demands and press them on Government in a fearless and outspoken but at the same time thoroughly constitutional manner. Self-reliance should be its watchword in future and it should have recourse to boycott as an effective means of pressing its views upon the attention of Government. [The *Aryavir* writes :—The Indian National Congress is a body made up of orators. The only work it has done up till now is that of begging for political rights. Its methods are mild, and by pursuing such methods it has shown to the world its utter helplessness. We are not enemies of the Congress, but we certainly dislike its present methods. The present leaders of the Congress are weak-kneed men, setting great store by official marks of honour and the applause of the multitudes. If the Congress has made little progress till now and carries no weight with the Government, it is the fault of its own leaders.]

Rumoured intention of Mr. Tilak to go to Calcutta with 500 followers to checkmate the moderate party and to capture the Congress.
Jám-e-Jamshed (29), 7th Dec., Eng. cols.

11. "If the report be true that Mr. Tilak intends to proceed to Calcutta with an army of 500 delegates to assist the New India Party, led by Mr. Bipin Chandra Pal, and to checkmate the Moderates, it would be admitted to be the most ingenious and at the same time the most adroit attempt to capture the Congress that has ever been made. In case Mr. Tilak or any other person seriously intends to play such a game, is there anybody or anything to prevent him from doing so? We doubt very much. As long as the Congress is without a constitution, and as long as the selection of the number of delegates is left to the discretion and good sense of the local magnates in each district, what can prevent ambitious and designing politicians from taking every advantage of it that could be taken by them for securing a victory over their rivals and opponents! Even if Mr. Tilak does not intend to swamp the Congress as reported, the suggestion should suffice to make the Moderates reflect on their own position and to give them an hour of anxious thought as to the future of the Congress as an institution which is to reflect the free and unhampered will of the people. It emphasises at any rate the need of some sort of constitution for the Congress at an early date."

Expected arrival of Mr. Dadabhai Navroji, President-elect of the twenty-second Indian National Congress.
**Indian Social Reformer* (4), 9th Dec.; **Kaiser-i-Hind* (30), 9th Dec., Eng. cols.; **Patriot* (14), 8th Dec.; *Gujaráti* (24), 2nd Dec.; *Bombay Samáchár* (66), 6th and 8th Dec.

12. "Mr. Dadabhai Navroji arrives here next Friday with the good wishes of all the best friends of India in England to preside over the National Congress. He has been elected by the unanimous vote of his educated countrymen to that position as being the one man whose influence can produce harmony among the different sections of the Congress party. Though the situation is much less acute than it promised to be at one time and though the moderatist element has regained ascendancy in Calcutta, still the task of the President will not be an easy one, especially if it be true that a cargo of politicians of a particular school is to be exported to Calcutta. In that case, the venerable leader will find his physical and mental powers taxed to the utmost in preventing the Congress bark from being drawn into a whirlpool of contending factions......... The next meeting of the National Congress is in any case likely to be an eventful one, and there is not a man

in India who does not earnestly pray that under Mr. Dadabhai Navroji's guidance its proceedings will throughout be characterised by wisdom, foresight and dignity.......... We wish Mr. Dadabhai godspeed with all our heart in this important duty to which he has been called by the eager voice of the whole country." [The *Kaiser-i-Hind* writes:—"We are sure all India will acclaim her Grand Old Man at the Apollo Bunder with vociferous cheers from thousands of throats and with unbounded enthusiasm. We are equally confident that the various Indian communities will receive him, wherever he goes, with acclamations and show how proud they are of him and how fully they appreciate his sterling work for the good of the country accomplished at great sacrifice." The *Patriot* writes in a similar strain. The *Gujaráti* and the *Bombay Samáchár* exhort the people of Bombay to accord a most enthusiastic reception to the "Grand Old Man" of India in recognition of his public services to the country. A number of correspondents of the *Bombay Samáchár* describe the grand preparations that are in progress in the city to extend a fitting welcome to Mr. Dadabhai.]

President-elect of the forthcoming session of the Indian National Congress.
Hind Swarájya (28), 8th Dec., Eng. cols.

13. The *Hind Swarájya* publishes the following extract from an article in the *Indian Sociologist*:—"It is announced that Mr. Dadabhai Navroji is going to be the President of the forthcoming Indian National Congress at Calcutta. Let us calmly consider his claims to that position....... We have taken some pains to ascertain the value of his work during his long and active career in England and we find that his political work has been a sad failure. To give only one instance of his incapacity and want of forethought, we may cite the case of the East India Association of which he was the principal promoter, and which, as he himself knows, is now altogether inimical to Indian interests. ... ..As to the political propaganda of Mr. Dadabhai Navroji, the only measures with which his name is identified are the Resolution of the House of Commons in favour of Simultaneous Examination and the Royal Commission on the apportionment of Indian Expenditure. It is bad enough to tempt such Indians as can proceed to England and pass the requisite tests for joining 'the Imperial Service of India' to become unjust agents of an oppressive foreign government, but what are we to say of a proposal which, if carried out, would inevitably and permanently reduce the people of India to a state of complete political and moral degradation and which would thus prove the truth of Professor Seeley's memorable dictum :—'Subjection for a long time to a foreign yoke is one of the most potent causes of national deterioration.'"

Alleged invidious distinction made by the Punjáb Government between Anglo-Indian and vernacular newspapers.
Mahrátta (9), 2nd Dec.

14. "By their readiness to prosecute the *Punjábi* under section 153A of the Indian Penal Code for alleging that a particular case of unnatural death was the case of murder by a European officer, and their unwillingness to proceed against the *Civil and Military Gazette* of Láhore under the same section for publishing rabid letters calculated to violate the peace of the Indian communities, the Punjáb Government have displayed an unedifying contrast. The case of the *Punjábi* is yet *sub judice* and we cannot criticise it at this stage. But, in their reply to the local Indian Association, the Punjáb Government have made a distinct admission that 'the tone of some letters you referred to is objectionable; and the Lieut.-Governor regrets that the *Civil and Military Gazette* should have published them.' But the refusal of the sanction for prosecution is based on the pretext that the legal advisers of Government do not recommend the grant of such sanction. This evidently means that under the same law, with similar facts, and with equal reason for action or inaction, the Punjáb Government have deliberately chosen to victimise an Indian journal and, at the same time, to take an Anglo-Indian paper under its own wing. In the latter case the Government have sought to atone for the sins of the journal by interposing an expression of regret by no less a person than the head of the Punjáb administration. But if the Punjáb Government were really impartial, why should they not have extended the same privilege to the *Punjábi* also? Certainly an expression of regret by the Lieut.-Governor for an Indian journal and intended to stop the barking

of Anglo-Indian hounds calling for its blood would not have looked less gracious. We do not think that after this deliberately partial conduct of the Punjáb Government, the people in that province will any longer swear by the sense of justice and fair play of the British administration."

Lord Lamington's desire to promote the public good and His Excellency's sympathy with the people.

Akhbár-e-Soudágar (63), 3rd Dec.

15. Looking at Lord Lamington's *regime* up till now as Governor of Bombay, we are able to say that His Excellency has proved himself to be a model ruler of men. Ever since his Lordship assumed charge of the administration of this Presidency, he has earnestly tried to study the wants of all classes of people committed to his care, has paid visits to various public institutions with a view to inform himself of their requirements and gradually extended help to them as the finances at his disposal permitted. Many important questions have been taken up and useful works inaugurated during His Excellency's tenure of office, but two of them require special mention, as they are most conducive to the public good and are calculated to make His Excellency's *regime* memorable. One is the project of having a public Museum in Bombay, the plans of which are well advanced towards realisation by this time. His Excellency first started the idea of this institution among the Bombayites. The other is the question of spreading primary education among the masses on a wider scale, so sympathetically taken up by His Excellency. The speech which His Excellency delivered in the Town Hall on the occasion of St. Andrew's dinner last Friday is sure to add considerably to his popularity. He there gave out in plain terms that it was the object of every Government officer to carry on the administration "in accordance with the natural and proper wishes of the people." We only wish that these officers will act up to this golden precept laid down by His Excellency. His Lordship's references to the natural desires of educated natives for an increased share in their country's administration and the duty of Englishmen to bring about a better understanding between themselves and the sons of the soil reveal a deep vein of sympathy for the people in His Excellency's heart, for which the former cannot be sufficiently grateful.

Lord Lamington's speech at St. Andrew's Dinner.

Indu Prakásh (43), 4th Dec., Eng. cols.; *Native Opinion* (44), 5th Dec.

16. Referring to Lord Lamington's speech at St. Andrew's Dinner, the *Indu Prakásh* writes:—"It is just the kind of speech that we should expect of a sympathetic and kind-hearted ruler like Lord Lamington. It is an old complaint that the common run of Englishmen in India seldom regard 'the land we live in' with affection and gratitude, seldom co-operate with its children in their moral and intellectual advancement, but have before them the single purpose of amassing as much money as possible. It is rarely that men of such generous hearts and catholic instincts as we know Lord Lamington to possess come to rule over us and we have generally to be satisfied with men who are imbued too much with the spirit of commercialism or imperialism in them to have a tender feeling for the dumb millions of India. It is needless to recount here the numerous evidences His Excellency has given of his sympathy with the people, and his willing and hearty co-operation in all movements that are initiated with the object of bettering the lot of the poor and the ignorant is deeply appreciated throughout the Presidency. His Excellency, of course, cannot do more than he has done, and if only he had power, we have no doubt he would have given more practical and signal proof of his sympathy than the limitations imposed upon a provincial administrator have made it possible for him to give. When His Excellency said 'I do believe it is a fact that they (the members of the Civil Service) do apply themselves in the utmost fidelity to carry out their duties in a way which, while reflecting strongly upon their desire to carry those duties in the most efficient manner possible, at the same time shows they try to the utmost of their ability to work in hearty co-operation with the people of this country' we almost think that he was giving a description of himself rather than stating a fact. When His Royal Highness the Prince of Wales emphasised the need for a greater amount of sympathy on the part of the rulers, which he assured his hearers would be amply recompensed by the gratitude of the people, he was only

censuring the aloofness of the rulers, their self-conceit and their insular racial prejudices. The censure of the Prince of Wales would be meaningless before the cavalier defence of Lord Lamington, 'I do maintain that it is the object of all of us to carry out our rule in accordance, as far as possible, with what are the natural and proper wishes of the people of the land.' But Lord Lamington's generous heart acted as a mirror and in every Civilian he met he only found a sympathetic official. His Excellency uttered some noble sentiments in regard to the aspirations of the people generated by the educational experiment in India. He did not carp and sneer at them, but acknowledged the naturalness of those aspirations. He was not sure how far they would be met, but he did not regret the insistence of the people for higher privileges. We are thankful to His Excellency for these generous sentiments and we hope they will produce some effect not only among the lesser gods of the Secretariat, but also among that portion of the non-official English residents who have constituted themselves the natural enemies of Indian progress." [The *Native Opinion*, on the other hand, writes :—His Excellency's speech at St. Andrew's Dinner is such as to provoke laughter among Indians. His Excellency may be right in his appreciation of the work of Civilians, but we cannot agree with the remark that their aim is to carry on the administration in accordance with the natural and proper wishes of the people and that the officials of the present day showed hearty co-operation with the people. Our experience is quite the reverse. His Excellency in making the above remark has displayed ignorance of the actual state of things prevailing around him. The relations between the ruling class and the ruled are daily becoming more and more strained, and we wish that the former made suitable concessions to gratify the aspirations of Indians.]

The new Sheriff of Bombay.
Jám-e-Jamshed (29), 8th Dec., Eng. cols.; *Akhbár-e-Soudágar* (63), 7th Dec.; **Rást Goftár* (34), 9th Dec.

17. "The appointment of Mr. T. W. Cuffe as the new Sheriff of Bombay will be hailed with gratification and approval by all classes in the city. Mr. Cuffe has done well by the city, and it was meet that one of the highest of civic honours should go to him in recognition of his services. The new Sheriff is one of those few Englishmen who can always be counted upon to do zealous service and give sound and disinterested advice for the public good, and it was but meet and proper in every way that the choice of Government should have fallen upon him this year. His reward has been by no means in excess of his deserts." [The *Akhbár-e-Soudágar* and the *Rást Goftár* also approve of the appointment.]

Alleged necessity of taking security for good conduct from Europeans holding posts of responsibility.
Hitechchhu (73), 6th Dec.

18. Many Anglo-Indians are in the habit of applying all sorts of vile epithets to natives and do not scruple to accuse them of lying, cheating and a variety of other crimes. But in order to disillusionise them on this point they must be told that they themselves are, like the rest of mankind, subject to the same frailties to a greater or less extent. If the blacks turn insolvent, the whites also do not scruple to lead luxurious lives at others' expense. The only difference is that while these white people employ clever devices in the commission of crimes and try to escape punishment for the same by ingeniously defending themselves, the simple-minded blacks are incapable of such wily tactics. In spite of this, it is strange that when a European is appointed to a post of great responsibility and trust, he is not made to furnish any security for the honest discharge of his duties. To quote a recent case of defalcation, a European store-keeper in the service of the Bombay Municipality absconded with a cheque of Rs. 10,000, and was arrested while trying to cash it in Calcutta. This instance supports our contention that the whites are not free from the vices of deceit and misappropriation, which are so often laid at the door of the blacks. In view of such facts, the necessity of taking proper security from Europeans before they are appointed to positions of trust is clearly established. If they are unable to furnish such security, they should not be employed in such posts as competent and trustworthy natives are easily available.

Comments on the *regime* of Mr. B. A. Brendon, I. C. S., Acting Collector of Belgaum.

Dnyán Prakásh (40), 7th Dec.

19. A Belgaum correspondent of the *Dnyán Prakásh* writes:—The people of Belgaum District do not think they will be happy under the *regime* of the present Collector, Mr. Brendon, who, unlike his predecessors, is not hard working and appears to leave everything to be done by his subordinates. If the present state of things continues, it is not improbable that the Belgaum District will suffer a grievous loss during his *regime*. Corruption is rampant in the whole Southern Division as will be apparent from the frequent cases of bribery brought to light from time to time. Formerly, the Vaishnava Brahmins were predominant in the public offices of the district, but now they are being gradually ousted by the Saraswats. Belgaum is a troublesome district and requires to be administered with great caution. In these circumstances it will be well if Mr. Brendon administered it with due regard to the existing state of affairs.

Grievances of village *talatis* and other officials in the Revenue Department.

Satya Shodhak (160), 2nd Dec.

20. It is an undisputed fact that the *talatis* are required to work very hard, but unfortunately their services are not adequately recognised at the end of their official career. It is their long standing prayer that they be ranked with the revenue clerks and allowed to enjoy the same privileges as to pension on retirement. Some time ago they had submitted a memorial to Government, setting forth their grievances and praying for redress. Their memorial was strongly supported by the Commissioner, S. D., but to their sore disappointment the memorialists recently received a reply that pending the settlement of the question of the remuneration of *vatandar kulkarnis*, their request could not be taken into consideration. It is a great pity that the prayer of the memorialists should have been shelved in this manner. If the question of the reorganisation of the postal and other departments is just now engaging the consideration of Government, we wonder why the prayer of the employés in the Revenue Department should be consigned to the cold shades of neglect. No one can deny that the responsibilities of Revenue officials are daily increasing, but unluckily the employés are not remunerated in proportion to the arduous work exacted from them. Just as the *talatis* aspire to the status of clerks, the Mamlatdars desire to be graded like Sub-Judges. In short, discontent prevails in the Revenue Department from the Mamlatdars downwards. We hope Government will kindly redress their grievances.

Complaint against the working of the Abkári Department in Bombay.

Jám-e-Jamshed (29), 6th Dec., Eng. cols.; *Indian Social Reformer* (4), 2nd Dec., Eng. cols.

21. "There is a great deal in the protest which has been made against the 'half-hearted' way in which the officers of the Abkári Department fulfil the obligations laid upon them with regard to ascertaining local opinion in the matter of the location of liquor shops in the various parts of the town. The instance brought to light in connection with the transfer of the liquor shop at Dhobitalao is to our mind the most flagrant that could be imagined. The Abkári Department 'in accordance with the letter of the law' put up a notification on the premises to which the shop was proposed to be transferred, but 'put it on one of the back-doors and which besides opens inwards so that the notice could not be seen by any one unless he went on one side of the lane and peeped into the shop.' Surely the Abkári Department employs no simpletons, and it may be asked: 'why, and to what end, such tactics on the part of the men of that Department?' All for the public good or for the benefit of the Sarkar and its Exchequer alone? In view of the fact that it has been expressly laid down by Government that the notification shall be fixed 'on the front wall of the premises and in conspicuous places in the vicinity' passes our comprehension how the men of the Department could have had the hardihood to attempt to hide the notification in question from the public. It is not the first time that such tactics have been employed, and we hope that steps will now be taken to make the recurrence of similar complaints impossible." [A correspondent of the *Indian Social Reformer* makes a similar complaint and suggests that the subordinate officials concerned in putting up such notices should be severely taken to task by Government

and that the latter should see that their instructions as to ascertaining local opinion are carried not only in their spirit but also to the letter by the Abkári officials.]

Alleged assault upon British officers by some villagers near Purandhar (Poona).

Daily Telegraph (2), 4th Dec.; **Gujaráti* (24), 9th Dec., Eng. cols.; *Indu Prakásh* (43), 7th Dec.

22. "The regrettable circumstance of the assault upon two British officers near Pimpri, a village near Purandhar, seems to have been accompanied with exceptional brutality, judging from the report of the Medical Officer in the case of Lieutenant Ramsey especially. It is to be hoped that a full and careful enquiry will be made. On the surface the whole matter seems clearly to have been the result of a misunderstanding. The shooting instructions issued to soldiers lay down that they shall not go near villages, or speak to Native women, as the latter appear to be unduly sensitive at being addressed by strangers. Whether the unfortunate young officers were able to speak Maráthi or not has not yet transpired, but it would seem advisable that shooting parties should always take with them some one conversant with the vernacular of the district, and fluent enough to make villagers understand them." [The *Gujaráti* writes:—"Why our morning English contemporaries should not hold their souls in patience till the inquiry in the Purandhar assault case is over quite passes our understanding............ This attempt to influence judicial opinion is utterly unworthy of the self-constituted critics and mentors of the Indian press. Have there not been grosser outrages on helpless Indians? But the Anglo-Indian press has, as a rule, done nothing better than observing shameful silence, or uttering a mild remonstrance or finding out palliating excuses. We take it the trying Magistrate will deal with the offenders in the present instance with such severity or leniency as the circumstances of the case demand. But we must enter our emphatic and indignant protest against the reprehensible action of our contemporaries in trying to influence judicial opinion whilst the case is *sub-judice*." The *Indu Prakásh* writes in a similar strain.]

Comments on a case recently tried before a Bench of Honorary Magistrates in Girgaum (Bombay).

Hind Swarájya (28), 8th Dec.

23. Commenting on a case recently tried before a Bench of Honorary Presidency Magistrates of the Girgaum Ward, in which Bhanji Dayal and Sunderji Vrijbhukhan, having their shops at Falkland Road, along with several others stood charged with taking part in an affray on a public road, the *Hind Swarájya* writes:—The case was tried before a Bench of Honorary Magistrates in Girgaum, and Bhanji and one other accused person were fined a rupee each. With reference to this case we are constrained to ask if a gentleman can lawfully be convicted of an offence if he prevents a drunkard from entering his residence. If drunkards trespass into other people's houses and on being evicted therefrom quarrel with the house-owners and the Police coming on the scene treat both the house-owners and the drunkards as criminals and belabour them to their hearts' content, would it be lawful to inflict a fine on house-owners and trespassers alike without making any distinction between them? If such a step on the part of Magistrates is held to be lawful, then it follows as a corollary that the honour of no female in the city is safe against trespassers and that the fair sex will have no protection afforded to them. Under these circumstances we cannot but criticise the decision of the Honorary Magistrates in the above case as flagrantly unjust and illegal. And we make no hesitation in denouncing the institution of Honorary Magistrates in the city as an abominable curse. Government may prosecute us in a court of law for making such harsh criticism, but that will not deter us from exposing a public wrong.

New Motor rules promulgated by the Bombay Government and the alleged tendency of the judiciary in India to show undue leniency to reckless motorists.

Gujaráti Punch (26), 2nd Dec., Eng. cols.

24. "The Bombay Government have just promulgated new rules for the direction of the Motor traffic. As far as they go, the rules are satisfactory, though not much of an improvement upon those that obtained previously. The real fact of the matter is that what is wanted is not the enactment of new rules, but the vigorous, condign and exemplary carrying out of those that already exist. And for the lapse in this respect it is the magistracy that is responsible, and not the Govern-

ment. It is a pity that even High Courts should almost 'strain' the law and show misplaced mercy to rash, if not murderous, motorists. Only three days ago the High Court of Calcutta quashed the decision of the Chief Presidency Magistrate, who had sentenced a European to a year's hard labour for causing the death of a leading local pleader! With all possible apologies to these learned Judges, we cannot help wondering if the spirit of the execrable Impey, who nearly a century ago murdered the unfortunate Nundkumar for base lucre, was hovering in the Calcutta High Court or lurking underneath the gowns of these modern Solomons. This murderer (we are pained to say that morally, if not legally, he is nothing less) is now abroad and must be gloating over the fact that he sent a 'nigger' to that 'bourne from which no traveller returns.'"

Police stations and out-posts in Ratnágiri District.
Satya Shodhak (160), 2nd Dec.

25. We understand that some new arrangements are under contemplation in connection with the Police stations and out-posts in the Ratnágiri District. If these arrangements contemplate the removal of the Police, who are now stationed at the Bandars of some of the coasting towns, then we beg leave to doubt the propriety of such a measure. Owing to the reduced fares at which passengers are now-a-days carried by coasting steamers, the number of passengers travelling by sea has largely increased, and petty offences such as theft and affrays have become more frequent than ever. Consequently the presence of the Police at the Bandars where passengers embark on steamers is absolutely essential for the prevention of crime. The other day some valuables belonging to a passenger were stolen at Sangameshvar and owing to the presence of the Police on the spot the theft was immediately detected. The Police authorities may be under the impression that Customs employés can very well do the work hitherto done by the Police. But we doubt whether it would be lawful for these employés to discharge the functions of the Police. If the Police are not to be posted at crowded places like Bandars, where are they to be posted? We hope that this delicate question will engage the serious attention of the authorities concerned and that the Police posts at Jayagad, Jaitápur and such other Bandars will not be withdrawn.

Complaint about the annoyance caused to the public by the *ghariwalas* of Ahmedabad.
Gujaráti Punch (26), 2nd Dec., Eng. cols.

26. "A few weeks more and it will be time to renew the licenses of the local Jehus.......... But we would ask the licensing officer to scrutinise the *men* after the vehicles and animals have been examined. It is well-known all the world over that Jehus are a most difficult class of men to deal with. Sometimes their insolence almost verges on extortion, and a gentleman often feels inclined to quietly propitiate the greedy tyrant rather than attempt to bring him to book. This of 'city' men. But God helps the 'country cousins' who have an occasion to visit Ahmedabad! The Jehus have so perfected their methods of fleecing these innocents that it may almost be called a refined art. The Police should not find it hard to spot such black sheep. We would ask the licensing officer to look into the antecedents of every Jehu, and generally to see that he is not a leech. This will, no doubt, entail a little extra trouble, but it will be more than compensated by the relief it will bring to the public."

Adverse comments on the suggested abolition of the system of entrusting postal work in villages to primary teachers.
Praja Bandhu (33), 2nd Dec.

27. Primary teachers draw very meagre salaries, but some of them draw a subsidiary allowance for doing the work of village Postmasters in addition to their legitimate duties. It is proposed in some quarters to relieve village school-masters of this postal work on the alleged ground that it impairs their efficiency as teachers. Now, as a matter of fact the postal work does not take up more than half an hour per day of the school-master's time and so the contention that it interferes with the teachers' school duties is utterly groundless. We, therefore, see no harm in allowing the present arrangement to continue because it brings a much needed increase to the paltry earnings of primary teachers in villages. School-masters in urban areas

are able to eke out their slender income by accepting private tuitions, but this resource is not open to their rural *confréres*. It is said that Postal Inspectors have found the postal work of village teachers to be unsatisfactory, but we would ask these officials to bear in mind that a poor-paid teacher cannot be expected to show the efficiency of a trained postal clerk. In short, we cannot help thinking that those who have brought forward the proposal are devoid of sympathy for a deserving class of public employés.

Complaint about the maltreatment of an under-trial prisoner in Sind.

Prabhát (53), 23rd Nov., Eng. cols.

28. "Here is a case calling for immediate action on the part of the District Magistrate and other authorities concerned. Fortunately, we are able to give detailed information, and to indicate the nature of the evidence which is forthcoming and which appears to us quite complete. On the 13th of this month, three sentries were conducting an under-trial prisoner, named Nihal, from Kazi Imamali's Court to the Hyderabad Central Prison along the road passing by the Victoria Jubilee Dispensary. They were followed by some of the prisoner's relations. When they came near the Dispensary, they sat down under a tree, as if to rest. The relations had some food for their dear one, which they requested to be allowed to give to him. This was a good opportunity for the sentries, and they were not inclined to let it slip. In fact it was with an eye to this that they had sat under the tree so soon after leaving Court. They demanded a fee of one rupee for the favour asked. The relations had only an eight-anna piece, which they readily offered. The sentries did not agree, and after a deal of bother when they found they could not get what they wanted, two of them, Nos. 124 and 338, suddenly fell upon the unfortunate prisoner and began to kick him and belabour him with sticks. The third sentinel, who was carrying a gun, did not take an active part in the beating, but did not also remonstrate with his comrades. At this stage two compounders of the Dispensary, who had been watching everything from within, and had heard the whole conversation, came out and remonstrated with the sentries. The latter pretended that the prisoner had offered resistance to them, thereby obliging them to deal with him as they were doing. But they were utterly discomfited and fell on their knees, when the compounders told them that they had seen and heard all unobserved. The sentries soon departed with the prisoner and what else happened to him on the way to the jail, we do not know. But one of the compounders wrote to the ill-treated prisoner's pleader, Mr. Khushalsing, narrating the incident. The relations also went up to Mr. Khusalsing and corroborated the story with tears in their eyes. Now, incidents like the above are common enough. But that is just the reason why, when such an incident comes to light, the persons concerned in it should be severely dealt with.......... Surely the authorities, when they have been supplied with full facts, and proofs are easily available, should not leave it to the poor relations to lodge a complaint and incur expenses which may be beyond their means, but should take up the matter on behalf of the Crown....... If after this diclosure the authorities go to sleep over a matter like this, no one could blame the people, if they concluded that the Sarkar doesn't care if under-trial prisoners are maltreated, wronged and fleeced. To allow such an impression to prevail is bound to lead to serious consequences—an increase of oppression with its necessary corollary, a sullying of the good name of Government."

Rasai in Sind.

Sind Journal (19), 6th Dec.

29. "In spite of the severe strictures of the Bombay Government and the instructions issued by the Commissioner in Sind and the District officers there is very little abatement of the great evil of *rasai*. We have just received a glowing account of the elaborate arrangements made somewhere in Lár for the entertainment, on *nominal* payment, of a certain touring officer and his retinue of Munshis and patawalas........ It is hopeless to look for a suppression of this great source of malpractices unless Government forbid once for all the employment of the Tapedar or any other Government official for the purpose of procuring the necessary supplies. It is simply absurd to say that provisions cannot otherwise be

had. How do the officials touring in the Deccan get their supplies? How do European merchants and other private individuals going about on business obtain their supplies? Why cannot the Deccan system be enforced here? The only difficulty is cupidity. Even supposing that sellers would charge higher prices to touring officers than they do to others, what does it matter? The difference would not come to much, and a small loss to the well-paid officials would be an evil of no account by the side of the huge scandal of *rasai*."

Suggestion for an increase of the Tapedars' pay in Sind.
Sind Journal (19), 6th Dec.

30. "Taluka office Munshis and some others in the Revenue Department have had their salaries increased of late....... But what about the poor Tapedar and his immediate superior, the Supervising Tapedar? These were evidently left out of the benefit of the recent increments, because until now they formed a distinct service maintained out of the Village Cess. Now, however, they form part and parcel of the Revenue Department, since there is no such thing as a Village Cess any longer. Why should not their salaries be increased now? Their duties are not only arduous but very responsible. The present salaries are too low if their position is considered. The Tapedar can make or mar the Zamindar as he likes. Apart from this consideration it is evident that a man, who must keep a cook and maintain a horse of his own, cannot possibly keep his own body and soul together, let alone the maintenance of his family. It is ridiculous to expect him to live on Rs. 20 or 25. By fixing the salary so low, Government is evidently offering their employés a direct incentive to tip-taking......... And then the Tapedar has to part with three, four or five months' pay every year in order to meet part of the expenses of *rasai*. This is an additional reason why the Tapedar's salary should be raised."

Legislation.

Presidency Banks Act Amendment Bill.
Oriental Review (12), 5th Dec.

31. "The mercantile community through the Chamber of Commerce have more than once pressed on Government the amendment of the Presidency Banks Act so as to allow the Banks access to the London money market, but Government have steadfastly declined to accede to the proposal. There has been some talk of getting non-official members of the Supreme Legislative Council to insist on an explanation of the Government's attitude in this matter, but we are somewhat doubtful if they will succeed. Government have evidently some reasons which they do not care to publish. If they had used this power of veto in the case of the Presidency Banks alone, the legitimate inference would have been that they are solicitous about the safety of the public treasury lodged with the Banks, and that they are unwilling to open out to them a field which might possibly encourage speculation in some form. But it is well known that the policy of Government in this respect is far more comprehensive. They have refused to allow Native States to borrow in England on advantageous terms, ostensibly because political issues might arise out of such transactions. They have also declined to permit the Bombay Municipality to raise its loans in London, though such permission would have saved the rate-payer a considerable amount of interest. And finally we believe the Port Trustees—a body of shrewd businessmen—have, for want of sanction to raise loans abroad, had to borrow in India in preference to London. After the endless talk about the fixity of exchange and its great advantage to India in the shape of cheap capital flowing into the country, these incidents can be explained only in one way so far as we can see and that is that the Government of India look upon everybody but themselves as so many poachers who have no business to encroach upon their preserve. The London money market would be spoilt for their own operations, if other public or *quasi*-public loans from India were put upon it. If this inference is correct, it is obvious that Government will not care to make a clean breast of so selfish a motive—all the insistence of the members of Council notwithstanding."

Education.

Government of India's circular to local Governments on free primary education.

Indian Spectator (5), 8th Dec.

32. "The Government of India's circular letter on the subject of free primary education reminds one not only of the discussions in the Legislative Councils, but also of Mr. Morley's reference to education in his speech on the Indian budget. It will be remembered that while opposing the proposal to place the Secretary of State's salary on the British estimates, he suggested that the House of Commons might usefully discuss the educational policy of India and the equitable apportionment of the military charges between England and India. The Liberal Secretary of State evidently agrees that the Government does not spend as much money on education as a civilised Government ought to, and that the low percentage of the literate population in this country is not creditable to the British Government. Whether the present interest shown by the Government of India in the spread of primary education is in any way due to the Secretary of State's inspiration is perhaps more than the public will be privileged to know. But Mr. Morley is known to have been keeping active correspondence with the Viceroy on various subjects of importance, and if free primary education becomes an accomplished fact, the credit will be given jointly to the Secretary of State and the Viceroy. The attitude of the Government of India and the local Governments has never been absolutely hostile to making primary education free and even compulsory. The cost of the measure has ever been the main objection thereto, and while the Government members have pleaded necessity for caution and gradual progress, they have not refused to hold out hopes of embarking on the experiment when the finances of the country should admit of its possibility. Such, for example, was the tenor of the reply given by the Honourable Mr. Arundel to the non-official members who advocated free primary education during the last debate on the Indian budget. In the opinion of the Finance Member the time has apparently arrived when the income derived from fees by primary schools might be sacrificed and made up by grants from the public revenue. The chief difficulty being thus not insurmountable, especially if the experiment is gradually introduced, the principal question which remains to be considered appears to be the effect which the abolition of fees is likely to have on private schools which compete with Board schools, there being very few Government primary schools. When private schools maintain themselves by the grants made from public funds without levying any fees, the distinction between private and public schools will cease to exist; and schools under private management will be deprived of the advantage which they now enjoy of attracting pupils by charging lower rates of fees than in public schools. The transfer of education from public schools entirely to private schools is likely to be resisted where private schools are inefficient, or, as may happen in some places, dominated by Christian missionaries. This latter contingency is not likely to arise in most parts of India, for the native public may be assumed by this time to have acquired the capacity for managing primary schools efficiently in places of sufficient importance to attract the labours of missionaries."

Gujarati (24), 9th Dec., Eng. cols.; *Akhbár-e-Soudágar* (63), 5th Dec.

33. "The Government of India have circularised the local Governments with the object of obtaining their views on the question of the abolition of fees in all primary and middle vernacular schools under the management of Government and Municipal or Local Boards or in receipt of grants-in-aid. The circular points out that though the Despatch of 1854 and the report of the Educational Commission were in favour of charging some fees, England and most of the civilised countries have now abolished primary school fees and that the time is now ripe to do away with them in India. One need not go to civilized countries in search of such a precedent, because as the Indian Universities Commission have pointed out in their report and as is well known to the people of India, the deep-rooted sentiment of the

country is not in favour of selling learning for a consideration, and the traditional Shastraic system is even now in accord with this feeling. The Government of India have asked the local Governments to give their opinion also in regard to the feasibility or impracticability of providing children with books and other school requisites free of charge. The circular does not say that primary education is to be made compulsory. His Highness the Gaekwar has been the first in India to introduce free education, and we should indeed rejoice if our Government did likewise, though it has turned its thoughts in this direction a little too late, after severe criticism of its half-hearted educational policy." [The *Akhbár-e-Soudágar* writes:—We are gratified to find that the question of the abolition of fees in primary schools has engaged the attention of the Supreme Government. No doubt such abolition will involve a sacrifice of revenue, but in the interests of the educational advancement of the people Government should be willing to make the sacrifice. We are glad to see that Government have realised the need of a wholesale sweeping away of fees in all grades of primary schools instead of being satisfied with half measures. It is also satisfactory to know that they have invited the opinions of the local Governments on the subject of supplying pupils with books and other school requisites free of charge.]

Alleged degeneration of old educational ideals of Government.
Kesari (136), 4th Dec.

34. The *Kesari*, continuing its comments on the alleged denationalizing tendency of the education imparted in Government Schools, writes:—The pioneers of English education in India were not narrow-minded like the latter-day administrators of the Curzonian type. They foresaw that the spread of western ideas amongst the Indians was bound to endanger the British supremacy in the land, but instead of being afraid of the result, they declared that they would regard it as a glorious consummation of their rule. A meed of praise is due to these high-souled British officials, but the times have now completely changed and selfish principles have triumphed over the noble ideals of the past. No sooner was it seen that English education was imbuing the Indian mind with the ideas of liberty and opening the eyes of the people to the vast drain of India's wealth to other countries than a new school of British officials arose, which aimed at purging English education in India of these undesirable features. This degeneration of official ideals can be clearly traced in the educational history of this Presidency. When the Deccan Education Society was first formed at Poona and a school and a college were established under its auspices, the movement was heartily welcomed by the officials of those days, who did not hesitate to declare that education to be truly national should be in the hands of the people themselves. Lord Reay, who was our Governor at the time, was anxious to make over most of the educational institutions in the Presidency to private enterprise and to devote the savings thus effected to the furtherance of scientific and technical education. Such was the attitude of Government in those days, because they were not then haunted by the spectre of sedition and disloyalty. There followed, however, a reaction soon after, which reached its climax during Lord Curzon's *regime* and resulted in bringing private schools and colleges completely under the heels of Government. But we can safely assert that no power on earth will now be able to stifle the aspirations which have been roused in the breasts of Indians by English education and upon the fulfilment of which they have set their hearts. The duty of Government under these circumstances lies in encouraging those aspirations and gratifying them. But, unfortunately, their efforts are now directed towards setting back the hands of the educational clock. The question, therefore, of the duty of the conductors of private educational institutions in this country at the present juncture has assumed great importance. It must be borne in mind that the ideals of Government having now undergone a radical change, no good purpose will be served by faithfully following in their wake and producing a new race of slaves. We shall enlarge on the subject in a future issue, but from the above our readers will have gathered some idea as to our views.

Working of the Victoria Jubilee Technical Institute, Bombay.
Indian Textile Journal (6), for Nov.

35. "The eighteenth annual report of the Victoria Jubilee Technical Institute, Bombay, is a record of progress in several directions, which contrasts favourably with many of its predecessors. The improvements recently carried out are an ample justification of much of the criticism that was, not long since, directed against the institution. There is now a wholesome discrimination employed in the admission of students.......... The staff of the Institute is acquiring a more accurate knowledge of the industrial needs of the country and of the kind of instruction it demands, and experience has taught them to discriminate between necessary and unnecessary subjects. For example, the textile industry in India covers only a very small portion of this industry as represented in Europe, and many branches of it will not, for many years to come, be developed or introduced out here. Others, like hand-loom weaving and block printing, have been neglected in the Institute. The hand-loom in the Institute lay idle for years until the engineering master had temporary control, and it was he who, recognising the superior importance of the hand-loom compared with the power-loom in India in point of numbers supported by the industry, had the machine cleaned and put in order. A set of typical hand-looms is still needed in the textile department and also a good system for ventilating and moistening the air of the textile shed. What we have said of textile work applies equally to the mechanical branch of engineering. Only a very small portion of this vast industry is required by the students of the Institute, whose prospects of employment lie principally among textile mills, ginneries, baling presses and small repairing shops, in none of which will they find a complete equipment of tools. Their work will be confined to upkeep and repair, with very little experience of new construction.......... The Council is still composed almost exclusively of men who have no practical acquaintance with the several trades taught in the Institute. Spinning, weaving and electricity have no representatives in the Council."

Railways.

Extension of the Bársi Light Railway to Pandharpur.
Gujaráti (24), 9th Dec., Eng. cols.

*36. "The extension of the Bársi Light Railway to Pandharpur was acclaimed by His Excellency Lord Lamington in a very humorous speech. He found the travelling arrangements quite comfortable and seemed ready to believe that the lot of the pilgrim passengers would be also remarkably happy. We join His Excellency in welcoming the extension on the whole. But we have our doubts as to whether passengers will be more comfortable when thousands of pilgrims will rush to Pandharpur. For the last twelve years hundreds of people yearly camp out in the suburbs of Bombay or migrate to the neighbouring stations. But neither the G. I. P. nor the B. B. & C. I. Railway has been able to cope with the passenger traffic or cared to provide adequate and satisfactory accommodation to the growing number of passengers. There have been bitter complaints and the Government has done nothing to see to their removal. The use of cattle trucks for third class passengers is not an unusual phenomenon on our railways, and we should like to see what treatment is going to be given to the pilgrims to Pandharpur. The way in which even women and children travelling third class are often treated in this land would be a disgrace to any civilized country, and we are not prepared to offer any premature congratulations until we know something more about the management of the new line."

Desirability of constructing feeder railways by encouraging Municipalities to undertake the work.
Bombay Samáchár (66), 4th Dec.

37. The views expressed by His Excellency at the time of opening the Bársi Light Railway are indeed worthy of all praise. His Lordship emphatically stated that schemes of opening feeder Railways would always receive cordial consideration from his Government. He further remarked that he was inclined to consider favourably the petition of the Bársi Light Railway Company

to be allowed to extend their line from Pandharpur to Miraj, a distance of 84 miles. We hope the Bombay Government will see their way to lend a helping hand to the Company, especially in building a bridge over the Bhima river so that the proposed line should be an accomplished fact in the near future. We are indeed grateful to the Bombay Government for showing their sympathy to private enterprise of this kind. At the same time, we think it necessary to suggest that if the District Municipalities were to undertake such works by raising loans, they can realise a fair return on the outlay and the lines so constructed would also prove beneficial to the tracts served by the railways. If, therefore, the District Municipalities are encouraged by Government to exercise their power of constructing feeder Railways, they would certainly reap a handsome profit from the undertaking. Besides being a permanent source of income, such railways would obviate the necessity of spending money on road-repairs. We hope the Secretary of State will not hesitate to guarantee the interest on these loans.

Municipalities.

Alleged official interference in Municipal Elections in Bombay.

Oriental Review (12), 5th Dec.

38. "It is time that the Government of India should know something of the doings of one of their most highly paid and responsible officers and of the way in which he spends his time for which he is paid a very fat salary. We are speaking of Mr. F. C. Harrison, the Accountant General of Bombay. We have it on the most reliable authority that for some months past he has been less attentive to the duties of his office than to a series of intrigues for the purpose of officialising the Municipal Corporation of the City of Bombay.......... Mr. Harrison, in his irritation at being thwarted on one or two occasions, has assiduously set himself to the work of officialising the Corporation. But we do not object to his doing so. What we do object to, however, is that he should lend himself to private and underhand intriguing. We know that he has had the effrontery to send out letters marked 'private and confidential' to a number of Justices of the Peace begging them to reserve their votes for candidates whom he and his clique might hereafter be pleased to nominate. Surely this is not a *rôle* which a high officer in Government service should be allowed to play, nor should he devote to intrigues the time he is bound to devote to official business for which he receives a big remuneration. Mr. Harrison is, besides, button-holding a number of Justices whom he unctuously invites to see him at his office. He is there closeted with them for hours together. He holds out to them all sorts of inducements, gives all sorts of promises and plies them with all sorts of hopes and fears. Nor does he hesitate to indulge in all sorts of misrepresentations about native members of the Corporation......... Mr. Harrison does not know the mischief he is doing to Government, to Municipal and to public interests. .... He does not know what an amount of feeling has been excited in Indian circles at the rumours, sometimes exaggerated, which pervade the whole town as to the part he and his clique are playing just now. We can tell him that there is immense indignation at the insidious intrigues he is organising against some men, most trusted and respected by all classes and communities not only in this Presidency but throughout India. We have much to say on this subject, but we shall do so in our next issue, especially regarding the part which the Municipal Commissioner is taking in this business."

The Bombay Municipal Corporation and the City Improvement Trust.

Kaiser-i-Hind (30), 2nd Dec., Eng. cols.; *Gujaráti* (24), 2nd Dec., Eng. cols.

39. "The *fons et origo* of the bitter controversy for some time prevailing in the Corporation on the Improvement Trust Act is the conscious weakness of those who are its out-and-out apologists. These mortally dread that the many serious defects of a most mischievous character in that enactment greatly concealed up till late should now be fully exposed to the gaze of the Government of India. There has been an elaborate but impotent effort for months past to shut out all outspoken and honest criticism from the Corporation—indeed to suppress the truth and suggest the opposite. On the other side, there is a

determined effort to let the Government know the many sins of omission and commission perpetrated by the Trust. This side urges that it is only by means of straightforward, salutary and solvent criticism on the defects of the Act, and the evils that have flowed from it, that that enactment could be brought into harmony with the sentiments and wishes of the people most affected thereby. Then alone the sanitation of this plague-ridden city would undergo that healthy change for the better, which we are all so anxious to witness. That the many defects and evils have long since been recognised goes without saying. They are admitted even by the apologists themselves. Thus it will be seen that the struggle for reform is simply resisted, not on its own intrinsic merits, but because those who have been connected with the executive administration of the Trust are impatient and intolerant. These have made it a *personal* question. They fancy that their own *abru* is involved in it and that the changes urged are tantamount to a condemnation of their administration. But infatuated as they are with this spurious belief, they fail to understand that nobody accuses them personally. They have absurdly worked themselves into a fantasy that it is they who are attacked. But a little patient and impartial consideration should tell them that they are merely the instruments whereby the legislation is carried out." [The *Gujaráti* writes :—"We notice that official forces and influences are already at work, and there is no knowing how some of our weak-kneed Corporators will play into the hands of the official protagonists of the Trust.......... The question is whether the rate-payers are prepared to tolerate the Trust on its present basis in view of the experience that has already been gained. The answer is emphatically in the negative and yet if the Corporation are led into shamefully betraying the best interests of the city, no time should be lost by the outside public in laying their views before the Government. The Trust has so far altogether failed to accomplish the main object for which it was brought into existence, and it is time that the people took the matter into their own hands and placed their views before Government."]

Native States.

Native States said to be 'living monuments of slavery.'
Vihári (167), 3rd Dec.

40. The people of India are slaves, but Native Chiefs must be said to be in even a worse plight inasmuch as they do not possess even the rights and privileges enjoyed by common slaves. They are, for example, denied by the alien paramount Power the right of adopting a son—a privilege enjoyed even by a slave. The Maharaja of Kashmir had to obtain the previous sanction of Government to take a son in adoption. A careful perusal of the speeches of the Native Chiefs, recently honoured with a visit by His Excellency the Viceroy, will further bear out the truth of our assertion. The Chiefs vied with one another in giving eloquent expression to their unbounded delight in being privileged to accord a grand and hearty reception to their distinguished guest. The Raja of Jhind recalled with pride the fact that one of his illustrious ancestors had assisted Lord Lake in running Yeshvantrao Holkar to earth and that another had helped the British in suppressing the Mutiny of 1857. As a matter of fact the Raja should have felt ashamed of the treachery of his ancestors to their motherland in helping the English. Other Chiefs gave vent to their enthusiastic loyalty in similar orations. Native States are regarded by British politicians as nurseries for political training. But do not speeches like the above rather prove that they are living monuments of slavery?

Affairs in Junágadh State.
Sánj Vartamán (92), 1st Dec.; *Akhbár-e-Islám* (62), 3rd Dec.

41. The Junágadh correspondent of the *Sánj Vartamán* writes :—Fresh instances of the policy of attaching the properties of respectable persons, which is followed of late by the Junágadh authorities, are cropping up in the State. The hereditary *giras* lands of Mr. Bhupatrai Trikamji, who once held the responsible post of State Vakil, have been attached without any cause being shown. The village of Hándla, held by Mr. Aba Salam, son of a late Dewan, has also shared the same fate. The frequency of such attachments has created a panic in the State, and we request Mr. Baig to put a stop to them. [The *Akhbár-e-Islám*, on the other hand,

approves of the attachment of the village of Handla and of the vigorous steps taken by Mr. Baig in bringing to light the fraudulent acts of previous Dewans, whereby they enriched themselves at the expense of the State treasury. The paper adds that Mr. Baig has, by the energy of his administration, amply fulfilled the expectations formed of his career when he assumed the office of Dewan.]

Alleged severity of plague measures at Pálitána (Káthiáwár).
Jain (188), 2nd Dec.

42. A Pálitána correspondent of the *Jain* writes:—Dead rats are being found now-a-days in several houses in Pálitána. The authorities have issued a notification to the inhabitants that those persons, who fail to make a report when dead rats are found in their houses, would be liable to a fine of one thousand rupees. The persons in whose houses dead rats are found are made to evacuate them even though the rats may not have succumbed to plague germs. The furniture in infected houses is burnt, and the inmates forced to undergo medical treatment against their will. All the houses in the neighbourhood of an infected dwelling are likewise evacuated under compulsion and no excuses are accepted. [In its editorial columns the paper says that its correspondent may be exaggerating the actual state of things in Pálitána, but at the same time it strongly advises the State authorities not to enforce harsh measures so as to exasperate the people and to bear in mind that the British Government no longer employs coercive measures in its own territory.]

Affairs in Kolhápur State.
Mahrátta (9), 2nd Dec.

43. "Non-Brahmin educated men are admittedly a curiosity in Kolhápur, and both the Maharaja, who, we are told, is the 'friend, philosopher and guide' of the backward classes, and also the Political Agent, who is, in his turn, the 'friend, philosopher and guide' of the Maharaja, have been naturally exploiting this curiosity for all it is worth. We have no objection to any community in the Kolhápur State looking upon the Maharaja as a Prince, wiser or holier than Akbar or Shivaji, and upon the Political Agent as a selected Angel sent by God to the wretched Brahmin-ridden State to assist the Maharaja in his holy work of regenerating the backward classes. Only we should like to see the work done a little more decently. As for the Brahmins, well, they have lived down blasphemy of every description in the past, and we are sure they will continue to do so in future in spite of the doctrine of fire and sword that is being preached and acted upon against them in Kolhápur. The ceremony of unveiling a portrait of the Maharaja of Kolhápur in the local Jain Boarding School was made the occasion of what we must characterise as a most indecent exhibition of racial jealousy by one Mr. A. B. Latthe, who read an address to Colonel Ferris, the Political Agent, in connection with the function. And it redounds greatly to the Political Agent's discredit that he allowed such an address to be read before himself and the Deccan Chiefs and Sardars who were present on the occasion. The contents of the address were scandalously unsuited to the occasion and irrelevant to the purpose of the function, and nothing but a spirit of co-operation in the malignant work of blaspheming the Brahmin community not only of Kolhápur but of the entire Deccan could have reconciled Colonel Ferris to an acquiescence in the reading of such a nasty address before him. The writer of the address represents the Maharaja of Kolhápur as the human embodiment of the great principle of 'the adjustment of the claims of the numerous elements of Indian society to the satisfaction of all the interests concerned.' Akbar and Shivaji, we are told, did no doubt attempt this before, but they were superficial and not as thorough-going as they ought to have been!......... The self-aggrandisement of the Brahmin class, says the address, far from dying out, has arisen with a polish and refinement borrowed from the vocabulary of modern liberalism. These 'happily advanced but unfortunately jealous, selfish and antagonistic brethren' must, therefore, be combated in an open civil war, and the Maharaja of Kolhápur is openly claimed in the address as a tower of strength and an active leader of the opponents of the Brahmins. And the hope is expressed that the British Government will give its benedictions to this righteously rebellious army. All this

is nothing but an *obiter dictum*, considered in connection with the unveiling of a portrait of the Maharaja at a Jain Boarding School......... We can understand sensible ventriloquism, but Mr. Latthe's address is a direct and studious attempt to glorify the Maharaja at the sacrifice of truth. The writer of the address graciously allows that the Maharaja is not infallible. But let the oppressed people of Kolhápur answer whether they can accept that negative phrase as a correct and adequate measure of the Maharaja's mal-administration......... What, for example, can be more atrocious than the headlong policy of land confiscation that is running riot at Kolhápur? Is this the regeneration of the backward classes? We know the British Government will tolerate all this so long as it suits their convenience. But even under the British Government an Indian ruler is not without his day of reckoning."

Alleged mismanagement in Aundh State (Sátára).
Shubh Suchak (163), 30th Nov.

44. A number of complaints regarding mismanagement prevailing in the Aundh State have reached our ears. The cause of the confusion is said to be the misunderstanding between the Chief and the State Karbhari, Mr. Jacob Bapuji. It is reported that the latter does not carry out the orders of the Chief. The report may not be wholly true, but it is undesirable that the affairs of the State should be mismanaged owing to a personal disagreement between the Chief and the Karbhari. It is to be hoped that Mr. Arthur will remove the root cause of all troubles in the State.

Intelligence extracted from the Press.

Proceedings of the Bassein Provincial Conference.
Indu Prakásh (43), 3rd and 4th Dec.; *Dnyán Prakásh* (40), 5th Dec.

45. In response to an invitation issued by about a hundred people of Bassein taluka, a public meeting of the inhabitants of the neighbouring towns and villages was held on the 2nd instant at Pálghar under the presidency of Dr. M. G. Deshmukh of Bombay. The object of the meeting was to consider the advisability of establishing an association called the Bassein Provincial Congress for ventilating public questions affecting the interests of the people of Bassein, Máhim and Dahánu talukas and to seek redress for their grievances by bringing them to the notice of the authorities. The President, in his inaugural address, pointed out the necessity of forming such provincial associations for the discussion of local questions. The meeting proceeded, after the delivery of the president's speech, to pass seven resolutions advocating the formation of a Bassein Provincial Association for the purpose of discussing public questions and ventilating local grievances, the establishment of Courts of Arbitration for the amicable settlement of private disputes, the dissemination of useful information about improved implements and methods of agriculture among the rayats, &c. A standing committee was elected to carry out the above objects and to collect funds. It was also decided to convene periodic conferences at important places in the three talukas by rotation.

Meetings of the Káthiáwár Girassias at Limbdi and Bhávnagar.
Káthaiwár Times (8), 1st and 3rd Dec.

46. The Limbdi correspondent of the *Káthiáwár Times* writes:—"The grand and noble work taken in hand by the energetic Kumar Shri Harbhamji of Morvi of reforming the ways and manners of the landed proprietors of Káthiáwár and of raising them from their present degraded condition, in the face of insurmountable difficulties goes on apace and we are within measurable distance of seeing the excellent fruits of his incessant labours. He has visited almost all the districts of Káthiáwár and by holding conferences and gatherings explained to the Girassias the advantages of answering the call of the times. To-day a provincial meeting of the Káthiáwár Girassia Association was held here in a splendid *shamiana* raised near the Travellers' Bungalow, nearly 300 Bhayats of this State taking part. His Highness the Thakor Saheb was in the chair, and the gathering was addressed by K. S. Harbhamji, Mr. Meghabhai, Rana Shri Chandrasinhji of Bhoika and others. His Highness the Thakor Saheb of Limbdi in his able presidential address laid great stress on the value of unity. The gathering ended amidst

the wildest enthusiasm". [In its issue of 3rd December the paper publishes an account of the first annual meeting of the Rajput Pie Fund Society at Bhávnagar at which Rs. 2,500 were collected from the Girassias assembled for the purpose of ameliorating the condition of their class.]

A *swadeshi* meeting of Muhammadans at Dhulia.
Kesari (136), 4th Dec.

47. A correspondent of the *Kesari* writes:—A *swadeshi* meeting of Musalmans was held at Dhulia last month and was attended by many leading Muhammadans and local traders. Mulla Shaikh Chand took the chair, while Maulvi Majid, Kazi Syed Saifuddin and Shankarrao Dev made earnest and vehement speeches, which seemed to produce an effect on the audience. Twenty *swadeshi* meetings have till now been held in Dhulia, but this was the first meeting of Muhammadans and was brought to a close amidst cries of "Bande Mataram" and "Allah-o-Akbar."

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 12th December 1906.

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*Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS

the widest circulation." [In its issue of 3rd December the paper publishes an account of the first annual meeting of the Rajput [illegible] society at Bhavnagar at which Rs. 2,500 were collected from the Girasias assembled for the purpose of ameliorating the condition of their class.]

A swadeshi meeting of Mahomedans at Dhulia. Kesari (108), [illegible]

17. A correspondent of the Kesari writes:—A swadeshi meeting of Mahomedans was held at Dhulia last month and was attended by many leading Mahomedans and local traders. Mulla Saikh Chand took the chair, while Moulvi [illegible], Kazi Syed Saifuddin and Shankarrao Dev made [illegible] and vehement speeches, which seemed to produce an effect on the audience. Twenty swadeshi meetings have till now been held in Dhulia, but this was the first meeting of Mahomedans and was brought to a close amidst [illegible] Allaho Akbar.

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

CONFIDENTIAL.]

[No. 50 of 1906.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 15th December 1906.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

Afghanistan: Amir's forthcoming visit to India 1
British Rule in India:
  Alleged futility of the efforts of Anglo-Indians to curb the patriotic fervor of Indians 5
  Alleged impossibility of creating a split between Hindus and Muhammadans 4
  Alleged incitement of Muhammadans by Anglo-Indian officials against Hindus 7
  Attitude of Government towards Hindus and Musalmans and an appeal to the latter to join their Hindu brethren for securing Home Rule for India 6
  Attitude of Scotch Civilians and Governors towards the patriotic aspirations of the Indians 2
  Denunciation of native sepoys for guarding the treasuries of an alien and despotic Government 3
  Exhortation to Indians to abandon the policy of mendicancy and to learn the lesson of self-reliance 8
Collisions between Europeans and Natives: Alleged assault on British Officers near Purandhar (Poona) 25
Hajis' grievances in Bombay ... ... 19—21
Indian National Congress:
  Appreciation of Mr. Dadabhai Navroji's public services to India ... 9 & 10
  Protest against Mr. Dadabhai Navroji's election as President of the — for the third time 15
  Welcome accorded to Mr. Dadabhai Navroji on his arrival in Bombay ... 11—14
Industrial Exhibition:
  Alleged blunder of inviting the Viceroy to open the — at Calcutta ... 17
  — to be held in connection with the Indian National Congress ... 16
Police: Alleged nuisance of *badmashes* in the Fort (Bombay) 26
Post Office: Grievances of postal peons at Karáchi 27
Public Service:
  Alleged fomentation of caste jealousies by a District Deputy Collector of Belgaum 23
  Appointment of a Muhammadan to a Judgeship of the Chief Court of the Punjáb 22
  Mr. Brendon's *regime* as Acting Collector of Belgaum 24

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—continued.

Sind:

Alleged desirability of selecting Muhammadans or at least non-Hindus or non-Amils to serve in the subordinate judiciary of — 30
Alleged prevalence of thefts and dacoities at Sukkur and Shikárpur ... 28
Gambling dens at Karáchi and Hyderabad (—) ... 29
Swadeshi and boycott movements: Alleged inconsistency of *swadeshists* in boycotting foreign goods but not foreign machinery 18

Education—

Government of India's circular to local Governments on the question of free primary education ... ... 31 & 22

Railways—

Jodhpur-Bikánir Railway: Suggestion to the authorities of the — to remove the complaints of passengers travelling by the line 33

Municipalities—

Belgaum: Alleged inadequacy of the fire-extinguishing apparatus of the — Municipality... 37
Bombay: Alleged undue interference of Mr. Harrison, Accountant-General, Bombay, and other European officers of Government in the Municipal elections of — ... ... 34 & 35
Dákore: Protest against the levy of a poll-tax on Hindu pilgrims by the — Municipality... 36

Native States—

Complaint about the Japti Department in Káthiáwár 38
Jámnagar: Succession to the — *gadi* 39
Sávantvádi: Complaint against the action of the authorities of — State in dealing with cases of the alienation of *katuban* lands by the holders thereof 41
Vála: Affairs in — State (Káthiáwár) 40

Intelligence extracted from the Press—

Swadeshi lecture by a Muhammadan of Hyderabad (Deccan) in Poona ... 42

List of Newspapers and Periodicals.

(As it stood on the 1st October 1906.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	J. J. de Abrao ; Portuguese ; 43	300
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 50	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 53.	1,000
4	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan ; Hindu (Madrási Bráhman) ; 39.	500
5	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 53.	575
6	Indian Textile Journal	Do.	Monthly	John Wallace ; Englishman ; 48	800
7	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái Advani ; Hindu (Amil) ; 30.	500
8	Káthiáwár Times	Rájkot	Daily	Mávji Govindji ; Hindu (Nágar) ; 38	200
9	Mahrátta	Poona	Weekly	Narsinh Chintáman Kelkar, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 32.	950
10	Men and Women of India.	Bombay	Monthly	Sorábji Mancherji Ratnágar ; Pársi ; 40	500
11	Muslim Herald	Do.	Daily	Muhammad Yusuf bin Muhammad Amir ; Muhammadan ; 32.	700
12	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 38	400
13	Pársi	Do.	Do.	Jehángir Sorábji Talayárkhán ; Pársi ; 30	1,000
14	Patriot	Ahmedabad	Do.	Bhágubhái Fatechand Kárbhári ; Hindu (Jain) ; 33.	650
15	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 53	650
16	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 50	400
17	Railway Times	Bombay	Weekly	John Alexander Balfour ; Christian ; 44	1,200
18	Sind Gazette	Karáchi	Bi-weekly	Mrs. J. E. Tate ; European ; 42	500
19	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 40.	800
20	Sind Times	Karáchi	Bi-weekly	Khánchand Rahumal ; Hindu (Amil) ; 39	200
	ANGLO-GUJARA'TI.				
21	A'rya Prakásh	Bombay	Weekly	Motilál Tribhuwandás Dalál ; Hindu (Mod Bania) ; 32.	1,000
22	Coronation Advertiser	Ahmedabad	Do.	Narotámdás Pránjiwandás Shethna ; Hindu (Bania) ; 33.	750
23	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak) ; 36	1,400
24	Gujaráti	Do.	Do.	Ichhárám Surajrám Desái ; Hindu (Surti Bania) ; 53.	5,000
25	Gujarát Mitră	Do.	Do.	Hormasji Jamshedji ; Pársi ; 47	700
26	Gujaráti Punch	Ahmedabad	Do.	Somalál Mangaldás Sháh ; Hindu (Bania) ; 29.	1,100
27	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar ; Pársi ; 46	800
28	Hind Swarájyă	Do.	Do.	Chhaganlál Lallubhoy Thanáwalá ; Hindu (Shrimáli Bráhman) ; 24.	800
29	Jám-e-Jamshed	Do.	Daily	Pirozshah Jehángir Marzbán ; Pársi ; 30	3,500
30	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 57	2,400
31	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 42	400
32	Káthiáwár Times	Do.	Bi-weekly	Manshankar Jayashankar ; Hindu (Nágar Bráhman) ; 39.	200
33	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám ; Hindu (Mewáda Bráhman) ; 39.	1,400
34	Rást Goftár	Bombay	Do.	Pálonji Barjorji Desái ; Pársi ; 55	1,550

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Anglo-Gujara'ti.—*continued.*				
35	Shri Sayáji Vijayă	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 28.	4,200
36	Suryă Prakásh	Surat	Do.	Umedrám Nagindás; Hindu (Bania); 28	200
	Anglo-Mara'thi.				
37	Christian Citizen	Poona	Monthly	Bháskar Nánáji Kotak; Native Christian; 33.	200
38	Dnyán Chakshu	Do.	Weekly	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 48.	500
39	Dnyánodaya	Bombay	Do.	Rev. Mr. J. E. Abbott	660
40	Dnyán Prakásh	Poona	Daily	Hari Náráyan A'pte; Hindu (Chitpáwan Bráhman); 39.	1,200
41	Dnyán Prakásh	Do	Weekly	Do. Do.	2,400
42	Hind Swarájyă	Bombay	Do.	Jyotibá Bhágoji Relekar; Hindu (Námdeo Shimpi); 24.	1,000
43	Indu Prakásh	Do.	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 41.	1,500
44	Native Opinion	Do.	Weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 35.	700
45	Samarth	Kolhápur	Do.	Vináyak Náráyan Joshirao; Hindu (Chitpáwan Bráhman); 37.	750
46	Sardesái Vijaya	Sávantvádi	Do.	Pándurang Bálkrishna Dadkar; Hindu (Gaud Bráhman); 32.	500
47	Shri Sayáji Vijayă	Bombay	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 41.	5,000
48	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshasth Bráhman); 22.	100
49	Subodh Patrika	Bombay	Do.	Dwárkanáth Govind Vaidya; Hindu (Sonár); 32.	600
50	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 39.	1,500
	Anglo-Portuguese.				
51	O Anglo-Lusitáno	Bombay	Weekly	Leandro Mascarenhas; Goanese Christian; 48.	900
	Anglo-Sindi.				
52	Al-Haq	Hyderabad (Sind).	Weekly	Syed Muhammad Syed Jamáldin; 30; and Abdul Vahábkhan Ghulám Rasul; 37; Muhammadans.	1,200
53	Prabhát	Do.	Bi-weekly	Lekhráj Tilokchand; Hindu (Amil); 34	500
54	Musáfir	Do.	Weekly	Dharamsing Tahilsing; Hindu (Amil); 20	1,000
55	Sindhi	Sukkur	Do.	Virumal Begráj; Hindu (Kurseja); 33	1,000
	English, Mara'thi and Gujara'ti.				
56	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 73	1,194
57	Hind Vijayă	Do.	Do.	Dáhyábhái Karsandás Sháh; Hindu (Shráwak Bania); 39.	600
	English, Maráthi and Kánarese.				
58	Karnátak Patră	Dhárwár	Weekly	Mádhav Gopál Tonapi; Hindu (Deshastha Bráhman); 22.	200
59	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorápur; Hindu (Deshastha Vaishnav Bráhman); 44.	300
	English, Portuguese and Concanim.				
60	A Luz	Bombay	Weekly	Antone Fernandes; Portuguese; 23	1,200
61	O Bombaense	Do.	Do.	A. Gomes; Goanese Christian; 45	1,000
	Gujaráti.				
62	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad; Muhammadan (Memon); 41.	2,500
63	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 53	3,000
64	Arajdár	Ahmedabad	Weekly	Maháshankar Dájibhai; Hindu (Bráhman); 35.	1,500- 2,000
65	A'ryávir	Dohad (Panch Mahála).	Do.	Krishnaráo Mangeshráo Fadnis; Hindu (Saraswat Bráhman); 28.	330

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*continued.*				
66	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 37.	4,400
67	Broach Mitră	Broach	Weekly	Trikamlál Harináth Thákor; Hindu (Brahma Kshatriya); 24.	350
68	Broach Samáchár	Do.	Do.	Ardeshir Dinsha Gándhi; Pársi; 51	500
69	Din Mani	Do.	Do.	Nathálál Rangildás; Hindu (Mathur Káyastha Bania); 27.	125
70	Dnyánottejak	Ahmedabad	Fortnightly	Chhotálál Desaibhai; Hindu (Bania); 42	800
71	Evening Jáme	Bombay	Daily	Pirozshah Jehángir Marzbán; Pársi; 30	1,600
72	Gujarát	Nadiád (Kaira)	Fortnightly	Chandulál Nandlál; Hindu (Bania); 25	500
73	Hitechchhu	Ahmedabad	Weekly	Kálidás Ghelábhai; Hindu (Jain); 47	500
74	Indian Advertiser	Do.	Do.	Hirálál Vardhamán Sháh	...
75	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Daud; 37; Abdulla Ismail; 28 Muhammadans (Memons).	750
76	Jám-e-Jahánooma	Bombay	Do.	Ratansháw Frámji Achária; Pársi; 31	600
77	Jivadaya	Surat	Monthly	Dhirajrám Dalpatrám; Hindu (Audich Bráhman); 37.	300
78	Kaira Times	Nadiád (Kaira)	Weekly	Anopsi Mánecklál Desái; Hindu (Shrávak Bania).	600
79	Kaira Vartamán	Kaira	Do.	Kahandás Fulchand; Hindu (Bania); 56	125
80	Káthiáwár Mitră	Ahmedabad	Do.	Jadurám Shámji Dave; Hindu (Audich Bráhman); 42.	300
81	Káthiáwár Samáchár	Do.	Do.	Rewashankar Jagjiwan Dave; Hindu (Bráhman); 44.	500
82	Khedut	Bhávnagar	Fortnightly	Parbhurám Rámji Jani; Hindu (Audich Bráhman).	1,000
83	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Minocheher-Homji, B.A; Pársi; 37.	1,000
84	Mahi Kántha Gazette	Sádra	Weekly	Motilál Chhotálál Vyás; Hindu (Audich Tolakia Bráhman); 45.	800
85	Mukhbir-i-Islám	Bombay	Daily	Munshi Ali Mahomed Haji Abdulla Shayek Lakhpati; Khoja (Sunni); 35.	500
86	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh; Hindu (Bania); 32.	500
87	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur; Pársi; 58	800
88	Praja Mitră	Karáchi	Bi-weekly	Narbhayshankar Jagjivan; Hindu (Bráhman); 37.	275
89	Praja Pokár	Surat	Weekly	Hormasji Jamshedji; Pársi; 47	500
90	Prakásh and Gadgadát	Bombay	Do.	Nagindás Mancháram; Hindu (Dása Osval Bania); 40.	725
91	Samsher Bahádur	Ahmedabad	Do.	Saváibhai Ráichand; Hindu (Shrávak Bania); 63.	150
92	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Rustamji Narsarwanji Vátcha-Gandi; Pársi; 40. (2) Ardeshir Pestonji Contractor; Pársi; 38.	3,800
93	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Dás Shrimáli Bania); 41.	550
94	Sind Vartamán	Karáchi	Weekly	Devkaran Devji; Hindu (Lohána); 41	200
95	Surat Akhbár	Surat	Do.	Phirozsháh Edalji Patel; Pársi; 51	300
96	Tikákár	Ahmedabad	Do.	Puranchandra *alias* Punamchand Achleshwar Márwádi; Hindu (Bráhman); 44.	500
97	Vande Mátaram	Bombay	Monthly	Chhaganlál Lallubhoy Thánáwálla; Hindu (Shrimali Bráhmin); 24.	...
	HINDI.				
98	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 44.	200
99	Sharman Samáchár	Bombay	Do.	Shambhunáth Sharma; Hindu (Kanoja Bráhman); 45.	1,000
100	Shri Dnyánságar Samáchár.	Do.	Monthly	Janakprasád Laooram; Hindu (Kányakubja Bráhman); 30.	200
101	Shri Venkateshvar Samáchár.	Do.	Weekly	Pandit Babu Amritlal, B.A.; Hindu (Bengali Bráhman); 45.	6,200
102	Swadeshi	Do.	Do.	Swámi Yugalánandji; Hindu (Vaishnav Bráhman); 35.	1,000

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	KÁNARESE.				
103	Digvijayă	Gadag (Dhárwár.)	Weekly	Shankrapa Gudi Basrimarad; Hindu (Devang); 39.	150
104	Karnátak Vritt	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Shenvi Bráhman); 36. (2) A. B. Hoskeri; Hindu (Deshasth Bráhman); 37.	810
105	Loka Bandhu	Do.	Do.	Gururao Rágliavendra Mamdápur; Hindu (Deshasth Bráhman); 43.	300
106	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Nilgire Nádgir; Hindu (Deshasth Bráhman); 30	150
107	Rájahans	Dhárwár	Do.	Kamaláshankar Dinkar Jathár; Hindu (Karháda Bráhman); 43.	120
108	Rasik Ranjini	Gadag (Dhárwár.)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 43.	100
	MARÁTHI.				
109	Arunodayă	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 24.	515
110	A'ryávart	Dhulia	Do.	Váman Daji Motiwále; Hindu (Yajurvedi Bráhman); 20.	500
111	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 29	500
112	Bán	Poona	Do.	Datto Máruti Nanavare; Hindu (Kásár); 27	400
113	Bhála	Do.	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 30.	2,300
114	Bhagwa Jhenda	Wái (Satára)	Monthly	Dattatraya Ganesh Agashe; Hindu (Chitpawan Brahman); 27	300-400
115	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 42.	300
116	Brahmodayă	Mahád (Kolába)	Do.	Náráyan Balwant Hardikar; Hindu (Karháda Bráhman); 48.	400
117	Chandrakánt	Chikodi (Belgaum).	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 41.	100
118	Chandrodayă	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 42.	200
119	Chikitsak	Belgaum	Do.	Mangesh Jiváji Telang; Hindu (Gaud Bráhman); 40 and Moro Balwant Maráthe; Hindu (Chitpáwan Bráhman).	900
120	Deen Mitră	Bombay	Do.	Sadáshiv Vishwanáth Máyadeo; Hindu (Chitpawan Bráhman; 32.	1,000
121	Deshakálavartamán	Erandol (Khándesh).	Do.	Mahádev Pándurang Joshi; Hindu (Deshasth Bráhman); 34.	200
122	Dharma	Wái (Satára)	Do.	Kashinath Vaman Lele; Hindu (Chitpáwan Bráhman); 48.	1,000
123	Dhárwár Vritt	Dhárwár	Do.	S. H. Shaháne; Hindu (Karháda Bráhman); 32.	500
124	Dinbandhu	Bombay	Do.	Vásudeo Lingoji Birje; Hindu (Marátha); 40.	1,200
125	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 42.	350
126	Hindu Punch	Thána	Do.	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 40.	1,700
127	Hindu Vijayă	Kochará (Ratnágiri.)	Fortnightly	Anandrao Bálkrishna Rángnekár; Hindu (Gaud Sáraswat Bráhmin); 38.	75
128	Hunnarottejak	Násik	Weekly	Prabhákar Krishna Pánge; Hindu (Deshastha Bráhman); 27.	250
129	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 53.	280
130	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 76.	1,500
131	Jagatsamáchár	Thána	Do.	Trimbak A'báji Ráje; Hindu (Káyastha Prabhu); 39.	500
132	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 40.	7,500
133	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 47.	425
134	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 39.	4,000
135	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 51.	2,000
136	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 50.	18,000
137	Khándesh Vaibhav	Dhulia	Do.	Yádav Bálkrishna Bahalkar; Hindu (Deshasth Bráhman); 40.	600
138	Kumtha Vritt	Kumtha (Kánara).	Do.	Laxman Baburao Hegde; Hindu (Gowdsaraswat); 50.	250
139	Loka Bandhu	Tásgaon (Satára).	Do.	Bhikáji Gopál Bhide; Hindu (Chitpáwan Bráhman); age 35.	200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
140	Lokamat	Vengurla (Ratnágiri)	Weekly	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 29.	600
141	Lokaseva	Násik	Do.	Gangadhar Váman Barve; Hindu (Chitpawan Brahman); 27.	500
142	Madhukar	Belgaum	Do.	Janárdan Náráyen Kulkarni; Hindu (Sáraswat Bráhman); 30.	150
143	Maháráshtra Vritt	Satára	Do.	Pándurang Bábáji Bhosle; Hindu (Marátha); 30.	150
144	Moda Vritt	Wái (Satára)	Do.	Káshinath Váman Lele; Hindu (Chitpáwan Bráhman); 48.	650
145	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; Hindu (Chitpáwan Bráhman); 45.	1,650
146	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,450
147	Nagar Samáchár	Ahmednagar	Do.	Vishwanáth Gangárám; Hindu (Telegu Fulmáli); 25.	200
148	Násik Vritt	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 28.	450
149	Nyáy Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 32.	400
150	Pandhari Mitră	Pandharpur (Sholapur).	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 43.	75
151	Parikshak	Belgaum	Do.	Váman Ramchandra Kanvinde; Hindu (Sáraswat Bráhman); 33.	400
152	Poona Vaibhav	Poona	Do.	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 37.	250
153	Prabhát	Dhulia	Monthly	Govind Káshináth Chándorkar; Hindu (Karhadá Brahman).	...
154	Prabodh Chandrika	Jalgaon (Khandesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 42.	200
155	Prakásh	Satára	Do.	Ganesh Ballál Phansalkar; Hindu (Karháda Bráhman); 32.	500
156	Pratod	Islámpur (Satára).	Do.	Ganesh Rámchandra Kashálkar; Hindu (Karháda Bráhman); 23.	300—360
157	Rághav Bhushan	Yeola (Násik)	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 42	100
158	Ráshtramukh	Máhad (Kolába)	Published thrice a month.	Balkrishna Raoji Palvanker; Hindu (Karhádá Bráhman); 28.	177
159	Satya Mitră	Málegaon (Násik).	Weekly	Bálchand Hiráchand; Jain; 26	200
160	Satyă Shodhak	Ratnágiri	Do.	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 28.	950
161	Shet, Shetaki and Shetakari	Bombay	Fortnightly	Nominal Editor:—Ganesh Lakshman Sahasrabuddhe; Hindu (Chitpáwan Bráhman). Real Editor:—Rámchandra Vinayak Tikekar; Hindu (Karháda Brahman); 45.	350
162	Sholápur Samáchár	Sholápur	Weekly	Narsappa Abanna; Hindu (Kámáthi); 47	400
163	Shubh Suchak	Do.	Do.	Rámchandra Appáji Chitale; Hindu (Chitpáwan Bráhman); 61.	150
164	Sumant	Karád (Satara)	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Brahman); 33.	80
165	Vidur	Dhamni (Satara)	Do.	Dámodar Gangadhar Maráthe	200
166	Vidya Vilas	Kolhápur	Bi-weekly	Ganesh Shankar Gokhale; Hindu (Chitpáwan Brahman); 22.	500
167	Vihári	Bombay	Weekly	Bálkrishna Narayan Phátak; Hindu (Chitpáwan Bráhman); 41.	1,000
168	Vikram	Sátára	Monthly	......	...
169	Vishvavritt	Kolhápur	Monthly	Vishnu Govind Bijápurkar, M.A.; Hindu (Deshastha Bráhman); 45.	500
170	Vividh Dnyán Vistár	Bombay	Do.	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
171	Vrittasar	Wai (Satara)	Weekly	Lakshman Mahadev Vaidya; Hindu (Chitpáwan Brahman); 51.	250
172	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkar; Hindu (Deshasth Brahman); 38.	100
173	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 40.	600
174	Vyápár Samáchár	Ahmednagar	Do.	Ratanchand Punamchand Mutha; Jain (Márwadi); 33.	1,200
175	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 40.	150

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	SINDI.				
176	Aftab-i-Sind	Sukkur	Weekly	Shámsudin walad Mahomed; Muhammadan; (Abro); 39.	600
177	Khairkháh	Lárkhána ...	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 33.	1,000
178	Sind Sudhár	Karachi... ...	Do.	Khánchand Rahumal; Hindu (Amil); 39 ...	650
179	Sookree	Do.	Do	Asaumal Rijhumal; Hindu (Lohána); 52 ...	100
180	Sind Kesary	Shikárpur ...	Do.	Chelárám Mánghirmal; Hindu (Wadhra); 40.	550
	URDU.				
181	Ajaibat-i-Bambai ...	Bombay... ...	Monthly ...	Mahamad Ali Anvar Ali; Muhammadan (Sheikh); 44.	2,000
182	Bombay Punch Bahádur ...	Do.	Weekly	Hakim Mahomed Abdul Hamid; Muhammadan (Farrukh Dehlavi); 52.	3,000
183	Ghamkhwar-e-Jahán ...	Bhusáwal (Khándesh).	Do.	Munshi Mahomed Jan walad Ahmedalli (Mahomedan).	75
184	Jám-i-Jahánnuma ...	Jalgaon (Khándesh).	Do.	Munshi Abdul Karim *walad* Habibulla; Muhammadan.	50
185	Mufid-e-Rozgar	Bombay	Do.	......	...
186	Sultán-ul-Akhbár ...	Do.	Daily	Hakim Mahomed Abdul Hamid; Muhammadan (Farrakh Dehalvi); 52.	1,500
187	Tohfa-i-Deccan	Poona	Weekly	Shaik Abdulla *walad* Mahomed; Muhammadan (Shaik); 32.	150
	GUJARA'TI AND HINDI.				
188	Jain	Ahmedabad ...	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Jain); 33.	1,400
	MARA'THI AND KA'NARESE.				
189	Chandrika	Bágalkot (Bijápur).	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 34.	150

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the Report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

E. The papers marked with an asterisk have actually been examined during the week.

F. Nos. 63, 67 and 71 occasionally contain English articles.

Additions to, and alterations in, the list of Newspapers and Periodicals.

N.B.—(*a*) The circulation of No. 153 is 300.

(*b*) The editor of No. 168 is Vishvanáth Ganesh Deodhar (Chitpáwan Bráhmin); age 26; circulation 100.

(*c*) No. 150 is published at irregular intervals.

(*d*) Nos. 42, 80, 91, 96, 102 and 106 have ceased to exist.

(*e*) The editor of No. 185 is Munshi Muhammad Husain Fanunmiya; Muhammadan (Suni); age 45; circulation 500.

(*f*) The circulation of No. 97 is 500.

(*g*) No. 72 is published thrice a month.

(*h*) The publication of No. 174 is temporarily suspended.

(*i*) The editor of No. 74 is Hirálál Vardhmán Sháh (Visá Shrimáli Bania); age 26; circulation 600.

(*j*) No. 70 is published six times a month.

(*k*) No. 179 contains English articles.

(*l*) No. 14 is published in Bombay

Politics and the Public Administration.

Amir's forthcoming visit to India.

Mahrátta (9), 9th Dec.; *Karnátak Vaibhav* (59), 8th Dec.

1. "From the attempts which were made in the British Press to decry the importance of the Amir as a political ally it would be wrong to take a cue to judge of the real importance of the present visit of the Amir, for it is probable that the Amir himself looks at his visit to India from a different point of view altogether. It is, of course, declared that the visit will be of a purely friendly character and that there will be no discussions of treaty relations between the Viceroy and his guest. It appears probable, however, that apart from the Viceroy whom, of course, he must see on coming to India, the Amir will have his own friends to see and take counsel with. The intentions of the Amir must, of course, remain a sealed book, but surely he could not be coming all the way to India just to pay a formal visit to the Viceroy, when there is not even to be a formal discussion of the common interests, so far as may be, of Afghanistan and India. It is admitted by semi-official journals in England that Amir Habibulla has great conceit of himself and his power, and that even after treating the members of the Dane mission with discourtesy, he managed to secure for himself some very solid advantages in the treaty without making any concessions of real value in return. A man of such haughty self-confidence is not likely to lend himself to any deception at the hands of the British Government in this present visit. He must have his own ends in view in coming out to India, and unfortunately it will be some time before his real impressions and his doings become, if ever, known to his host, the Viceroy, or to the Indian people who will pay the expenses of the visit of the august guest." [The *Karnátak Vaibhav* writes:— The visit of the Amir is fraught with deep political significance. Our rulers are evidently anxious to make it a complete success and have resolved to spend upon it no less a sum than 20 lakhs of rupees belonging to the poor Indian tax-payer. From the people's point of view, the expenditure is a huge waste. Why should our rulers be so anxious to propitiate the Amir? The fact of the matter is that the British Empire has grown unwieldy. It resembles a man suffering from gout and unable to move his limbs. The Colonies, so far from being a source of strength to the Empire, constitute actually a constant source of anxiety. Englishmen having realised this fact are anxious to cultivate friendly relations even with petty Oriental potentates like the Amir in order to ward off the danger of foreign aggression. England adopted India as her daughter about a century ago. But now that her feet have grown old and weak, she is anxious to hand over the daughter to the protection of young and strong husbands like Afghanistan and Japan. This is as it should be and even furnishes grounds for hope. A female is protected in her infancy by her father, in her youth by her husband and in old age by her sons. India is now apparently passing under the protection of her husband, and we hope that she will ere long be cared for by her own children.]

Attitude of Scotch Civilians and Governors towards the patriotic aspirations of the Indians

Mahrátta (9), 9th Dec.

2. "The St. Andrew's dinner comes round regularly every year, and the occasion brings together in the Bombay Town Hall the picked among the Picts residing in our metropolis on that day.......... The patriotic Scotchman ought really to be better able to understand the patriotism of the Indians and to appreciate it. But instead of that he has often shown an unsusceptibility to that Indian sentiment. And in fact Indians fail as a rule to make out which is the Scotchman and which is the Englishman in India. To the Scotch as much as to the English Civilian India is a country to be ruled and to draw fat salaries from.......... The Scotchman forgets in his imperial consciousness the Indian virtue of patriotism. He forgets that India has as yet got far less cause to be reconciled to the British rule than Scotland. He considers that his duty ends with administering the law and repressing all activity and aspirations which may chance to run counter to the spirit of this law. The story is told of a Scotch Magistrate in India, who reported home his progress as a new Civilian in India in these words: 'I have one more examination to pass before I can sentence the Natives to more than one year's imprisonment, and two before I can send them to the gibbet.' We are

afraid this species of the Civilian is not yet extinct. And the only difference we find between a Civilian and a Governor is that while the former, having to run the administration practically, cannot conceal his temper or disposition, the latter being the figure-head of the administration can conceal the same under words of studied culture and the commonplaces of courtesy. The ambition of the best Governor, however, does not go beyond keeping the educated people tolerably well pleased by talking to them of sympathy. Of real enthusiasm for advancing the people on the path of political progress he has next to none, and we may in this connection cite Lord Lamington as an instance of a ruler who obviously thinks his duty ends with courtesy and sympathy. In his speech at the St. Andrew's dinner at Bombay on Friday before last His Excellency discussed the subject in the best light he could throw on it. He observed that it was only natural in the ordinary course of human ambition that the Indians should want to take a wider interest in their own affairs. 'I do not know' he said 'how far this will be met. It is not for me to say, but I do not regret it.' These are negative and very cold words. We regret that we have a Governor, who does not feel it his duty to actively stimulate the fruition of the natural aspirations of the people, but thinks that his duty ends with only an attempt to keep the social relations between the rulers and the ruled smooth on the surface. Surely a wise and statesman-like Governor ought to be more ambitious than that."

Denunciation of native sepoys for guarding the treasuries of an alien and despotic Government.
Vihári (167), 10th Dec.

3. A correspondent of the *Vihári* writes as follows:—While British Indian treasuries are being strictly guarded by native sepoys, thousands of Indians are dying of starvation. Do not these fools of sentries understand that the hoarded treasure they so vigilantly guard is spent in keeping their own compatriots in subjection? Are they not aware of the fact that the money over which they mount guard has been extorted from their fellow-countrymen by the British in the shape of taxation? Do not these sepoys realize how base it is to guard for the sake of filling their own bellies the treasuries of aliens who have enslaved their country? The educated wiseacres amongst us are also contributing to the strength and permanence of the alien rule in India by means of backbiting and other vile devices. One need not be surprised if such upholders of an alien government are in the end unsympathetically thrown overboard by the latter after they have served its purpose.

Alleged impossibility of creating a split between Hindus and Muhammadans.
Gujaráti (24), 9th Dec.

4. For one thousand years past, Hindus and Musalmans have been living together in this country and the time has now come when it is well-nigh impossible for either community to live without the other. In a small village even though the Hindus may out-number the Musalmans or *vice versa*, both manage to live together peacefully. In establishing their supremacy in India, the greatest deed of heroism achieved by the British was to set various classes of the population by the ears. Though this was a wicked policy, the Anglo-Indians of the present day have begun to revive it. Their efforts in this direction have become all the more strenuous on account of the readiness of Mr. Morely to grant some of the demands of the Indians. Consequently these men for some time past have been sedulously following the despicable policy of prejudicing Mr. Morley's mind against the Indians. The Muhammadans of Bengal had, a few days ago, organized a Vigilance Committee with the noble object of removing any differences that might be found to exist between them and the Hindus and of bringing about a reconciliation between the two communities. But the Anglo-Indian correspondents of English newspapers have represented to their patrons in England that the Muhammadans being rendered helpless before the Hindus have formed this committee with a view to safeguard their own interests. How far from truth such statements, emanating from Anglo-Indians are, cannot have escaped the attention of a shrewd statesman like Mr. Morley. It is impossible to believe that the members of these two communities, who were ere long hand and glove with one another, would be suddenly tempted to sever their connection. Truly speaking, both the Hindus and Muhammadans realize fully the consequences of disunion between them. Every member of both the com-

munities knows how disunion in the past has led to the imposition of an alien yoke upon their necks and subjected them to manifold miseries. Knowing all this, it is impossible to believe that the Hindus and Muhammadans of India will ever think of running at each other's throats. But the Anglo-Indians are endeavouring to create a split between them with a view to make it a firm basis of British rule in this country. But they are egregiously mistaken in their calculations. It is impossible that any thoughtful Muhammadan—excepting, of course, the class of *johookumwallas*—will ever think of fostering disunion between his community and the Hindus.

Alleged futility of the efforts of Anglo-Indians to curb the patriotic fervor of Indians.
Gujarati (24), 9th Dec.

5. The minds of those Anglo-Indians, who belong to the *Dibide et impera* school, have been greatly exercised over the agitation carried on by the Bengalis. The duty of a ruler is to administer the affairs of a country with the sanction of its people. It is his primary duty to safeguard the rights and privileges of his subjects and to protect their lives and property. If he ever deviates from this course, a war ensues between him and his people. The partition of Bengal has swept away the rights and privileges of the people of that province. The Bengalis have consequently risen in opposition to Government under the leadership of Mr. Surendranath, on whose devoted head all sorts of unworthy epithets have been hurled by Anglo-Indian officials and non-officials both in and out of Bengal. It is needless to say how detestable such conduct on the part of these Anglo-Indians is. Indians are enlightened enough to feel proud of their mother-country. If in point of patriotism the natives of India appear as dogs in the eyes of these Anglo-Indians, the latter in return deserve no better appellation. The people of India cannot now be made to give up the worship of their motherland or to endure quietly the blows and buffets of Anglo-Indian rulers. The spirit that now inspires the Indians can never be checked by Englishmen. On the contrary every effort at curbing it will only tend to stimulate it the more.

Attitude of Government towards Hindus and Musalmans and an appeal to the latter to join their Hindu brethren for securing Home Rule for India.
Bhala (113), 11th Dec.

6. Some Englishmen are afraid that if the Sultan of Turkey were to form a Pan-Islamic league, the entire Muhammadan population of the world would flock to his standard and overpower all other nations. But Mr. Chirol who has fully considered this question thinks that such a fear is quite unfounded, at least in respect of the Indian Muhammadans. He says that the loyalty of Indian Moslems to British rule is above suspicion, and that if, in respect of political rights, they were placed on an equality with the Hindus in spite of their inferior numbers, they would not care to join any Pan-Islamic league against the English. This explains why our rulers are so anxious to win over the Muhammadans by means of fair words. They are afraid that if the Indian Muhammadans be not kept contented, their co-religionists in other parts of the world would espouse their cause and that this would endanger the stability of the British Empire. This fear is, in our opinion, well-founded. But Government are not at all afraid of the Hindus, because the latter have no one to champion their cause. We, however, assure our rulers that their present policy of winning over the Muhammadans would prove quite useless in the long run, because in the event of a Pan-Islamic league being actually formed, self-interest would certainly induce the Indian Muhammadans to join it. But while Government are so anxious to secure the sympathy of the Muhammadans, what have they done to secure the sympathy of the Hindus? We think that our rulers do not display much statesmanship in looking upon the Hindus as worth a straw. They would be acting in a statesmanlike manner, if they were to try to bring about the political regeneration of the two communities by treating both alike. It would be to their own interest to do so. Despite all the attempts of our rulers to keep down the Hindus, the latter would certainly not remain in their present low condition for ever, but are bound to rise sooner or later. We also remind our Muhammadan brethren that these are not the times for religious, but for national, leagues, and that if they wish to effect their own advancement side by side with the Hindus, they should form a Pan-Indian league in conjunction with the latter for the purpose of securing Home Rule for India, which would equally benefit all communities in the country.

Alleged incitement of Muhammadans by Anglo-Indian officials against Hindus.

Kesari (136), 11th Dec.

7. According to the *Oudh Akhbár*, the whole of the Revenue Department of the Amir of Afghanistan is manned exclusively by Hindus, who also hold all the posts of accountants in the Amir's kingdom, without giving rise to feelings of jealousy in the minds of the Muhammadan inhabitants of the country. But a different state of things prevails in India, and it can be traced solely to the machinations of Anglo-Indian officials. The question with us is, not how Hindus and Muhammadans should supplant one another, but the way in which they should both combine for self-protection against Christians. Greater cordiality ought to exist between the two communities under these circumstances. But the fact that men in the position of the Nawab of Dacca have lately taken to denouncing the Hindus clearly leads one to believe that some high-placed Anglo-Indian officials are clandestinely playing the game of setting one community against the other.

Exhortation to Indians to abandon the policy of mendicancy and to learn the lesson of self-reliance.

Vihári (167), 10th Dec.

8. Now-a-days we incessantly hear the clamour that British justice in India is fast asleep, but no one tries to find out the cause of the phenomenon. Some of our leaders are under the impression that the sense of justice of the British is wide awake, and it is rumoured that this year's Congress will pass a resolution about sending another mendicant deputation to England to propitiate the British Goddess of Justice. Those men who seem to be still deluded by the hope that such deputations will do good to India are blind to the teachings of History. They should bear in mind the principle laid down by Carlyle that "Strength is justice." Its efficacy was seen in the recent San-francisco affair. It lies in our power, too, to rouse the Goddess of British Justice in India from her present slumber. The Goddess was wide awake in this country in the early twenties of the last century when the British were aware of the strength of the Indians. A perusal of the orders issued by the East India Company to its servants about the treatment of the Indians amply proves this statement. One such order dated 14th April 1813 lays down that a European maltreating a native should be "immediately sent to England". Why should things have changed since then? The reason is quite obvious. Our people then knew very well the principle of self-reliance and never meekly put up with humiliation at the hands of white men. Our weakness is at the root of our present degeneration. If, therefore, we bring home, by our actions, to the English people in India that our wrists are now as strong as they were in the past, they would be quickly roused from their slumber.

Appreciation of Mr. Dadabhai Navroji's public services to India.

Jám-e-Jamshed (29), 12th Dec., Eng. cols.

9. "The leaders of Native society deserve to be congratulated on their success in organizing a befitting welcome for Hind's 'Dada,' when he lands in our midst on Friday next. India has not produced a nobler son than he, nor has she ever witnessed a nobler or more inspiring spectacle than what she is destined to behold on Friday evening—an octogenarian hero stepping on her shores to lay with his pious hands the last great sacrifice of a great life on the altar of patriotism and loyalty. There may be Indians who do not subscribe to all that Mr. Dadabhai says, but where is the Indian who does not feel proud of him? There may be Englishmen who do not like the Congress, but where is the Englishman who fails to admire that high sense of public duty which has induced Mr. Dadabhai to take this perilous burden upon his shoulders? In joining to welcome Dadabhai Navroji, Englishmen and Natives will not be taken as joining in subscribing to his political creed, but in paying homage to a great character—in honouring a stainless gentleman, an ardent patriot, a devoted upholder of British power and supremacy in India."

Oriental Review (12), 12th Dec.

10. "Day after to-morrow will land on these shores the Patriarch and Patriot of India, bowed down with the weight of four-score years and two, not amidst the salvos of guns, but the hurrahs and hosannas of a grateful

and loving public whom he has served faithfully and conscientiously for more than half a century. Mr. Dadabhai Navroji is here, in the midst of political commotion and contention, at a period of life when nature dictates repose because he has felt that the circumstances of the case were altogether exceptional. He has thought it his duty never to whisper to himself such words as retirement from public life so long as important questions relating to India are at issue, and so long as health and strength are continued to him in a measure sufficient to enable him to hope that he might be of use in promoting their solutions....... If there be one Indian more than another who has fought for the freedom of thought and speech for his countrymen; if there is one Indian greater than the rest in his marvellous capacity for reaching the hearts of the people; that Indian, we say, is Dadabhai Navroji. He is one of the men of the age whose name is writ large in the pages of his country's history, and whose reputation will remain a sacred memory in many an Indian and English home. Whatever his political enemies may call him, whether a faddist, a socialist, or a dreamer, no one can deprive him of the glory which is his due. He now stands first in the hearts of his countrymen and sees his reward for years of sacrifice and labour, not in the tawdry bauble of a Government decoration or title, but in the love and esteem of a whole nation.......... We accord a hearty and cordial welcome to India's Grand Old Man."

Welcome accorded to Mr. Dadabhai Navroji on his arrival in Bombay.

Indian Spectator (5), 15th Dec.; *Bombay Samáchár* (66). 15th Dec.; *Jám-e-Jamshed* (29), 15th Dec.; *Akhbár-e-Soudágar* (63), 15th Dec.; *Sánj Vartamán* (92), 15th Dec.

11. "If it is enthusiasm and not age that makes a young man, it is a mistake to speak of Mr. Dadabhai Navroji as a Grand Old Man: he is a Grand Young Man. We have seen it stated that he comes to India with a special mission. We rather think that he went to England with a mission and we should be glad to hear of our future prospects. It is expected by some that he will pour oil on the troubled waters in Calcutta. We know that Mr. Navroji's words often breathe fire. If they drop oil in the year 1906, he must have acquired a new gift, or rather lost an old and more valuable one, by his long sojourn in England.......... It is well-known that whenever Mr. Dadabhai visits his native land, he meets with an ovation which might well be envied by Viceroys and Governors if they cared for such honours, and it is superfluous to write at length on the magnificent and hearty reception given to him yesterday." [The Gujaráti dailies of Saturday publish lengthy and detailed accounts of the warm and enthusiastic reception accorded to Mr. Dadabhai Navroji on his arrival in Bombay on 14th December by people of all classes and creeds in Bombay.]

Rást Goftár (34), 16th Dec., Eng. cols.; *Hindi Punch* (27), 16th Dec.

*12. "The unique and historic reception with which the first city in India greeted its Grand Old Man would have swelled with pride the bosom of a sovereign. The ovation was entirely spontaneous in its outburst. It was a concrete manifestation of the grateful acknowledgments to Mr. Dadabhai from his fellow-countrymen for his inestimable and self-sacrificing services of a life-time......... The procession was marked with simplicity which lent solemnity to the scene and made it the more imposing. From one end of its route to another the streets were a continuous flood of humanity....... The honour which is now conferred upon Mr. Dadabhai Navroji as the President of the Congress for a third time testifies to the stronghold which he has on the confidence and esteem of the various classes and communities of India. The dispute which was one time raised over the question of the election of the President threatened to assume a serious aspect. The name of no other man in India would have been accepted with that unanimous approval with which Mr. Dadabhai's was received by people of all parties and denominations.......... Mr. Dadabhai has spent a whole life-time in the cause of his country's welfare with a singleness of purpose and self-sacrifice, which is quite exemplary............ This paper should naturally feel elated that the man, who is now adored and whose name is on the lips of all India, should have been its father and founder." [The *Hindi Punch* publishes several cartoons illustrative of Mr. Dadabhai Navroji's return to India and of the hearty and cordial welcome extended to him by an immense concourse of people representing all classes of the population of Bombay.]

Gujarati (24), 16th Dec., Eng. cols.

*13. "It gives us unbounded and unalloyed pleasure to welcome Mr. Dadabhai back to these shores after a lapse of thirteen years....... Nothing could be more touching and ennobling than the spectacle of an Indian, who has reached the age of 82, undertaking the fatigue of a lengthy sea-voyage and the responsibilities of an arduous mission.......... Absolute selflessness and purity of motives, single-minded and life-long devotion to the best interests of his mother-land, and splendid courage, marvellous perseverance and tenacity of purpose—all these qualities have made him admired and loved by all.......... Mr. Dadabhai was given a most splendid, we had almost said a royal, welcome by the people of Bombay all along the route to his bungalow. .... Never in the history of India has there been an event so unique and so remarkable as the return home of Mr. Dadabhai Navroji at this time of his age to preside over the deliberations of the forthcoming session of the Indian National Congress..........Mr. Dadabhai's remarkable personality, his truly venerable age, his sustained perseverance and patriotism, his unflinching faith and courage, his life-long and absolutely disinterested devotion to India and his spotless character have deeply impressed the mind of his countrymen. If Mr. Dadabhai's presence in India at this moment is profoundly instructive to all his countrymen, it ought to serve the purpose of awakening our rulers also to a sense of their duty. Why has our Grand Old Man spent fifty years of his life upon a wasting and almost hopeless struggle? Why has he come back to India? Why are educated Indians so much dissatisfied with the present situation of their countrymen? Why has the Congress been agitating for the last twenty-one years and what has our civilized and Christian Government done by way of discharging their duties and responsibilities before God and man? Apart from the paltry controversies of the hour and the fleeting passions of the moment, is there any political significance in Mr. Dadabhai's return to India and in the stirring up of the mind of the country which the world has recently witnessed? Are Government going to direct this activity into fruitful and beneficent channels for the benefit of the rulers as well as the ruled or are they going to force it into unhealthy ways? Is it statesmanship to disregard and even trample upon the articulate and responsible opinion of educated India? Is it justice and humanity to repress the material, social and political growth of an ancient people with a civilization of their own by adopting a retrograde and unsympathetic policy of racial selfishness? Is it in accord with the dictates of morality to make solemn pledges and promises and then to attempt to nullify them by putting forward all sorts of transparent excuses and subterfuges?"

Kaiser-i-Hind (30), 16th Dec., Eng. cols.

*14. "The magnificent, spontaneous, cordial and enthusiastic ovation which the native citizens of Bombay of all classes, Hindus, Muhammadans, Parsis and others, accorded on Friday afternoon to Mr. Dadabhai Navroji was in reality unparalleled.......... Never before in Indian annals has a private citizen been accorded such a warm and ringing welcome which even royalty might envy. The programme of the Reception Committee was simplicity itself, and yet, sooth to say, that very simplicity imparted to the demonstrations a grandeur, a dignity, and a stateliness which were quite unique.......... Men, women and children, old and young, rich and poor, seemed to have been irresistibly driven as if it were by some great inward and unconscious wave to do honour to one who has come to be regarded by the country at large as having worthily fulfilled his noble destiny.......... No Indian has worn better the white flower of a blameless life than Mr. Dadabhai.......... What tears of joy must have silently flowed down the cheeks of the octogenarian, who was the hero of such popular worship, the veteran, who was ecstatically cheered by thousands of brazen throats!"

Protest against Mr. Dadabhai Navroji's election as President of the Indian National Congress for the third time.

Hind Swarájya (28), 15th Dec., Eng. cols.

15. The *Hind Swarájya* quotes the following from the *Indian Socialist* in continuation of the extract quoted by it in its last issue (*vide* paragraph 13 of last Weekly Report):—"We have ample evidence to show that Mr. Dadabhai Navroji is ever ready to oblige his Anglo-Indian friends at the cost of his country. He belongs to a clique composed of a few Anglo-Indians, two or three Parsis and a handful of Hindus, who engineer the Indian

National Congress which has no constitution at all as recently pointed out by the *Times of India*. He knows the value of judicious self-advertisement regardless of the claims of his countrymen. Remember the recent jobbery perpetrated by him in connection with the Editorship of the *India*—the accommodating journal which is always ready to proclaim his sayings and doings to the world. Remember also how in his last message to the Indian National Congress he vociferously praised above all other Englishmen his Anglo-Indian friends connected with the British Committee of the Congress, which is in a fair way to become an ally of the East India Association. In that communication he altogether ignored the services of such a true friend of India as Mr. H. M. Hyndman, whose name he seems to be afraid to mention on any public occasion lest he should offend his Anglo-Indian patrons.......... One may now well ask: 'What is it that makes this man with the burden of eighty-one years on his shoulders jump at an informal offer of the Presidentship of the Indian National Congress, particularly as he has already occupied that position twice and as the name of a most deserving patriot has been before the Indian public for some time?' We may lay down as a general principle that the public weal of a country demands that the highest position in its National Assembly should not be filled by an individual, however eminent, beyond a certain limit or period .... We have known Mr. Dadabhai Navroji for nearly thirty years, and it causes us no pleasure to say unpalatable truths about a man who for very many years had the reputation of labouring disinterestedly in his country's cause. We have approached him both privately and publicly in order to give him an opportunity for reconsidering his position, but so far he has not shown any inclination to save the situation by withdrawing from the present deplorable contest. On the contrary, before his election by the Reception Committee at Calcutta he showed such indecent haste in booking his passage to Bombay 'as a precautionary measure,' to quote the words of his own organ *India*, that we have no hesitation in regarding him as a mischievous partisan in this unfortunate struggle. It is not against the old friend, but against the new enemy of our country, that we are constrained to make these strictures, and we trust that Indians will take them in good part."

Industrial Exhibition to be held in connection with the Indian National Congress.

Gujarát Mitra (25), 9th Dec., Eng. cols.

16. "His Excellency the Viceroy's acceptance of the invitation to open the Industrial Exhibition of the Congress at Calcutta this year must rejoice the hearts of all true Indians anxious to promote the Industrial regeneration of India......... The Government of India has always viewed this new activity of the Congress with evident satisfaction and even offered assistance to the organisers of the movement which has proved of immense service. For the last one year and more the *swadeshi* movement in Bengal, which arose out of the agitation against the territorial redistribution of the province, has made a considerable stir throughout India. Lord Minto, as the head of the Indian Government, has now come forward to set the seal of approval to what the *swadeshists* and the Congress have been endeavouring to achieve for the industrial regeneration of India.......... There is no earthly sense in the cry so often heard that the British rulers of this country have no sympathy with the *swadeshi* movement."

Alleged blunder of inviting the Viceroy to open the Industrial Exhibition at Calcutta.

Kál (132), 14th Dec.

17. The idea of inviting His Excellency the Viceroy to open the Industrial Exhibition at Calcutta is not at all liked by the advocates of *swadeshi*. Englishmen can never be expected to sympathise with a *boná fide swadeshi* agitation. A blunder has, therefore, been committed in offering the honour of opening the Exhibition to Lord Minto, who can never be expected to speak in favour of boycott or to approve of school-boys taking part in politics. The English are past-masters in the art of undertaking, of their own accord, a thing which the people may be very anxious to do themselves, and thereby making them indifferent to it and effectively damping their enthusiasm for it. Our leaders should, therefore, beware of the danger of a *Swadeshi* Exhibition being turned into an Exhibition of foreign articles by allowing it to pass under the guidance of Englishmen. The *Swadeshi* Exhibition, in order to be strictly

swadeshi, must needs be opened by a *swadeshi* gentleman. How can foreigners like Lord Minto aspire to the honour of opening it when they grow fat on India's money and endeavour to promote the welfare of great Britain?

Alleged inconsistency of *swadeshists* in boycotting foreign goods, but not foreign machinery.
Jám-e-Jamshed (29), 13th Dec, Eng. cols.

18. "One should be reluctant to judge harshly of those who are, according to their lights, seeking to advance the material prosperity of their country. But we are not quite sure if those who met the other day to protest against the introduction of foreign articles in the Calcutta Exhibition even cared to think about the moral aspect of what they were doing. Indeed, what shall we think of the intellectual fairness and honesty of those who raved so wildly that day against the use of foreign articles and ended by discriminating in favour of foreign machinery?......... If you deem it to be a pollution to touch British and other foreign manufactured goods, if it has become a cardinal tenet of your political creed to boycott everything made outside the country, why patronise even the machinery, which, after all, is the product of the highest skill, labour and ingenuity of the foreigner? And if you find the use of this machinery to be indispensable, why go on boasting, day after day, about your independent position in this matter? Why talk such arrant nonsense about India being self-contained and self-dependent! Why, what could be a greater proof of your helplessness and inferiority, of your indebtedness to the *Mlechha* whom you so heartily detest, than the fact that you must needs make use of some of the best products of his inventive genius as the instruments of your industrial regeneration, as in fact the sole means of your making the country self-dependent?"

Hajis' grievances in Bombay.
Jám-e-Jamshed (29), 14th Dec., Eng. cols.

19. "Lord Lamington's personal inspection of the conditions under which the Hajis labour in this city, prior to their embarkation for Jeddah, will have not only suggested some practical course of action to the Government, but also expedited the movement which has been started by some of the Muhammadan leaders themselves with a view to a better care and treatment of these pilgrims. There is no lack of funds among the Indian Muhammadans for the purpose, and as the question is one that affects the welfare of the whole community and has a distinct religious aspect about it, it would be surprising if the requisite funds were not forthcoming to provide a sufficiently commodious Pilgrim's Rest in Bombay, which would help to make most of the grievances and complaints that we hear of a thing of the past."

*_Gujaráti_ (24), 16th Dec., Eng. cols.; _Bombay Samáchár_ (66), 15th Dec.; _Akhbár-i-Islam_ (62), 14th Dec.

20. "The quarantine regulations against which our Muhammadan countrymen justly protested were not the only source of hardships to which the pilgrims were subjected. No doubt with the abolition of quarantine one principal grievance was removed. But other hardships still remain and the leaders of the Muhammadan community must take early steps for their removal with such sympathy and help as the Government might be in a position to give. Some time ago whilst advocating the abolition of quarantine restrictions, we ourselves pointed out that the arrangements in Bombay for the accommodation of Hajis were so unsatisfactory that they could scarcely be regarded as creditable. His Excellency Lord Lamington and the Honourable Mr. Fulton paid an unannounced visit to some of the places where the pilgrims are encamped prior to their embarkation for Jeddah. The conditions in which the latter were found were anything but sanitary, decent or comfortable. Surely this state of things ought to cease at an early date in a city like Bombay. The Muhammadan community is never wanting in religious enthusiasm, and it passes one's comprehension why a sufficient number of sanitary rest-houses or Musafarkhanas have not been provided in Bombay for so many years......... We hope His Excellency's surprise visit will help in awakening the leaders of the Muhammadan community to a sense of their grave responsibility in this matter. After we had written so far, we were glad to learn that two Muhammadan gentlemen had already come forward with munificent offers and that a Committee was

formed some time ago to consider the question of providing suitable accommodation to pilgrims." [The *Bombay Samáchár* and the *Akhbár-i-Islám* write in a similar strain and add an appeal to the local Government to make the offer of a suitable site for the erection of these rest-houses.]

Bombay Panch Bahádur (182), 10th Dec.; *Sultán-ul Akhbár* (186), 11th Dec.

21. Some of the steamship companies of Bombay having advertised ridiculously low rates to Jedda, thousands of poor Muhammadans were induced to flock to Bombay from Northern India in the hope of being able to perform the Haj. The companies at first issued tickets to a few Hajis at the advertised rates, but suddenly raised them to four or five times the amount and thereby caused serious disappointment and panic amongst thousands of Hajis, too poor to pay the heavy fare. Having once made up their minds to perform the Haj, they are reluctant to return to their homes, even though they cannot afford to pay the heavy passage money to Jedda. They are thus stranded in the city, and the existing Musafarkhanas being insufficient to accommodate all of them, many have been driven to take up their abode in streets and gulleys, where they are exposed to the heat of the sun by day and the biting cold of night. We beg to call the attention of Government to this pitiable condition of the Hajis and request that something should be done to mitigate their sufferings. [The *Sultán-ul-Akhbár* makes similar remarks and suggests that steamship fares during the pilgrim season, at least in the case of third class passengers, should be fixed by Government.]

Appointment of a Muhammadan to a Judgeship of the Chief Court of the Punjáb.

Jám-e-Jamshed (29), 14th Dec., Eng. cols.

22. "The Muhammadan community of the Punjáb, and of India in general, deserve to be heartily congratulated on the valuable prize that has fallen to the lot of one of their members in the shape of an exalted judicial appointment. Muhammadan Judges have ere now adorned the High Court Bench in Bombay, Calcutta and Allahabad, and there could be nothing like an experiment, therefore, in the appointment of a Muhammadan as a Judge of the Chief Court of the Punjáb. Our Muslim fellow-countrymen have a right to their due share of high official appointments in every province of the Empire, and we cannot but sympathise with the efforts that the educated section of the community are making to obtain responsible posts for members of their community......... While congratulating the community on the nomination of one of them to the Bench of the Punjáb Chief Court, we hope that they will continue to receive their due share of such prizes in the future."

Alleged fomentation of caste jealousies by a District Deputy Collector of Belgaum.

Dnyán Prakásh (40), 14th Dec.

23. We learn that the people of Gokák Taluka of the Belgaum District have called the attention of the local Government to the severe censure passed by the High Court on Mr. R. C. Artal, District Deputy Collector of Belgaum and a Lingayat by caste, for his share in certain criminal proceedings instituted against some respectable Brahmins of the taluka. If the allegations made against Mr. Artal be well founded, he deserves condign punishment for fomenting caste animosities amongst the people under his charge. Whatever may be the decision of Government in the matter, such cases illustrate the high tension existing between different communities in the country and also serve to create a feeling of distrust in the mind of Government respecting the impartiality of native executive officers.

Mr. Brendon's *regime* as Acting Collector of Belgaum.

Dnyán Prakásh (40), 13th Dec.

24. A Belgaum correspondent of the *Dnyán Prakásh* writes:—Your correspondent, who recently charged Mr. Brendon, our Acting Collector, with leaving everything to be done by his subordinates should have been careful to support his allegation with specific instances (*vide* paragraph 19 of last Weekly Report). His complaint that Vaishnava Brahmins are being ousted here by the Saraswats only shows that he was actuated by caste jealousy in penning his letter; otherwise he should have known that it is not the policy of Government to favour one caste as against another.

Alleged assault on British officers near Purandhar (Poona).

Kesari (136), 11th Dec.

25. The affray between two British officers and some villagers near Purandhar was caused, it appears, on account of the ignorance of the Marathi language on the part of the officers. If that be the case, then they were certainly in the wrong in not having taken with them a Marathi interpreter as provided for by the rules of Government. Moreover, they being the better educated of the two parties, should have left the place immediately they found that they were being misunderstood by the villagers. The only relieving feature of the affair is that the Bombay officials have refrained from investing it with a political aspect like the *Pioneer*.

Alleged nuisance of *badmashes* in the Fort (Bombay).

Sánj Vartamán (92), 11th Dec. and 12th Dec.

26. A resident of the Fort (Bombay) writes to the *Sánj Vartamán* :—For a long time past, the residents of certain localities in the Fort have been systematically annoyed by a gang of *badmashes*, who parade the streets after dusk and keep on roving till the early hours of the morning. They disturb respectable residents in their midnight slumbers by singing aloud all sorts of indecent and obscene songs and using the most filthy language imaginable. Some of them annoy young Parsi girls by cracking the most shameful and disgusting jokes while passing by them, and at times they even go to the length of making indecent gestures at them. The nuisance has continued long enough, and it is high time that immediate steps were taken by the authorities concerned for its suppression. It is really strange that the *badmashes* should have so long been able to carry on their nefarious practices with impunity without attracting the attention of our vigilant police. But now that the annoyance has reached an intolerable stage, it is hoped that the publication of this complaint would attract the attention of the Commissioner of Police, and that the *badmashes* at once be brought to book so that an example might be set to others of the same kind. [In a subsequent issue another correspondent of the same paper adds :—Not content with making gestures, these rogues oftentimes make bold to address young girls and to utter indecent expressions within their hearing. Besides, they frighten ladies by throwing lighted squibs in their midst if they happen to stand in a group talking with each other on the road or on a verandah. The sooner, therefore, this gang of cowardly rogues is hauled up before a Magistrate, the better it would be for the safety of their innumerable victims.]

Grievances of postal peons at Karáchi.

Karáchi Chronicle (7), 9th Dec.

27. "We have had occasion before this of drawing the attention of the postal authorities to the numerous grievances of the postal peons at Karáchi and to state that unless these were redressed, a very serious situation would inevitably arise. We confess that some very petty grievances have been redressed, but the chief ones still require to be remedied. The working hours of the postal peons continue unaltered, and notwithstanding the assurance from the Deputy Postmaster General that more than 8 hours' work was not intended to be exacted, in practice the things are, however, otherwise. Almost every postal peon has to work from 8 to 11 hours daily, owing probably to the large extent of the beats. In our opinion it is not a safe criterion to judge of the work of the postal peons by the number of articles delivered. Such a mode of judging can at best be defective. We have, however, to draw attention to the fact of the pay of these peons being small and of their chances of promotion being very remote, depending largely as they do upon the resignation or death of some one from among their ranks. That promotion comes only as a matter of accident and not as a reward of laborious service is only too patent from the facts now known, and that the promotions lately ordered, though awarded after repeated petitioning, are—to say the least of them—most irregular and fail to show any sound principle underlying them. A peon with scarcely 2 years' service is put over the heads of others who should have rightly occupied the place of the former. Again, the fines imposed on these peons for any remissness, generally the result of long hours of work, are altogether out of proportion to their

salaries. We have tried to ventilate some of the grievances of the postal peons who, we learn, intend once more petitioning the authorities regarding the same and failing to get justice taking such steps as will be suited to their case."

Alleged prevalence of thefts and dacoities at Sukkur and Shikárpur.
Prabhát (53), 5th Dec., Eng. cols.

28. "The minds of the people of Sukkar and Shikárpur are very much exercised over two murders recently committed in their midst during one week. On 24th November a widow was poisoned at Shikárpur, and two days later a boy was decoyed into an uninhabited bungalow at Sukkur and done to death about noontime. There is already a feeling of grave uneasiness among the people owing to thefts and dacoities which have of late become the order of the day. It may be easily imagined how the above cold-blooded murders must have helped to aggravate this feeling. We for ourselves cannot understand the apathy with which our officials seem to regard this growth of crime in Sind. So far as the people are aware, the authorities are practically doing next to nothing to check the increasing evil which has produced such a wide and general sense of insecurity throughout the province. This is not as it should be. If the evil is thus let alone, it will ere long assume unmanageable proportions."

Gambling dens at Karáchi and Hyderabad (Sind).
Prabhát (53), 5th Dec., Eng. cols.

29. "We are much pleased to notice the two successful raids made by the Police of Karáchi on gambling dens. Such dens are an unmitigated nuisance, and the Police are not worth their salt if they do not do their level best to make it too hot for the owners of such dens. We wish the activity of the Police of Karáchi would excite some spirit of emulation among their brethren in Hyderabad, where gambling houses are flourishing in the midst of respectable neighbourhoods and doing no end of mischief."

Alleged desirability of selecting Muhammadans or at least non-Hindus or non-Amils to serve in the Subordinate Judiciary of Sind.
Al-Haq (52), 1st Dec., Eng. cols.

30. "It is rumoured that Mr. Ali Muhammad Hassanally, Subordinate Judge of Hyderabad, is about to be transferred to Sukkur as Additional Judge. If the rumoured transfer takes place, we should particularly like to impress upon the authorities the desirability of selecting a suitable Sub-Judge for Hyderabad. We have more than once protested against the appointment of a Hyderabadi Amil to a post of responsibility at Hyderabad, the home and stronghold of the Amils, and, we think, we need not repeat that the appointment of an Amil Sub-Judge here would be a great administrative blunder. We would recommend that, if a proper man be not available in the province, a suitable non-Hindu or at least a non-Amil should be imported from the presidency or elsewhere."

Education.

Government of India's circular to local Governments on the question of free primary education.
Pársi (13), 9th Dec.; *Mahratta* (9), 9th Dec.; *Kesari* (136), 11th Dec.

31. "The Government of India have invited the opinions of local Governments on the advisability of abolishing fees in primary schools. In an ideal state the fees ought, of course, to be abolished and the schools supported entirely out of the rates, for however low they are, the fees are a sort of tax on the slender resources of the poor, and become positively oppressive in the case of large families. The practice of charging fees, however, was instituted in accordance with a principle arising out of observation of the peculiarities of human nature both in India and other countries. Gratuitous education, like many other gratuitous privileges, is not valued so much as that for which some payment is made. Parents lose their feeling of responsibility in the matter and do not insist on the regular attendance of their boys at school that they enforce when they pay for the schooling. And another important point is that a rupee paid in school fees is paid a good deal more willingly than eight annas in additional

taxation. Moreover, the parents who exercise self-denial so as to educate their children receive the reward of seeing them outstrip the offspring of the improvident. But with compulsory education on the horizon we cannot ignore the arguments in favour of abolition. So long as education is optional, it is a mere matter of choice whether fees should be charged or not; as soon as it becomes compulsory, fees become *zoolum*......... On the whole, however, considering the poverty of the average Indian household, it might be well to try the experiment of reducing fees rather than abolishing them altogether. If the reduction were accompanied by a corresponding increase in school attendance, the process could be continued until the fees reached vanishing point, when compulsory education could be introduced." [The *Mahrátta* writes:—"We hail with sincere joy the Resolution of the Government of India calling for the opinions of the local Governments on the question of the abolition of fees in primary schools......... We hope the local Governments will respond with loyal enthusiasm to the proposal of reform made by the Supreme Government and co-operate with them heartily and with right good-will in the practical consideration of the proposal." The *Kesari* writes:—It is a matter for great satisfaction that the Supreme Government is about to introduce free primary education into this country. It does not, however, redound to the credit of our civilized rulers that they should have taken over a century to become alive to such a matter of paramount importance and to make an attempt to tackle the problem long after other Western nations and even Japan had sucessfully solved it.]

Bombay Samáchár (66), 13th Dec.; *Sánj Vartamán* (92), 8th Dec.

32. The *Bombay Samáchár* highly compliments the Government of India upon the good beginning they have made in coming forward with a proposal for making primary education free in India after the example of England and other civilised countries, and for their frank admission that the present prosperous condition of the country's finances enables them to take this necessary step. The paper thinks that the principles laid down by the Supreme Government in the circular are so sound and reasonable that hardly any exception could be taken thereto by the Local Governments. The paper, in conclusion, trusts that the Indian National Congress will not at its ensuing session fail to mark its appreciation of the good step taken by Government in this matter. [The *Sánj Vartamán* writes:—While the Government of Lord Curzon tried through the instrumentality of the University Commission to make education so dear and expensive as to debar poor people from its benefits, it is gratifying to see a marked contrast in Lord Minto's Government proposing to make primary education free for the masses of India. It is not clear from the circular letter whether the Supreme Government mean to open new primary schools in places where none exist at present. We do not wish that any section of the population should be denied the benefit of education.]

Railways.

Suggestion to the authorities of the Jodhpur-Bikánir Railway to remove the complaints of passengers travelling by the line.

Al-Haq (52), 1st Dec., Eng. cols.

33. "We invite the attention of the Jodhpur-Bikánir Railway authorities to the desirability of accelerating the present speed of ordinary passenger trains running between Hyderabad (Sind) and Mirpur Khas. The distance between these two stations is only 42 miles, but the time taken by passenger trains in traversing this small distance is about four hours. The rush of traffic on this line is great......... It is, therefore, inexplicable why the Railway authorities pay no heed to the one thousand and one improvements that are badly needed on this section. It is not only the slow speed between Hyderabad and Mirpur Khas that is bitterly complained of. There are other defects as well, *e.g.*, inadequate lights and want of proper arrangements for the supply of drinking water to passengers. We hope the powers that be will no longer allow the reputation of their administration to suffer by setting at naught the reasonable demands of the public."

Municipalities.

Alleged undue interference of Mr. Harrison, Accountant General, Bombay, and other European officers of Government in the Municipal elections of Bombay.

Oriental Review (12), 12th Dec.; **Kaiser-i-Hind* (30), 16th Dec., Eng. cols.

31. "We are aware that Mr. Harrison and the *Times of India* are hand in glove with each other.......... Taking advantage of this Mr. Harrison has endeavoured to reply in the *Times of India* of Saturday last to our comments on his Municipal pranks. We cannot help saying that what he has offered is an extremely lame and vague apology. The grave accusation we brought against him in our last issue was that he was carrying on a campaign of underhand intrigue. He has absolutely no reply to give to this charge....... As a matter of fact we have a great deal of authentic information, which enables us to add a great many things to what we adduced in our last number. Mr. Harrison has not denied that he has sent private and confidential letters to a number of the Justices of the Peace of the most audacious character. What is worse is that he has sent them to people who could easily be coerced into subjection by the action of a Government official. For instance, an Abkári contractor can scarcely venture to refuse any request emanating from a person in the position of Mr. Harrison. He knows that there is such a thing as official *camaraderie* between Government officials, and that if he offends one, he offends all. Now we openly charge Mr. Harrison with having written privately to a man in this predicament......... We do not think that Mr. Harrison is capable of spreading statements such as those which his henchmen are propagating. But we have it on good information that Mr. Harrison's henchmen try to gain converts to their side by alleging that the highest officials—even the members of the Executive Council of His Excellency the Governor—have promised to support the ticket of their clique. We are confident that such statements are untrue. We know that the Honourable Mr. Fulton and the Honourable Mr. Muir Mackenzie, who are both men of broad and sturdy liberalism, can have no part or lot in such a conspiracy as we have announced......... The only apology which Mr. Harrison tries to make is altogether beside the mark. He tries to throw dust in the eyes of the public by saying that 'the plain and simple object of the movement is to prevent the undue introduction of politics into the civic affairs of Bombay.' His humble servitors put it in more picturesque language when they say that his intention is to drive out from the Corporation 'the political *badmashes*' who infest it. Now we challenge Mr. Harrison or, for the matter of that, the *Times of India*, to point out a single instance in which the members of the Corporation whom he is attacking have been guilty of 'the undue introduction of politics into the civic affairs of the city'......... If he calls such things as asserting the constitutional rights of the Corporation against the Commissioner an undue introduction of politics, if he calls the maintenance of the constitutional rights of the Corporation against the Government an undue introduction of politics, if he calls the vigorous vindication of the principles of local self-government an undue introduction of politics, then we are prepared to admit that he is right in the same sense as all Anglo-Indians were right when they opposed tooth and nail the introduction and expansion of local self-government in India by the Government of India in Lord Ripon's time. In any other sense we maintain and assert—and we challenge Mr. Harrison to prove the contrary—that the men against whom he is intriguing have never resorted to an 'undue introduction of politics into the civic affairs of the city.' If there has ever been such an attempt, it was made by Mr. Harrison's countrymen when they proposed a second address to Lord Curzon with the sole object of getting an indirect approval of a policy which all India disapproved. It is a pity that at a moment like this other officials are co-operating with Mr. Harrison in a way equally indefensible. It is alleged that both the Collector of Customs and the Bombay Collector are vigorously employed in helping Mr. Harrison. We have no hesitation in saying that officials like these Collectors have no right or business to meddle with the elections of the City's Municipal Corporation. We do not know if the Government of Bombay are aware

of the part these officials are playing, but in view of the excitement and resentment caused in Indian circles on account of Mr. Harrison's conspiracy we think it is the duty of Government to make an inquiry into the matter and to see that responsible officials are not abusing their power and position in the manner alleged. But leaving alone Officials and Europeans, Mr. Harrison says that 'a large number of eminent Indians have associated themselves with it.' We should like to know the opinion of the *Times of India* and Mr. Harrison as to the men they consider as eminent Indians. Our information is that two of his Indian henchmen are young men without experience, without knowledge and without any other ballast except overweening conceit......... We shall hereafter deal with the part the Municipal Commissioner is playing in this melodrama." [The ***Kaiser-i-Hind*** writes:—"For the last two months and upwards we have been hearing of some mysterious workings of a Caucus at the head of which is an official member of the Corporation......... Lord Lamington and his colleagues ought for the reputation of what is recognised as a 'model' local self-government in all India to take serious notice of the chief man of the Caucus who is an official, and also of his Civilian associates. They are no credit to the 'distinguished' service to which they belong."]

Indu Prakash (43), 8th Dec., Eng. cols.

35. "The ***Times of India*** takes great pains to point out that the movement has been engineered more by Natives than Europeans, that race prejudice has nothing to do with it, that Government is not at the bottom of it, and that if Government servants are taking a prominent part in the matter, they are doing so in their private and non-official capacity. Our contemporary specially certifies that the Commissioner 'would be the last man to enter into a controversy which is the business of the public alone.' We wish it were so, but those of us, who know how actively our present Municipal Commissioner thought it right to identify himself with the advocates of Standard Time and how far from indifferent he is when discussions and divisions take place on important questions involving serious differences between the executive or the Government on the one side and the popular independent party on the other, will want something more than a certificate from the *Times of India* to be assured that the Commissioner is in regard to this manipulation of the elections also an indifferent spectator. We cannot forget that this new movement has arisen after the Standard *versus* Bombay Time battle was fought out at the Corporation and that a point was given to it by the animated controversy over the operations of the Improvement Trust, and the Bills to amend Trust Act. We cannot blame the other Government servants associated with the Commissioner in this movement, but still it would be a moot question whether the active partizanship some of them are showing in regard to the coming elections is quite constitutional. A combination between them and the unofficial Indians can hardly be looked upon as a holy one. Is it not a tradition, scarcely broken or violated, for all Government servants and all Government nominees to vote solid for the view supported by the Commissioner and against the independent members of the Corporation whenever there has been a conflict of interest between that body and the Government? If so, is it not legitimate to conclude that the attempt made by gentlemen belonging to this class can have no other object nor any other result than that of swamping the Corporation by a majority of those whose watchword would be to say ditto to the Commissioner and support *en bloc* the views of Government? Our contemporary tries to make much of the fact that the majority of the leaders of the movement are Indian gentlemen. The question, however, is, who these gentlemen are. We have no desire to mention names, but if our candid contemporary were to give them, it would be found that they are to be classed under three categories:—(1) the *Jo-hookum-wallas* pure and simple, (2) those who are under special obligations to Government, and (3) those who have made it a creed of their Municipal politics to oppose Sir Pherozeshah Mehta. That such Indians can be found, and found in high life is but an index of the effeminacy that is still the most corroding evil of Indian public life."

Protest against the levy of a poll-tax on Hindu pilgrims by the Dákore Municipality.

Gujarát (72), 11th Dec.; *Gujaráti Punch* (26), 9th Dec.

36. The Ranchhodji's Temple at Dákore is held in great veneration by the Hindus and is visited by thousands of pilgrims every month on the full-moon day. It is highly objectionable, however, that the Dákore Municipality should levy a poll-tax of one anna from every pilgrim who enters the town. There are a large number of such sacred places in India, but there is none where such a tax is levied from pilgrims going there for purely religious purposes. Besides, the pilgrims going to Dákore are so poor that they can hardly afford to pay even the railway fare for their journey, and therefore travel a considerable distance on foot to reach their destination. Hence it is not difficult to imagine how hard this impost must be pressing upon these poor people who undergo so much trouble and hardship for the purpose of avoiding the payment of a small railway fare. We are strongly of opinion that the poll-tax operates as a serious check on the religious instincts of Hindus, so much so that some have to give up the idea of performing a pilgrimage to Dákore simply because they are unable to pay this tax. Besides, the proceeds of this unjust and oppressive tax are not at all utilised by the Municipality for the convenience and sanitary well-being of those from whom it is levied. No special conservancy arrangements are made for them and consequently there is every probability of an epidemic breaking out amongst them at any moment. This is certainly disgraceful to a town Municipality like that of Dákore. We urge the authorities of the Ranchhodji's Temple to take up this question seriously and to approach Government with a request to compel the Dákore Municipality to abolish this iniquitous tax. [The *Gujaráti Punch* writes in a similar strain.]

Alleged inadequacy of the fire-extinguishing apparatus of the Belgaum Municipality.

Belgaum Samáchár (115), 10th Dec.

37. A fire which recently broke out in the bazar of Belgaum proved the utter inadequacy of the fire-extinguishing apparatus of the local Municipality. That body would do well to purchase a couple of fire pumps and to sink four or five wells in the vicinity of the town market with a view to combat successfully future conflagrations. It can surely find money for this purpose by restraining some useless items of expenditure. We hope our suggestion will receive serious consideration at the hands of our civic fathers.

Native States.

Complaint about the Japti Department in Káthiáwár.

Mahi Kántha Gazette (84), 9th Dec.

38. The way in which the Japti Department in Káthiáwár is managed at present is open to very serious objections. As a matter of principle, the cost of such a department should not be allowed to exceed 8 or 10 per cent. of the net income of the properties under its charge. But as a matter of fact it amounts at present to as much as 40 per cent., exclusive of some minor and miscellaneous charges. As if this did not suffice for the upkeep of the department, scarcity allowances have been given on a liberal scale to all the employés from peons upwards and large sums are annually spent on contingency and dead stock. Thus the heavy cost of the Department leaves little scope either for improving the Jaghirs managed by it or for reducing the liabilities thereon. In this dilemma, the Japti officers come down upon the poor and indebted Jaghirdars and materially reduce the maintenance allowances granted to them. As a result these Jaghirdars, many of whom are of noble descent and belong to old and aristocratic families, find themselves reduced to a most pitiable condition. It is, therefore, highly desirable that Government should immediately reduce the heavy cost of this department either by appointing a moderately paid native officer in place of the present European head, who draws a fat salary, or by placing the department in charge of Divisional Officers. Unless either of these two courses is adopted there is no hope of these Jaghirdars being ever freed from their indebtedness, nor will Government be able to recover their dues. We trust that in view of these facts the Agent to the Governor in Káthiáwár will not fail to take the necessary steps for the amelioration of the miserable condition of Jaghirdars in Káthiáwár.

Succession to the Jámnagar *gadi*.
Káthiáwár Samáchár (81), 12th Dec.

39. Since the demise of His Highness Jaswantsinghji of Jámnagar a good deal of time has elapsed, but no successor has as yet been chosen, and the Jámnagar *gadi* has been allowed to remain unoccupied. Some time back, the news of Prince Ranjitsinghji's probable accession to the *gadi* of Jámnagar was joyfully received by the people. But somehow or other it remained unconfirmed while the subjects of the State have been anxiously awaiting to know who their new ruler is to be. We hope that Prince Ranjitsinghji will be the future Jam Saheb. We also trust that the Government will ere long entrust the affairs of the State to his capable hands and thereby put an end to the feeling of suspense and restless anxiety that prevails in Jámnagar on account of the delay in nominating a successor to the State *gadi*. [Elsewhere the paper in discussing the rights of the rival claimants to the *gadi* of Jámnagar remarks that the traditions of the State require that every Jam should be a pure *kshatriya* by birth and that Prince Lakhubha's paternal grand-mother being a Muhammadan lady, he cannot be considered a pure *kshatriya* and that as such he is not entitled to the throne. It adds that the very fact that Prince Ranjitsinghji was adopted by Jam Shri Vibhaji, the father of the late Jam Saheb, although Prince Lakhubha was then already born, leads but to one conclusion that the late Jam Shri Vibhaji had no intention of recognizing Prince Lakhubha as his successor.]

Affairs in Vála State (Káthiáwár).
Mahi Kántha Gazette (84), 9th Dec.

40. We regret that affairs in Vála have undergone no change for the better as yet. A hasty glance at the past administration of the Thakore presents a spectacle in no way creditable to him. Hira Patel and Khan Muhammad were for some time his boon companions. He was so completely under their thumb that he was practically unable to do anything of his own accord. The iniquities perpetrated by the Thakore and these two Huzurias, however, soon reached a culminating point when a poor *bhangi* was mercilessly put to death by the Thakore at the instigation of these persons. It was then, at the instance of Mr. Rothfield, that Hira Patel was removed from Vála and Khan Muhammad was obliged to flee to Bombay. It is surprising to find the Thakore now trying to re-admit Hira Patel into his territories. It is said that recently the Thakore had imprisoned Travadi Revashankar Harjivan and Badheka Kalianji Ranchhodji without any formal trial as they were late by fifteen minutes in putting in their appearance as witnesses in a civil suit to which the Thakore was himself a party. These two persons had already given their evidence at the previous hearing, but as they were not formally summoned, they were late in coming to Court. We don't know whether the Judge, Mr. Jatashanker Ramchandra Dave, who is a District Pleader, passed such an order of his own accord or in compliance with the wishes of the Thakore. Whatever it may be, these two persons are now in prison for no apparent fault of theirs.

Complaint against the action of the authorities of Sávantvádi in dealing with cases of the alienation of *katuban* lands by the holders thereof.
Sardesái Vijay (46), 12th Dec.

41. Certain lands belonging to the Sávantvádi State and called *katuban* lands are leased to the holders thereof under a perpetual lease subject to the payment of a fixed rental. These lands were so let because they were originally waste and barren. They were improved by the holders thereof at a great outlay of labour and capital, but the present flourishing condition of the lands seems to have inspired the State authorities with the evil desire of resuming them on some pretext or other. They have, of late, in several cases declared the permanent leases forfeited because the lands were mortgaged or otherwise alienated by the lessees. It is a great hardship that the State should be importing into these tenancies a condition quite incompatible with the intention of the original grant. There is no reason adduced why the alienations of *katuban* lands should be regarded differently from that of other private lands. The State is not entitled to more than the fixed rent, and the present procedure adopted by it is productive of great hardship to the people. There appears no reason why the law prevalent in the Bombay Presidency regarding the

transfer of permanent leasehold lands should not be observed at Sávantvádi. We hope the Bombay Government will not countenance the present oppressive policy of the State in respect of these lands.

Intelligence extracted from the Press.

Swadeshi lecture by a Muhammadan of Hyderabad (Deccan) in Poona.
Dnyán Prakásh (40), 8th Dec.

42. Kazi Saifuddin of Hyderabad delivered an address on *Swadeshism* in the Maharashtra Vidyalaya, Poona, on 7th December, in the course of which he dwelt on the importance of bringing about unity between Hindus and Muhammadans and appealed to the followers of both the communities to make common cause with one another in furtherance of the interests of India and to work hand in hand in carrying on the *swadeshi* agitation for the industrial regeneration of the country.

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 20th December 1906.

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*Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.] [No. 51 of 1906.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 22nd December 1906.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

Abkari: Report of the Excise Committee 23

British rule in India:
  - Alleged defects of British administration in India as noticed by two American critics 4
  - Alleged impossibility of India's getting self-government from their present rulers 2
  - Can a foreign yoke be for India's good? 3
  - Indians cannot get self-government unless they show more activity than at present and boycott foreign goods 5

Departmental Examinations: Alleged necessity for relaxing the regulations of— 26

Hajis:
  - Appeal to Lord Lamington's Government to provide a suitable site for a proposed Rest House for the —... 24
  - Hardships of the — in Bombay 25

Imperial Customs Service: Reply of the Government of India to the memorial of the Bombay Presidency Association regarding direct recruitment in England to the— 22

Indian National Congress:
  - Conferences and gatherings to be held in Calcutta in the "National Week"... 7
  - Forthcoming session of the — ... ... 10—12
  - Mr. Dadabhai Navroji not a true *Swadeshi* 9
  - Subjects to be discussed at the Calcutta session of the — ... ... 13—15
  - What will Mr. Dadabhai Navroji say in his inaugural address before the Calcutta Congress?... 8

Nawab of Dacca's proposal to start an All-India Muhammadan "Confederacy" to safeguard the interests of Muhammadans ... ... 16 & 17

Police: Alleged *zoolum* of the Police upon the people and the desirability of forming protective associations for preventing it 27

Public Service:
  - Appeal to Government to increase the pay of Talatis 21
  - Complaint against Mr. R. C. Artal, District Deputy Collector in charge of Gokák Taluka (Belgaum) 20
  - Muhammadan deputation to the Viceroy and the appointment of two Musalmans to high posts 19
  - Under Secretary of State for India 18

CON 1887—1

PARAGRAPHS.

Politics and the Public Administration—continued.

Sind:
Dacoities in — and the danger to the public in consequence of the dacoits being armed 29
Desirability of transferring two Resident Magistrates from Tando Adam and Matli (—) 28
Suggestions for an increase of the pay of Tapedars in — 30
South Africa: Transvaal Asiatic Ordinance 1
Swadeshi and boycott movements: Exhortation to Indians to boycott foreign articles 6

Education—

Comments on the non-recognition of the Maháráshtra Vidyálaya of Poona by the Bombay University under the Indian Universities' Act ... 36
Comments on the Report of the Director of Public Instruction, Bombay, and the Government Resolution thereon 35
Compulsory free education in Bombay 34
Government of India's circular to local Governments on the question of free primary education ... ... 31—33

Railways—

Complaint about over-crowding on the Bársi-Pandharpur Railway ... 37

Municipalities—

Alleged unsatisfactory condition of the Pandharpur High School under the control of the local Municipality 38

Intelligence extracted from the Press—

A *swadeshi* lecture at Násik 39

List of Newspapers and Periodicals.

(As it stood on the 1st October 1906.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	J. J. de Abrao ; Portuguese ; 43	300
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 50	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 53.	1,000
4	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan ; Hindu (Madrási Bráhman) ; 39.	500
5	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 53.	575
6	Indian Textile Journal	Do.	Monthly	John Wallace ; Englishman ; 48	800
7	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái Advani ; Hindu (Amil) ; 30.	500
8	Káthiáwár Times	Rájkot	Daily	Mávji Govindji ; Hindu (Nágar) ; 38	200
9	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 32.	950
10	Men and Women of India.	Bombay	Monthly	Sorábji Mancherji Ratnagar ; Parsi ; 40	500
11	Muslim Herald	Do.	Daily	Muhammad Yusuf bin Muhammad Amir ; Muhammadan ; 32.	700
12	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 38	400
13	Pársi	Do.	Do.	Jehangir Sorabji Talayárkhán ; Pársi ; 30	1,000
14	Patriot	Ahmedabad	Do.	Bhágubhái Fatechand Kárbhári ; Hindu (Jain) ; 33.	650
15	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 53	650
16	Poona Observer and Civil and Military Gazette.	Poona	Daily	Kawasji Temulji ; Pársi ; 50	400
17	Railway Times	Bombay	Weekly	John Alexander Balfour ; Christian ; 44	1,200
18	Sind Gazette	Karáchi	Bi-weekly	Mrs. J. E. Tate ; European ; 42	500
19	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 40.	800
20	Sind Times	Karáchi	Bi-weekly	Khánchand Rahumal ; Hindu (Amil) ; 39	200
	ANGLO-GUJARA'TI.				
21	A'rya Prakásh	Bombay	Weekly	Motilál Tribhuwandás Dalál ; Hindu (Mod Bania) ; 32.	1,000
22	Coronation Advertiser	Ahmedabad	Do.	Narotámdás Pránjiwandás Shethna ; Hindu (Bania) ; 33.	750
23	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak) ; 36	1,400
24	Gujaráti	Do.	Do.	Ichhárám Surajram Desai ; Hindu (Surti Bania) ; 53.	5,000
25	Gujarát Mitră	Do.	Do.	Hormasji Jamshedji ; Pársi ; 47	700
26	Gujaráti Punch	Ahmedabad	Do.	Somalál Mangaldás Sháh ; Hindu (Bania) ; 29.	1,100
27	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar ; Pársi ; 46	800
28	Hind Swarájyă	Do.	Do.	Chhaganlál Lallubhoy Thanáwalá ; Hindu (Shrimáli Bráhman) ; 24.	800
29	Jám-e-Jamshed	Do.	Daily	Pirozshah Jehángir Marzbán ; Pársi ; 30	3,500
30	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 57	2,400
31	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 42	400
32	Káthiáwár Times	Do.	Bi-weekly	Manshankar Jayashankar ; Hindu (Nagar Bráhman) ; 39.	200
33	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám ; Hindu (Mewáda Bráhman) ; 39.	1,400
34	Rást Goftár	Bombay	Do.	Pálonji Barjorji Desái ; Pársi ; 55	1,550

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*continued.*				
35	Shri Sayáji Vijayă	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 28.	4,200
36	Suryă Prakásh	Surat	Do.	Umedrám Nagindás; Hindu (Bania); 28	200
	ANGLO-MARA'THI.				
37	Christian Citizen	Poona	Monthly	Bháskar Nánáji Kotak; Native Christian; 33.	200
38	Dnyán Chakshu	Do.	Weekly	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 48.	500
39	Dnyánodaya	Bombay	Do.	Rev. Mr. J. E. Abbott	660
40	Dnyán Prakásh	Poona	Daily	Hari Náráyan A'pte; Hindu (Chitpáwan Bráhman); 39.	1,200
41	Dnyán Prakásh	Do.	Weekly	Do. Do.	2,400
42	Hind Swarájyă	Bombay	Do.	Jyotibá Bhágoji Relekar; Hindu (Námdeo Shimpi); 24.	1,000
43	Indu Prakásh	Do.	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 41.	1,500
44	Native Opinion	Do.	Weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 35.	700
45	Samarth	Kolhápur	Do.	Vináyak Náráyan Joshirao; Hindu (Chitpáwan Bráhman); 37.	750
46	Sardesái Vijaya	Sávantvádi	Do.	Pándurang Bálkrishna Dadkar; Hindu (Gaud Bráhman); 32.	500
47	Shri Sayáji Vijayă	Bombay	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 41.	5,000
48	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshasth Bráhman); 22.	100
49	Subodh Patrika	Bombay	Do.	Dwárkanáth Govind Vaidya; Hindu (Sonár); 32.	600
50	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 39.	1,500
	ANGLO-PORTUGUESE.				
51	O Anglo-Lusitáno	Bombay	Weekly	Leandro Mascarenhas; Goanese Christian; 48.	900
	ANGLO-SINDI.				
52	Al-Haq	Hyderabad (Sind).	Weekly	Syed Muhammad Syed Jamáldin; 30; and Abdul Vahábkhan Ghulám Rasul; 37; Muhammadans.	1,200
53	Prabhát	Do.	Bi-weekly	Lekhráj Tilokchand; Hindu (Amil); 34	500
54	Musáfir	Do.	Weekly	Dharamsing Tahilsing; Hindu (Amil); 20	1,000
55	Sindhi	Sukkur	Do.	Virumal Begráj; Hindu (Kurseja); 33	1,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
56	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 73	1,194
57	Hind Vijayă	Do.	Do.	Dáhyábhái Karsandás Sháh; Hindu (Shráwak Bania); 39.	600
	ENGLISH, MARÁTHI AND KÁNARESE.				
58	Karnátak Patră	Dhárwár	Weekly	Mádhav Gopál Tonapi; Hindu (Deshastha Bráhman); 22.	200
59	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorápur; Hindu (Deshastha Vaishnav Bráhman); 44.	300
	ENGLISH, PORTUGUESE AND CONCANIM.				
60	A Luz	Bombay	Weekly	Antone Fernandes; Portuguese; 23	1,200
61	O Bombaense	Do.	Do.	A. Gomes; Goanese Christian; 45	1,000
	GUJARÁTI.				
62	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad; Muhammadan; (Memon); 41.	2,500
63	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 53	3,000
64	Arajdár	Ahmedabad	Weekly	Maháshankar Dájibhai; Hindu (Bráhman); 35.	1,500-2,000
65	A'ryávir	Dohad (Panch Maháls).	Do.	Krishnaráo Mangeshráo Fadnis; Hindu (Saraswat Bráhman); 28.	380

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*continued.*				
66	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 37.	4,400
67	Broach Mitră	Broach	Weekly	Trikamlál Harináth Thákor; Hindu (Brahma Kshatriya); 24.	350
68	Broach Samáchár	Do.	Do.	Ardeshir Dinsha Gándhi; Pársi; 51	500
69	Din Mani	Do.	Do.	Nathálál Rangildas; Hindu (Mathur Káyastha Bania); 27.	125
70	Dnyanottejak	Ahmedabad	Fortnightly	Chhotálál Desaibhai; Hindu (Bania); 42	800
71	Evening Jáme	Bombay	Daily	Pirozshah Jehangir Marzbán; Parsi; 30	1,600
72	Gujarát	Nadiád (Kaira)	Fortnightly	Chandulál Nandlál; Hindu (Bania); 25	500
73	Hitechchhu	Ahmedabad	Weekly	Kálidás Ghelabhai; Hindu (Jain); 47	500
74	Indian Advertiser	Do.	Do.	Hirálál Vardhamán Sháh	...
75	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Daud; 37; Abdulla Ismail; 28 Muhammadans (Memons).	750
76	Jám-e-Jahanooma	Bombay	Do.	Ratansbáw Frámji Acharia; Pársi; 31	600
77	Jivadaya	Surat	Monthly	Dhirajrám Dalpatrám; Hindu (Audich Bráhman); 37.	300
78	Kaira Times	Nadiád (Kaira)	Weekly	Anopsi Mánecklál Desai; Hindu (Shrávak Bania).	600
79	Kaira Vartamán	Kaira	Do.	Kahandas Fulchand; Hindu (Bania); 56	125
80	Káthiáwár Mitră	Ahmedabad	Do.	Jadurám Shámji Dave; Hindu (Audich Bráhman); 42.	300
81	Káthiáwár Samáchár	Do.	Do.	Rewashankar Jagjiwan Dave; Hindu (Bráhman); 44.	500
82	Khedut	Bhávnagar	Fortnightly	Parbhurám Rámji Jani; Hindu (Audich Bráhman).	1,000
83	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánek~~ji~~ Minocheher-Homji, B.A; Pársi; 37.	1,000
84	Mahi Kántha Gazette	Sádra	Weekly	Motilál Chhotálál Vyás; Hindu (Audich Tolakia Brahman); 45.	800
85	Mukhbir-i-Islám	Bombay	Daily	Munshi Ali Mahomed Haji Abdulla Shayek Lakhpati; Khoja (Sunni); 35.	500
86	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh; Hindu (Bania); 32.	500
87	Navsári Prakásh	Do.	Do.	Rustamji Jámaspji Dastur; Pársi; 58	800
88	Praja Mitră	Karáchi	Bi-weekly	Narbhayshankar Jagjivan; Hindu (Bráhman); 37.	275
89	Praja Pokár	Surat	Weekly	Hormasji Jamshedji; Pársi; 47	500
90	Prakásh and Gadgadát	Bombay	Do.	Nagindás Mancharam; Hindu (Dása Osval Bania); 40.	725
91	Samsher Bahádur	Ahmedabad	Do.	Saváibhai Ráichand; Hindu (Shravak Bania); 63.	150
92	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Rustamji Narsarwanji Vátcha-Gandi; Pársi; 40. (2) Ardeshir Pestonji Contractor; Pársi; 38.	3,800
93	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Dás Shrimáli Bania); 41.	550
94	Sind Vartamán	Karáchi	Weekly	Devkaran Devji; Hindu (Lohána); 41	200
95	Surat Akhbár	Surat	Do.	Phirozsháh Edalji Patel; Pársi; 51	300
96	Tikákár	Ahmedabad	Do.	Puranchandra *alias* Punamchand Achleshwar Márwadi; Hindu (Bráhman); 44.	500
97	Vande Mátaram	Bombay	Monthly	Chhaganlal Lallubhoy Thánawálla; Hindu (Shrimali Brahmin); 24.	...
	HINDI.				
98	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 44.	200
99	Sharman Samáchár	Bombay	Do.	Shambhunáth Sharma; Hindu (Kanoja Bráhman); 45.	1,000
100	Shri Dnyánságar Samáchár.	Do.	Monthly	Janakprasad Laooram; Hindu (Kányakubja Bráhman); 30.	200
101	Shri Venkateshvar Samáchár.	Do.	Weekly	Pandit Babu Amritlal, B.A.; Hindu (Bengali Bráhman); 45.	6,200
102	Swadeshi	Do.	Do.	Swámi Yugalánandji; Hindu (Vaishnav Bráhman); 35.	1,000

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KÁNARESE.				
103	Digvijayă	Gadag (Dhárwár.)	Weekly	Shankrapa Gudi Basrimarad; Hindu (Devang); 39.	150
104	Karnátak Vritt	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Shenvi Bráhman); 36. (2) A. B. Hoskeri; Hindu (Deshasth Bráhman); 37.	810
105	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 43.	300
106	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Nilgire Nádgir; Hindu (Deshasth Bráhman); 30	150
107	Rájahans	Dhárwár	Do.	Kamaláshankar Dinkar Jathár; Hindu (Karháda Bráhman); 43.	120
108	Rasik Ranjini	Gadag (Dhárwár.)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 43.	100
	MARÁTHI.				
109	Arunodayă	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 24.	515
110	A'ryávart	Dhulia	Do.	Váman Daji Motiwále; Hindu (Yajurvedi Bráhman); 20.	500
111	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 29	500
112	Bán	Poona	Do.	Datto Máruti Nanavare; Hindu (Kásár); 27	400
113	Bhála	Do.	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 30.	2,300
114	Bhagwa Jhenda	Wái (Satára)	Monthly	Dattatraya Ganesh Agashe; Hindu (Chitpawan Brahman); 27	300-400
115	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 42.	300
116	Brahmodayă	Mahád (Kolába)	Do.	Náráyan Balwant Hardikar; Hindu (Karháda Bráhman); 48.	400
117	Chandrakánt	Chikodi (Belgaum).	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 41.	100
118	Chandrodayă	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 42.	200
119	Chikitsak	Belgaum	Do.	Mangesh Jiváji Telang; Hindu (Gaud Bráhman); 40 and Moro Balwant Maráthe; Hindu (Chitpáwan Bráhman).	900
120	Deen Mitră	Bombay	Do.	Sadáshiv Vishwanáth Máyadeo; Hindu (Chitpawan Bráhman; 32.	1,000
121	Deshakálavartamán	Erandol (Khándesh).	Do.	Mahádev Pándurang Joshi; Hindu (Deshasth Bráhman); 34.	200
122	Dharma	Wái (Satára)	Do.	Kashinath Vaman Lele; Hindu (Chitpáwan Bráhman); 48.	1,000
123	Dhárwár Vritt	Dhárwár	Do.	S. H. Shaháne; Hindu (Karháda Bráhman); 32.	500
124	Dinbandhu	Bombay	Do.	Vásudeo Lingoji Birje; Hindu (Marátha); 40.	1,200
125	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 42.	350
126	Hindu Punch	Thána	Do.	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 40.	1,700
127	Hindu Vijayă	Kochará (Ratnágiri.)	Fortnightly	Anandráo Bálkrishna Rángnekár; Hindu (Gaud Sáraswat Bráhmin); 38.	75
128	Hunnarottejak	Násik	Weekly	Prabhákar Krishna Pánge; Hindu (Deshastha Bráhman); 27.	250
129	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 53.	280
130	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 76.	1,500
131	Jagatsamáchár	Thána	Do.	Trimbak A'báji Ráje; Hindu (Káyastha Prabhu); 39.	500
132	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 40.	7,500
133	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 47.	425
134	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 39.	4,000
135	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 51.	2,000
136	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 50.	18,000
137	Khándesh Vaibhav	Dhulia	Do.	Yádav Bálkrishna Bahalkar; Hindu (Deshasth Bráhman); 10.	600
138	Kumtha Vritt	Kumtha (Kánara).	Do.	Laxman Baburao Hegde; Hindu (Gowdsaraswat); 50.	250
139	Loka Bandhu	Tásgaon (Satára).	Do.	Bhikáji Gopál Bhide; Hindu (Chitpáwan Bráhman); age 35.	200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
140	Lokamat	Vengurla (Ratnágiri).	Weekly	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 29.	600
141	Lokaseva	Násik	Do.	Gangádhar Váman Barve; Hindu (Chitpáwan Bráhman); 27.	500
142	Madhukar	Belgaum	Do.	Janárdan Náráyen Kulkarni; Hindu (Sáraswat Bráhman); 30.	150
143	Maháráshtra Vritt	Satára	Do.	Pándurang Bábáji Bhosle; Hindu (Marátha); 30.	150
144	Moda Vritt	Wái (Satára)	Do.	Káshináth Váman Lele; Hindu (Chitpáwan Bráhman); 48.	650
145	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; Hindu (Chitpáwan Bráhman); 45.	1,650
146	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,450
147	Nagar Samáchár	Ahmednagar	Do.	Vishwanáth Gangárám; Hindu (Telegu Fulmáli); 25.	200
148	Násik Vritt	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 28.	450
149	Nyáy Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 32.	400
150	Pandhari Mitră	Pandharpur (Sholápur).	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 43.	75
151	Parikshak	Belgaum	Do.	Váman Rámchandra Kanvinde; Hindu (Sáraswat Bráhman); 33.	400
152	Poona Vaibhav	Poona	Do.	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 37.	250
153	Prabhát	Dhulia	Monthly	Govind Káshináth Chándorkar; Hindu (Karhadá Brahman).	...
154	Prabodh Chandrika	Jalgaon (Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 42.	200
155	Prakásh	Satára	Do.	Ganesh Ballál Phansálkar; Hindu (Karháda Bráhman); 32.	500
156	Pratod	Islámpur (Satára).	Do.	Ganesh Rámchandra Kashálkar; Hindu (Karháda Bráhman); 23.	300—360
157	Rághav Bhushan	Yeola (Násik)	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 42	100
158	Ráshtramukh	Máhad (Kolába)	Published thrice a month.	Balkrishna Raoji Palvanker; Hindu (Karhádá Bráhman); 28.	177
159	Satya Mitră	Málegaon (Násik).	Weekly	Bálchand Hiráchand; Jain; 26	200
160	Satyă Shodhak	Ratnágiri	Do.	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 28.	950
161	Shet, Shetaki and Shetakari	Bombay	Fortnightly	Nominal Editor:—Ganesh Lakshman Sahasrabuddhe; Hindu (Chitpáwan Bráhman). Real Editor:—Rámchandra Vinayak Tikekar; Hindu (Karháda Bráhman); 45.	350
162	Sholápur Samáchár	Sholápur	Weekly	Narsappa Abanna; Hindu (Kámáthi); 47	400
163	Shubh Suchak	Do.	Do.	Rámchandra Appáji Chitale; Hindu (Chitpáwan Bráhman); 61.	150
164	Sumant	Karád (Satára)	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 33.	80
165	Vidur	Dhamni (Satára).	Do.	Dámodar Gangádhar Maráthe	200
166	Vidya Vilás	Kolhápur	Bi-weekly	Ganesh Shankar Gokhale; Hindu (Chitpáwan Bráhman); 22.	500
167	Vihári	Bombay	Weekly	Bálkrishna Náráyan Phátak; Hindu (Chitpáwan Bráhman); 41.	1,000
168	Vikram	Sátára	Monthly	......	...
169	Vishvavritt	Kolhápur	Monthly	Vishnu Govind Bijápurkar, M.A.; Hindu (Deshastha Bráhman); 45.	500
170	Vividh Dnyán Vistár	Bombay	Do.	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
171	Vrittasár	Wái (Satára)	Weekly	Lakshman Mahádev Vaidya; Hindu (Chitpáwan Bráhman); 51.	250
172	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkar; Hindu (Deshasth Bráhman); 38.	100
173	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 40.	600
174	Vyápár Samáchár	Ahmednagar	Do.	Ratanchand Punamchand Mutha; Jain (Márwadi); 33.	1,200
175	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 40.	150

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	SINDI.				
176	Aftab-i-Sind	Sukkur	Weekly	Shámsudin walad Mahomed; Muhammadan; (Abro); 39.	600
177	Khairkháh	Lárkhána	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 33.	1,000
178	Sind Sudhár	Karáchi	Do.	Khánchand Rahumal; Hindu (Amil); 39	650
179	Sookree	Do.	Do.	Asaumal Bijhumal; Hindu (Lohána); 52	100
180	Sind Kesary	Shikárpur	Do.	Chelárám Mánghirmal; Hindu (Wadhra); 40.	550
	URDU.				
181	Ajaibat-i-Bambai	Bombay	Monthly	Mahamad Ali Anvar Ali; Muhammadan (Sheikh); 44.	2,000
182	Bombay Punch Bahádur	Do.	Weekly	Hakim Mahomed Abdul Hamid; Muhammadan (Farrukh Dehlavi); 52.	3,000
183	Ghamkhwar-e-Jahán	Bhusáwal (Khándesh).	Do.	Munshi Mahomed Jan walad Ahmedalli (Mahomedan).	75
184	Jám-i-Jahánnuma	Jalgaon (Khándesh).	Do.	Munshi Abdul Karim *walad* Habibulla; Muhammadan.	50
185	Mufid-e-Rozgár	Bombay	Do.	......	...
186	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdul Hamid; Muhammadan (Farrakh Dehalvi); 52.	1,500
187	Tohfa-i-Deccan	Poona	Weekly	Shaik Abdulla *walad* Mahomed; Muhammadan (Shaik); 32.	150
	GUJARA'TI AND HINDI.				
188	Jain	Ahmedabad	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Jain); 33.	1,400
	MARA'THI AND KA'NARESE.				
189	Chandrika	Bágalkot (Bijápur).	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 34.	150

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the Report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Ărunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

E. The papers marked with an asterisk have actually been examined during the week.

F. Nos. 63, 67 and 71 occasionally contain English articles.

Additions to, and alterations in, the list of Newspapers and Periodicals.

N.B.—(*a*) The circulation of No. 153 is 300.

(*b*) The editor of No. 168 is Vishvanáth Ganesh Deodhar (Chitpáwan Bráhmin); age 26; circulation 100.

(*c*) No. 150 is published at irregular intervals.

(*d*) Nos. 42, 80, 91, 96, 102 and 106 have ceased to exist.

(*e*) The editor of No. 185 is Munshi Muhammad Husain Fanunmiya; Muhammadan (Suni); age 45; circulation 500.

(*f*) The circulation of No. 97 is 500.

(*g*) No. 72 is published thrice a month.

(*h*) The publication of No. 174 is temporarily suspended.

(*i*) The editor of No. 74 is Hirálál Vardhmán Sháh (Visá Shrimáli Bania); age 26; circulation 600.

(*j*) No. 70 is published six times a month.

(*k*) No. 179 contains English articles.

(*l*) No. 14 is published in Bombay.

Politics and the Public Administration.

Transvaal Asiatic Ordinance.

Gujaráti Punch (26), 16th Dec., Eng. cols.

1. "We need not here remind our readers of the satanic attitude taken up by the South African white colonies towards the British Indian subjects of His Majesty King Edward VII. It is a long story—one as miserable and iniquitous as it is long....... The least that could be said of the Transvaal Asiatic Ordinance is that it is monstrous and iniquitous. True, the deputation of British Indian Settlers that lately went to England has been *sympathetically* received by the Colonial and the Indian Secretaries of State. But as long as that sympathy is not translated into generous action, it is merely a mock word, and it is nothing short of an insult to offer it to people whose very life-blood is sought to be sucked. We have no faith in this sympathy expressed, or rather implied, by Lord Elgin and Mr. Morley—not because we believe them to be anything but good men and true, but simply because we *know* that they will be utterly helpless to give us any succour. We do not lose sight of what Mr. Churchill said five days ago in the Commons. He announced that the Cabinet would advise King Edward to withhold his assent to this iniquitous Ordinance. This may throw dust in the eyes of the unwary, but we know that it is only delaying, for a few moments, the hour of torture. An autonomous constitution for the Transvaal has been already granted and the Letters Patent will soon be ready. With this new powerful weapon in their hands, will the Colonists care two straws for the supercilious mandates of the British Cabinet? A set of human beings, (we have almost a doubt as to whether the last word is not misapplied) who are not ashamed to treat respectable Indians as vermin, only fit to be crushed under the iron heel of their tyranny, simply because their skin happens to be brown and not white—are they likely to change their cruel policy towards Asiatics—a policy deliberately adopted—simply at the bidding of a far-off, half-hearted and impotent authority? It would be nothing short of midsummer madness to entertain any such hopes. The leopard may change his spots, but these insolent and heartless Colonists will never change their hellish policy, *unless they are hammered into doing it*—either by our Indian fellow-subjects beyond the Arabian Sea, or by the Imperial Government in England. The former, however, are too weak, while the latter resemble a miserable henpecked husband, who dare not even indulge in a frown at his termagant spouse. How will all this end? Time will show.......... In the meanwhile our advice to our suffering countrymen is—Patience."

Alleged impossibility of India's getting self-government from her present rulers.

Mahrátta (9), 16th Dec.

2. The *Mahrátta* reproduces the following extract from the *Gaelic American*:—"Mr. Gokhale tells the Indian people that 'the Irish will get self-government within a year or so,' and that they must keep the example of the Irish before their eyes. Considering that agitation for self-government has been going on in Ireland for the last forty years, and that all which is now offered to the Irish people by this Government, of which 'Honest John' is a member, is a mere trumpery devolution of petty details of local administration as unlike 'self-government' as it is possible for it to be, we venture to say that Mr. Gokhale has been grossly deceived by those *ex*-Anglo-Indian officials and pensioners who feed on India's poverty, and who have sent him out just before the next meeting of the Indian National Congress, to mystify and confuse the newly-awakened Indian people. We speak thus emphatically because the rights and the hopes of the Irish and the Indian peoples are the same, and if one of them could be cheated out of their rights, as any and every British Government is capable of doing, the other would be defrauded in an equal measure. We say to the Indian people then, go on with your *swadeshi* movement."

Can a foreign yoke be for India's good?

Hind Swarájya (28), 22nd Dec., Eng. cols.

3. Under the heading "Can a foreign yoke ever be for India's good?", the *Hind Swarájya* reproduces the following extract from the *Indian Sociologist*:—"A cultured Indian Nationalist now residing in the United States says that he cannot understand how the founder of the 'Servants of India Society' can consistently and conscientiously avow that its members 'frankly accept the British

connection as ordained in the inscrutable dispensation of Providence for India's good' and at the same time adversely criticise the actions of the British Government in India. Our readers are aware that the present Prime Minister of England, Sir Henry Campbell Bannerman, had the fairness to declare publicly not long ago that 'good government could never be a substitute for government by the people themselves.' The leader of the Irish Party in the House of Commons, Mr. John Redmond, M. P., has similarly expressed himself: 'Better a bad government of their own than a good government of anybody else'....... It is sad to observe that, in the face of these high authorities, an Indian who is supposed to have received a liberal education, who has visited England three times and who has been one of the Presidents of the Indian National Congress should have the impudence to proclaim that a foreign yoke like that of the British is 'ordained, in the inscrutable dispensation of Providence, for India's good.' 'Providence,' says a great historian, 'no doubt puts conquered territories into the conqueror's hands; and Providence puts the stolen purse into the pocket of the thief.' But is it, we solemnly ask, for the conquered or for the person robbed to declare that the conquest or the robbery is for his good? Mr. Gokhale seems to be either deficient in his sense of right and therefore unable to recognise the claims of his own countrymen, or else he is playing the part of a flatterer, to the great detriment of the best interests of India."

Alleged defects of British administration in India as noticed by two American critics.
Vihári (167), 17th Dec.

4. We intend in the present article to discuss the views expressed by two American friends of India, *viz.* Messrs. Bryan and Russell, regarding British rule in India. The unbiased and impartial verdict of Mr. Bryan on British Administration in India is still fresh in the memories of us all, and it is needless to recapitulate it here. Mr. Bryan had read in history about the black and heinous deeds of Warren Hastings and Lord Clive, and the experience he gained during his visit to this country only confirmed the opinion he had already formed about the unjust and despotic character of British rule. His fellow-countryman, Mr. Russell, confines his attention to the heavy and oppressive load of taxation which the people are called on to bear and to the frequency of famines and consequent misery in the country. He says that eight millions of people die annually of starvation in India and observes: "The Indian cultivator lives in a state that no American farmer would tolerate for his hogs; for food they have in a week as much nourishment as a Western American farmer is provided with at one meal. Famines grow worse and come oftener in India. More people died for want of food in India in a single year than have perished on all the battlefields in several centuries." We must bear in mind that the strictures passed by these two American critics upon British rule are not malicious, but express their candid and disinterested opinion about the actual state of affairs witnessed by them in India. What then is the conclusion to be arrived at after a perusal of their remarks? Can we accept the view of the Congress that British rule in India is founded on justice? How can a Government, having its rise in injustice, be "just" or "justice-loving"? All sense of justice is sure to be strangled out of a Government, which has Neros like Warren Hastings and Lord Clive for its founders and Machiavellis like Wellesley, Dalhousie, Lytton and Curzon for its consolidators? History proclaims that the British overthrew the French power in India in order to wrest from them the privilege of oppressing the Indians. Why should the British then vaunt about the justice of their rule? The dark policy of the British cannot long remain hidden from the public gaze. God wills that it should be dragged into publicity and that condign punishment should be meted out to its authors. What is the cause of the present poverty of India, which was once far famed for its wealth? Why should India, which was once a Paradise on earth, have been rendered desolate like a graveyard? What administration is responsible for our present plight which is more degraded than that of American hogs? Ye silly creatures, that threw open the gates of Calicut to foreigners! Ye foolish Hindus, who showed too much solicitude for the physical well-being of British soldiers by feeding them with rice while you satisfied your own hunger with rice-water during the siege of Arcot! Do you all feel delighted with British justice on seeing eight millions of your countrymen annually die of hunger? Cannot those eight millions who die of starvation bring about revolutions, if they only take it into their heads to

do so? Nothing can be impossible to them if they resolve to die on the battlefield instead of perishing by hunger. The only way of averting our present misery is to be self-reliant. The ultimate fruit of self-reliance being self-government, we should direct all our energies to learn self-reliance in order to reach our goal.

Indians cannot get self-government unless they show more activity than at present and boycott foreign goods.
Hindu Panch (126), 19th Dec.

5. The Boers have obtained self-government by their own prowess and have outstripped us in the race for political advancement. We, on the other hand, are at a standstill, because instead of exerting ourselves for our advancement we remain inert and screen ourselves behind some excuse or other. Thus, some good-for-nothing men among us say that the Boers could not have succeeded in obtaining autonomy if the Conservatives, instead of the Liberals, had been in power. But they must remember that even the Conservatives would not have ventured to violate the pledge which the Boers had wrung from England by force of arms.. If the Indians want self-government, they should also exert themselves for it. One way of doing this is to boycott foreign goods. But our people are still afraid of adopting even this course. No wonder that the Boers should have outstripped us. Indians should remember that nothing but their own supineness is responsible for their present backwardness.

Exhortation to Indians to boycott foreign articles.
Dnyánottejak (70), 20th Dec.

6. A correspondent contributes some verses to the *Dnyánottejak*, of which the following is the purport:—Ye Indians! Awake, shake off your evil habits, and becoming inspired with courage and enthusiasm exhort others to awake and follow useful vocations. Sympathise with the miseries of your countrymen, and by doing philanthropic work spread your fame on all sides. By engaging in industrial pursuits, throw the prestige of foreigners into the shade. Do not let the present unique opportunity slip out of your hands; unite and make your glorious crown shed lustre all around. If you are inspired with patriotism, do not touch any foreign article. Spread unity in the country and move about like true patriots. Always cherish lofty aspirations and speak only your mother-tongue. Discard all foreign-made articles as worthless trinkets. [Another correspondent of the paper writes:—It is the duty of Indians to patronise indigenous articles, though these be slightly dearer at first than similar products of foreign manufacture. If they persevere in this resolve, the drain of India's wealth to foreign countries will stop and the poverty of the country become a thing of the past. The Indians are destined to enjoy happiness, but if they want to attain it soon, they should not sit with folded hands. Let them take a leaf out of the book of Japan. If they do not do so, they would be overtaken by the same doom of utter annihilation which overtook the Red Indians in America. If they do not move betimes, foreigners will deceive them by mere empty show and ultimately lead them to ruin. They should consider contact with foreign articles to be as unholy as contamination by a *dhed*. If they desire supremacy in the economic sphere, let them rush forward courageously and they are bound to succeed.]

Conferences and gatherings to be held in Calcutta in the "National Week."
Indian Social Reformer (4), 16th Dec.

7. "All over the country the approach of what may be called the National Week is being felt in manifold ways. Politicians, social reformers, industrialists, religious reformers, temperance reformers, are all looking forward to the great meetings that are to be held in Calcutta in the last week of the year. Though all cannot be present at these gatherings, representative citizens from most parts of the country will attend them and when they return to their homes, they will carry back to their friends and neighbours the news of the proceedings and discussions at these Conferences. We have seen a complaint that the National Week is getting overcrowded. This complaint is based on a misconception. The great causes represented by the Congress and the Social, Theistic, Temperance and Industrial Conferences have their respective local associations and societies which carry on their work throughout the year. What is done in the annual meetings is to merely compare notes, communi-

cate enthusiasm, and to give each worker the sense of being not an isolated unit amidst an indifferent mass of humanity, but of being a soldier in the vast army which is fighting the battle of truth, justice and freedom. This is the right view to take of these gatherings, and those who ridicule them as three days' shows and *tamashas* or expect them to formulate new schemes or methods for the workers are equally at fault......... We need say little here about the next Congress meeting. The enthusiastic reception given to Mr. Dadabhai Navroji in Bombay and the many messages of welcome that have come from all parts of the country encourage the hope that the forthcoming session will not only be attended with as much harmony as the previous ones, but that it will be an improvement on them in some important respects. The differences that seemed at one time likely to necessitate an alternative choice for the Presidentship of the Social Conference have fortunately been got over and the Honourable Sir Chandra Madhab Ghose will, as announced originally, preside over the deliberations of the next session. The Theistic Conference promises to have a more than ordinarily important meeting this year, as will be seen from the programme which we publish elsewhere. Some very important subjects are to be discussed at the Conference, among them being the burning question of amending the Indian Marriage Act of 1872. We attach the greatest importance to the All-India Temperance Conference whose programme also we print in this issue.......... It is a disgrace that the evil custom of drink should be on the increase among educated Indians, as we are assured is the case. We take the deepest interest in the Industrial Conference which has already done excellent work during the year in directing the attention of the public to the need of taking a practical interest in the industries of the country......... To all these gatherings we wish the utmost success and hope that the discussions this year may lead to greater energy and enthusiasm being shown in the realisation of the noble ideals which they seek to attain."

What will Mr. Dadabhai Navroji say in his inaugural address before the Calcutta Congress?
Kesari (136), 18th Dec.

8. The secret of the hold which Mr. Dadabhai Navroji has obtained over the minds of the Indians lies in the fact of his being the first to detect clearly the terrible character of the economic evils which British rule in India has brought in its train. He has been hammering away at the subject for the past fifty years or more, and to him belongs the credit of having proved, by means of facts and figures, that the economic drain and other evils to which this ill-starred country has been subjected during the British *regime* have been more ruinous than the marauding incursions of a Tamerlane and a Nadirshah. He has over and over again warned the British that a grave catastrophe was destined to overtake India if the present system of administration did not undergo a radical change. No other Indian publicist has shown such dogged perseverance in placing these facts before the British public as Mr. Dadabhai. His later writings bear evidence of a feeling of utter exasperation, which seems to have come over him owing to his appeals having fallen on deaf ears. He had placed these facts before the British in the hope that their reputed sense of justice and love of truth would induce them to redress the injustice that was being done to India. The Congress, too, has been following the same policy. But the fulfilment of these fond hopes entertained by Congress politicians is postponed from time to time and there seems to be no hope of their fruition even during the *regime* of "Honest John." Now Mr. Dadabhai Navroji has come back to tell us how long we are to hold our souls in patience. Looking to his published opinions, it appears that he is convinced that the grant of Home Rule to India is alone calculated to save the situation and to avert the doom which a policy of unrighteousness brought upon even the greatest of empires in the past. It will thus be seen that there is practically no difference between the views of Mr. Dadabhai and those entertained by the extreme party in the Congress. Now, as to the policy to be followed for securing Home Rule for India, our moderates are in high hopes that Mr. Dadabhai will advise his countrymen to have faith in the sense of justice of the British nation. But here they are mistaken. Mr. Dadabhai's patience is quite exhausted in pleading India's cause before the British public and in appealing to their sense of justice. In one of his messages to the Con-

gress some years back, he plainly declared that the Indians would obtain no rights until the British people were convinced that the former would have them at any cost. In view of these opinions, we cannot say that he will, from the presidential chair of the Congress, deprecate the proposal to change the methods of the Congress or range himself against the adoption of *swadeshism* and boycott as a means for unifying the people. His published opinions show that he is an advanced extremist himself, and he is plainly of opinion that the people of this country should not hesitate to make use of all available weapons to avert the serious calamity that is impending on the country. He is no amateur politician like so many others in India but a man who has made the regeneration of this country the sole aim of his life. We do not think that such a noble soul will damp the enthusiasm roused throughout the country by the *swadeshi* agitation. Nay, he has already declared that new movements and new parties are a proof of the vitality of a nation.

Mr. Dadabhai Navroji not a true *swadeshi*.
Vihári (167), 17th Dec.

9. The reason why Anglo-Indian papers praise Mr. Dadabhai Navroji and hold Mr. Tilak up to ridicule is obvious. The former has come to India to advise us to beg for political rights, whereas the latter preaches self-reliance. Mr. Dadabhai will submit to the Congress the usual resolution of invoking God's blessing on British rule in India, but we doubt whether it will be meekly assented to by the extremists. Mr. Dadabhai is a turncoat and a time-server. His public utterances are not consistent with one another. Now he preaches loyalty to the British Crown, but at one time he said: "Patriotism means making an end of foreign rule." Such duplicity leads us to suspect that he is a spy of the British. He is not a staunch advocate of *swadeshi*. A good many foreign articles were used at the time of his reception in Bombay. He was taken in a motor car of foreign manufacture and lamps made in foreign countries were lit up in his honour. How long are we, therefore, to be deceived by selfish persons like Mr. Dadabhai, Sir Pherozeshah Mehta and Mr. D. E. Wacha?

Forthcoming session of the Indian National Congress.
Jám-e-Jamshed (29), 19th and 17th Dec., Eng. cols.

10. "The Congress programme, this year, as notified to the Standing Congress Committees throughout the country, may be short as compared with those of the previous years. But it contains at least three items, any one of which should suffice to shatter the Congress, as we have hitherto known it, to pieces. The list consists of ten heads, and of these the Partition of Bengal takes the first place. There is no knowing what the patriots may say and to what lengths they may try to carry the Congress in the matter. But granting that the good ship escapes foundering on this rock, there are others to menace its safety, and the most dangerous of these is *swadeshi* and boycott. The strong difference of opinion that prevails among many of the leading Congress men in the matter of tacking boycott on to *swadeshism* is well-known, and unless men of strong convictions are likely to vote to order—which is not likely—there will be the risk of a very serious conflict on this head. The third point of danger is the subject of a constitution for the Congress. Since it has been borne in upon the mind of the more responsible leaders of the Congress that a constitution for that body would make it the most unconstitutional and dangerous political organization, how are we to expect them to assist in its adoption? And if they do not, how are the Irreconcilables, who are sworn to leave no stone unturned to capture the Congress, to be expected to acquiesce in what would appear on the very face of it to be an unjust attitude, however much it may be dictated by wisdom and expediency? These are some of the rocks on which the Congress barque is likely to be wrecked. The best available pilot has, no doubt, been selected to guide it safe to port. But even for him it seems to be almost a hopeless task." [In its issue of 17th December, the paper writes:—"There are to be about 2,000 delegates in the Congress Mandap this year, and no wonder, considering the formidable number which one single body in our midst, the Bombay Presidency Association, has returned. Its desire evidently was to make as brave a show as possible, and though one can have no right to quarrel with a body like the Presidency Association for what effort it makes once in a twelve month to show that the enthusiasm for the Congress has not died out

in this important city, one may well ask if a dozen good names would not have sufficed—ay even made a better show than the mighty host it is going to lead to battle.......... But what else could the poor Presidency Association do? Seeing the activity of its neighbours in the Deccan and elsewhere, it felt itself bound to bring a certain number in the field, and it recruited every Dick, Tom and Harry it could get to swell the number of about a score of really good names it had."]

Gujaráti (24), 23rd Dec., Eng. cols.

*11. "The eyes of our countrymen will be turned towards Calcutta throughout the next week and for very good reasons. The presence of the venerable and aged Parsi patriot in the presidential chair amidst an assemblage of men, who whatever their personal differences on certain matters, look upon him with feelings of reverence, affection and admiration, and that too in a province which has witnessed a succession of exciting and enthralling events, will indeed be a sight for the gods to see. The din of strife and discord is still being heard at Calcutta and its echoes are daily reaching distant provinces. We entertain little doubt that the troubled waters will be gradually calmed down and that no volcanic explosion of any serious character will be allowed to occur under the guiding influence of the foremost spirits of the Congress....... Mr. Dadabhai has not an easy task before him. His will-power is undoubtedly strong, but it is possible that he might not be able to exhibit sufficient physical vigour to assert his authority for controlling the unruly elements. He will, however, carry with him the moral sympathy and support of almost the whole assembly, and we have no doubt this element will be a potent factor in influencing the deliberations of the Subjects Committee and the Congress as a whole.......... The Reception Committee have not this year been able, as usual, to prepare draft resolutions and circulate them in time amongst different Congress centres. A list of ten subjects has been issued, but very late. The list includes, amongst others, the subjects of the constitution of the Congress, *swadeshism* and boycott. If a workable constitution for the Congress could be formulated, no Congressman would be in any way opposed to it.......... Whether the Indian Congress Committee, which does not find it possible or profitable to meet, should not be allowed the determining voice when differences of opinion arise in the course of the year in connection with any Congress matter is a question that may well be considered next week by the Subjects Committee. Then we have the question of *swadeshism* and boycott. On the well-understood principle of division of labour we are on principle against needlessly mixing up political with other questions in the programme of the Congress.......... Will the cause of industrial regeneration gain in genuine strength, if the Congress were to pass a resolution in favour of *swadeshism*? It is essentially an economic movement and has the sympathy of the Government. Officials as well as non-officials can take part in the *swadeshi* movement and *swadeshi* projects.......... Are we as practical politicians to alienate their good-will by importing into the *swadeshi* movement the political element or the feeling of racial antipathy and industrial hatred? What is the corresponding advantage to be gained? If the *swadeshi* movement is mixed up with 'boycott,' we may take it that English as well as Indian officials will stand aloof from it. We do not think the industrial condition of the country has arrived at a stage at which we can dispense with the aid of the Government or their officials. The cry against receiving any help from them is absolutely fanatical and unreasoning. The Government dispenses the taxes collected from the people and their officials are truly speaking the servants of the public. We have an indefeasible claim upon their assistance and upon the taxes paid by ourselves, and it is a suicidal policy to childishly reject whatever help we might succeed in obtaining from the Government to second our own efforts.......... It can serve no useful purpose for the Congress to pass any resolution even in favour of the *swadeshi* movement alone. But if such a resolution will conciliate all parties, let them be pleased, though even this cannot fail in our opinion to do injury to a movement which, if wisely conducted, will serve as a common platform for *all*—Congressmen as well as non-Congressmen, officials as well as non-officials. But as regards boycott, we hope the Congress will set its face firmly against the proposal. It should be distinctly borne in mind that the Congress has never been a racial or provincial movement. Is the Muhammadan, Parsi or even the Hindu community as a whole or is each and every province prepared to advocate and carry out the principle of boycott? The Congress can never afford to ignore this important aspect of the subject."

Gujaráti Punch (26), 16th Dec., Eng. cols.

12. "Both England and India are at the parting of the ways. Shall their courses run parallel or diverge and bring about a tremendous crash?—that is the question. God knows what is in the womb of Time. But the words which Mr. Dadabhai will send forth, as a trumpet-call to his country-men, at the forthcoming session of the Congress, will indicate which way the political wind blows. It might almost be said that the future, not only of India but also of England, lies in the hollow of the G. O. M.'s hand, because Dadabhai's words will be the Gospel which all India is determined to embrace. Proud England knows it, but she does not know that India also is proud. For some time past, as far as India and England are concerned, it has been a veritable combat between Pride and Prejudice. Who will win?—neither. Let but Pride humble itself a little and Prejudice evaporate a bit: then, indeed, all will be for the best. It is dangerous to prophesy; yet this, we feel sure, will be the burden of the song which the G. O. Man will trill forth but a few short days hence. May proud England bend a little, and classic India not look too high—that will be the prayer which will go up from the lips of our hero."

Subjects to be discussed at the Calcutta session of the Indian National Congress.

Indian Spectator (5), 22nd Dec.

13. "Judging from the tentative list of subjects, drawn up by the Reception Committee at Calcutta, to be discussed at the forthcoming National Congress, we should think that the 'Extremists' have so far scored a victory. Among the selected subjects we notice *swadeshi* and 'boycott,' 'Self-Government' and a 'Constitution for the Congress.' We do not know what exactly the difference between Moderates and Extremists may be. But it was given out that the Moderates were opposed to the discussion of the three subjects we have mentioned above, Much will, no doubt, depend upon the exact form of the resolutions: possibly some sort of compromise has been agreed upon. Anyhow, if the list remains unchanged, it cannot be said that the Extremists are 'neither here nor there'. It seems to be a departure from the usual plan followed in previous years to include subjects of special interest for Muhammadans. The Congress will discuss this year the subjects of wakf and of secondary education for Muhammadans. Whether or not the Nawab of Dacca will feel himself outmanœuvred, the interest shown in the requirements of the Muhammadans is a move in the right direction: it bespeaks a prudence and a breadth of vision on which we heartily congratulate the Calcutta Committee."

Akhbár-e-Soudágar (63), 19th Dec., Eng. cols.

14. "It has been notified that the Calcutta Congress intends to confine its attention to only a few of the questions of present day politics. The list consists of ten subjects, in which the Partition of Bengal has the first place. The question is, whether it is necessary, in the interest of the whole country, that the Partition of Bengal should occupy the first place on the agenda. The Bengalis have gone mad over the question, and as they had threatened that they would break away from the Congress if the Partition of Bengal was not made the question of questions before that body, the Standing Committees in different parts of India, rather than allow the Congress to go to pieces, seem to have agreed, apparently much against their will, to attach primary importance to that subject. We do not object to the question being discussed before the Congress, provided the Assembly propose and duly pass a resolution without any speeches being made in support of it. It will be admitted by all that the question has been discussed threadbare in the press and on the platform throughout the country, and there is, indeed, for aught we know, not a single new idea or sentiment which could be urged in its

support. If speeches are allowed, there will probably be no end of oratory and abuse on the part of the over-excited Babus, who are still unable to regain the balance of their minds......... If the Babus were to make immoderate speeches—and they are sure to do so if they are allowed to speak on the Partition question—it will not be for the Congress leaders to complain if Lord Minto, like Lord Curzon, were to decline to receive the Congress resolutions at the hands of their President. The *swadeshi* and boycott questions are also to be discussed at the next session of the Congress......... We can understand the Congress discussing the *swadeshi* question, but why should boycott be given any place on the agenda. The Bengali Babus try to show that the one is dependent upon the other, but such is really not the case. *Swadeshism* and boycott differ widely as the poles. While the former deserves to be encouraged, the latter should be tabooed. The Congress is passing through a critical period of its existence, and if moderation and foresight are not exercised on the present occasion, the extremists are likely to cause permanent injury to the institution."

Bombay Samachar (66), 18th Dec.

15. The subjects proposed for discussion at the ensuing session of the Congress are all of supreme importance. The Bengal Partition naturally takes the first place in the programme. The Congress can fitly urge the changed attitude of Muhammadans towards the partition as a new fact which Mr. Morley requires to be placed before him for a reconsideration of the question. Some credulous Moslems, being misguided by a few interested officials, were at first inclined to think that the partition would prove beneficial to their community, but they have now realised their folly and come to look upon the partition not as a blessing but as a veritable curse, which threatens to mar the harmony of their relations with their Hindu brethren. The Nawab of Dacca was also put on the wrong scent and led to believe that upon the partition coming into force, Dacca would be the capital of the new province and that this fact would add considerably to the value of his landed property in that town. The rest of the Muhammadans, however, do not share the Nawab's views, and this fact was plainly demonstrated when they refused to accede to the Nawab's desire to accompany the deputation to the Viceroy. The next question in the Congress programme is that of *swadeshi* and boycott. There is no question that the people should be exhorted to use country-made goods, but we do not think that the Congress should insist on a boycott of all foreign goods. If it is necessary to pass a resolution on boycott, let the goods of those British Colonies which subject Indian settlers to humiliating disabilities be boycotted first. Such a resolution will help materially to secure equitable treatment to Indians emigrating to the Colonies.

Nawab of Dacca's proposal to start an All-India Muhammadan "Confederacy" to safeguard the interests of Muhammadans.

Indian Spectator (5), 22nd Dec.

16. "The Nawab of Dacca proposes to start an All-India Muhammadan 'Confederacy,' primarily with the object of safeguarding the interests of his co-religionists, and also with the secondary object of counteracting the influence of the National Congress. It may be in his power to start a confederacy, but whether that new creation will range itself against the Congress is more than what he can undertake to assure himself or the public. It is not clear why the Nawab deplores the existence of a body like the Congress and whether he has considered the feasibility of Muhammadans joining it in large numbers and trying to give a new direction to its activities, more in accordance with their own political creed. They may or may not succeed, but international morality requires that diplomatic action must be tried before waging war. No doubt the Congress is also to blame to a certain extent for driving the Nawab into despair. It has no constitution and makes no provision for attaching due weight to the opinions of the minorities. This year the provisional list of subjects for discussion has been published so late, although the subjects are unusually controversial and important, that it would be hopeless to marshal the forces on each side and obtain anything like a fairly representative opinion on them. The Nawab would be entitled to complain of all these things, but matters may be improved. The Congress has begun to show an increasing tendency to conciliate Muham-

madan opinion, and if the Nawab and his friends and coreligionists will take advantage of this dawn of a new policy, they may influence the Congress to such an extent as to render a rival and antagonistic movement unnecessary. Assuming that our suggestion is too Platonic, we do not see why the confederacy should be entirely Muhammadan. The Nawab Bahadur's leading idea seems to be that the Congress makes for Home Rule and disintegration of the Empire, and that, therefore, a Unionist propaganda is necessary to ensure the permanence of the bond between England and India. If that be so, and if the Congress starts on a premature campaign for Home Rule, the Nawab may start a Unionist movement, open to all communities—a Unionist Congress voicing sentiments which do not find favour with the National Congress."

Sānj Vartamān (92), 17th Dec.

17. We cannot understand what is meant by a "Muhammadan Confederacy"? In all countries Congresses and Conferences are held for advancing national interests, but the object of the promoters of the Muhammadan Confederacy seems to be to deal a death-blow to the national movement in India by seeking to further selfish and sectarian objects. A more sorry exhibition of stupidity it would be difficult to conceive. The Muhammadans who wish to start the Confederacy should have profited by the lessons of history before embarking upon their present dangerous enterprise. It was only by means of co-operation between Hindus and Musalmans that the leaders of both these communities were so long able to influence the policy of Government and to enlist the sympathy and support of British politicians in England to such an extent as to excite the envy of an autocratic and self-willed Viceroy like Lord Curzon. Not liking the position of commanding influence attained by the Indian National Congress, our late Viceroy sought to deal a death-blow to the united strength of the Indians by effecting a partition of Bengal. Sir B. Fuller followed in his foot-steps and by his despotic sway in Eastern Bengal brought the prestige and good name of British rule into contempt and ridicule all over the civilised world. With a view to create disunion between Hindus and Musalmans, he tried to befriend a few persons of the latter community by throwing to them the bait of official favour and patronage. The Nawab of Dacca and his friends seem to have swallowed the bait. We do not object to the Nawab's organising any number of Conferences for promoting the social, educational or industrial advancement of his community, but let him beware of thwarting the agitation of a perfectly constitutional body like the National Congress. Let the Muhammadans also constantly bear in mind the principle, 'Deserve before you desire.' By seeking unmerited rewards from Government, they will not only lower themselves in the esteem of the rulers, but also by cutting themselves adrift from other sister communities, will find it hard to regain the position they once held in the eyes of their countrymen.

Under Secretary of State fr India.
Jām-e-Jamshed (29), 19th Dec., Eng. cols.

18. "Mr. Ellis, Under Secretary for India, has resigned, and speculation is rife as to who would be his successor. The choice would ultimately fall, it is believed, either on Mr. Runciman or Dr. Macnamara. We are not much interested in either of these gentlemen, as neither possesses a knowledge of Indian affairs worth thinking about. If nothing but India's views and wishes in the matter were to be considered in filling the vacancy, there would be but one opinion expressed, *viz.*, that the appointment had better be kept vacant for the present or be altogether abolished. The House of Commons has so far done well with a single official spokesman of the India Office. Since the Secretary of State is already there, the Under Secretary must be considered superfluous. There is no reason, therefore, why India should be made to pay for services that could very well be dispensed with."

Muhammadan deputation to the Viceroy and the appointment of two Musalmans to high posts.
Pārsi (13), 16th Dec.

19. "Following closely on the Muhammadan Deputation, the appointments of the Honourable Mr. Shah Din to the Bench of the Punjāb Chief Court and of Mr. Syed Muhammad Bahadur as Inspector-General of Registration in Bengal are naturally very gratifying to the Musalman community, and different representatives thereof have duly signified their gratitude to His Excellency

the Viceroy for the same. While this courtesy was what we looked for from the community, it is to be hoped that Lord Minto would have made these appointments in any case. That they are worthily conferred goes without saying, but there is just the possibility that but for the Deputation the claims of others might have been put forward successfully. Happily the leaders of the Musalman community are among the fairest-minded and most level-headed of men, or we should look forward with some apprehension to an avalanche of deputations, which would smother the tender plant of official sympathy altogether."

Complaint against Mr. R. C. Artal, District Deputy Collector, in charge of Gokák Taluka (Belgaum).

Mahrátta (9), 16th Dec.; *Indu Prakásh* (43), 17th Dec., Eng. cols.

20. "To-day in another column we publish extracts from a petition, which has been submitted to His Excellency the Governor of Bombay by some of the leading inhabitants of Gokák Taluka in the Belgaum District, wherein the petitioners pray that His Excellency might be pleased, after making a thorough and searching inquiry, to put an end to the veritable reign of terror, which Mr. R. C. Artal, a Deputy Collector in that district, is said to have inaugurated in the taluka. The petition summarises in a lucid and convincing manner the doings, or rather the misdoings, of Mr. Artal, and very clearly exposes how he has been using his official power for the purpose of gratifying his animus against a particular caste. Even a cursory perusal of the petition will puzzle the reader to explain how it is that the searchlight of British justice failed so long to discover the black spot in the judicial administration of the taluka. But all the same there was the most culpable inattention, though not perhaps actual connivance, on the part of the higher officials, who could have nipped in the bud the growth of such mischievous, malicious and venomous tendencies in one of their subordinates, if they were so minded. It is needless to say that the present petition reveals in more ways than one the rottenness and the oppressive character of the present system of administration in the Gokák Taluka. We may add that the cases referred to in the petition do prove beyond doubt one thing among others, *viz.*, the urgent necessity of the separation of judicial from executive functions. But the wider question apart, we appeal on behalf of the public of Gokák Taluka to His Excellency the Governor to take early steps in the matter and to earn the gratitude of the oppressed innocents in the God-forsaken taluka ruled over by Mr. Artal." [The *Indu Prakásh* writes:—"We have received a copy of the memorial submitted by some inhabitants of Gokák Taluka in the Belgaum District making serious allegations against Mr. R. C. Artal, Deputy Collector. Mr. Artal is a Lingayat, and the allegation is that for years he has been instrumental in getting up a series of criminal prosecutions against the leading Brahmins of the place.......... If the facts are as stated in the memorial, they call for immediate notice from Government."]

Appeal to Government to increase the pay of Talatis.

Praja Bandhu (33), 16th Dec., Eng. cols.

21. "An impression was abroad that the Government of Bombay were considering a scheme to establish the lowest grade in the Revenue Department on a pay of Rs. 20 instead of on Rs. 12. The Commissioner in Sind, taking advantage of this juncture, addressed a letter to Government requesting them to take into their favourable consideration the case of Talatis who are ill-paid and the scale of whose pension is extremely low. Government in their reply state that no scheme for raising the pay of the lowest grade in the Revenue Department is before them, and that they see no reason to put the Talatis in the superior scale. This decision of Government is very regrettable. No one who sees what real power the Talatis wield, and takes into consideration the arduous and responsible work of collecting the land revenue they are called upon to do, can fail to see that their present scale of pay and the small pittance of a pension they can look forward to are entirely inadequate, and that they can never promote an honest application to one's duties. Adequate pay is one of the chief guarantees of efficiency and absence of fraud on the part of public servants, and any reluctance to give a proper tone to the public service cannot be too much deplored."

Reply of the Government of India to the memorial of the Bombay Presidency Association regarding direct recruitment in England to the Imperial Customs Service.
Bombay Samáchár (66), 20th Dec.; *Sánj Vartamán* (92), 19th Dec.

22. The reply given by the Government of India to the Bombay Presidency Association through the local Government *re* the complaint made by that body that, under the existing rules of recruitment for the Imperial Customs Service in India, the natives of the soil are practically excluded from the service is not as satisfactory as it should be. The Supreme Government no doubt give a vague assurance that the interpretation put upon the rules by the Association is not correct and that natives are not entirely debarred from admission to the newly created service. We should, however, have preferred something more tangible than such an assurance. We do not, of course, doubt that during the *regimes* of sympathetic Viceroys and Governors like Lord Minto and Lord Lamington, Indians will be appointed to higher posts on a more liberal scale than heretofore, but then we cannot always count upon having such broad-minded administrators to sway our destinies. We would, therefore, advise the Presidency Association to carry the matter to higher authority and obtain, if possible, a definite pledge from the present liberal Secretary of State that a certain number of posts in the Imperial Customs Service will in future be thrown open to natives. Indians are much better fitted by their knowledge and experience of the country to serve in the Customs Department than young Civilians about whose incompetence to serve in it the European Chambers of Commerce have made frequent complaints in the past. [The *Sánj Vartamán* writes in a similar strain and urges the Bombay Presidency Association to make a determined effort once more to prevent the rights of educated natives from being ruthlessly trampled under foot.]

Report of the Excise Committee.
Bombay Samáchár (66), 22nd Dec.

23. From the telegraphic summary of the report submitted by the Excise Committee we can say that while on some points the public can accept the conclusions arrived at by the Committee, there are others which are likely to be vehemently challenged. The Committee are forced to admit the increased consumption of foreign spirits as compared with toddy and country liquor and with a view to check it have recommended the imposition of a higher import duty on foreign liquors and a restriction of the number of shops for their sale. It is, however, surprising to find that the Committee are not inclined to share the general belief about the harmful and deleterious character of cheap foreign liquor and the comparative innocuousness of country spirits. They are even disposed to belittle the danger of adulteration of foreign spirits. The fact is that the Committee conducted their investigation *in camera* without taking the people freely into their confidence; hence there would be little wonder if their conclusions are disbelieved by the public. The Committee are not even prepared to admit that toddy is a wholesome and innocuous beverage and have not stopped to inquire whether the heavy duty on both country liquor and toddy is not largely responsible for the inferior and adulterated liquids which are sold to the public. The Committee's recommendation to enhance the duty on toddy is still more open to objection and will evoke an emphatic protest from the public. The true remedy to check the vice of drunkenness is to make innocuous beverages like toddy as cheap as possible. Government should think twice before giving effect to the above recommendation of the Committee. We would even advise them to appoint a fresh Commission, consisting of non-official members, to go into the whole subject more thoroughly.

Appeal to Lord Lamington's Government to provide a suitable site for a proposed Rest House for the Hajis.
Jám-e-Jamshed (29), 21st Dec., Eng. cols.

24. "We respectfully draw the attention of the Bombay Government to the letter which appeared in our Gujarati columns yesterday, over the signature of Mr. Muhammad Haji Sabu Siddik, in the matter of providing a Rest House for the Hajis in Bombay. Mr. Siddik's letter throws considerable light on the subject, the facts stated by him being that (1) there is no pecuniary difficulty in the matter, (2) that it was the pious wish of his late lamented father to provide such a Rest House, (3) that he is himself prepared to carry out the obligation of fulfilling that wish single-handed, (4) that negoti-

ations have been opened with the Bombay Government, long since, on the subject, and (5) that the proposal has hung fire so long owing to the difficulty of Government to allot a suitable site for the proposed Rest House. Since we have heard so much from the Bombay Government about their sympathy towards the movement for alleviating the hardships of the pilgrims and of their desire to further it as much as they can, it is not too much to hope that they will try to meet Mr. Muhammad Siddik's wishes in the matter of providing a suitable site. They would consult the wishes not only of the Muhammadans in doing so, but of others as well, for there is a very general desire among the Bombay public to see the hardships of the pilgrims removed. His Excellency Lord Lamington might advantageously take the matter into his personal consideration and make a serious attempt to overcome what difficulty there may be in providing a site for the proposed Rest House."

Hardships of the Hajis in Bombay.

**Rást Goftár* (34), 23rd Dec., Eng. cols.; *Sultán-ul-Akhbár* (186), 14th Dec.; *Mukhbir-i-Islám* (85), 17th, 18th and 19th Dec.

25. "The Islam community of India petitioned the Government for the abolition of the quarantine imposed on the Hajis in Bombay, and have secured what they clamoured for. It is now their turn to give practical proof of their professed sympathy by concerting measures to alleviate the sufferings of the pilgrims. Every season, Bombay attracts some thousands of Hajis from remote parts of the country. During their temporary residence in Bombay, they have to go through endless hardships on account of the absence of adequate housing accommodation in the city. The source of all their trouble was traced to the quarantine regulations, an exemption from the rigours whereof has been granted for the mere asking. And what is the result? Bombay is as worse off to-day as it was at the time when the quarantine restrictions were in full swing. In fact, Government were induced to annul these repressive measures in consideration of the unsatisfactory state of things that was revealed through the medium of the press, which proclaimed from the house-tops the grievances of the Hajis during their temporary stay, and the menace which their forced congregation in the city constituted to public health. But that danger continues in its worst form today and threatens to remain unremedied in the future, until the philanthropic instinct of the race asserts itself with a view to grant the much-needed relief to the poor of the community. The Muhammadans as a class are known for their religious ardour, and they consider it a part of their sacred duties to help their needy co-religionists. But when it is considered that the amount required for the removal of what constitutes a substantial grievance of the pilgrims offers no insurmountable financial barrier, it is inexplicable that the requisite help is not yet forthcoming. The couple of Musafarkhanas in the city are unable to cope with the demand for accommadation when the pilgrim season is at its height. The late arrivals are consequently left to shift for themselves as best they can and they huddle together in the open spaces of the city uncared-for and unlooked-after. The disgraceful sight, which a pilgrims' camp in Bombay presents to a casual visitor, recalls to him the state of affairs as obtaining in an uncivilized Oriental town, and he momentarily forgets that he is a resident of a city that prides itself upon being *urbs prima in Indis*.......... The Anjuman-i-Islam, which took up the cudgels to move Government for the abolition of the quarantine regulations, owes it to itself and to the community it represents, to organize some concrete measures of relief for the good of the Hajis." [The *Sultán-ul-Akhbár* and the *Mukhbir-i-Islám* warmly applaud the action of Lord Lamington in paying a surprise visit to the Hajis' camp in Bombay and listening sympathetically to their tale of grievances. Both the papers express a hope that His Excellency will not be content with mere inquiry and expressions of sympathy but take practical steps to remove the grievances brought to his notice.]

Alleged necessity for relaxing the regulations of Departmental Examinations.

Karachi Chronicle (7), 16th Dec.

26. "Our attention is drawn to the high percentage of marks required to pass both the Lower and the Higher Standard Departmental Examinations. The percentage for these examinations is even higher than that required for the highest University Examination in law, *viz.*, the LL.B. Examination. But what is worse still is that whereas no candidate is prevented from re-appearing

at the last examination, except under circumstances of serious misconduct, a candidate for the Departmental Examinations is disqualified from doing so if he fails to satisfy the test after the second or third attempt. Need we say that this goes very hard with candidates, some of whom are men of advanced age and whose only chance of a rise in life depends on success in these examinations. We understand that the present rules regarding these examinations have been in force for a long time. The greater is the necessity, therefore, for relaxing them so as to suit present conditions."

Alleged *zoolum* of the Police upon the people and the desirability of forming protective associations for preventing it.

Hind Swarájya (42), 22nd Dec.

27. The Police practise such *zoolum* upon the people, who have the misfortune to fall into their hands, that it is necessary to form Protection Committees with a view to put a stop to it and to prevent innocent people from being tortured and ill-treated while in Police custody. We shall indicate in our next issue the lines on which such Committees should be formed and those who agree with us should after reading our article come forward to do their duty in the matter. We cannot depend any longer for redress on Government. We have hitherto proclaimed our miseries to our rulers and prayed for self-government, but all our appeals have so far gone unheeded. If we meekly endure our miseries and do not display our manliness, we shall sink deeper into the mire of disgrace and ignominy. Let us, therefore, seek to ensure the protection of our fellow-countrymen and obtain self-government for our country. Let us make use of our hands, which have lain idle so long. This is the true test of a patriot's duty.

Desirability of transferring two Resident Magistrates from Tando Adam and Matli (Sind).

Al-Haq (52), 8th and 15th Dec., Eng. cols.

28. The *Al-Haq* publishes an open letter to the Commissioner in Sind, the Collector of Hyderabad and Mr. Chatursing Ailmal, pleader, in the course of which the following occurs:—"We address you this open letter after a deal of deliberation, as we consider that it is a question of public importance, whether you, Mr. Chatursing, ought not to have more consideration for the litigant public who have business in the Courts of the Resident Magistrates of Tando Adam and Matli. We think that the public have greatly suffered since the appointment of your brother Mr. Jagatsing to a magistracy in Tando Adam. We have learnt from a large number of clients that you have been charging enormous sums for pleaders' attendance in these two Courts. We do not wish to discuss or quarrel over the question of your legal ability, but we are satisfied that the public are paying you heavily not for professional assistance, but for your relationship with Mr. Jagatsing Ailmal at Tando Adam and Mr. Mungaram Ailmal at Matli, your two brothers. We do not think that the Commissioner in Sind ever intended to create monopolies for your personal benefit in the two appointments, nor could it have dawned on his mind that he was doing so. We, however, are emphatically of opinion that, however innocently, he has done so; and the constant applications for the transfer of your brothers and the large fees you demand for even the pettiest cases in their Courts are ample proof that such a monopoly exists and support our contention that the public pay, not for your labours, but for your relationship and influence with your brothers..... .. It is thus most undesirable that your brothers should remain in this district. They may be the most honourable Magistrates, but there can be no doubt that your very presence in their Courts must influence their judgment and restrain them, however unwillingly, from disfavouring you." [In the course of a lengthy reply to the above, another correspondent of the paper in a subsequent issue writes:—"I am not concerned with the motive that has prompted the above letter nor with the unseemly insinuations and innuendoes contained therein. I only wish to place a few facts before the public. When Mr. Jagatsing succeeded Mr. Muhammad Shah, Mr. Chatursing tried his level best to have his cases pending in the Court of the Resident Magistrate at Tando Adam transferred to some other Court. The District Magistrate, however, refused to comply with the request. Mr. Chatursing then tried his utmost to have Mr. Jagatsing transferred from the district and Mr. Jagatsing himself spared no pains to secure a transfer. Let your correspondent know, for the solace of

his soul, that an early transfer has been promised to him. Mr. Chatursing has only one or two cases pending in the Court of the Resident Magistrate at Matli, and yet your correspondent deliberately lets the public believe that the former has a monopoly of that Court. Your correspondent knows full well that Mr. Chatursing is the best and the most brilliant criminal lawyer in this district and that his clients thank their stars if he accepts their brief and most willingly pay him four or five times the fees they offer to any other pleader.......... The Magistrates and Judges before whom he practises have unhesitatingly declared him to be the most hard-working, careful and competent pleader and the late Mr. Page once said that he was the only pleader who knew how to serve his clients best. Is it not very wrong under these circumstances to suggest that Mr. Chatursing gets work in the Courts of the Resident Magistrates of Matli and Tando Adam and commands good fees only because of his brothers presiding over these courts?"]

Dacoities in Sind and the danger to the public in consequence of the dacoits being armed.

Musáfir (54), 15th Dec., Eng. cols.

29. The *Musáfir* expresses its surprise at burglars in Sind being invariably armed with dangerous weapons and remarks:—"Whence do these wretches procure swords and guns? Who supplies them with these weapons of destruction? No *badmashes* hold licenses for carrying arms. And the victims are always Hindus. How long can the Government look on with equanimity? Is it not high time that some stringent measures were adopted? We earnestly beseech Government to take popular leaders of the locality, not likely to be interested in screening the culprits, into their confidence, and try to find out the miscreants and suppress the crime of dacoity in the province. At Sunn the Government failed to detect the guilty because they depended on official inquiries alone. The result was that almost every one save the Government knew who assassinated Muhammad Shah and Satabo Shah. The failure at Sunn has considerably impaired the confidence of the people in the efficiency of the police."

Suggestions for an increase of the pay of Tapedars in Sind.

Prabhát (53), 14th Dec., Eng. cols.

30. "We have more than once advocated an increase in the pay of the Tapedar. It is believed that the matter is under the consideration of Government; but we are afraid the addition contemplated must as usual be very meagre. Our own view is that the Tapedar's salary is ridiculously low, considering the nature of his duties, the part he plays in the administration of the Revenue Department and the fact that he has to maintain a horse and keep a servant, not to speak of the wife and children he has in all probability been foolish enough to burden himself with. A further strong reason in favour of a much better salary is furnished by the costliness of living in this Province—costliness which is ever increasing partly because provisions, etc., are getting dearer and dearer and partly because the Sindhi standard of comfort has gone up considerably. Rs. 20 or 25 is hardly a salary for a respectable servant of Government like the Tapedar. Coolies in Karáchi earn Rs. 30 a month, and in our own town those useless Cutchi labourers, who were at first ready to accept 3 or 4 annas a day, now command 8 or 10 annas a day. It is a shame that those engaged in the important and intelligent work of assisting in the administration of the Province should be paid as much or even less."

Education.

Government of India's circular to local Governments on the question of free primary education.

Subodh Patrika (49), 16th Dec., Eng. cols.; *Sholápur Samáchár* (162), 18th Dec.

31. "It is a good sign of the times that the Government of India are applying themselves to the problem of primary education in all earnestness. They have now, we understand, asked for the opinions of the local Governments on the question of making primary education free all over the country. The proposal is a noble one, and we hope the local Governments will not be slow to respond to it as soon and as heartily as possible. Free education is a step to compulsory education, and we trust that with the introduction of the former the latter may not be long in coming. We cannot, of course, fail to observe the hand of our present

Secretary of State working behind this reform. And although we may not get all that we may have fondly hoped to obtain from the philosopher-statesman, still if we obtain the boon of free primary education, we shall have sufficient reason to thank him and to congratulate the Prime Minister on his selection of Mr. Morley to the Indian Secretaryship." [The *Sholápur Samáchár* and several other papers of the week gratefully acknowledge the solicitude shown by the Supreme Government to make primary education free all over India.]

East and West (3), for Dec.

32. "The Government is about to embark on a new experiment which must produce far-reaching and important consequences—that of making primary education free. The cost of primary education does not seem to have proved the principal obstacle in the way of the people availing themselves of it. Yet free education may serve as a positive inducement, while a small charge would only be a negative help. The theory at one time was that an education which was not paid for would not be appreciated at its full value. Experience has shown that the appreciation of education depends upon the benefits that are seen to result from it, rather than upon the price that has to be paid for it. The British Government has thrust upon the people several other benefits which they did not at first realise and which they did not ask for: free education will be one more instance, assuming that the people at large have not yet learnt to understand the value of education. The time will come when it will be better appreciated than it now is. Under the influence of general primary education, the East will no longer be a 'sleepy hollow.' India will no longer be immobile, but will begin to move, if not with vigour, at least with the momentum due to the mass. The work begun through railways and telegraphs, the post office and the police department, will be completed by the spread of free education."

Mahratta (9), 16th Dec.

33. "It is nearly fifty years since the cause of primary education in India was taken up by Government, and the boon of free education ought to have come long ago. But better late than never, and we welcome the boon all the same though Government have already been anticipated by others like the Maharaja Gaekwar of Baroda and the Bombay Municipal Corporation. The Government is a slow coach, and it has in this matter taken fifty years to come up to the line of thought reached by the Governments of free European nations in a much shorter period.......... The present Resolution of the Government of India must, however, be welcomed as constituting an important landmark in the progress of primary education in this country."

Compulsory free education in Bombay.

Rást Goftár (34), 23rd Dec., Eng. cols.

*34. "The Committee nominated to consider the question of the introduction of compulsory primary education in the city has been strengthened by the additions which have been made by the Government in its *personnel* at the suggestion of the Corporation. The enlarged Committee will be in a better position to tackle effectually the knotty problem which is assigned to it for consideration. The nomination of Mr. Selby will be welcomed as a very appropriate and useful addition to the Committee. Considering the vast experience which he has acquired during a long tenure of service in the Educational Department and his position as the future Director of Public Instruction, his omission would have been a glaring mistake. In spite of our cordial sympathy with any project which aims at the dissemination of education amongst the masses, we are constrained to make an open avowal of our opinion that the scheme under consideration is bound to collapse. There is a world of difference between the conditions obtaining in European towns and villages, which have adopted compulsory education, and those of our country. While in the former case there is a homogeneity of racial and social conditions, educationists in this country have to reckon with diverse conflicting phenomena which are a peculiar feature of this country and are unknown in the West. Religious, social and sectarian differences, which divide the various communities in this city, render the task of free compulsory education almost herculean. They offer thorny obstacles which put the scheme beyond the pale of practical administration. The kaleidoscopic population of Bombay is representative of racial dissimilarities such as are rarely met with in any portion of the world. As education to children must be imparted in their mother tongue, the scheme in order to be perfect must be adapted to meet the requirements of as many communities as speak different dialects. If education is to be made compulsory, schools will have to be opened in convenient localities irrespective of the numbers attending the same. This will imply the multiplication of schools and the employment of an educational staff beyond the financial resources of the city. The scheme will have, moreover, to provide for caste distinctions, as high caste Hindus will resent association with those lower in the social grade. But the most prolific source of trouble will be the opposition of the parents, who would strongly resent Government interference, and do their utmost to thwart their best intentions. In the first place, the untutored masses might misrepresent the motives of Government, and this might give rise to unpleasant developments for smothering the successful growth of the scheme. The majority of the working classes want their children to take to manual labour at a very tender age, and look upon them as a source of income. These and other considerations of no less significance will confront the Committee in their endeavour to arrive at a practical decision. The task is beset with so many obstacles that the Committee will have to act very cautiously, if they decide in favour of compulsory education and propound a workable scheme."

Comments on the Report of the Director of Public Instruction, Bombay, and the Government Resolution thereon.

Oriental Review (12), 19th Dec.

35. "The report on Public Instruction in Bombay Presidency for 1905-06 is of a piece with its predecessors. There is a dry narration of facts without one illuminating thought or reflection, while the 'Resolution' of Government reviewing the report is another piece of dry reading. Indeed, we do not see where was the necessity of wasting five pages of printed foolscap containing not a spark of administrative wisdom, but merely a paraphrase of the report. Perhaps the Secretary to Government might have hid his scanty educational light under a bushel and saved himself all the bother by a single laconic sentence somewhat as follows:—'Government say ditto to Mr. Giles. Ordered that this Resolution be published broadcast.' So much then for the general feature of the Report and the Resolution thereon. The only fact worth knowing in the whole Report is that secondary schools have wonderfully increased by 10 in *the whole of the* Presidency with 4,774 additional scholars. And, thanks to the unparalleled liberality of the Imperials or Assyrians, there was an increase of 735 primary schools with 61,706 additional scholars. Thus each new school had had on an average 84 pupils. When we have stated this fact we think we have stated all that is to be learned in the latest Education Report of the Presidency. However, if anyone interested in the advancement of education is curious to know what sum the Provincial authorities expended on all kinds of education from the Provincial Treasury, we shall satisfy his curiosity by saying that it was 37·34 lakhs. Not bad, when we see that the Imperial Government gives a miserable dole of just one crore for educational purposes in all India, with a gross revenue of 130 crores!"

Comments on the non-recognition of the Maháráshtra Vidyálaya of Poona by the Bombay University under the Indian Universities Act.

Bhála (113), 21st Dec.

36. We had prophesied that the Indian Universities Act would deal a death-blow to *bonâ fide* private schools in the country, and we regret to say that our prophecy has proved too true. As required by the said Act, 146 schools in this Presidency had applied to the University for permission to send up candidates for the Matriculation. Out of these the Mahárashtra Vidyálaya of Poona was the only institution which was refused the permission asked for. It is not very difficult to account for this. In our opinion, the school has not been recognised by the University, simply because it is a private school in the truest sense of the term. The managers of the school, being of opinion that their duty was not merely to prepare students for the Matriculation but also to inculcate on their minds the virtues of piety and patriotism, used to celebrate the Shivaji and Ganpati festivals in the institution. Now, there was nothing objectionable in this, because such festivals are

celebrated in other countries also. America holds Washington celebrations, England has her Nelson celebration, Scotland her Wallace festival, and many other countries too celebrate similar festivals in honour of national heroes. It, therefore, passes our imagination why India alone should not hold celebrations in honour of her heroes. Nay, she has all the greater reason to do so, because, being a subject country, she has to regain her independence. Of course, this reasoning will not meet with the approval of our Government. As our interests and theirs clash, they are sure to stop celebrations like the Shivaji festival, which are calculated to rouse patriotism in our minds. This is the only reason why the Maháráshtra Vidyálaya has been boycotted. The resolution of the managers of the above school to continue to celebrate the above festivals is creditable to them.

Railways.

Complaint about over-crowding on the Bársi-Pandharpur Railway.
Kalpataru (133), 16th Dec.

37. The number of carriages attached to the trains on the Bársi-Pandharpur Railway is not adequate to meet the requirements of the travelling public, especially at the time of the Pandharpur fair. Even at present the trains are overcrowded and the passengers are consequently put to serious inconvenience. This may be due to the fact that the Railway has just been opened for traffic and the overcrowding will perhaps subside in course of time. But there are certain other defects in the management of the line, which are mainly due to the ignorance of the Railway authorities as to what is really conducive to the comfort of passengers. For instance, each carriage is fitted with two side-doors, but has none in the middle, and a passenger is required to traverse the whole length of the carriage to the utter discomfort of his fellow-passengers before he is able to get down. If the number of carriages attached to the train remains the same even at the time of the Pandharpur fair, we fail to see how the Company will be able to cope with the abnormally heavy passenger traffic at that time. We think that many of the pilgrims will have to walk back to their homes on foot without reaching Pandharpur.

Municipalities.

Alleged unsatisfactory condition of the Pandharpur High School under the control of the local Municipality.
Wárkari (175), 12th Dec.

38. The Pandharpur Municipality opened the Victoria Jubilee High School in the town in 1890 for imparting education to poor boys. We, however, regret to say that during the last 16 years, the condition of the school has been far from satisfactory except, perhaps, for a period of one year. This is due to the internal dissensions among the Municipal Councillors, every one of whom is anxious to thrust his own protége on the High School even at the risk of impairing the efficiency of the institution. The condition of the High School had begun to improve during Mr. Datar's Headmastership, but since his services were dispensed with by the Municipality, the instruction imparted in the school has deteriorated to such an extent that it would be better to close the institution altogether as this would at least save the useless expenditure of thousands of rupees upon it annually. The civic fathers, however, are utterly indifferent as to the manner in which the Municipal funds are spent, as was demonstrated by the proceedings instituted by them against Messrs. Paranjpe, Athalye and Co. of Bombay. Owing to the sad neglect of education in the school the townsmen are obliged to send their boys to other places for education, and consequently the number of boys attending the High School has gone down to 89. The average expenditure per scholar to the Municipality amounts at present to Rs. 18 or 20. It would be better if the Municipality, instead of wasting so much money, were to award scholarships to boys joining educational institutions elsewhere. Government should also take this matter into their consideration. The Municipal revenue, being for the most part derived from the poor, should be spent for their benefit, and not, as at present, on the education of the boys of a particular class. The present state of things is disgraceful to local leaders and Municipal Councillors alike.

Intelligence extracted from the Press.

A *swadeshi* lecture at Násik.

Dnyán Prakásh (41), 20th Dec.

39. A Násik correspondent of the *Dnyán Prakásh* writes:—Mr. V. M. Mahajani delivered a lecture on the *swadeshi* movement at Násik on the 16th instant. He dilated in the course of his remarks on the comprehensive meaning of the word *swadeshi* and of its far-reaching importance to a nation. He pointed out that love for one's country did not imply a hatred of foreign things, and remarked that the promoters of *swadeshi* were ignorant of the true economic aspects of the problem and were foolishly trying to stimulate the demand for home-made articles without taking care to increase the supply. He also remarked that many new concerns, that were being thoughtlessly started under the auspices of the *swadeshi* agitation, were bound to come to ruin for want of expert guidance. He added that if *swadeshism* was to succeed, it was necessary that rich men should give commercial and industrial education to their sons and send them to foreign countries to learn new trades and industries. No amount of shouting Vande Mataram, he said, would avail where solid work was needed. The audience appreciated the soundness of the lecturer's views and a vote of thanks to him terminated the proceedings.

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 27th December 1906.

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*Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.] **[No. 52 of 1906.**

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 29th December 1906.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

Abkári:
  A suggestion to Government to abolish the duty on toddy with a view to check the consumption of deleterious foreign liquors ... 29
  Report of the Excise Committee ... ... 26—28
Agrarian matters: Complaint about the rigid collection of land revenue in Sholápur district 32
All-India Muhammadan Confederacy: Nawab of Dacca's proposal to start an — to safe-guard the interests of Muhammadans ... ... 22 & 23
British rule in India:
  Alleged defects of — in India as noted by two American critics ... 6
  Is — founded on principles of truth and justice? 5
  Will the domination of white men over the black or brown Eastern races endure for all time unchecked? 4
Factories: Suggestion to associate a representative of the Mill industry with the Committee of experts inquiring into the conditions of factory labour in India 30
Imperial Customs Service: Reply of the Government of India to the memorial of the Bombay Presidency Association regarding the recruitment of the — ... ... 24 & 25
Indian National Congress:
  Alleged contrast between the feelings of the people of Calcutta towards Lord Minto and Mr. Dadabhai Navroji 19
  Lord Minto's attitude towards the Congress 18
  Mr. Dadabhai Navroji's presidential address before the Calcutta Congress ... ... 12—17
  The Calcutta Congress and the boycott movement 21
  The Congress and the present political situation in India 20
Industrial Exhibition: Comments on the Viceroy's speech at the opening of the — ... ... 7—11
Irrigation: Will the Sábarmati Canal project prove a success 33
Police: Complaint against the Ratnágiri Police of harassing a native journalist of Kochra and the action said to have been taken by the Bombay Government in the matter 34
Proposed construction of new administrative offices in Poona 31
Public service: Appointment of Mr. Theodore Morison to a seat on the India Council ... ... 2 & 3

CON 1893—1

PARAGRAPHS.

Politics and the Public Administration—continued.

Sind:
  - Protest against the importation of non-Sindhis to serve in public offices in — and the amalgamation of posts of Resident Magistrates with those of Mukhtyarkars 35
  - Thefts by soldiers in broad daylight at Karáchi 36

South Africa: New constitution granted to the Transvaal 1

Education—

Comments on the rejection by the Senate of the Bombay University of a motion to deprive a graduate convicted of forgery in a Court of Law of his degree 37
Comments upon the last Annual Report on Public Instruction in the Bombay Presidency 38
Protest against the appropriation of a school play-ground at Nadiád (Kaira) for the building of a *dák* bungalow 39

Railways—

A grievance of the native employés on the N.-W. Railway 40

Native States—

Chuda: Alleged inquiries made by Major Wodehouse into the affairs of — State 41
Datha: Alleged financial mismanagement in — taluka (Káthiáwár) ... 42
Vála: Complaint against the Karbhari of — for threatening a native editor for publishing writings against the administration of the State ... 43

Intelligence extracted from the Press—

Proposed establishment of the "Sangmeshwar Taluka Congress" by the people of Sangmeshwar and Devrukh (Ratnágiri) 47
Proposed Industrial Conference of Belgaum, Dhárwár and Bijápur districts... 46
Proposed *swadeshi* Conference at Calcutta under the auspices of the Swadeshi Vastu Pracharini Sabha of Bombay during the Congress week 45
Report of the protest meeting against the Viceroy's speech on the occasion of the opening of the Industrial Exhibition at Calcutta 44

List of Newspapers and Periodicals.

(As it stood on the 1st October 1906.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	J. J. da Abrao; Portuguese; 43	300
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis; Englishman; 50	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P.; Pársi; 53.	1,000
4	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan; Hindu (Madrási Bráhman); 39.	500
5	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P.; Pársi; 53.	575
6	Indian Textile Journal	Do.	Monthly	John Wallace; Englishman; 48	800
7	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái Advani; Hindu (Amil); 30.	500
8	Káthiáwár Times	Rájkot	Daily	Mávji Govindji; Hindu (Nágar); 38	200
9	Mahrátta	Poona	Weekly	Narsinh Chintáman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 32.	950
10	Men and Women of India.	Bombay	Monthly	Sorábji Mancherji Ratnágar; Pársi; 40	500
11	Muslim Herald	Do.	Daily	Muhammad Yusuf bin Muhammad Amir; Muhammadan; 32.	700
12	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri; Pársi; 38	400
13	Pársi	Do.	Do.	Jehángir Sorábji Talayárkhán; Pársi; 30	1,000
14	Patriot	Ahmedabad	Do.	Bhágubhái Fatechand Kárbhári; Hindu (Jain); 33.	650
15	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu; Muhammadan (Khoja); 53	650
16	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji; Pársi; 50	400
17	Railway Times	Bombay	Weekly	John Alexander Balfour; Christian; 44	1,200
18	Sind Gazette	Karáchi	Bi-weekly	Mrs. J. E. Tate; European; 42	500
19	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A.; Hindu (Amil); 40.	800
20	Sind Times	Karáchi	Bi-weekly	Khánchand Rahumal; Hindu (Amil); 39	200
	ANGLO-GUJARA'TI.				
21	A'rya Prakásh	Bombay	Weekly	Motilál Tribhuwandás Dalál; Hindu (Mod Bania); 32.	1,000
22	Coronation Advertiser	Ahmedabad	Do.	Narotámdás Pránjiwandás Shethna; Hindu (Bania); 33.	750
23	Deshi Mitră	Surat	Do.	Maganlál Kikábhai; Hindu (Shráwak); 36	1,400
24	Gujaráti	Do.	Do.	Ichhárám Surajrám Desái; Hindu (Surti Bania); 53.	5,000
25	Gujarát Mitră	Do.	Do.	Hormasji Jamshedji; Pársi; 47	700
26	Gujaráti Punch	Ahmedabad	Do.	Somalál Mangaldás Sháh; Hindu (Bania); 29.	1,100
27	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar; Pársi; 46	800
28	Hind Swarájyă	Do.	Do.	Chhaganlál Lallubhoy Thanáwalá; Hindu (Shrimáli Bráhman); 24.	800
29	Jám-e-Jamshed	Do.	Daily	Pirozshah Jehángir Marzbán; Pársi; 30	3,500
30	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta; Pársi; 57	2,400
31	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji; Pársi; 42	400
32	Káthiáwár Times	Do.	Bi-weekly	Manshankar Jayashankar; Hindu (Nágar Bráhman); 39.	200
33	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám; Hindu (Mewáda Bráhman); 39.	1,400
34	Rást Goftár	Bombay	Do.	Pálonji Barjorji Desái; Pársi; 55	1,550

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*continued.*				
35	Shri Sayáji Vijayă	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 28.	4,200
36	Suryă Prakásh	Surat	Do.	Umedrám Nagindás; Hindu (Bania); 28	200
	ANGLO-MARA'THI.				
37	Christian Citizen	Poona	Monthly	Bháskar Nánáji Kotak; Native Christian; 33.	200
38	Dnyán Chakshu	Do.	Weekly	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 48.	500
39	Dnyánodaya	Bombay	Do.	Rev. Mr. J. E. Abbott	660
40	Dnyán Prakásh	Poona	Daily	Hari Náráyan A'pte; Hindu (Chitpáwan Bráhman); 39.	1,200
41	Dnyán Prakásh	Do.	Weekly	Do. Do.	2,400
42	Hind Swarájyă	Bombay	Do.	Jyotibá Bhágoji Relekar; Hindu (Námdeo Shimpi); 24.	1,000
43	Indu Prakásh	Do.	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 41.	1,500
44	Native Opinion	Do.	Weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 35.	700
45	Samarth	Kolhápur	Do.	Vináyak Náráyan Joshirao; Hindu (Chitpáwan Bráhman); 37.	750
46	Sardesái Vijaya	Sávantvádi	Do.	Pándurang Bálkrishna Dadkar; Hindu (Gaud Bráhman); 32.	500
47	Shri Sayáji Vijayă	Bombay	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 41.	5,000
48	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshasth Bráhman); 22.	100
49	Subodh Patrika	Bombay	Do.	Dwárkanáth Govind Vaidya; Hindu (Sonár); 32.	600
50	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 39.	1,500
	ANGLO-PORTUGUESE.				
51	O Anglo-Lusitáno	Bombay	Weekly	Leandro Mascarenhas; Goanese Christian; 48.	900
	ANGLO-SINDI.				
52	Al-Haq	Hyderabad (Sind).	Weekly	Syed Muhammad Syed Jamáldin; 30; and Abdul Vahábkhan Ghulám Rasul; 37; Muhammadans.	1,200
53	Prabhát	Do.	Bi-weekly	Lekhráj Tilokchand; Hindu (Amil); 34	500
54	Musáfir	Do.	Weekly	Dharamsing Tahilsing; Hindu (Amil); 20	1,000
55	Sindhi	Sukkur	Do.	Virumal Begráj; Hindu (Kurseja); 33	1,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
56	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 73	1,194
57	Hind Vijayă	Do.	Do.	Dáhyábhái Karsandás Sháh; Hindu (Shráwak Bania); 39.	600
	ENGLISH, MARÁTHI AND KÁNARESE.				
58	Karnátak Patră	Dhárwár	Weekly	Mádhav Gopál Tonapi; Hindu (Deshastha Bráhman); 22.	200
59	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorápur; Hindu (Deshastha Vaishnav Bráhman); 44.	300
	ENGLISH, PORTUGUESE AND CONCANIM.				
60	A Luz	Bombay	Weekly	Antone Fernandes; Portuguese; 23	1,200
61	O Bombaense	Do.	Do.	A. Gomes; Goanese Christian; 45	1,000
	GUJARÁTI.				
62	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad; Muhammadan; (Memon); 41.	2,500
63	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 53	3,000
64	Arajdár	Ahmedabad	Weekly	Maháshankar Dájibhai; Hindu (Bráhman); 35.	1,500- 2,000
65	A'ryávir	Dohad (Panch Maháls).	Do.	Krishnaráo Mangeshráo Fadnis; Hindu (Saraswat Bráhman); 28.	330

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*continued.*				
66	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 37.	4,400
67	Broach Mitră	Broach	Weekly	Trikamlál Harináth Thákor; Hindu (Brahma Kshatriya); 24.	350
68	Broach Samáchár	Do.	Do.	Ardeshir Dinsha Gándhi; Pársi; 51	500
69	Din Mani	Do.	Do.	Nathálál Rangildas; Hindu (Mathur Káyastha Bania); 27.	125
70	Dnyanottejak	Ahmedabad	Fortnightly	Chhotálál Desaibhai; Hindu (Bania); 42	800
71	Evening Jáme	Bombay	Daily	Pirozshah Jehangir Marzbán; Parsi; 30	1,600
72	Gujarát	Nadiád (Kaira)	Fortnightly	Chandulál Nandlál; Hindu (Bania); 25	500
73	Hitechchhu	Ahmedabad	Weekly	Kálidás Ghelabhai; Hindu (Jain); 47	500
74	Indian Advertiser	Do.	Do.	Hirálál Vardhamán Sháh	...
75	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Daud; 37; Abdulla Ismail; 28 Muhammadans (Memons).	750
76	Jám-e-Jahanooma	Bombay	Do.	Ratansbáw Frámji Acharia; Pársi; 31	600
77	Jivadaya	Surat	Monthly	Dhirajrám Dalpatrám; Hindu (Audich Bráhman); 37.	300
78	Kaira Times	Nadiád (Kaira)	Weekly	Anopsi MáneckláI Desai; Hindu (Shrávak Bania).	600
79	Kaira Vartamán	Kaira	Do.	Kahandas Fulchand; Hindu (Bania); 56	125
80	Káthiáwár Mitră	Ahmedabad	Do.	Jadurám Shámji Dave; Hindu (Audich Bráhman); 42.	300
81	Káthiáwár Samáchár	Do.	Do.	Rewashankar Jagjiwan Dave; Hindu (Bráhman); 44.	500
82	Khedut	Bhávnagar	Fortnightly	Parbhurám Rámji Jani; Hindu (Audich Bráhman).	1,000
83	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Minocheher-Homji, B.A; Pársi; 37.	1,000
84	Mahi Kántha Gazette	Sádra	Weekly	Motilál Chhotálál Vyás; Hindu (Audich Tolakia Brahman); 45.	800
85	Mukhbir-i-Islám	Bombay	Daily	Munshi Ali Mahomed Haji Abdulla Shayek Lakhpati; Khoja (Sunni); 35.	500
86	Navsári Patrika	Navsári	Weekly	Harivallabhdás Piánvallabhdás Párekh; Hindu (Bania); 32.	500
87	Navsári Prakásh	Do.	Do.	Rustamji Jámaspji Dastur; Pársi; 58	800
88	Praja Mitră	Karáchi	Bi-weekly	Narbhayshankar Jagjivan; Hindu (Bráhman); 37.	275
89	Praja Pokár	Surat	Weekly	Hormasji Jamshedji; Pársi; 47	500
90	Prakásh and Gadgadát	Bombay	Do.	Nagindás Mancharam; Hindu (Dása Osval Bania); 40.	725
91	Samsher Bahádur	Ahmedabad	Do.	Saváibhai Ráichand; Hindu (Shravak Bania); 63.	150
92	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Rustamji Narsarwanji Vátcha-Gandi; Pársi; 40. (2) Ardeshir Pestonji Contractor; Pársi; 38.	3,800
93	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Dás Shrimáli Bania); 41.	550
94	Sind Vartamán	Karáchi	Weekly	Devkaran Devji; Hindu (Lohána); 41	200
95	Surat Akhbár	Surat	Do.	Phirozsháh Edalji Patel; Pársi; 51	300
96	Tikákár	Ahmedabad	Do.	Puranchandra *alias* Punamchand Achleshwar Márwadi; Hindu (Bráhman); 44.	500
97	Vande Mátaram	Bombay	Monthly	Chhaganlal Lallubhoy Thánawálla; Hindu (Shrimali Brahmin); 24.	...
	HINDI.				
98	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 44.	200
99	Sharman Samáchár	Bombay	Do.	Shambhunáth Sharma; Hindu (Kanoja Bráhman); 45.	1,000
100	Shri Dnyánságar Samáchár.	Do.	Monthly	Janakprasad Laooram; Hindu (Kányakubja Bráhman); 30.	200
101	Shri Venkateshvar Samáchár.	Do.	Weekly	Pandit Babu Amritlal, B.A.; Hindu (Bengali Bráhman); 45.	6,200
102	Swadeshi	Do.	Do.	Swámi Yugalánandji; Hindu (Vaishnav Bráhman); 35.	1,000

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KÁNARESE.				
103	Digvijayă	Gadag (Dhárwár.)	Weekly	Shankrapa Gudi Basrimarad; Hindu (Devang); 39.	150
104	Karnátak Vritt	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Shenvi Bráhman); 36. (2) A. B. Hoskeri; Hindu (Deshasth Bráhman); 37.	810
105	Loka Bandhu	Do.	Do.	Gururao Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 43.	300
106	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Nilgire Nádgir; Hindu (Deshasth Bráhman); 30	150
107	Rájahans	Dhárwár	Do.	Kamaláshankar Dinkar Jathár; Hindu (Karháda Bráhman); 43.	120
108	Rasik Ranjini	Gadag (Dharwar.)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Brahman); 43.	100
	MARÁTHI.				
109	Arunodayă	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 24.	515
110	A'ryávart	Dhulia	Do.	Váman Daji Motiwále; Hindu (Yajurvedi Brahman); 20.	500
111	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 29	500
112	Bán	Poona	Do.	Datto Máruti Nanavare; Hindu (Kásár); 27	400
113	Bhála	Do.	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 30.	2,300
114	Bhagwa Jhenda	Wái (Satara)	Monthly	Dattatraya Ganesh Agashe; Hindu (Chitpawan Brahman); 27	300-400
115	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 42.	300
116	Brahmodayă	Mahád (Kolába)	Do.	Náráyan Balwant Hardikar; Hindu (Karháda Bráhman); 48.	400
117	Chandrakánt	Chikodi (Belgaum).	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 41.	100
118	Chandrodayă	Chiplun (Ratnágiri).	Do.	Sadashiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 42.	200
119	Chikitsak	Belgaum	Do.	Mangesh Jiváji Telang; Hindu (Gaud Bráhman); 40 and Moro Balwant Maráthe; Hindu (Chitpáwan Bráhman).	900
120	Deen Mitră	Bombay	Do.	Sadáshiv Vishwanáth Máyadeo; Hindu (Chitpawan Bráhman; 32.	1,000
121	Deshakálavartamán	Erandol (Khándesh).	Do.	Mahádev Pándurang Joshi; Hindu (Deshasth Bráhman); 34.	200
122	Dharma	Wái (Satara)	Do.	Kashinath Vaman Lele; Hindu (Chitpáwan Brahman); 48.	1,000
123	Dharwár Vritt	Dharwár	Do.	S. H. Shaháne; Hindu (Karhada Bráhman); 32.	500
124	Dinbandhu	Bombay	Do.	Vásudeo Lingoji Birje; Hindu (Marátha); 40.	1,200
125	Dnyán Ságar	Kolhapur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 42.	350
126	Hindu Punch	Thána	Do.	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 40.	1,700
127	Hindu Vijayă	Kochará (Ratnágiri.)	Fortnightly	Anandrao Bálkrishna Rángnekár; Hindu (Gaud Sáraswat Bráhmin); 38.	75
128	Hunnarottejak	Násik	Weekly	Prabhákar Krishna Pánge; Hindu (Deshastha Bráhman); 27.	250
129	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 53.	280
130	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 76.	1,500
131	Jagatsamáchár	Thana	Do.	Trimbak A'báji Ráje; Hindu (Káyastha Prabhu); 39.	500
132	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 40.	7,500
133	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Brahman); 47.	425
134	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 39.	4,000
135	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 51.	2,000
136	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 50.	18,000
137	Khándesh Vaibhav	Dhulia	Do.	Yádav Bálkrishna Bahalkar; Hindu (Deshasth Bráhman); 40.	600
138	Kumtha Vritt	Kumtha (Kanara).	Do.	Laxman Baburao Hegde; Hindu (Gowdsaraswat); 50.	250
139	Loka Bandhu	Tásgaon (Satára).	Do.	Bhikáji Gopál Bhide; Hindu (Chitpáwan Brahman); age 35.	200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
140	Lokamat	Vengurla (Ratnágiri).	Weekly	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 29.	600
141	Lokaseva	Násik	Do.	Gangádhar Váman Barve; Hindu (Chitpáwan Bráhman); 27.	500
142	Madhukar	Belgaum	Do.	Janárdan Náráyen Kulkarni; Hindu (Sáraswat Bráhman); 30.	150
143	Mahárásbtra Vritt	Satára	Do.	Pándurang Bábáji Bhosle; Hindu (Marátha); 30.	150
144	Moda Vritt	Wái (Satára)	Do.	Káshináth Váman Lele; Hindu (Chitpáwan Bráhman); 48.	650
145	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; Hindu (Chitpáwan Bráhman); 45.	1,650
146	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,450
147	Nagar Samáchár	Ahmednagar	Do.	Vishwanáth Gangárám; Hindu (Telegu Fulmáli); 25.	200
148	Násik Vritt	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 28.	450
149	Nyáy Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 32.	400
150	Pandhari Mitră	Pandharpur (Sholápur).	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 43.	75
151	Parikshak	Belgaum	Do.	Váman Rámchandra Kanvinde; Hindu (Sáraswat Bráhman); 33.	400
152	Poona Vaibhav	Poona	Do.	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 37.	250
153	Prabhát	Dhulia	Monthly	Govind Káshináth Chándorkar; Hindu (Karhadá Brahman).	...
154	Prabodh Chandrika	Jalgaon (Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 42.	200
155	Prakásh	Satára	Do.	Ganesh Ballál Phansálkar; Hindu (Karháda Bráhman); 32.	500
156	Pratod	Islámpur (Satára).	Do.	Ganesh Rámchandra Kashálkar; Hindu (Karháda Bráhman); 23.	300—360
157	Rághav Bhushan	Yeola (Násik)	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 42	100
158	Ráshtramukh	Máhad (Kolába)	Published thrice a month.	Balkrishna Raoji Palvanker; Hindu (Karhádá Bráhman); 28.	177
159	Satya Mitră	Málegaon (Násik).	Weekly	Bálchand Hiráchand; Jain; 26	200
160	Satyă Shodhak	Ratnágiri	Do.	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 28.	950
161	Shet, Shetaki and Shetakari	Bombay	Fortnightly	Nominal Editor:—Ganesh Lakshman Sahasrabuddhe; Hindu (Chitpáwan Bráhman). Real Editor:—Rámchandra Vinayak Tikekar; Hindu (Karháda Bráhman); 45.	350
162	Sholápur Samáchár	Sholápur	Weekly	Narsappa Abanna; Hindu (Kámáthi); 47	400
163	Shubh Suchak	Do.	Do.	Rámchandra Appáji Chitale; Hindu (Chitpáwan Bráhman); 61.	150
164	Sumant	Karád (Satára)	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 33.	80
165	Vidur	Dhamni (Satára)	Do.	Dámodar Gangádhar Maráthe	200
166	Vidya Vilás	Kolhápur	Bi-weekly	Ganesh Shankar Gokhale; Hindu (Chitpáwan Bráhman); 22.	500
167	Vihári	Bombay	Weekly	Bálkrishna Náráyan Phátak; Hindu (Chitpáwan Bráhman); 41.	1,000
168	Vikram	Sátára	Monthly	......	...
169	Vishvavritt	Kolhápur	Monthly	Vishnu Govind Bijápurkar, M.A.; Hindu (Deshastha Bráhman); 45.	500
170	Vividh Dnyán Vistár	Bombay	Do.	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
171	Vrittasár	Wái (Satára)	Weekly	Lakshman Mahádev Vaidya; Hindu (Chitpáwan Bráhman); 51.	250
172	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkar; Hindu (Deshasth Bráhman); 38.	100
173	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 40.	600
174	Vyápár Samáchár	Ahmednagar	Do.	Ratanchand Punamchand Mutha; Jain (Márwadi); 33.	1,200
175	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 40.	150

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	SINDI.				
176	Aftab-i-Sind	Sukkur	Weekly	Shámsudin walad Mahomed; Muhammadan; (Abro); 39.	600
177	Khairkháh	Lárkhána	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 33.	1,000
178	Sind Sudhár	Karáchi	Do.	Khánchand Rahumal; Hindu (Amil); 39	650
179	Sookree	Do.	Do.	Asanmal Rijhumal; Hindu (Lohána); 52	100
180	Sind Kesary	Shikárpur	Do.	Chelárám Mánghirmal; Hindu (Wadhra); 40	550
	URDU.				
181	Ajaibat-i-Bambai	Bombay	Monthly	Mahamad Ali Anvar Ali; Muhammadan (Sheikh); 44.	2,000
182	Bombay Punch Bahádur	Do.	Weekly	Hakim Mahomed Abdul Hamid; Muhammadan (Farrukh Dehlavi); 52.	3,000
183	Ghamkhwar-e-Jahán	Bhusáwal (Khándesh).	Do.	Munshi Mahomed Jan walad Ahmedalli (Mahomedan).	75
184	Jám-i-Jahánnuma	Jalgaon (Khándesh).	Do.	Munshi Abdul Karim *walad* Habibulla; Muhammadan.	50
185	Mufid-e-Rozgár	Bombay	Do.	......	...
186	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdul Hamid; Muhammadan (Farrakh Dehalvi); 52.	1,500
187	Tohfa-i-Deccan	Poona	Weekly	Shaik Abdulla *walad* Mahomed; Muhammadan (Shaik); 32.	150
	GUJARA'TI AND HINDI.				
188	Jain	Ahmedabad	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Jain); 33.	1,400
	MARA'THI AND KA'NARESE.				
189	Chandrika	Bágalkot (Bijápur).	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 34.	150

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the Report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

E. The papers marked with an asterisk have actually been examined during the week.

F. Nos. 63, 67 and 71 occasionally contain English articles.

Additions to, and alterations in, the list of Newspapers and Periodicals.

N.B.—(*a*) The circulation of No. 153 is 300.

(*b*) The editor of No. 168 is Vishvanáth Ganesh Deodhar (Chitpáwan Bráhmin); age 26; circulation 100.

(*c*) No. 150 is published at irregular intervals.

(*d*) Nos. 42, 80, 91, 96, 102 and 106 have ceased to exist.

(*e*) The editor of No. 185 is Munshi Muhammad Husain Fanunmiya; Muhammadan (Suni); age 45; circulation 500.

(*f*) The circulation of No. 97 is 500.

(*g*) No. 72 is published thrice a month.

(*h*) The publication of No. 174 is temporarily suspended.

(*i*) The editor of No. 74 is Hirálál Vardhmán Sháh (Visá Shrimáli Bania); age 26; circulation 600.

(*j*) No. 70 is published six times a month.

(*k*) No. 179 contains English articles.

(*l*) Nos. 14 and 188 are published in Bombay.

Politics and the Public Administration.

New constitution granted to the Transvaal.
Gujaráti (24), 23rd Dec., Eng. cols.

1. "Letters patent, embodying the Transvaal constitution, have been issued. The provisions of the constitution are practically the same as were stated by Mr. Winston Churchill to the House of Commons in July last...... The principal point of immediate importance in which the people of India are deeply interested concerns the safeguards provided in the constitution for the protection of British Indians in the Transvaal. It appears that their agitation has not proved in vain. The presence of their deputation in England was quite opportune and the sympathy and support they were able to secure from Lord Elgin, Mr. Morley and many members of Parliament and the strong expression of favourable opinion on the part of the leading English papers were certainly not without their effect. We, however, wish Lord Elgin had taken a stronger and a more decisive attitude towards the whole question. But it is something to be thankful for that he gave a sympathetic hearing to the deputation which seems to have induced him not to put the hall-mark of Imperial approval upon the Asiatic Ordinance. The provision in the Transvaal constitution which concerns British Indians in that Colony as well as the people of India reserves to the Imperial Government the assent to any Bills subjecting persons of non-European birth to special disabilities and also with respect to all measures in connection with the importation of indentured labour into the Transvaal. This is a valuable safeguard. But its effectiveness depends upon the exercise of vigilance on the part of our countrymen in South Africa and sufficient firmness and determination on the part of Lord Elgin's successors in office....... We must congratulate Mr. Gandhi, Mr. Ally and the rest of our countrymen in South Africa on the measure of success their agitation has secured. In the history of this movement, we need hardly say, Mr. Gandhi will be regarded by the future historian as the one Indian who by his sobriety, prudence, foresight, complete mastery of facts, and above all by his self-sacrificing labours and firm determination succeded in preserving for his countrymen the most elementary rights of citizenship in the face of united but disgraceful opposition. .... It appears that the new constitution for the Transvaal and the Orange River Colony contains no provision for conferring the franchise upon the native inhabitants of the two Colonies. This is, indeed, to be regretted, and it gives us no small satisfaction to find that Sir Charles Dilke has already raised his protest against this refusal of the franchise. We certainly expected a Liberal Government which has dealt with the conquered Dutch in such a generous spirit to make adequate provision for protecting the rights of the native population instead of leaving them to the tender mercies of their jealous and contemptuous masters.......... Sir Charles Dilke was justly indignant when he complained that the Imperial Government had established a colour bar in the Empire, the result of which would be momentous and might prove even disastrous in the fulness of time. We entirely agree with him. Everything for the outsiders and usurpers, but nothing for the sons of the African soil. This principle is, morally as well as politically, altogether indefensible."

Appointment of Mr. Theodore Morison to a seat on the India Council.
Bombay Samáchár (66), 26th Dec.

2. Mr. Morley has made a wise and salutary departure from the traditions of the India Office in selecting Mr. Theodore Morison, late Principal of the Alighar College, for the seat vacated by Mr. Finlay on the India Council. The appointment, we hope, will dispel the popular belief that membership of the India Council is an exclusive preserve for retired officers of the Indian Army and the Covenanted Civil Service. It behoves the Indian public to give unqualified support to the action of the Secretary of State with a view to strengthen his hands in gradually infusing the non-official element into his Council. The practice that was hitherto in vogue of recruiting the India Council from the official classes was open to objection and led to grave injustice being inflicted upon the people of India owing to the notorious tendency prevailing among retired officials to make light of popular complaints and uphold the prestige

and traditions of the service with which they had been connected during their Indian career. The appointment of Mr. Morison is looked askance at by the Anglo-Indian press, because he holds radical views in regard to the administration of India and has not minced words in condemning the Indian Universities Bill, the Official Secrets Bill and several other reactionary measures of the late Government of India. Only the other day Mr. Morison publicly declared his conviction that the Indians were ripe for self-government and suggested that Government should embark upon the experiment of manning the province of Berars exclusively by native officials. The fact of Mr. Morley having selected a man of such liberal views as his colleague on the India Council is a hopeful augury of his mental attitude towards the problem of Indian administration and his genuine desire to promote the welfare and upward progress of the people of India.

Indian Spectator (5), 29th Dec.

3. "The significance of Mr. Theodore Morison's appointment to the Secretary of State's Council is many-sided. He has his own plans of training the Natives of India to self-government and the discharge of responsible duties. But he is not in favour of the proposal of the Congress to create a strong Opposition. He would train us to rule, and not to oppose our rulers. In his attitude towards the Congress, his sympathies are with the generality of Muhammadans. The Aligarh school of political thinkers may congratulate themselves that by Mr. Morison's appointment the Secretary of State has practically honoured them. Viewed in this light the appointment does not enable the Congress to flatter itself that the Liberal Secretary of State has been captured by its friends in England and has succumbed to the deputation recently despatched to press its views upon him. On the other hand, synchronising as this appointment does with several important appointments of Muhammadans in India—especially in the Calcutta High Court and the Punjáb Chief Court—it may even be regarded as a demonstration of the sympathy of Government from the Secretary of State downwards with Muhammadan aspirations and as a response to their recent protest against the Government yielding to what has been regarded as Hindu agitation. However, there is also another aspect to this appointment. Mr. Morison is not a 'sun-dried bureaucrat.' It was hitherto supposed that the Secretary of State would surround himself only with advisers of vast administrative experience in India and that, therefore, it would not be easy for Mr. Dadabhai or Sir M. Bhownaggree, for Sir P. Mehta or Mr. Gokhale, to enter that august Council. This notion has been dispelled by Mr. Morison's appointment. It has paved the way to the appointment of natives of India, who have had no administrative experience and who can only represent what the educated classes of the Congress school think. Ere long, therefore, we may expect a response to the prayer of the Congress also."

Will the domination of white men over the black or brown Eastern races endure for all time unchecked?

Kesari (136), 25th Dec.

4. Accustomed to lord it over the black negro slaves in America, Englishmen were the first to divide the whole of humanity into blacks and whites. These denominations were meant to convey not only a difference of complexion but also of political status, the whites being considered to have the birthright of ruling the rest of mankind. The late Lord Salisbury, in speaking of Mr. Dadabhai Navroji as a "black man", did not mean to indicate his colour, but to emphasise the point that he belonged to a race destined by Providence to remain the bondsmen of the whites. The nineteenth century having witnessed the gradual enslavement of the Eastern races by Europeans, the latter have come to look upon them as their bond-slaves for all time to come, and wherever we cast our glance, we see the white man busy in exercising sway over the black or brown races and in trying to discover fresh means for strengthening his grip over them with a view to perpetuate his own domination. The means thus devised are being daily put into operation, and it is yet to be seen whether the black or brown races will be able to outlive the present crisis in their history when the odds are so heavily against them. The whites have captured the resources of the world, and even the best amongst them look upon

the domination of the whites over the blacks as a dispensation of Providence. Mr. Morley, for instance, has openly declared that the whites must retain absolute control over the black races in future, and he is ready to cheapen the price of salt a bit for us simply because we may thereby be able to bear heavier burdens. Our position in this country is no better than that of Negroes in the United States. We are at every step thwarted by Anglo-Indians in the exercise of the rights granted to us by Government, and declared unfit to exercise the same. The only favourable sign of the times is that the white nations having overacted their part in riding roughshod over the rights of the brown races, the latter have shewn signs of having taken the alarm. Japan has been thoroughly awakened, China is following suit, and even Persia has given birth to a popular assembly. As to India, she has got her *swadeshi* agitation. If we persevere in that agitation and sedulously foster the national ideal, we have strong hopes that in time to come the present predominance of the whites over the black people of this country will give place to a relation of equality between them.

Is British rule in India founded on principles of truth and justice?
Vihāri (167), 24th Dec.

5. Sir Mortimer Durand remarked on a recent occasion that it was a most wonderful thing that England had ever done, *viz.*, to rule over 30 crores of people on the other side of the globe on the principles of justice alone. Before pronouncing this panegyric upon the justice of British rule in India, Sir M. Durand should have read the views of American statesmen like Messrs. Bryan, Russell and others on the subject together with the accounts of criminal prosecutions instituted by Government against students and journalists in India on account of the *swadeshi* agitation, and also considered the various harsh legislative enactments recently passed by Government. He should further have taken note of the fact that Indians have not only been deprived of the privilege of carrying arms, but are also prohibited from carrying Lathis. Not only do the English treat Indians with harshness, but they have also made themselves notorious for their atrocities in Natal, Egypt and other Colonies. *Justice* appropriately observes about them: "It is not for the sake of Christianity or humanity or civilization that our colonial policy is conducted, but in order to satisfy the lust of power, of wealth and of influence on the part of the governing classes." Let us turn now from British justice to British veracity. The British have violated the pledges contained in the Proclamation of 1858 and have increased the burden of military expenditure on India in their greed for territorial aggrandisement. They doubt the loyalty of the Indians and try to create a split between Hindus and Muhammadans. Is it not, under these circumstances, strange that we should think it our bounden duty to pass annually at the Congress a resolution praying for long life to King Edward?

Alleged defects of British rule in India as noted by two American critics.
Praja Bandhu (33), 23rd Dec., Eng. cols.

6. "English globe-trotters at the end of a few weeks' sojourn in India are so apt to take up the burden of the official song about the phenomenal prosperity of the Indian Empire and the unique superiority of the administration of India that it is refreshing to find enlightened American opinion pronouncing at first-hand on these topics.......... Rev. Sunderland of Toronto, and Mr. Charles E. Russell, a journalist, have lately thought it worth their while to devote their attention to India. The former touches the question of periodic famines in India, and successfully demolishes the pet theory of over-population and failure of periodic rains as being the cause thereof. He hits the right spot in pointing out that it is the extreme poverty of our people that is the root-cause of all our evils. Whether heavy taxation is the chief cause of this poverty, or whether giving the people a share in the management of their own affairs would prove a panacea, we cannot say. Mr. Russell thinks the remote and proper cause of famines to be 'the atrocious land system and tax system,' and holds democracy to be the only remedy. Difficult as it is for us to subscribe to all the views set forth by these writers, we are not sorry to see that India has of late been occupying an appreciable place on the horizon of foreigners. It may impel our British rulers to set their house in order, for their success in the administration of India will always be the sole test of their capacity to rule a subject people."

Comments on the Viceroy's speech at the opening of the Industrial Exhibition.

Indu Prakásh (43), 25th Dec., Eng. cols.

7. "His Excellency Lord Minto opened the Industrial Exhibition at Calcutta last Friday....... In declaring the Exhibition open the Viceroy had a word or two to say in appreciation of the services of the Exhibition Committee whose labours contributed so largely to the success of this year's Exhibition ... .. We venture to express the hope that it will be a settled policy of the Government of India to continue the practical sympathy which we are assured Lord Minto has for the industrial movement. Rightly understood the *swadeshi* movement must win for itself the hearty sympathy and co-operation of a foreign Government like the British, if it desires to identify itself with the people and lessen the burden which the heavy yoke of the foreigner always imposes. We are unable to agree with the Viceroy in the first portion of his speech which relates to the combination of politics and *swadeshism*. His Lordship spoke in enigmatic terms about the 'dissociation of honest *swadeshi* from political aspirations,' which he claimed his presence at the Exhibition would confirm. We are left to imagine how a divorce between honest *swadeshi* and political aspirations can be made. They are so closely related that even the dictum of a Viceroy cannot divorce them. All political reform has an economic basis, and the problem of the fair and impartial distribution of wealth underlies all the political agitation whether in the East or the West. The Irish problem is an economic problem; the Socialist programme is only a protest against the era of capitalist *regime*; the revolution in Russia at present has behind it the problem of the poverty of the masses due to the bureaucratic *regime*......... Even in India the political movement is entirely an economic movement. And every resolution at the Congress has an economic basis. Under the circumstances, we fail to see how politics can be dissociated from the *swadeshi* movement—we mean the honest *swadeshi* movement—which seeks by all means to supplant foreign goods by indigenous articles. Lord Minto himself admits that 'industrial necessities and manufacturing interests must go far to shape the policy of India' and those who have a knowledge of the early history of the British connection with India need not be told how true this is. When the commercial interlopers of Great Britain set their foot on Indian soil, we were fairly meeting our own wants, and shipped away the surplus manufactures in our own bottoms to Western markets. The 'Industrial necessities and manufacturing interests' of England cried aloud for the smothering of the Indian competition, and we know the policy that was pursued in obedience to that cry. .... It is, we believe, owing to the same policy that excise duties on Indian cotton goods are still levied. Lord Minto must be aware of all this when he said that 'industrial necessities and manufacturing interests must go to shape the policy of India.' But we fail to understand what he means by saying 'that is a very different thing from attempting to direct and control those industries and interests for political purposes.' Lord Minto has the knack of speaking in unintelligible English and we wonder what he meant by the above sentence. Surely there are no 'political purposes' for which industries are started in India, nor are any manufacturing interests employed for such purposes. .... If His Excellency believes that the *swadeshi* movement is the outcome of the partition of Bengal, he is much mistaken and he might have learnt that 'political purposes' have not resulted in the starting of any industries in Bengal. We have referred at length to this aspect of the Viceroy's speech because we believe that His Excellency asserted a strange proposition when he said that 'Honest *swadeshi* is different from politics'. The whole history of British India shows that the connection between the two is inseparable. Nor does the world's history teach any other lesson but that politics are inseparably associated, and have a fundamental connection, with economics: and 'honest *swadeshi*' is only an economic movement."

Indian Spectator (5), 29th Dec.

8. "Generally very cautious in his utterances, Lord Minto allowed himself to be betrayed into the use of a somewhat unhappy expression when he distinguished 'honest' *swadeshism* from its association with political aspirations. We do not understand him to mean that there is anything necessarily dishonest in pursuing the *swadeshi* movement as a political weapon, if it is openly

recommended as such. The dishonesty consists in advocating *swadeshism* ostensibly for economic but really for political purposes: in other words, it lies in making false pretences. How many would fall under the Viceregal condemnation, it is difficult to say: possibly the cap did not really fit all those that joined in protesting against His Excellency's remarks in a public meeting. However, like Lord Curzon's remarks on Indian truthfulness, his successor's reference to 'honesty' in *swadeshism* was liable to be misunderstood. Men in high positions are understood to mean more than they say, and although His Excellency might have intended to question the honesty only of those who recommend *swadeshi* for one purpose, while they hope to produce a different effect altogether, he is understood to have betrayed his temper against the publicists who even honestly busy themselves in preaching *swadeshism* and the Congress propaganda simultaneously. Supposing that the Bengalis boycott English goods for the purpose of securing the modification or withdrawal of some political measure by bringing pressure to bear on the British electors, and they do so openly and in a straightforward manner, would there be anything dishonest in their conduct? There might be something unreasonable and vindictive in it, and as retaliation is not always a safe weapon to wield, there might be even something foolish in it. But the honesty of boycott is quite a different matter."

Kesari (136), 25th Dec.; *Vihári* (167), 24th Dec.

9. Lord Minto in his speech delivered at the opening ceremony of the Industrial Exhibition has thoroughly misrepresented the objects of the *swadeshi* movement. In advising the people to develop indigenous industries in an open market, His Excellency insinuated that Indian shopkeepers must keep their doors open to foreign goods as well. The Viceroy has no objection to the people buying *swadeshi* articles provided they come up to the level of foreign goods in quality and price! But in such a case we fail to see the necessity of any *swadeshi* agitation at all. The Viceroy next proceeded to injure the cause of *swadeshi* by advising the people to dissociate it from politics. Our countrymen were driven to resort to the *swadeshi* agitation owing to their poverty, the partition of Bengal and many other political grievances. But Lord Minto, taking advantage of the blunder that was committed in bestowing upon him the honour of opening the Exhibition, exhorted the people to dissociate honest *swadeshi* from political aspirations. By doing so he insinuated that those people who preached boycott and *swadeshi* for the purpose of bringing about the regeneration of the country were dishonest. This machiavelian policy of the Viceroy will no doubt have its effect on the moderates among us, and they will be afraid of bringing the *swadeshi* question for discussion before the Congress. [The *Vihári* writes:—The object of the Viceroy in making his speech was to pour abuse and ridicule upon the *swadeshi* movement. He advised the people to carry on the agitation honestly without resorting to the boycott of foreign goods. How can we expect the Viceroy to view with favour an agitation, which seeks to overthrow the foreign yoke and to bring about the industrial regeneration of the country? His sympathies are with "honest" *swadeshi*, which can be easily strangled by increased excise duties. We hope the Viceroy's speech will give an impetus to the boycott movement and that the idea of inviting the Viceroy in future to open a *swadeshi* Exhibition will for ever be abandoned.]

Gujaráti (24), 30th Dec., Eng. cols.

*10. "We think all sensible people have by his time discovered that if Lord Minto cannot dazzle the public by brilliant oratorical efforts of the Curzonic order, there lurks behind his public pronouncements, brief as they are, sound common-sense, practical wisdom, self-control and sympathy. There is a quietness about his methods and utterances which, though apt to be misunderstood, is indicative of the possession of considerable reserve-power. It is useless to speculate what he would have been under the influence of a Conservative Government in England. But it cannot be said from our experience so far that he has run counter to the wishes and principles of the party now in power. In one of his very first utterances in India he expressed his hearty sympathy with the *swadeshi* movement, and the declaration not only produced a soothing and encouraging effect upon the public mind but also gave the requisite turn, wherever it was wanted, to the attitude of subordinate officials throughout the country; and whenever an indiscreet official has needlessly tampered with the *swadeshi* movement, His Excellency's declaration has always been appealed to with effect. His Excellency has, in opening the Calcutta Industrial Exhibition, again declared his full sympathy with the *swadeshi* movement in unequivocal language......... We entirely endorse Lord Minto's view regarding the desirability of dissociating, so far as is practicable, the Exhibition and the *swadeshi* movement from angry political controversies......... At the same time we must say that the Viceroy's sympathetic and encouraging speech would not have evoked any hostile comments, if His Excellency had refrained from using the expression '*honest swadeshi*' in the present state of the public mind. It is an expression which is very apt to be misunderstood and can be very easily distorted by excited critics. The principle of the 'open market' is no doubt sound on the whole, but His Excellency might have done well to make due allowance for the consideration that neither France nor the United States nor the British Colonies follow out the doctrine without reservation and that if India had been free to achieve her economic salvation unfettered by the insular teachings of English political economists and the commercial policy of England, some of her nascent industries would not have been allowed to be subjected to the unrelenting operation of ruinous competition."

Bombay Samáchár (66), 24th Dec.; *Akhbár-e-Soudágar* (63), 24th Dec.

11. His Excellency Lord Minto deserves to be congratulated for delivering an instructive and far-sighted address at the opening of the Congress Industrial Exhibition. The utterance reveals that the present Viceroy is a genuine advocate of the *swadeshi* movement and that in this respect His Excellency's policy diverges very widely from that of his predecessor. Lord Curzon's narrow-minded attitude towards the problem of India's industrial development was strikingly shown in the speech made by him at the opening of the Industrial Exhibition on the occasion of the Delhi Durbar. The same story was revealed by his indifference towards the Tata Research Institute, his encouragement to British indigo and tea-planters and lastly his apathy towards the indigenous sugar and other industries. In its political aspect also Lord Minto's speech was wise and conciliatory. His Excellency's statement that the Exhibition afforded a common platform for the authorities and the people to work hand in hand for the material welfare of India will serve as a crushing rejoinder to certain malicious critics of the Congress who allege that the movement aims at creating ill-feeling between the rulers and the ruled. We sincerely thank Lord Minto for the assurance he has held out about lending a helping hand to the *swadeshi* movement and wish that His Excellency might be able to take some practical steps in this direction before the expiry of his term of office. [The *Akhbár-i-Soudágar* also makes approving comments on Lord Minto's speech. It thinks that the utterance will effectually dispel the misgivings lurking in the popular mind about the sympathy of Government with the *swadeshi* movement. It observes that Lord Minto made a wise declaration in saying that he was a true friend of "honest *swadeshi*" and adds that all right-minded Indians are opposed to the tendency exhibited in certain quarters to mix up boycott with *swadeshism*. The paper thinks that the objects of true *swadeshism* are not likely to be realised without the co-operation of Government, and that if official help is boycotted, the cause of *swadeshism* is sure to suffer a great deal.]

Mr. Dadabhai Navroji's Presidential address before the Calcutta Congress.

Rást Goftár (34), 30th Dec., Eng. cols.

*12. "There was a time in the history of the Indian National Congress when, as often as its critics impeached its prime movers and organizers for entertaining wild and extravagant schemes of autonomous government, that body met the charge by disowning the insinuation as vigorously as it was flung in its teeth......... But the times are now changed, and with the evolution in time, there has been a synchronous evolution in the fundamental policy and aspirations of the

Congress. Mr. Dadabhai has chalked out the lines along which the policy of the Congress is to run in future. He emerges triumphant from his trying ordeal in so far as that he has put a crucial case with remarkable sobriety and due modifications, which have even blindfolded the most violent critics of the Congress into admitting that the progressive needs of India require that there should be suitable alterations in the constitution of the existing Government. Here again time has helped him. The recent perturbation in Bengal has called into being dangerous factors in Indian politics. Self-government is the war-cry of the present-day politicians, the extreme section looking upon it as a consummation that can be realized within a lustrum. Before their exposition of a policy of offensive aggression and coercive measures, the docile and statesmanlike utterances of Mr. Dadabhai have been greeted as a welcome substitute, though between the gospel of Mr. Dadabhai and that of the Extremists, there is all the difference between six of the one and half a dozen of the other. .... Henceforward the Congress propagandists will harp on the string of autonomous government with that pertinacity and hopefulness which its President inculcated on his countrymen....... But is the goal of self-government easy of attainment? With his buoyant hopefulness Mr. Dadadbai answers in the affirmative. He hopes to see an honest and conscientious adoption of a policy of autonomous government even within the short span of life which Providence has ordained him to live in the service of his countrymen......... His reference, however, to the Act of 1833 does not impart even plausible strength to his argument that the time has now reached for a material digression from the existing methods of Government. Though education is striking its roots deep and wide and ramifying its branches so as to reach the lowest strata of Indian nationality, the masses are not yet adequately trained either to realize the blessings of a system of government to which they are by tradition and custom unused or to handle the complex machinery of autonomous government with beneficent results to themselves and their country. The examples of British colonies and even of Boer settlements have been adduced to demonstrate the success of the experiment, if made applicable to India. But the conditions in India with its polyglot communities and kaleidoscopic national and racial divergencies are materially different. These conditions require to be modified and overcome by a much longer course of preliminary training. The European nations are qualified by tradition and past history to take upon themselves the arduous responsibilities of self-government. The master-key to the success, which usually attends experiments at autonomous government among the civilized nations of the West, is national combination and unity, without which administration by the people is doomed to positive failure.... .... Mr. Dadabhai's whole oratorical effort is exhausted to show that autonomous government would operate as a panacea for all the evils, both of human and superhuman origin, from which India suffers.......... But maladministration through government in the hands of the people cannot be a safe substitute for beneficent government, even if it be despotic in constitution. Mr. Dadabhai's sole plea for self-government is the financial drain, which the present relations between England and India impose upon the latter country. But a sudden and wholesale withdrawal of Englishmen from India at this stage of her national growth would bring far greater disasters in its trail than the economic drain......... For these twenty crores of rupees which India spends, she gets good enough value for the administrative efficiency and the blessings of peace and tranquillity which are secured to her."

Jám-e-Jamshed (29), 27th Dec.

13. Mr. Dadabhai's presidential address must have sorely disappointed those who expected to hear from the lips of the veteran Congress leader words of prudent and sober advice to the extremists. We regret we cannot persuade ourselves to regard the speech as an exposition of moderate views. Mr. Dadabhai has failed to correctly gauge the present political situation of the country. His speech consisted wholly of platitudinous commonplaces about agitation, unity, rights of citizenship, *et hoc genus omne*. He said not a word against the mischievous boycott agitation in Bengal, nor did he ask the Bengalis to wisely accept the partition as a "settled fact." On the contrary, he flattered the Bengalis and exhorted other Indian communities to follow

their example. Mr. Dadabhai's fervent plea for the concession of self-government to India has failed to carry conviction to our mind. The ideal which he has set forth in his speech is no doubt a noble one, but with all deference to Mr. Dadabhai we are constrained to say that the country is not yet ripe for it. This is strikingly shown by the small measure of success that has attended the experiment of local self-government in India. The light of education has not yet penetrated the masses in India who are steeped in dense ignorance. In the present condition of the country, therefore, self-government would mean the government of India by the microscopic minority of educated Indians. To strive for self-government, while the masses are not yet fit even for the exercise of the Municipal franchise, is like placing the cart before the horse. Mr. Dadabhai's statement of his case, however, was, on the whole, couched in moderate language. But there was one passage in his speech to which we are constrained to take exception. We refer to Mr. Dadabhai's remark that he had met with so many disappointments in the course of his political activities that any one else in his place would have been inclined to despair and even to "rebel." The expression of such a sentiment might be allowed in a progressive country like England, but in this country and especially in view of the excited condition of the Bengali mind, Mr. Dadabhai's allusion to rebellion was like throwing a lighted match in a magazine of gun-powder. The concluding portion of Mr. Dadabhai's address was filled up with a stirring exhortation to the Hindus and Muhammadans to unite together for the national cause. The political interests of the two communities, however, are so widely divergent that it is futile to urge them to work hand in hand on a common political platform. We fear that Mr. Dadabhai's flattery of the Muhammadans will prove utterly ineffective in winning over the hard-headed members of that community to the cause of the Congress. The disunion prevailing in the ranks of Congressmen themselves is a significant commentary on Mr. Dadabhai's plea for unity among the people of India. When no less than three factions exist in the Congress which numbers not more than a few thousand followers, how can the heterogeneous classes and communities forming the 300 millions of India join hands and work together in harmonious co-operation for the national good?

Indian Spectator (5), 29th Dec.

14. "Young men, who have yet to win their laurels in the arena of politics, are obliged to affect rhetoric and to say something new and striking in their public utterances. At Mr. Dadabhai's advanced age, and after making a name such as he has made for himself for patriotism and self-sacrifice, even the President of the National Congress may compile his address from his note-book, which must be worth its weight in gold. It would have been a sin against the laws of psychic economy if the veteran publicist of eighty-two summers had essayed a more ambitious output of brain-power than the *resumé* of his well-known previous teachings which he offered to the Congress on Wednesday last. He has got a treasury of quotations which will last for all time. Even in his younger days Mr. Dadabhai does not seem to have cared for the meretricious attractions of a laboured style. He is forcible, because he is earnest: he is commanding, because he speaks from a high platform. Both parties in the Congress claimed him to be of them, and in his address he shakes his friends on both sides with equal cordiality by the hand. He has counselled patience, but so unobtrusively and so indirectly that the party of impatience must by his very example learn patience. His selection by one of the parties without the knowledge of the other placed him in a delicate position, and the opposite party had already quoted largely from his writings and speeches to prove that he was himself an 'extremist.' Mr. Dadabhai's explanation, so far as we are able to gather it from his speech, of what has been called his inconsistency may be said to be briefly as follows:—He always had the utmost confidence in British justice and integrity. But he has sometimes had to suffer such cruel disappointments 'as would be sufficient to break any heart and lead one to despair, and even to rebel.' He could not condescend to answer his critics, but if any one would ask why he had ever spoken like an 'extremist' himself, the reason, as we understand it from his address, was that he was temporarily under the influence of a fit of the keenest disappoint-

ment and despair......... Mr. Dadabhai's mission was to preach patience and the utility of mendicancy in politics. His address conveys this message in the clearest language, but without a word of criticism or offence to the party of impatience. Mr. Dadabhai avowed that he was not ashamed of being a mendicant in any just cause. In his opinion, we have petitioned too little and not too much. So his advice is: Agitate and petition, and petition and agitate. Agitate peacefully, if you want to get justice from John Bull, and petition to the King, to the House of Lords and to the House of Commons. He calls upon well-to-do Indians to raise a large fund and organise a body of able men and good speakers to go to every nook and corner of India and inform the people of 'Our British rights' and how to exercise and enjoy them. In this Mr. Dadabhai has already been forestalled and a beginning has been made to collect funds and organise a body of political preachers. The Congress President could not omit the subject of *swadeshi* agitation from his address, but the brevity of his reference to it shows that he felt it to be too delicate to be treated at length before he had heard both sides in the Subjects Committee. That attitude of non-committal was consistent with the President's sense of fairness and impartiality. Though a free trader, Mr. Dadabhai agreed with the *swadeshists* that their policy was a 'forced necessity for India in its unnatural economic muddle.' The hostility of a large section of the Muhammadan community was too patent a fact to be ignored by the Congress. They are not likely to change that attitude for at least some time to come. However, Mr. Dadabhai reminded them that 'the people of India were all in one boat. They must sink or swim together.' It is easy to imagine the reply that would spring to the lips of the Nawab of Dacca. Of course, he will maintain that his is the boat that will swim and he will invite the Congress to take a seat in his safe and sea-worthy barque. What is the good of striving so hard for self-government? Mr. Dadabhai's answer is well known. It is not for the sake of a few appointments, however high they may be. It is not for national prestige. It is, as Mr. Navroji has for years taught, to prevent the drain which he thinks is responsible for famine and plague, for poverty and wretchedness."

Kaiser-i-Hind (30), 30th Dec., Eng. cols.

*15. "The presidential address of Mr. Dadabhai Navroji seems to have been studiedly confined to the important question of self-government which is now so much to the fore. It is needless to say that Mr. Dadabhai has made out a good case not on the basis of any new arguments, but on the strength of the declarations made in its favour by a long line of British statesmen during the whole of the last century and the very recent pronouncements on the importance of according self-government to struggling nationalities made by various Ministers in the present Government, including the Prime Minister and the Secretary of State for India. These declarations and utterances are overwhelming in number, and it is certain that even those who are known to be the most sturdy opponents of that measure will find it difficult to resist the evidence which has been adduced in its favour......... Altogether the address seems to have erred on the side of moderation."

Kál (132), 28th Dec.

16. Mr. Dadabhai's speech mainly discussed the question of self-government for India. No president of the Congress ever advocated the necessity of Home Rule for India in such vigorous and direct language as that employed by Mr. Dadabhai. His plea for Home Rule includes boycott. The only disappointing feature of the oration was the lengthy and numerous quotations from the speeches of English statesmen. Mr. Dadabhai seems to have been captivated by the false notions of English statesmen about the effect of British Rule on a subject race. His belief that the moment a people came under the British rule they became free citizens is erroneous. Can he cite a single instance in which we find a nation, vanquished by the British, enjoying freedom? Mr. Dadabhai is perhaps duped by the device adopted by the English in calling the Indians a "free people", though in reality they are slaves. Mr. Dadabhai exhorts Indians to have faith in the present Liberal Government and in the conscience of the British people. Has he got any evidence to substantiate his bold assertion that in the hearts of the English people, which

are largely dominated by a desire for lucre and territorial expansion, there is any room for such a thing as conscience? Mr. Dadabhai is also very fond of petitioning and proposes that the people of India should submit to His Majesty the King-Emperor a petition praying for the bestowal of rights promised in the Magna Charta of India, as the hypocritical Proclamation of 1858 was styled by a past President of the Congress. Mr. Dadabhai must no doubt be given credit for placing this and other stale and hackneyed suggestions before the Congress!

Hind Swarájya (28), 29th Dec.

17. Commenting on Mr. Dadabhai's reference in his presidential address before the Calcutta Congress to the *swadeshi* movement, the *Hind Swarájya* writes:—England would not have tolerated for one day the miserable condition in which Indians are grovelling at present. Are Indians so much under the thumb of Englishmen that they should still continue to act as they have been doing for the last 150 years? The time for their moving in the old grooves has now past. The Indians are at present determined not to shrink from any measures calculated to extricate them from the snares of Englishmen. By the grace of God the powerful weapon of boycott has come to their hands. By means of this they will overpower Englishmen and regain what rightly belongs to them. They will not relax their efforts, even if they have to face death in this undertaking.

Lord Minto's attitude towards the Congress.
Sind Journal (19), 20th Dec.

18. "Lord Minto has given another rather unexpected proof of statesmanship by offering Government tents for the use of the delegates to the Indian National Congress. It is a most pleasant surprise after many years of official frowning on this movement. Lord Dufferin had treated one hundred Congress delegates to a garden party when a session was held in Calcutta in his time. But since then the attitude of Viceroys, including Lord Dufferin himself, has been more or less distrustful. Lord Curzon was expected to show a better spirit, but he grievously disappointed us. It has been left to a plain man of few words without any pretensions to brilliant parts to show that cordiality towards the Congress which should from the beginning have been manifested. Lord Minto's offer should not be regarded as indicative of Government approval of all or most of the demands of the Congress, but it bespeaks a general good-will towards the movement. It means that the Congress is not only a legitimate movement but is worthy of respectful attention."

Alleged contrast between the feelings of the people of Calcutta towards Lord Minto and Mr. Dadabhai Navroji.
Kál (132), 28th Dec.

19. Referring to the grand reception of Mr. Dadabhai Navroji at Calcutta, the *Kál* remarks:—Lord Minto, the present Viceroy of India, must have made more than one public entree in Calcutta on several occasions, but was he ever so cordially and enthusiastically received by the people as the President of this year's Congress? What is the cause of this? The loyalty cherished by the people towards the Viceroy is not voluntary, whereas the love and esteem evinced by them towards Mr. Dadabhai are at once sincere and spontaneous. This shows that the sentiment of patriotism is waxing strong in India, while that of loyalty is on the wane. Hence it was that the greater honour of presiding over the Congress was bestowed upon Mr. Dadabhai, while the less honourable task of opening the Exhibition was assigned to the Viceroy.

The Congress and the present political situation in India.
Gujaráti (24), 23rd Dec.

20. The people of England had to carry on a struggle for independence extending over as many as five centuries before they could attain their present political status. Still their desire to conquer foreign countries and domineer over subject races has not yet been quenched. It would, therefore, be strange if Englishmen voluntarily abdicated a portion of the authority they wield in India. No ruling power in the world has ever spontaneously surrendered its powers to the subject people. It is only when authority is humbled to dust that it submissively accedes to popular demands. This historical truth was amply illustrated in England during the reigns of Kings John, Charles I and James II.

It is, therefore, futile to expect that the British Government would be cowed down by the Congress agitation of the last twenty-one years and be prepared to concede to the Indians their just rights. However, Congress agitation has been productive of one great good, which promises ultimately to bring about the rise of the people of India. It has created among the diverse classes and creeds in India a spirit of unity before which the British Government is bound in the long run to quail. Let us, therefore, not give way to despair, but try to popularise the Congress and make its influence felt upon all classes of the Indian population. Even in an advanced country like England, Parliament has been steadily refusing to grant the elective franchise to women. Is it not, therefore, ridiculous to suppose that it will grant political rights for the mere asking to the Indians who have been completely subjugated and deprived of arms, especially when it is remembered that the revenues of India afford the means of subsistence to a considerable portion of the British population? The Congress will not succeed in reaching its goal so long as it does not bestow earnest and mature consideration upon this aspect of the question. It behoves the Indians not to be led away by the Machiavelian tactics of some Anglo-Indians who are striving to wean them away from the Congress. They should also be ready to make heavy sacrifices for the national cause. In England several women have sacrificed themselves for the protection of the rights of their sex. Are the Indians so weak and listless as not to emulate the example of Englishwomen? Every Indian should have the welfare of his country at heart and be actuated by a passionate desire to serve it. He should drive away from his mind all thoughts of service under Government and of official honours and rewards. We do not mean to say that he should act in defiance of the law, but he should certainly resort to all constitutional measures for gaining his rights as a British citizen. There is no reason why self-government should not be conceded to India, when it has been granted to the brummagem Colonies of Australia and South Africa. The Congress should drop from its programme all topics of minor importance and concentrate all its attention upon the subject of self-government for India. It is an instinct with John Bull not to give anything to one who humbly prays for it. He who boldly fights and wins alone becomes happy. This should be clearly borne in mind by the delegates to the forthcoming Calcutta Congress.

The Calcutta Congress and the boycott movement.
Gujarati (24), 30th Dec., Eng. cols.

*21. "It appears that our forecast of the present political situation has proved correct. It is perfectly clear from the heated discussions and angry recriminations that took place at the meetings of the Subjects Committee and from the speeches delivered before the Congress that the sense of almost the whole country was and is against the adoption of the boycott movement and that a compromise had to be arrived at to conciliate all parties as far as possible.......... Last year our Bengali countrymen wished for a certificate from the Congress that their 'boycott' was quite legitimate under the circumstances in which they were placed. Why they should have been eager to secure the same certificate over again this year also, it is not quite easy to see. But compromises are not always quite reasonable nor logical. The legitimacy of 'boycott' was explicitly restricted to *one* province *alone*, and one leading speaker after another from the other provinces disclaimed all sympathy with the idea of a general boycott movement. This is the very position which we have all along consistently maintained and which, we rejoice to notice, has after more than one year been openly and expressly proclaimed with approval from the Congress platform. Since the idea of a general 'boycott' was authoritatively boycotted and condemned, the adoption of a resolution in favour of *swadeshi*, pure and simple, stands in no danger of being misunderstood. We congratulate the Congress and the country generally on the fact that fantastic and mischievous visions have been publicly disowned, that those of our countrymen who were being misled into dangerous paths by misguided and conceited demagogues have now been acquainted with the authoritative opinions and views of responsible leaders of the Congress, and that the fanatical section of extremists and destructive patriots have been made to realize that the Three Tailors in Tooley Street, however obstreperous and abusive, are not the representative spokesmen of India and the Indian people."

Nawab of Dacca's proposal to start an All-India Muhammadan "Confederacy" to safe-guard the interests of Muhammadans.

Mahrátta (9), 23rd Dec.; *Kesari* (136), 25th Dec.

22. "It is difficult to say how far the Nawab of Dacca may be taken seriously in any of his anti-Hindu antics, for he seems to be at the service of every Anglo-Indian charlatan, who wants to abuse the Hindus or to do some political mischief calculated to spite the Bengalis in particular. It may perhaps be taken for granted, however, that Nawab Salimulla is not the accredited spokesman of Muhammadan thinkers or politicians, though his effusions may betray the inner working of a few leading men in that community. In his latest manifesto the Nawab Sahib has acknowledged that his presentment of the objects of the proposed All-India Muhammadan Confederacy will not be liked by some of his co-religionists. The main object of the proposed confederacy is to *support all measures* emanating from Government and at the same time to protect the cause and advance the interests of the Muhammadans throughout India. The Nawab is manifestly an egregious ignoramus in politics, judging from his assumption that the support of *every* measure of Government is compatible with safeguarding the interests of the Muhammadans throughout India. The other object of the 'Confederacy' or rather conspiracy is to counteract the growing influence of the Congress. The Nawab must be a fool to think seriously that the influence of the Congress can be successfully counteracted by a confederacy which makes up its mind to support *every* measure of Government. The only way to wean away Muhammadans and Muhammadan sympathies from the Congress would be to have a separate Muhammadan Congress devoted to a discussion of political questions. But when the Muhammadans will advance so far as to think of having a political Congress, they will, we are sure, also realise the absurdity of having a separate Congress when the existing National Congress has a platform wide enough to accommodate both Hindus and Muhammadans, in fact every Indian community. It is a pity that place-hunting should be mistaken for politics by a few narrow-minded Muhammadans and that it should be forgotten that in higher politics the interests of all the Indian communities are completely identical......... Salimulla's manifesto has an obtruding lining of vanity to it. The first person singular is in evidence throughout. '*I* trust that people will let *me* have their views in writing or communicate to *my* friend Nawab Mohsin-ul-Mulk, who will send them on to *me* as *we shall be in daily communication with each other*.'......... What an awful programme indeed! A *daily* communication between Salimulla and Mohsin-ul-Mulk! Good heavens, what can all this mean? Will the Indian National Congress stand before such a powerful bombardment? But that is not all. The idea of the Moslem Confederacy occurred to the Nawab Saheb, we are told, on the King's birth-day. Oh! What a grand coincidence! Surely it must augur incalculable good to Muhammadans and portend incalculable evil to Hindus!......... Oh for a Sterne or a Voltaire to portray our precious Salimulla Saheb!" [The *Kesari* makes similar comments.]

Gujaráti (24), 23rd Dec.

23. The *Gujaráti* vehemently attacks the Nawab of Dacca for his proposal to establish an All-India Muhammadan confederacy in opposition to the Indian National Congress. It predicts that the movement set on foot by the Nawab is destined to end in failure and observes:—The Nawab is so far blinded by self-interest in the matter of the Bengal Partition as to have become oblivious of the stuff of which the Muhammadans are made. The Muhammadans may have lost their Empire in India, but the blood of their heroic ancestors is still coursing through their veins. They are saturated with notions of independence and when by the light of education they come to understand the true significance of the Congress agitation, their patriotism, unlike that of Parsis and Hindus, will burst out with tremendous force. It is shameful on the part of the Nawab of Dacca to exhort the Muhammadans to bend their knees before the British authorities and play the *rôle* of effeminacy. The Muhammadans thirst for independence and self-government as keenly as the Hindus. They have started the Pan-Islamic movement with the object of saving the various Muhammadan kingdoms on the surface of the earth from being trampled under foot by their European rivals. Indian Muhammadans are at the

bottom of their hearts in cordial sympathy with the Pan-Islamic movement and will, therefore, contemptuously turn away from the stupid advice given to them by the Nawab to rot in a state of subjection and cowardice in their *swadesh* and remain content with the crumbs of bread thrown out to them by the powers that be.

Reply of the Government of India to the memorial of the Bombay Presidency Association regarding the recruitment of the Imperial Customs Service.
Pársi (13), 23rd Dec.

24. "The Government of India's reply to the representation made by the Bombay Presidency Association, some time ago, regarding the employment of natives in the Imperial Customs Service, though not very satisfactory, at least removes the misconception that the resolution of January last absolutely debarred the Indian subjects of His Majesty from employment in the new service.......... The Government of India, in their reply, while contending that the resolution of January does not in any way prohibit the employment of Indians in the service, do not think it convenient to fix any particular proportion of appointments to be reserved for natives of India in so small a service. We have nothing to say against the Government's plea that a competitive examination is unsuitable for the Customs service and that therefore the service should be recruited wholly by selection either from among subordinates or by direct appointments, but we do not think that their contention that the smallness of the service precludes them from limiting the number of posts to be reserved for Indians is altogether right. In the present state of affairs there is no guarantee that any Indian would be employed as Assistant Collector in the Customs service. The selection of a candidate is left solely to the discretion of Government. The candidate selected may be an Indian or he may be a recruit from England. We do not, of course, suggest that, on this account, Government will leave the Indian candidates in the lurch on all possible occasions. What we mean is that the Government of India's present attitude, as indicated in their reply, will justify such an action on their part, if they are so minded. This possibility can very well be avoided by fixing the proportion of posts reserved for Indian candidates."

Indian Social Reformer (4), 23rd Dec.

25. "Lord Minto's Government have revised the principle of the rules laid down for the recruitment of officers in the Customs Department during Lord Curzon's *regime*. Of course, Government say that the principle has been misunderstood to mean that no native of India should be appointed to the superior Customs Service, but this is merely an euphemism for saying that they do not approve of the rules formulated by Lord Curzon's Government for recruiting Assistant Customs Collectors exclusively in England. Not only did Lord Curzon make such a rule, but he defended it in the Legislative Council through Sir Arundel Arundel on the gratuitous ground that respectable Indians were not likely to join the service owing to caste scruples. This unusual regard for caste scruples was the subject of comment in these columns at the time. So far as the public is concerned, therefore, there has been no mistake. The mistake was made by the Government that made the rule, and this was only one of many rules made in pursuance of the policy of keeping out Indians from certain services of the late Government of India. We are glad and grateful to His Excellency the Viceroy and the Secretary of State for quietly reversing these restrictive rules and taking British administration in India back to the broad highway of the Queen's Proclamation."

Report of the Excise Committee.
Indian Social Reformer (4), 23rd Dec.; *Evening Jáme* (71), 22nd Dec., Eng. cols.

26. "The tenour of the report of the Excise Committee, as conveyed by the telegraphic summaries published in the daily papers, must be highly gratifying to workers in the temperance movement. A very good beginning in the direction of local option is suggested for Presidency towns, and we agree with the *Times of India* that the procedure may be advantageously extended to all **large cities. Presidency towns are fast losing their pre-eminence. Even their chief claim to distinction, that of being the seats of Government, does not belong to them except for an insignificant fraction of the year. Great com-**

mercial and industrial centres have sprung up in the interior, and popular control over the liquor traffic is quite as essential in them as in capital cities. The fact of the spread of consumption of foreign liquors among the middle classes is placed beyond doubt by the testimony of the Committee, and we earnestly hope that strenuous efforts will be made to stem this evil, which means physical and moral ruin to the people of this country. We are glad to see that the Committee have adopted Sir F. Lely's suggestions in regard to this aspect of the problem. We are not sure that the Committee's conclusions about toddy have been properly represented in the published summaries. If they are, they go against the practical experience of the people of this country. It is best, however, to reserve comments until the full text of the report is available." [The *Evening Jáme* writes :—"Judging from the telegraphic summary, the report of the Excise Committee appears to be a tame and halting document. The Committee seem to have been rather enamoured of the existing order of things than convinced of a radical change in the whole system. In the case of toddy and country liquors, at any rate, those who were expected to curse came to bless. But this result of the Committee's labours was in a way inevitable, considering that it started with the aim of examining how far the excise administration of each province was calculated to give the fullest practical effect to the general policy which had been already laid down, rather than with that of examining how far that policy itself needed revision in the light of public grievances."]

Pársi (13), 23rd Dec.

27. "The Report of the Excise Committee, though not sufficiently clear on all points, indicates the main lines on which the Committee would wish to reform the existing Excise administration of the country. The Committee have throughout their investigations kept in view the policy of the Government, *viz.*, maximum revenue from minimum consumption and are accordingly of opinion that all kinds of liquors should be taxed as high as possible under the existing circumstances............ The foothold which foreign liquor is gradually obtaining among the native population, specially among those of the middle classes, has often been brought to the notice of the public and the Government, and we are glad to see that the Committee have expressed themselves strongly on the evil. They consider that the spread of foreign liquor is partly due to the replacement of wines by whisky and that the only remedy to check the evil is to increase the taxation and limit the number of shops, particularly those for consumption on the premises. On the question of the location and number of shops, the Committee are at one with the public in insisting on the necessity of ascertaining local opinion in the matter. Such a procedure, together with the enforcement of a rule prohibiting the putting up of back and side entrances to shops, the sale of liquor to children and drunken persons and the employment of women as barmaids, would do much to arrest the spread of drink among a large class of the people."

Kesari (136), 25th Dec.

28. The report of the Excise Committee, which was hitherto kept confidential, has at last been published by the Government of India. Though we are not as yet in receipt of the full text of the report, its telegraphic summary, published in the English dailies, goes to show that the delusive views, tenaciously held by the Bombay Government on some Abkari matters, are erroneous and unfounded. The Bombay Government had, in the course of the correspondence with Sir F. Lely and the Government of India, which took place about two years ago, expressed the strange opinion that the calling of bar-maids was respectable and that they saw no reason to prohibit women from being employed to serve liquor in liquor-shops. They had further advocated the necessity of liquor shops having private rooms where people could drink "in moderation, in decency and in comfort." The Excise Committee, however, strongly condemns the employment of bar-maids and does not favour the plan of having entrances at the back of liquor shops. The Committee's recommendations regarding the increase of duties on foreign liquors in view of their growing consumption by Indians and the restriction of the number of shops where such liquors are sold are no doubt good. But they can be brought into force only if the official class evinces more solicitude for the moral welfare of the people than for the Government treasury.

A suggestion to Government to abolish the duty on toddy with a view to check the consumption of deleterious foreign liquors.

Bakul (111), 23rd Dec.

29. When Government enhanced the duty on country liquor, they gave the public to understand that such a step was necessary to check the vice of drunkenness, which showed a tendency to spread wider and wider every day. But the enhancement of duty, instead of checking the consumption of liquor, has given an impetus to it. Now that country liquor is selling dearer owing to the increased duty upon it, the people are going in more and more for cheap but inferior foreign liquors, which are wrongly supposed to be harmless. As a matter of fact, these liquors are highly deleterious in their effects on the human constitution, and Government would do well to check their increased consumption. In our opinion, they can only remove the evil by entirely doing away with the heavy duty on palm and toddy trees, which will not only cheapen the price of country liquor, but also stimulate the consumption of raw toddy, which is undoubtedly a cheap and wholesome drink. Toddy has been medically proved to be beneficial to those who drink it. Government may be under the apprehension that if they lowered or removed the duty on toddy, they might incur the displeasure of English brewers. If they really dread such displeasure, we have nothing to say.

Suggestion to associate a representative of the mill industry with the Committee of experts inquiring into the conditions of factory labour in India.

Jam-e-Jamshed (29), 24th Dec., Eng. cols.; *Praja Bandhu* (33), 23rd Dec., Eng. cols.; *Din Bandhu* (124), 22nd Dec.

30. "We were among the earliest to point to the desirability of associating with Sir Hamilton Freer Smith a small committee of able and well-informed men to assist him in his investigations into the condition of factory labour in India. We cannot but feel grateful accordingly for the appointment of Dr. Turner and another to help the Secretary of State's Special Commissioner in his labours. It is but fair, however, to state that the arrangement is not quite equitable. There should have been at least one representative of the mill industry from each important province to assist in the deliberations of the Committee. We are surprised at the apathy and indifference evinced by the Mill-owners in the matter.......... We hope it is not too late even now to put a prominent and trusted representative of the Mill-owners on the Committee. Sir H. Freer Smith and his other colleagues will find their labours lightened thereby." [The *Praja Bandhu* writes:—"The Committee appointed by Government to inquire into the conditions of labour in factories marks a very important point in the economic history of the Indian Empire.......... We are much relieved to learn that the present Committee is to hold only a preliminary inquiry. Its business will be only to see whether a necessity for any radical changes in the present factory legislation exists. In the event of such a necessity being found to exist, a representative Commission is promised, and we hope in that case the representation will be fully adequate. The Committee at present appointed has a very arduous task before it, and it will have to bring all the resources of dispassionate examination and thorough inquiry it can command to bear on the question.......... It must not be forgotten that industrially India is but in her infancy, and any ill-advised restrictions upon factory labour are sure to do her immense harm and poison her industrial sources. She has to compete with full grown nations in her home markets and sometimes even the moral support of her rulers in her industrial fights and troubles is denied to her." The *Din Bandhu* writes:—The grievances of mill-hands of the male sex will be largely remedied if the limit of working hours is laid down at eleven or twelve and one hour out of these set apart for rest in the middle of the day. The female operatives should not also be made to work for more than nine hours a day. As regards sanitary regulations, we leave the matter solely to the Committee. As regards juvenile workers, it is absolutely necessary to lay down that all boys and girls below twelve, employed in the mills, should be regarded as half-timers, and during the other half of the day arrangements should be made by the mill-owners to impart to them a knowledge of the three R's. within the mill premises.]

Proposed construction of new administrative offices in Poona.

Daily Telegraph (2), 24th Dec.

31. "We understand that it is in contemplation to have a new Poona in the course of a year or two. Two lakhs, we believe, have been sanctioned by the Bombay Government for the acquisition of certain landed property and the construction of administrative offices there. Plans and estimates have already been prepared and a Committee of Arbitration under the Cantonment Code will sit on the 15th January to decide the compensation to be awarded for the lands required. For the present there are two valuable sites in view. One lies on the road to the Sassoon Hospital, the other in No. 1, Lothian Road. The latter is to be acquired almost at once, and if the terms are agreed upon, the construction of the chief civil administrative offices will begin soon after. This Government edifice is to be an imposing one and a distinct architectural credit to Poona. But there are obvious reasons why the site would not be agreeable to continued tenancy in its proximity. It is unquestionably the best situation in the Cantonment for building purposes, but the location of the Civil offices here would not wholly be exempt from a dread of insanitary possibilities in view of the large number of native employés who will occupy the offices from day to day. This is a matter which demands serious consideration on the part of Government, and it cannot be settled easily without interference from the Sanitary Commissioner."

Complaint about the rigid collection of land revenue in Sholápur district.

Sholápur Samáchár (162), 25th Dec.

32. The crop outturns are not favourable this year, and still the land revenue for the current year together with the arrears for the past year is being vigorously recovered before the due date. In some cases the cultivators are prohibited to remove the crops from the fields until they have paid the revenue for both the years! Owing to this stringency in recovering the assessments, the cultivating class are reduced to sore straits, and some of them, we hear, are selling their plough cattle for whatever price they will fetch and raising temporary loans from money-lenders at exhorbitant rates of interest.

Will the Sábarmati Canal project prove a success?

Indu Prakásh (43), 24th Dec., Eng. cols.

33. A correspondent writes to the *Indu Prakásh*:—"As it is contemplated to take in hand the construction of a canal on the right bank of the Sábarmati, it is necessary to make some remarks for the information of Government and the Ahmedabad public. It was stated before the Irrigation Commission that the Hathmati Canal was a financial failure. It seems that Government have not been made aware of this failure by those concerned, otherwise they would not have contemplated the construction of the Sábarmati Canal. I may state that like the Hathmati Canal the Sábarmati canal, if carried out, will be equally a financial failure. The failure of the Hathmati Canal financially is not owing to defective alignment or undue excess of capital expenditure, but simply owing to the sandy nature of the soil through which it passes......... The soil through which the proposed right bank canal from the Sábarmati River near Ahmedabad passes is equally sandy. Beyond Sánand the 12th mile of the proposed canal is even less impact (?), so that when the full monsoon discharge is let into the canal, scarcely one-half will reach the 30th mile and in the hot weather it is doubtful whether any discharge will reach beyond that mileage."

Complaint against the Ratnágiri Police of harassing a Native journalist of Kochra and the action said to have been taken by the Bombay Government in the matter.

Sardesái Vijay (46), 26th Dec.

34. The *Hindu Vijaya* of Kochra (Ratnágiri) had published in its columns, a few days ago, an account of the search made by the local Police without authority by effecting an entrance into the house of the proprietor of that paper and into the building in which his press was located. The attention of Government having been attracted to the matter, the local authorities have received instructions, it is understood, to make full inquiries into the matter. If this be true, we cordially congratulate Government on the vigilant sense of justice displayed by them in this matter. Printing presses and newspapers are ever an eyesore to the Police, and Indian journalists have in thousands of cases successfully exposed the dark and iniquitous doings of the Police. Consequently, the attitude of the ignorant Police of this country towards the entire class of journalists is one of bitter hatred. The Police cannot exercise their power at their sweet will in towns where the number of educated persons is pretty large, but in villages they are held in blind and excessive awe by the rural population. It is, therefore, a piece of good luck that in a village like Kochra the proprietor of the *Hindu Vijaya* was let off by the Police with a mere search of his premises. The proprietor intends to sue them for damages in a Civil Court, and we shall revert to the subject after the matter is disposed of there.

Protest against the importation of non-Sindhis to serve in public offices in Sind and the amalgamation of posts of Resident Magistrates with those of Mukhtyarkars.
Karáchi Chronicle (7), 23rd Dec.

35. "The Sind Sabha has addressed a memorial to the Government of Bombay pointing out the extreme undesirability of importing men from outside the province to fill vacancies occurring in the local services. The Sabha respectfully points out that such a course is highly unfair to the various communities inhabiting Sind, among whom there is quite an abundance of qualified men. The policy of importing non-Sindhis for appointments in Sind is not understood and this has very naturally caused a soreness of feeling among the people of the province. The Sabha, therefore, prays that Government be pleased to put a stop to the unfair practice of importing men from outside, which is not only prejudicial to the claims of local talent but is also calculated to affect the efficiency of the subordinate local services. We have frequently had occasion to condemn in these columns the practice to which the Sabha has taken exception and for the doing away of which it has now memorialized the Government. The policy which has lately been inaugurated in Sind is of a piece with that dictated sometime back by the gods at Calcutta and of which the policy in Sind is a distinct expression. That policy claims for itself the stifling of the voice of that intelligent and educated community, whom we find in a preponderatingly large majority everywhere, by reducing or thinning its numbers, its further growth being felt as a menace to the autocratic powers that be. We believed that with the exit of Lord Curzon that policy would receive a check or else would not be pursued with that enthusiasm which had marked it in his *regime*. We were not wholly wrong in our belief, for elsewhere we found unmistakable proofs of a considerable modification of it, but it appears that in Sind our rulers are still conning old lessons and pushing the harmful policy to its utmost limits. The protest by the Sabha has, therefore, been made not a day too soon, and we shall be glad if the Bombay Government give the memorial in question their earnest attention." [The paper next proceeds to express its approval of the protest made by the Sabha in the same memorial against the amalgamation of Resident Magistrates with Mukhtyarkars.]

Thefts by soldiers in broad daylight at Karáchi.
Sind Gazette (18), 21st Dec.

36. "Two privates of the S. W. B. went into the shop of Messrs. Hajee Dossul and Sons at about 11 P. M. on Tuesday and wanted to see some gold watches. On these being produced, they promptly picked up two each and made for the door, but one of them was seized by Mr. Abdul Rahman Hajee Dossul. The soldier dashed one watch on the floor, pocketed the other and began to use his fist and stick. He was after some difficulty secured outside the shop, when a soldier of the Artillery, true to the motto *ubique*, appeared on the scene, and said he would take charge of the delinquent till the police were sent for. He was, of course, handed over by the guileless captors, and when the police turned up they were informed that the prisoner had escaped. In the meantime while a struggle was going on between Mr. Hajee Haroon and the other soldier, the former managed to obtain possession of one of the watches, but the thief escaped with the other one and ran down the road followed by a shop assistant, who was not, however, permitted to go very far in pursuit, for some soldiers who were coming up the road stopped him, so that the offender got away. On Wednesday afternoon

the S. W. B. were paraded, but the complainant and the witnesses, including the resourceful gentleman of the Royal Artillery, failed to identify the culprits. This is the fourth case of the kind, and in this last, unfortunately, the thieves have not been traced. It behoves the police and the Military authorities to make every endeavour to discover the perpetrators of this daring crime. The merchants of Elphinstone Street are naturally a bit nervous, particularly at the present time when they have their best goods exposed in their shops. It is not, therefore, too much to ask that special police arrangements be made for public protection in this street. The Military police especially should be more to the fore when wanted."

Education.

Comments on the rejection by the Senate of the Bombay University of a motion to deprive a graduate convicted of forgery in a Court of Law of his degree.
Indian Social Reformer (4), 23rd Dec.

37. "The failure of the Senate of the Bombay University to vote by a two-thirds majority the disgraduation of a graduate who had been convicted of forgery in a Court of Law does not reflect credit on that Body. The arguments made use of by the opponents of the resolution proposed by the Honourable Mr. Setalvad on behalf of the Syndicate were absurdly irrelevant to the question before the meeting. The age at which the man passed his B. A. degree examination had nothing to do with the proposition to remove him from the list of graduates of the University. If he had been still at College, the conviction, we fancy, would have entailed his being debarred from appearing at any University examination, as one of the things he has to send in with his application is a certificate of moral character from the Principal of his College. Extenuating circumstances would justify a mitigation of sentence, but not the continuance of an honour. The action of the Senate in throwing out the proposition is a violation of the decencies of academic life and it has created a very painful impression on the minds of those who are interested in the good name of our Universities. We are sorry that a poll was not taken as it would have set at rest all speculation regarding this extraordinary event in the annals of University administration."

Comments upon the last Annual Report on Public Instruction in the Bombay Presidency.
Sudhárak (50), 24th Dec.

38. Commenting upon Mr. Giles' Administration Report for the year 1905, the *Sudhárak* remarks:—Mr. Giles would have been well-advised if he had entrusted the work of reviewing his administration to Government. But by taking it upon himself, he has played the *rôle* of a man who writes his own epitaph. Mr. Giles' *regime* has been characterised both by good and bad measures. In the first place, he imposed severe restrictions upon the native employés in the Educational Department and barred their prospects of future promotion. Next, he deprived many private educational institutions of their independence and relegated the grievances of poorly paid Vernacular school-masters to the cold shades of neglect. Another unpleasant feature of his administration is that he caused a new series of vernacular readers to be published by a European firm and compelled the public to buy worthless books at exorbitant prices. The above acts, coupled with his obstinate and malicious disposition, rendered his *regime* unpopular. We trust that Mr. Giles will, at least after his retirement, exert himself for promoting India's good.

Protest against the appropriation of a school play-ground at Nadiád (Kaira) for the building of a *dák* bungalow.
Praja Bandhu (33), 23rd Dec., Eng. cols.

39. A correspondent writes to the *Praja Bandhu*:—"May I bring to the notice of the district officers of Kaira, through the columns of your valuable paper, that the educated public of Nadiád are much displeased with their decision to build the new *Dák* Bungalow on the only suitable play-ground for the boys of the town. The beautiful open lawn on the west of the present *Dák* Bungalow has been for a very long time past set apart as a cricket field for the High School students. Its situation is

picturesque, its surroundings are healthy, and it is just opposite the students' Hostel. Such a piece of open play-ground is, therefore, naturally regarded by all young men as a valuable possession. In depriving the present students as well as their future generations of such a possession, the district officers are doing a great injustice to the town as a whole............ The proposed new play-ground is wholly unsuited for the purpose. It is situated to the west of a set of public privies and the main drain of the town. It will very likely have two more drains on its north and south. On account of these drains and the low level of the ground it will probably be wholly unfit for use during the cricket season...... Our Educational Inspector and the Director of Public Instruction should move in time to prevent such a catastrophe befalling the boys whose educational interests are entrusted to their care. I hope that it is not yet too late to mend matters, and that our kind and sympathetic Collector, Mr. Wood, and the Executive Engineer, Mr. Hansoti, will be good enough to reconsider their decision."

Railways.

A grievance of the native employés on N.-W. Railway.

Karáchi Chronicle (7), 23rd Dec.

40. "Our attention has been drawn to a quaint rule that exists on the N.-W. Railway, according to which promotions cannot be granted to Railway employés until full three years' service has been put in by them after their last promotion. The regulation of promotion by the period of service cannot bear a searching examination, and to say the least such a rule is hardly just. But what is worse is that whereas in the case of Indian employés the regulation herein referred to is made seriously to affect their prospects, in that of Eurasian or European Railway employés it is practically inoperative. We have been led to refer to this subject owing to cases having come to our knowledge where the rule has been quoted as a bar to promotions in the case of natives. In the case of Eurasians or Europeans promotions are granted every year, and the rule is kept in abeyance. We do not grudge anyone his promotion whenever it is deserved, but we shall be glad if the rule were made less stringent and if impartial treatment were meted out to Europeans and natives alike."

Native States.

Alleged inquiries made by Major Wodehouse into the affairs of Chuda State.

Káthiáwár Samáchár (81), 26th Dec.

41. The Chuda correspondent of the *Káthiáwár Samáchár* writes:—Major Wodehouse, Political Agent, Jháláwár, had come to visit Chuda a few days back. During his stay here he made private inquiries into the allegations against Mr. Umiashankar that have appeared in the columns of the *Káthiáwár Samáchár* during the last two years. He moved about *incognito* in the town and the adjoining fields and questioned the cultivators on several points. As a result he is said to have been convinced of the truth of the allegations against the Karbhari. Mr. Umiashankar studiously avoided the presence of Major Wodehouse during his stay here. He did not accompany him to the various functions on the plea of illness, nor did he pay even a formal visit to the Political Agent although he was called upon to do so. Major Wodehouse is said to have felt insulted at such conduct on the part of the Karbhari. The Political Agent has removed from office the Police Superintendent, Mr. Lakhabhai, and appointed Kumar Shri Joravarsinghji in his place. He has also restored to the Thakor Saheb full control over the State treasury. The subjects are very much pleased with the action of the Political Agent. They now feel sure that Mr. Umiashankar will be succeeded by a new Karbhari in about a week. It would, however, be a far better arrangement if Kumar Shri Joravarsinghji were appointed Karbhari of Chuda during the lifetime of the present Thakor.

Alleged financial mismanagement in Dátha taluka (Káthiáwár).

Káthiáwár Samáchár (81), 26th Dec.

42. Referring to the alleged mismanagement of the finances of Dátha taluka (Gohelwád Prant, Káthiáwár), a correspondent writes to the *Káthiáwár Samáchár* :—Mr. Jagjivan Parmanand, the present Kamdar of this taluka, has emptied its treasury and made his position secure by enriching his friends and relations. The Political Agent in charge of Gohelwád Prant, being informed of the mismanagement in the taluka, came there some time back in order to examine the accounts. But the Kamdar, in collusion with the Police Patel of the *thana* and others, entered the Treasury office on the night previous to the arrival of the Political Agent, broke open the treasury, inspected the taluka account-books and abstrated certain books which were likely to convict him. The next morning on being required to submit the account-books by the Political Agent, the Kamdar is said to have submitted certain minor books only. On being asked to explain his conduct, the Kamdar prevailed upon the sub-bhagdars to submit a memorial to the Political Agent representing that the right of examining the account-books vested in them and that the books had been examined and certified by them to be correct and that they should, therefore, be restored to the taluka treasury. The account-books were accordingly returned. This action of the Kamdar has given rise to much comment among the people, who are said to have appealed to the Political Agent as well as to the Agent to the Governor, Káthiáwár. The taluka yields an annual income of thirty-thousand rupees, out of which ten thousand are spent on the upkeep of the Government establishment. There is no knowing how the remaining twenty-thousand rupees are spent. It is necessary that strict inquiries should be instituted into the financial management of the taluka and that the account-books should be properly examined by a committee specially appointed for the purpose.

Complaint against the Karbhari of Vala for threatening a native editor for publishing writings against the administration of the State.

Mahi Kántha Gazette (84), 23rd Dec.; *Káthiáwár Samáchár* (81), 26th Dec.

43. The *Mahi Kántha Gazettee* publishes an account of an interview said to have taken place between its editor and Mr. Damri, Karbhari of Vala, at Dhola station on the the 18th December last. In the course of the interview Mr. Damri is said to have remonstrated with the editor for giving publicity to writings directed against the administration of Vala State. Mr. Damri is alleged to have charged the editor to bear in mind that he was a Government servant and to have boasted that he had been able to get even some of Mr. Rothfield's orders reversed. At the conclusion of the interview Mr. Damri is said to have asked the editor to beware of the consequences of publishing similar writings in future. [The *Mahi Kántha Gazette*, in commenting on the above interview, condemns Mr. Damri's conduct in bullying the editor and adds that his responsibility as a Diwan is, if anything, enhanced by the fact of his being a Government servant. The *Káthiáwár Samáchár* refers to Mr. Damri's alleged boast about reversing Mr. Rothfield's orders and says :—Does Mr. Damri want to bring back into Vala Hiralal and Khaja Muhammad both of whom have been expelled from the State limits ? We have recently come to know that Mr. Hiralal has come to reside near Vala and that the Thakor Saheb lately tried to wrongfully prevent Mr. Hiralal's niece from going to her father-in-law's house.]

Intelligence extracted from the Press.

Report of the protest meeting against the Viceroy's speech on the occasion of the opening of the Industrial Exhibition at Calcutta.

Indu Prakásh (43), 24th Dec., Eng. cols.

44. A Calcutta correspondent of the *Indu Prakásh* writes :—" Mr. Tilak and party arrived yesterday morning in Calcutta and received an enthusiastic reception from the Calcutta public....... In the evening a grand mass meeting on *swadeshi* and boycott was held in Beadon Square attended by thousands of people. Lala Lajpatrai presided and among the speakers were Messrs. Tilak, Khaparde and Manekji Patel of

Bombay, Muhammad Ali Rajakhan of the Punjáb and Babus Manoranjan Ghose and Surendranath Sen, who spoke in Bengali, and Babu Bepin Chandra Pal. Mr. Tilak in commenting upon the Viceroy's speech at the opening of the Indian Industrial Exhibition exposed the hollowness of His Excellency's pronouncement on *swadeshi*, declaring that what the Viceroy insinuated to be dishonest *swadeshi* was but the necessary result of the commercialism of the British Government. Mr. Patel pointed out the correlation between *swadeshi* and boycott. Mr. Khaparde condemned not only the Viceroy's statement, but also the action of the Exhibition Committee, who invited the Viceroy to open the Exhibition, and asked the people to desist from visiting it. Mr. Muhammad Ali Rajakhan supported the previous speakers. The Bengali speakers entered a vigorous protest against the Exhibition as an outrage on *swadeshi* and boycott, while Mr. Pal declared that the Exhibition Committee not having been elected by the public the Bengali people refused to be held responsible for it. The president in a vigorous speech supported the previous speakers and strongly condemned the action of the Exhibition Committee. The following resolution was then adopted unanimously :—' That this meeting emphatically repudiates the insinuation of dishonesty against the *swadeshi* movement conveyed in Lord Minto's speech on the occasion of the opening of the Industrial Exhibition' ".

Proposed *swadeshi* Conference at Calcutta under the auspices of the Swadeshi Vastu Pracharini Sabha of Bombay during the Congress week.
Mahrátta (9), 23rd Dec.

45. "The Bombay Swadeshi Vastu Pracharini Sabha is going to hold a National Gathering of *swadeshi* workers at the ensuing Congress at Calcutta. The proposal has met with the hearty approval of Babu Surendranath Bannerji. A committee has been formed for making arrangements to hold the gathering. Mr. Rasul, Bar.-at-Law, Calcutta (President of the Barisal Conference), has consented to work as the Calcutta Secretary of the gathering. The gathering is intended to be held annually in the Congress week with a view to bring the *swadeshi* workers throughout India into closer union and to back up the efforts of the Congress and the Industrial Conference to support the cause of *swadeshi*."

Proposed Industrial Conference of Belgaum, Dhárwár and Bijápur districts.
Parikshak (151), 27th Dec.; *Belgaum Samáchár* (115), 24th Dec.; *Dhárwár Vritta* (123), 27th Dec.

46. An important circular has recently been issued by some leading members of the Belgaum Swadeshi and Temperance Association, in which an earnest appeal is made to the people of the Dhárwár and Bijápur districts to co-operate with the inhabitants of the Belgaum district in convening an Industrial Conference representative of the three districts. The Conference is to discuss measures for starting new industries in all the three districts and to take steps for promoting an industrial revival generally within their limits. The suggestion to convene such a Conference was originally made by Mr. B. G. Tilak at the time of his recent visit to Belgaum. It would have been better if the circular had been signed by leading Parsi and Muhammadan traders of Belgaum and also by the office-bearers of the Swadeshi and Temperance Association, as it would then have carried more weight with the public. The objects set forth in the circular are nevertheless most laudable, and the signatories to the circular undertake to raise a sum of Rs. 3,000 from the Belgaum district alone to defray the cost of the proposed Conference. We hope the people of the Dhárwár and Bijápur districts will give an early consideration to the request made to them in the circular. [The *Belgaum Samáchár* publishes the circular *in extenso*. The *Dhárwár Vritta*, in noticing it, remarks :—The Belgaumites seem to be in real earnest over the matter, as they have come forward with an offer of Rs. 3,000 to meet the cost of the projected Conference. We beseech the people of the other two districts to co-operate heartily with their neighbours of Belgaum as success will be assured only as the result of concerted action.]

Proposed establishment of the "Sangmeshwar Taluka Congress" by the people of Sangmeshwar and Devrukh (Ratnágiri).

Satya Shodhak (160), 23rd Dec.

47. A correspondent writes to the *Satya Shodhak* :—Quite recently the members of the Sangmeshwar Taluka Local Board, who had assembled at Devrukh for the purpose of attending a Board meeting on the 18th December, availed themselves of an opportunity to attend a public meeting organised by the people of Devrukh, at which it was resolved to establish an institution called the "Sangmeshwar Taluka Congress." It is a hopeful sign of the times that the rising generation has awakened to a sense of its public duty and is manifesting increased interest in promoting the welfare of the country by working on popular lines. Another meeting was held on the 21st December to consider the same proposal.

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Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 3rd January 1907.

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*Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.